Living Waters: An Interfaith Conference

November 19, 2013
Lewis Ginter Botanical Garden
Richmond, Virginia

Sponsored by the Chesapeake Bay Foundation
Facilitated by the University of Virginia Institute for Environmental Negotiation
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Executive Summary

Throughout history, water has transformed cultures and landscapes. And across all faiths, water plays a role in almost every sacred text. In Virginia, the Chesapeake Bay is broadly recognized as a national treasure that needs to be restored to health. With restoration of the Bay as its overarching goal, the Chesapeake Bay Foundation, in partnership with six faith and conservation organizations, convened the Living Waters Summit to bring together faith and conservation leaders to explore the possibility for common ground and common action.

Over 130 faith and conservation leaders from across the Commonwealth met at Lewis Ginter Botanical Garden in Richmond to consider and strategically discuss water quality through the lens of faith. This unique assembly included faith leaders and church laity “green team” leaders and individuals passionate about eco-theology, as well as those interested in cultivating environmental stewardship within their own church, mosque, ekoji, or temple. A desire to leverage the collective power of faith communities to provide leadership on environmental conservation – and particularly on preserving the Bay and its watersheds – united Summit participants.

The Summit was designed as a day of learning and engagement. The morning offered participants an opportunity to learn about how the Chesapeake Bay came to be so polluted that it was on the brink of collapse, the series of efforts since the 1980s to restore the Bay to health, and why it will take the help of communities throughout the Bay to achieve this restoration. Faith leaders also engaged in lively and challenging discussions, providing participants with an interfaith framework by which to understand the moral and sacred obligation to care for God’s creation. In the afternoon, participants set their own agenda in response to the overarching question: How can we organize a faith-based effort to protect our waters locally? They developed 18 small group discussions that led to a number of potential strategic actions. These actions are summarized in the following themes:

- Mobilize Both Leaders and Individuals: Call on recognized leaders from the faith and scientific communities to provide guidance.
- Begin With Your Sphere of Influence: Put “feet on faith” by engaging strategically in the political process and initiating creative partnerships, such as creating a “faith caucus” to lobby during the Virginia General Assembly and in Congress.
- Find Common Ground Through Compassion and Openness: Exercising empathy can build understanding and help activists connect human rights and environmental justice issues with environmental issues.
- Encourage Experiential and Active Involvement: Build understanding of the importance and challenges associated with protecting our waters and create opportunities to experience the wonder of water firsthand. “You protect what you love. You love what you know.”
- Develop and Share Best Practices in Youth Environmental Education: Foster more outdoor activities with youth and intergenerational groups to “light a fire in our young people.”
- Think Outside the Box and Make Cross-Faith Connections: Help the faithful make the mental shift from a “domination” to “stewardship” mindset through stories, alliances, and activities.
- Find Creative and Sustainable Funding for Green Initiatives: Use traditional opportunities and develop new partnerships to foster sustainable funding.
- Address the Nuts and Bolts: Be systematic in gathering and creating the resources needed to support ground-level actions.

The hope is that the Summit will lead to collaborative action at the local level to protect and restore waters, bringing communities of faith and conservation together in the years ahead for common cause. An ongoing steering committee will shepherd the outcomes of the Summit forward.
To put your hands in a river is to feel the chords that bind the earth together. —Author Barry Lopez

I am a water person. Always have been, always will be.

As a child, I could not get enough of the ponds, streams, lakes and the seaside bays of my New England youth. This included everything from searching for tadpoles and turtles, endless games of Marco Polo, snorkeling and participation on multiple swim teams to crabbing, fishing and sailing in the waters of Cape Cod.

In later years, my association with water included lifeguarding, rowing in four-man sculls, canoe tripping, whitewater kayaking and sea kayaking.

Much of my life has been blessed by ample access to clean, safe water.

Yet I have also had the experience of rowing on the polluted Charles River of the 1970s and kayaking denuded streams in West Virginia and Pennsylvania. I have traveled to countries in the developing world where my only safe option was bottled water. And I have lived near the Sea of Galilee and the Jordan River, where access to water and water rights are heated international issues — as they are across the world.

Clearly, from a global perspective, having access to clean, safe water is a great privilege.

For many years now, I have been living in and recreating within the Chesapeake Bay watershed. I am a lover of the James River — a major river in the watershed — on which I paddle and upon which I depend for drinking water.

As a homeowner in the bay watershed, I consider how my everyday actions impact the water that I depend on for my well-being, as well as the oysters and crabs I love to eat.

In a culture that tends to champion property rights and individual freedoms over the collective good, water is the one issue that underlies and transcends such limited notions. What you own might be yours, yet what you do on your property can impact everybody. Water underscores our connectedness. Water innately argues for an imperative of common cause to protect our regional resources. Water is the unifying thread.

As a person of faith, I walk by a baptismal font of blessed water every Sunday as I walk into church. As a baptized Christian, I was blessed by water from a similar font. During our weekly communion service, I sip from a chalice full of wine, the symbolic blood of Christ, another sacred form of water.

Water is fundamental to my faith. Water is also fundamental to my spiritual and physical well-being. My faith tradition (Episcopal) suggests that being good stewards of our environment is one of the most important moral issues of our time.

Our Presiding Bishop, Katharine Jefferts Schori, recently preached, “Salvation is a cosmic act about all creation … not simply a few human beings.”

She went on to say, “This work is about consciousness of our connection to the whole, and tender care of the other parts of the whole.”

All points on the compass of my life experience with water will converge at a conference on Nov. 19 at Lewis Ginter Botanical Garden. The conference, sponsored by the Chesapeake Bay Foundation in partnership with several interfaith organizations, is called Living Waters: An Interfaith Summit (www.cbf.org/livingwaters).

The conference will be a gathering of environmental and conservation communities, along with a diversity of faith communities. The intent of Living Waters is to consider bay watershed issues from both faith and conservation perspectives, hoping participants will find common ground and common cause.

As scripture suggests, “Whoever believes in me … out of his heart will flow rivers of living water” (John 7:38). In turn, as people of faith and as stewards of creation, it strikes me that we have a responsibility to attend to both the spiritual source of “living water” as well as to attend to all the tributaries of our common watershed, so the Chesapeake Bay can continue to be a source of “living water” for all of us.
PURPOSE OF THE SUMMIT

Throughout history, water has transformed cultures and landscapes. And across all faiths, water plays a role in almost every sacred text. In Virginia, the Chesapeake Bay is broadly recognized as a national treasure that needs to be restored to health. With restoration of the Bay as its overarching goal, the Chesapeake Bay Foundation, in partnership with six faith and conservation organizations, convened the Living Waters Summit to bring together faith and conservation leaders to explore the possibility for common ground and common action.

On November 19, 2013, for the first time in Virginia, over 130 faith and conservation leaders from across the Commonwealth met at Lewis Ginter Botanical Garden in Richmond to consider and strategically discuss water quality through the lens of faith. The Summit enabled leaders to reconnect with the wonder of water by exploring how sacred texts from different faiths call on people to be stewards of our waters. The Summit invited leaders to discuss how environmental and interfaith communities can work together toward a common goal of restoring local rivers and streams, and ultimately the Chesapeake Bay. Through these conversations, participants gained new understanding of the connections between faith and water, began forging new partnerships, and identified possible pathways for collective action to restore and protect our living waters. The hope is that the Summit will lead to collaborative action at the local level to protect and restore waters, bringing communities of faith and conservation together in the years ahead for common cause.

“In a culture that tends to champion property rights and individual freedoms over the collective good, water is the one issue that underlies and transcends such limited notions. What you own might be yours, yet what you do on your property can impact everybody. Water underscores our connectedness. Water innately argues for an imperative of common cause to protect our regional resources. Water is the unifying thread.”

– Craig Anderson, psychologist, director of counseling services at Randolph-Macon College, active member of the Church of the Holy Comforter and the Episcopal Diocese of Virginia
Instant Polling

Which statement best describes your motivation to attend the summit?

- None of the above: 8%
- Protecting our local waters: 39%
- Reducing our carbon footprint: 18%
- Trying to reduce poverty and homelessness in our community: 17%
- Greening our church: 19%
- The desire to learn how to overcome inertia within my congregation: 3%
- The desire to bridge the divide between faith and environmental communities: 14%
- Wanting to meet others in the faith community who share my environmental ethic: 9%
- Wanting to inspire my network to think bigger when caring for creation: 13%
- All of the above: 28%

Do you identify yourself with a specific faith tradition and/or congregation?

- Yes: 78%
- No: 16%
- Unsure: 6%

What activity are you most engaged in?

- My motivation is primarily spiritual: 63%
- My motivation is mostly environmental: 19%
- My motivation is mostly spiritual and partly environmental: 16%
- My motivation is primarily something else: 1%
- Are you motivated to engage in environmental work in your community and/or congregation because of environmental and/or your spiritual calling: 55%
- What is your favorite thing to do with water?
Over 130 people participated in the Living Waters Summit. This unique assembly included faith leaders and church laity “green team” leaders, individuals passionate about eco-theology, as well as those interested in cultivating environmental stewardship within their own church, mosque, ekoji, or temple. A desire to leverage the collective power of faith communities to provide leadership on environmental conservation – and particularly on preserving the Bay and its watersheds – united Summit participants.

Registrants were polled ahead of time and asked: What do you hope to take away from this event? Many identified gaining ideas and inspiration as a motivating factor for their attendance. One participant hoped to take away “practical ideas for promoting environmental stewardship from a spiritual perspective. A gap seems to exist between the science community and faith community when it comes to environmentalism. I believe middle ground exists and want to find it.” Networking with like-minded people from various faiths and soliciting volunteers were also high on the list of what people hoped to take away. One participant shared a hope for “contacts, ideas, and good relationships to start working together on common issues.” The themes of reaching new audiences and building bridges for better understanding also emerged as hoped-for takeaways. One participant described it as an “opportunity to dialogue with other people of faith on the role and [a] responsibility that we have for the environment.” Another participant expressed a hope for “a greater sense of collaboration between the faith and environmental communities to take action and do more restorative work within our watershed.”

Participants were also asked in a pre-Summit poll: What does your faith say about protecting and restoring the environment? Many referenced a creation story that places a stewardship responsibility on humankind. Others characterized that central tenets of their faith include the moral imperatives to nurture and heal the Earth, to not use more than our fair share of a finite resource, and to care for God’s creation for the mutual benefit of both man and nature.

Central tenets of faith include the moral imperatives to nurture and heal the Earth, to not use more than our fair share of a finite source, and to care for God’s creation for the mutual benefit of both man and nature.
OPENING INTERFAITH BLESSING
FOR THE SUMMIT

Opening Song: “By the Waters of Babylon” from Psalm 137
Sung by the 8th grade students of Orchard House School

Lamentation
Written and read by Pat Watkins

Sung response: “By the waters, the waters of Babylon”

Centering Poem of Hope and Stillness: “Lake of Beauty” by Edward Carpenter
Read by J. Herbert Nelson

Centering Song of Welcome and Commitment: “Come, Whoever You Are”

Sung response: “Come, whoever you are: wanderer, worshipper, lover of leaving. Ours is no caravan of despair. Come again, come.”

Prayers for the Bay and for our Intentions for the Day
Read by Pat Watkins, Nina Beth Cardin, and J. Herbert Nelson

Sung Response: “Wade in the Water: Wade in the Water” by Ephraim Seidman

Sacredness of Water across Faith Traditions

Jewish Tradition: “Eleazar’s Prayer for Rain” read by Ephraim Seidman

Song: “O Healing River”

Sung response:
O Healing River, send down your waters, send down your waters upon this land.

Hindu Tradition: Explanation and Chant offered by Dr. Shantaram Talegoankar

OPENING INTERFAITH BLESSING
FOR THE SUMMIT
Judeo/Christian Tradition: Reading from Isaiah, 41: 17-20, by Karl Bren

Zen Buddhist Tradition: Parable of the River and Two Shores, read by Craig Anderson

Blessing of the Waters: Muscogee Chant sung with the words “Bless these Waters”

**Sung Response:**
Bless these waters, Bless these waters, Bless these sacred waters
Bless these waters, Bless these waters, Bless these sacred waters

Conclusion of Opening Blessing and Summons to the Day’s Work
Read by Nina Beth Cardin

Song: “As I Went Down to the River to Pray”

**Sung Response:**
As I went down to the River to pray
Studying about that good old way
And who shall wear the starry crown,
Good Lord, show me the way!

Oh Sisters, let’s go down, let’s go down, come on down.
Oh Sisters, let’s go down, down in the River to pray.

As I went down to the River to pray
Studying about that good old way
And who shall wear the starry crown,
Good Lord, show me the way!

Oh Brothers, let’s go down, let’s go down, come on down.
Oh Brothers, let’s go down, down in the River to pray.

As I went down to the River to pray
Studying about that good old way
And who shall wear the robe and crown,
Good Lord, show me the way!

Oh Fathers...

As I went down to the River to pray
Studying about that good old way
And who shall wear the robe and crown,
Good Lord, show me the way!

Oh Mothers...
The Summit was designed as a day of learning and engagement. The morning offered participants an opportunity to learn about the history of the Chesapeake Bay, how it came to be so polluted that it was on the brink of collapse, the efforts since the 1980s to restore the Bay to health, and why it will take the help of communities throughout the Bay to achieve this restoration. Faith leaders also engaged in lively and challenging discussions, providing participants with an interfaith framework by which to understand the moral and sacred obligation to care for God’s creation. In the afternoon, participants set their own agenda in response to the overarching question: How can we organize a faith-based effort to protect our waters locally? They developed 18 small group discussions that led to a number of potential strategic actions, summarized below in “Key Themes.”

Opening the Summit, CBF Virginia Executive Director Ann Jennings welcomed participants and articulated the Summit’s goal of cultivating partnerships within the faith and environmental communities to provide leadership at the local level for saving Virginia’s waterways. Jennings explained the vision of using water as a catalyst for stewardship and collective responsibility and action, and she thanked all of the participants for sharing in that vision. Attendees then used clickers provided at their tables to participate in a computer-based instant polling exercise that allowed them to share their interests, beliefs, and motivations around the Summit’s themes. Results of the exercise are interspersed throughout this report.

An interfaith opening blessing was led by Martha Burford, director of Church Music at Church of the Holy Comforter Richmond. A moving series of readings, songs, and prayers created a space for quiet reflection as participants began their day. Al Todd, director of the Alliance for the Chesapeake Bay and an accomplished musician, supported the musical opening with accompaniment by guitar. Participants were first treated to the song “By the Waters of Babylon” from Psalm 137, sung by 8th grade students of Orchard House School. A lamentation, centering poem and song, and prayers for the Bay and intentions for the day were followed by readings by faith leaders from the Jewish, Hindu, Judeo-Christian, and Zen Buddhist traditions about the sacredness of water. To close the ceremony, participants were called to pour their small containers of water, collected from their local home creeks and streams, into a large shared vessel representing the Chesapeake Bay. As the waters were gathered from tributaries to the north, south, east, and west, musicians sang a Muscogee chant from the Native American composer Bishop Carol Gallagher, chanting the words “Bless these Waters.” Rabbi Nina Beth Cardin, chair of the Chesapeake Covenant Community, concluded the opening ceremony with final reflections and song.
Leaders from the faith, scientific, and political communities took part in a moderated discussion exploring the challenges of conserving the Bay, the strengths of each of their perspectives, and finally the promising opportunities available through working synergistically. This discussion is described in more detail later in the report. Following the panel, participants were invited to discuss at their tables the questions: What did you hear that most spoke to you, your faith, and your values? How do you think about any moral obligation toward water?

A second speaking series similarly brought together diverse leaders to delve deeper into the question of how to motivate and mobilize the faith community to take action on protecting the environment. These speakers’ comments are also described in more detail later in the report. To cap the series, participants were offered another opportunity to discuss the Summit’s themes at their tables, this time answering the questions: What could be done to get your congregation to be more connected to water? What do you need to move people into action in your community?

During lunch, attendees had an opportunity to network with each other and, if they chose, to discuss these questions:

- How does your faith speak to you about protecting living waters?
- What do you want to know about other faith perspectives about waters?
- What success stories of faith-based environmental action can you share with others? What made them successful?
- What do you need to better engage your faith community in protecting living waters?

After lunch, facilitators introduced an Open Space Technology process that allowed participants to set an agenda for afternoon discussions. This technique allows people to propose topics they feel most passionate about, ensures participation by those most qualified and passionate, and encourages ownership and follow-through.

Participants were asked to propose topics for their afternoon discussions around the broad theme: How can we organize a faith-based effort to protect our waters locally? In short order, participants developed their own unique agenda comprised of 18 parallel work sessions, held in two rounds of nine small groups. At each discussion station, experienced facilitators assisted the discussion leader to keep the conversation focused, ensure that all could contribute, and record emerging ideas on flip charts. Key themes that emerged from these discussions are summarized later in the report, and detailed notes from each work session are reported in the appendix. Following the two rounds of facilitated discussions, participants shared the outcomes of their discussions during a poster session in the main hall.

The Summit closed with an overview of next steps by CBF, which intends to convene an ongoing steering committee that will shepherd the outcomes of the Summit forward. Following a moving “Meditation on Water” by the Rev. Neal Halvorson-Taylor, participants were invited to fill small bottles provided to them at their tables with the waters they had poured into the vessel and blessed at the Summit opening. During this closing of the circle, participants enjoyed a final music celebration offered by Al Todd and Martha Burford.
After the first panel discussion about the challenges of Living Waters, participants discussed these questions at their tables:

“What did you hear that most spoke to you, your faith, and your values?
How do you think about any moral obligation toward water?”

To cap their discussions, participants responded with instant polling to the following questions.

**Do you think other people who share your faith share a sense of moral obligation towards water?**

- Almost everyone: 35%
- Most: 29%
- Half: 11%
- Almost none: 5%
- Fewer than half: 21%

**Messages from these sectors would be most persuasive to people who share your faith, to compel them to action?**

- Faith leaders: 46%
- Political leaders: 23%
- Scientific leaders: 19%
- Other: 12%

**Which of these avenues do you think will be most effective for leading to solutions?**

- Faith-based call to action: 45%
- Secular moral call to action: 20%
- Political will and action: 17%
- Scientific call to action: 16%
- Other: 3%

NOTE: During the polling for this last question, a number of participants asked if an additional option could be added, to enable them to respond “All of the Above.” Those who felt it should be “All of the Above” responded by adding their vote to the “Other” category.
This first panel of speakers examined the challenges associated with protecting the Bay. Rabbi Nina Beth Cardin began by framing the need to shift from a “Genesis 1” view – of humans as vulnerable and the earth as a commodity – to a “Genesis 2” view – of humanity as a force that can manage the Earth to thrive. Cleaning up the Bay can seem overwhelming, and she argued that this shift in narrative could empower humanity to comprehend the challenges and take action. Cardin closed by noting that she has heard from legislators that the faith community is a trusted messenger, and she called on meeting participants to use this exceptional power.

The Honorable Tayloe Murphy offered a brief political history of efforts to save the Bay. He described the decades of efforts to clean the Bay, the 1985 Chesapeake Bay Agreement, the 1987 updated agreement (which despite being unenforceable was still quite substantive and significant), the Water Quality Improvement Act of 2000, the efforts begun under Governor Mark Warner in 2003 to limit nutrient levels, and finally the EPA’s total daily maximum load (TMDL) program. Murphy wrapped up with a reflection on the intersection of theology and the environment – “faith tells us what to do, scientists tell us how to do it.”

Dr. Carl Hershner discussed the role of science in helping achieve the goal of saving the Bay, drawing on the famous Pogo quote: “We have met the enemy and he is us.” He implored participants to look beyond politics for the answers and look internally as well, to take individual action to bring about collective improvements. At the intersection of faith and science, it is when you get to the end of reasoning, or when faith-based reasoning intrudes on scientific reasoning, that problems arise between the disciplines. However, he said, scientists are often deeply spiritual and remain in awe of the systems they study.

The Honorable R. Lee Ware focused on the current political challenges and evoked the words of Wendell Berry: “Vision, possibility, work, and life – all have changed by mutual correction.” Ware lamented “the commodification of our natural resources” but said he was delighted to see a reorientation back to valuing the inherent beauty of the Earth.

Asked for ideas about motivating political leaders, panelists discussed the contentiousness and polarization of today’s political climate and spoke about their hopes for bipartisan, good policymaking. They reiterated Cardin’s call to make individual connections with public officials, who have expressed great trust in the faith community. The panel offered strong support for the idea that faith communities have the power to bridge the gap and that collaboration is critical. And finally, they weighed in on whether there is actually a conflict between faith and science, explaining that there is value in using faith-based reasoning when you arrive at the end of technical understanding; but that faith can become problematic when it intrudes into facts; and that while faith leaders tell us to protect creation, scientists tell us how to do it.

“Faith tells us what to do, scientists tell us how to do it.”
– The Honorable Tayloe Murphy
As I begin my remarks, it is important for you to recognize the viewpoint from which I speak. I am a Baptist pastor, having served rural Baptist churches now for almost 40 years. My formal education has been in religion and philosophy. I am also a farmer, more specifically a cattleman. I am not a gentleman farmer, but rather of the redneck variety, with manure on my boots & under my fingernails, with 300+ head of cattle today that look to me and my wife as their sole providers. We live on the farm which entered my family in 1844, a rough, steep, rocky & highly erodible piece of land; I run cattle on land which my 3rd great-grandfather farmed in 1785. And finally, since 1987 I have been involved in environmental policy & politics, first & currently, as the chairman of a riparian property owners’ association, and previously for 8 years as a member of the State Water Control Board, having served as chairman of the board for 6 of those years. From the perspective of these three hats I have worn or now wear, I offer the following theological reflections, pondered more than once from the tractor seat.

“Now understand that in my cataloging of these 7 reflections I’m not claiming to be some re-incarnation of John the Revelator. But I do encourage you to chew on these 7 ideas. They have thus far served us well on River Bluff Farm, 1426 Clays Ferry Road, Gladys, VA, hard by the waters of the Staunton River.”

1. God has a creative love for all of His creation. It is too small a thing to say that He made it all or that He owns it all. He loves that which He has made & sustained. In much the same way that a farmer delights in the crop or the cow (and believe me, we do), God delights in His creation, and the people of God should delight in what delights Him. (Genesis 1:1, 31; 3:8; Psalm 24:1 51:10-11; 104:1-35, esp. v. 31; Malachi 3:11-12; Matthew 6:26, 28-29; 10:29; Luke 12:6)

2. Man’s sin has adverse consequences not just for mankind, but for all of creation. Human sin, especially greed, hubris, laziness, selfishness, et al, disrupts God’s good purposes on the earth. There is a connectedness woven into creation, and the fallen state of man disrupts not only our relationship with God, but also the harmony of all creation. (Genesis 3:17-19; cf. also the Christmas carol “Joy to the World”, v. 3)
3. It is God’s intent that we partner with Him in His creative work, in “creation care.” While we are not owners, we are stewards, standing at the apex of His creation and we have unique capabilities and responsibilities. And as the stack of deeds from my forebears reminds me, all of our stewardship is temporary. Just as they were good stewards to leave me something to farm, so I must recognize my transience upon the earth and leave something for those who follow me. (Genesis 1:27-30; 2:15; Psalm 103:14-17)

4. God has a redemptive love, purpose, and future for all of His creation. He is not content to save all or part of humanity and leave the earth despoiled. (II Kings 2:19-22; II Chronicles 7:13-14; Romans 8:19-22; Revelation 21:1)

5. Man is not apart from creation. We are creature, not Creator. We function within the ecosystem, not apart from it, and our well-being is tied to its well-being. (Genesis 2:7-8; 3:19, 23; I Corinthians 15:47)

6. The most sustainable environmental practices are those that recognize what God is doing in creation and then co-operate with it. It is better environmentally and economically in the long run to figure out what nature is doing and then join in rather than to try to engineer around it. We need to do a better job of matching enterprise to soil & slope, of appreciating the value of soil structure, organic matter, & earth worms, of recycling nutrients, of managing grasslands as a valuable productive resource rather than an afterthought. On our farm, cows and fish BOTH do better with clean water. We daily marvel at the ancient relationship between cow & grass, and grass & soil, and soil & cow. And we wonder why it took so long for us to discover those relationships. (Psalm 104:14-24; Isaiah 55:10-13)

7. People of faith are uniquely positioned in the current hyper-partisan atmosphere to be problem solvers. It ought to be in our DNA to be seekers of truth, recognizing that all truth, whether from science or theology or any other discipline, is ultimately God’s truth. In addition to being truth seekers, we likewise should by our DNA be programmed to be agents of reconciliation that seek to bring differing parties together to serve the common good. (John 8:32; Matthew 5:9)
After the second series of speakers about Science, Conservation and Faith Together, participants discussed this question at their tables:

“What did you hear that most spoke to you, your faith, and your values? How do you think about any moral obligation toward water?”

To cap their discussions, participants responded with instant polling to the following question.

![Instant Polling Chart]

How well did this conversation help you think of new ideas for actions you can take to help protect your living waters?
The second morning session began with Kim Coble, vice president of Environmental Protection and Restoration at the Chesapeake Bay Foundation, who discussed the ways we need and depend on water. She reminded participants of a number of key facts about water:

- Only 2.5 percent of the Earth’s water is fresh water.
- 1 billion people worldwide lack access to clean and fresh water.
- By 2025 half of the population on earth won’t have clean water.
- 40 percent of the Bay cannot sustain life.

But facts and figures do not serve as the motivation for change, said Coble. It takes all of those in the room embracing their power to make change. Water is beautiful, replenishing, special, used for everything. But it can also become so polluted, with dirty sediment or mercury, that we may wonder if it is safe for our children. The faith community has an opportunity to embrace the first vision of its beauty, and she challenged participants to encourage their congregations and neighbors to commit to change just one thing about the way they live – whether in food, energy, or other habits.

W. Shelton Miles, III was introduced as an example of successful environmental leadership, and he delivered an rousing and inspiring challenge for people of faith to be problem-solvers in the current hyper-partisan atmosphere, and agents of reconciliation to serve the common good.

J. Herbert Nelson spoke about the moral and spiritual obligation of the faith community to overcome hurdles, and he called on participants to put “feet on their faith.” Jesus, he said, was always engaged, and we similarly must remain free thinkers and get enraged when those in power work against us. Nelson articulated his message that politics is a part of all aspects of our lives.

Bob Faithful, IV emphasized prayer and active community engagement during his discussion, in addition to the power of language and the need to be authentic. Bridging generations and finding ways to bring love to the table were also important to him.

Ralph White introduced himself as the sole representative of secular humanists on the panel and relayed his belief that “doing things in the environment” is the way to make things happen. To make change in the world, he advised having good projects to offer up to volunteers in the faith community, following one’s heart, and valuing the power within oneself.
Andy Morgan facilitated a panel discussion among Nelson, Faithful, and White on how to take the first step in creating a movement that brings faith and conservation together. Their ideas included strategic use of these pathways:

- **Symbolism:** Use symbols as ways to move people, such as the opening ceremony of the Summit.
- **Action alerts:** Use social media to provide environmental updates.
- **Advocacy:** Pick up the phone and call your congressional leader or starting a program for advocacy training.
- **Outreach:** Reach out to environmental leaders, call up state parks and say, “What can the church do?”
- **Small improvements:** Test rainwater onsite at churches or take other similar actions. Try to make a difference by trying lots of little things on the human scale.
- **Volunteers:** Try to recruit volunteers to help your congregational effort.
- **Grants:** Make connections with larger grassroots organizations, for insight and cooperation can help faith organizations tap into grant funding.
- **Voting:** Vote often, vote informed, and push against voter suppression.
- **Resources:** Find a way to share resources with each other, such as the films “Home” and “Journey of the Universe,” Thomas Berry’s “The Sacred Earth,” Verse 35 by Rabindranath Tagore, and the Rebuild by Design initiative.

In closing, panelists noted again the power that faith leaders have, that it is essential to “put feet on faith,” that participants have the power to change the world, and that the need for healing is great.

“We need to put feet on faith.”  
– J. Herbert Nelson
The afternoon offered Summit participants an opportunity to envision a path forward through the use of an Open Space Technology process. Attendees collaborated to set their own unique agenda of 18 topics in response to the question: How can we organize a faith-based effort to protect our waters locally? Reports from each facilitated discussion that spell out the need, proposed actions, resources needed, and potential leaders and participants moving forward are contained in the Appendix. Across groups, however, a number of key themes emerged that will guide the steering committee in developing an action plan for the next year and beyond.

- **Mobilize Both Leaders and Individuals**
  A number of discussion groups identified the need to call on recognized leaders from both the faith and scientific communities to provide guidance by leading church group discussions, enlisting the support of organization staff, offering TED-style talks that address local issues, and more. At the same time, participants appealed to one another to take individual responsibility for leading projects or otherwise supporting “gate keepers” who can precipitate action. This dual-pronged approach, many participants agreed, holds the most promise for mobilizing the faith community on taking environmental action.

- **Begin With Your Sphere of Influence**
  Another supporting theme that emerged was the suggestion to work within your own sphere of influence, reflecting the imploration to put “feet on your faith.” Many groups emphasized the need to engage the political process, through inviting members of the General Assembly to events and speaking opportunities. Some discussed the need to actively train congregants in the political process. Other suggested initiating creative partnerships – such as a “faith caucus” – to advance environmental issues. Working locally was also identified as an important strategy: Communities of faith could identify local leaders and activists, convene meetings, and overall serve as a catalyst in their own community. Public engagement through ads, education about rights and power, and letters to the editor were also seen as integral ways to work within your sphere of influence.

- **Find Common Ground through Compassion and Openness**
  While one group focused specifically on the topic of cultivating listening and compassion, a number of additional groups identified a similar need. By exercising empathy in an effort to understand “the other side,” participants suggested that relationships could be strengthened within and across faith communities. It was also suggested that openness to the experiences of others could help activists connect environmental issues with human rights and environmental justice issues (where the faith community is already quite active) as well as with the challenges faced by the low income.

- **Encourage Experiential and Active Involvement**
  Participants implored each other to “go to the water” – to visit, pray, study, and take advantage of recreation opportunities by the water and in nature. Informal visits, large conventions and retreats, and artistic and musical endeavors were all identified as opportunities to experi-
ence the water in order to understand the importance of protecting our waters, and the challenges of doing so, firsthand. This theme is intricately connected to the one below, as participants agreed that many children are in great need of connections to nature. Hikes, kayaking, and tree climbing workshops were all proposed as possible activities that could bring children to the water and thereby enhance their passion for conservation.

• **Develop and Share Best Practices in Youth Environmental Education**
  As mentioned above, participants discussed the need for more outdoor activities with youth and intergenerational groups, to “unite a fire in our young people.” Resource agencies such as watershed organizations, parks, and colleges were identified as important partners. The use of technology was mentioned multiple times as an integral strategy to reaching youth. Campus ministries were also mentioned – both as an institution that could model good practices and as one that is in need of new student leaders who can stimulate action.

• **Think Outside the Box and Make Cross-Faith Connections**
  This theme emerged as groups discussed and agreed on the need to move beyond the usual strategies to make greater gains in mobilizing faith communities on environmental conservation. Participants suggested repurposing their own and other faiths’ traditions and sacraments to inspire action – such as using stories that reference water and other natural elements as divine forces, leveraging water’s place as a universal symbol, or introducing a baptismal liturgy referencing the sacredness of water. To build alliances with other faith communities, groups suggested planning large interdenominational gatherings, hosting others for events like Creation Care Sunday, and organizing joint Sunday Schools and service nights. Some suggested “above-and-beyond-strategies” such as using competition to incentivize action among congregants; learning from immigrant groups; and making connections to topics like gardening, localized economies, and smart growth. All of these strategies, it was proposed, could help the faithful make the mental shift from a “domination” to “stewardship” mindset.

• **Find Creative and Sustainable Funding for Green Initiatives**
  Groups agreed that funding their green initiatives had been and would be challenging but that finding sustainable funding was an important goal. Creativity and versatility were identified as pathways to success. Participants discussed using traditional grant opportunities but also developing partnerships, starting small and scalable projects, establishing role-sharing programs, and doing open collections, among other ideas.

• **Address the Nuts and Bolts**
  To support the other themes, participants agreed on the necessity of being systematic and ensuring resources are in place. Developing educational plans and resource toolkits; creating an environmental stewardship task list; conducting surveys, asset mapping, and case studies; and activating green teams were all seen as ground-level actions available to any congregation hoping to get started.
“Souse and drench us with your living water so that it flows through us with such volume and force that we become a roaring river of restoration for the bay, for its tributaries, for ourselves.”

– Prayer offered by Rev. Neal Halvorsen-Taylor

At the closing of the Summit, the CBF noted its intention to convene an ongoing steering committee that will shepherd the outcomes of the Summit forward. The first meeting of the steering committee will be convened by the end of January 2014 to review the outcomes of the Summit, and to develop an action plan for moving forward.

The CBF reiterated its commitment to participants in the Summit to provide continuing assistance at the local level for stewardship of living waters. If a congregation seeks education workshops, materials, or other kinds of assistance in serving as stewards of their local waters, participants were urged to contact the CBF or one of the interfaith partners listed on page ii.

To join the steering committee or request additional resources, contact Aimee Bushman at 804-780-1392 or email abushman@cbf.org.
A MEDITATION ON WATER
The Rev. Neal Halvorson-Taylor

Let us pray: Dear God, souse and drench us with your living water so that it flows through us with such volume and force that we become a roaring river of restoration for the bay, for its tributaries, for ourselves. Amen.

The writer, David Foster Wallace, in his now famous Kenyon College commencement address, began the speech with this story:

There are these two young fish swimming along and they happen to meet an older fish swimming the other way, who nods at them and says "Morning, boys. How's the water?" And the two young fish swim on for a bit, and then eventually one of them looks over at the other and goes "What the hell is water?"

Wallace goes on to say, "The point… is… that the most obvious, important realities are often the ones that are hardest to see and talk about."

Taking literally what David Foster Wallace meant figuratively, water is one of the most obvious and important realities that is hardest to see and talk about. It is because water is so basic to life and so ubiquitous that we hardly notice it. Like the two young fish, we use it so often that we are often blind to it.

The average American family uses 300 gallons of water daily. In 2005, the United States used 127,750 billion gallons of it. Fresh water. Colorless, odorless, tasteless, formless water. It’s the universal solvent that breaks down most substances. 60% or so of the adult human body is made up of water.

We drink it, flush it, brew our coffee and tea with it, we bathe in it, wash our hands and our clothes and our dishes and our floors and our cars with it, we cook our pasta in it, we water our lawn with it, we swim in it, fish in it, sail on it. We freeze it and steam it. We damn it for hydropower; we store it in towers; with it we irrigate acres and acres of crops; livestock drink it; added to chemicals and sand, it’s used for fracking. We put out fires with it. We use it for thermo electric cooling. We transport goods on it. There’s stormwater, wastewater, ground water, surface water, clean water, impaired water, vitamin water, smart water. We listen to it splash and crash, tinkle and trickle, lap and drip, pitter and patter, plop, plop, and fizz, fizz.

The ancient Greek philosopher, Thales, observed that water is the nature of all things; water is that from which all things come; it is the first principle.
In most of the religions of the world, water commands spiritual powers. Wells, rivers, lakes, streams, springs are seen as sacred sites, spiritually intense bodies of water, flowing with healing power: The river Ganges, the Jordan river, the spring at Lourdes, the Chalice Well at Glastonbury, the fountain of Pon Lai.

Water is the main substance in purification rites – the Mikveh in Judaism; the Islamic practice of wudu; Misogi Shuho in Shinto; the Kumbh Mela in Hinduism; the sacrament of baptism in Christianity.

Water is the object of praise and devotion. There’s a popular hymn to the River Ganges called Ganga Lahiri composed by Jagannatha, a 17th c poet:

I come to you as a child to his mother,
I come as an orphan to you, moist with love.
I come without refuge to you, giver of sacred rest.
I come a fallen man to you, uplifter of all.
I come undone by disease to you, the perfect physician.
I come, my heart dry with thirst, to you, ocean of sweet wine.
Do with me whatever you will.

St. Francis of Assisi in his Canticle of the Sun, sings in thanksgiving to God for water: “Praised be You, my Lord, through Sister Water who is so useful, humble, precious, and pure.”

Mircea Eliade, in his book Patterns in Comparative Religion, summarizes the crucial, all-encompassing role of water in life, “To state the case in brief,” he writes, “water symbolizes the whole of potentiality – the source of all existence.” He quotes these words from an ancient Indian text of the Vedic tradition, “Water, thou art the source of all things and of all existence.” Eliade then remarks that in religious texts and rites water is alive, “the prototype of all water is the ‘Living water.’” Living water captures the essence of the “metaphysical and religious reality: life, strength, and eternity are contained in water.” And then Eliade underlines the force of living water and its function in our lives: “Breaking up all forms, doing away with all the past, water possesses this power of purifying, of regenerating, of giving new birth.”

As environmental and conservation and faith communities, we join together to make the Chesapeake Bay watershed and its more than 100,000 tributaries clean, healthy. We seek to restore the Chesapeake Bay – to purify it, regenerate it, give it new birth. To do so, it is the human community that first needs restoration. We need purification, regeneration, a new birth.

The restoration of the Chesapeake Bay begins with our own restoration. We need to be doused and drenched and soused and washed by living water.

The old way of treating water as if it were separate from us must die, as if water were an infinite resource that we can use without restraint must die, as if water can be used in any way we choose without regard must die. And a new way of understanding our mutuality with water must be born; a new way of practicing our solidarity, if you will, with water, must be born; a new way of connecting to water, must be born.

We need to claim our identity as living beings filled with water! For we are water. Each one of us is a body of water. There are rivers and streams within us that connect us to the rivers that run through our cities, to the creeks down the mountain slope, to the streams that curl their paths through pastures. We are connected in a material and spiritual way to all the tributaries of the watershed; they are a part of us and we are a part of them because we are all bodies of water.

We are the poet’s glass of water in the sunlight. We are the young fish living in water without realizing it. We are the fresh water we use in great quantity. We are the spiritually intense bodies of water. We are an ocean of sweet wine. We are sister water.

We are the Susquehanna, the Potomac, the Rappahannock, the James, the Rivanna, the Hardware, the Jackson, the Shenandoah, the Cowpasture, the Anacostia, the Severn, the Tide.
We are the Chesapeake Bay.

Let us pray: We implore you, O God, to purify the Bay and all bodies of water within its watershed, regenerate us with your living water, and bring forth a new and renewed commitment to the full restoration of the rivers and streams and lakes and ponds, the full restoration of the Bay, the full restoration of ourselves. Amen.
An Interfaith Closing Ceremony

Prayer
Pat Watkins and Nina Beth Cardin

Meditation
Reverend Neal Halvorson-Taylor

Song: “I’ve Got Peace Like a River”

Sung Response:
I’ve got peace like a river, peace like a river, peace like a river in my soul.
I’ve got peace like a river, peace like a river, I’ve got peace like a river in my soul..
I’ve got “joy”…
I’ve got “love”….
## APPENDICES

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Appendix 1: Summit Agenda

8:00 Registration (refreshments available)

9:00 Welcome, Opening, and Summit Goals
The summit planning and facilitation team

9:15 An Interfaith Opening Blessing: The Sacredness of Water

9:45 Living Waters: What Is The Challenge?
A moderated panel discussion (Moderator: Frank Dukes)

• Social, theological story – the moral obligation, how it has evolved in practice, and
what is our main ethical/moral challenge?
Nina Beth Cardin, Rabbi and Chair of the Chesapeake Covenant Community

• Historical narrative – how did we get to where we are, politically?
Honorable Tayloe Murphy, former Delegate to the Virginia General Assembly, former
Secretary of Natural Resources, Board Member of Chesapeake Bay Foundation

• Scientific story – what challenges will we confront to restore our waterways? How will
science help us achieve the goal?
Carl Hershner, Director of the Center for Coastal Resources Management at the
Virginia Institute of Marine Science (VIMS) and a professor in the School of Marine
Science at the College of William and Mary.

• Current political challenge – what is helping and preventing us from working
together?
Honorable Lee Ware, Delegate, Virginia General Assembly

10:45 Participant Discussions at Tables
What did you hear that most spoke to you, your faith and your values? How do you think about
any moral obligation toward water?

11:00 BREAK

11:15 Living Waters: Science, Conservation, and Faith Together (In Four Parts)
Part A. Ways We Need and Depend on Water For Our Survival
Kim Coble, Vice President of Environmental Protection and Restoration, Chesapeake
Bay Foundation

Part B. A Success Story
W. Shelton Miles III, pastor and farmer, winner of the 2013 Erchul Environmental Leadership
Award, shares his perspective on stewardship of our land and water.

Part C. A Moderated Table Conversation: Creating a movement that brings faith and
conservation together
Advocacy as discipleship. How people of faith are called to bear witness
J. Herbert Nelson, Director of the Presbyterian Church (U.S.A.) Office of Public Witness in
Washington, DC
Crossing the Chasm: Speaking to the needs of the faith community
Bob Faithful IV, Retired

How to motivate people to change, to care for the environment, to create a movement
Ralph White, Retired, Manager of James River Park Systems

Moderator: Andy Morgan, Director Education Ministry, Williamsburg Presbyterian Church

Part D. Participant Discussion at Tables
How do you get congregants to adopt behavioral change?
What do you need to move people into action in your community?

12:30 NETWORKING LUNCH
Catered by Meriwether Godsey

1:15 The Path Forward: Creating A Year of Learning and Engagement
Modified Open Space: A "World Café"
Please come prepared to participate
• Read about "open space"
• Come with specific topics you would like to discuss

Part A. Introduction to Open Space and Setting the Agenda
Part B. Open Space/World Café Discussions

3:30 Review of Discussion Outcomes and Recommendations
• Poster reports from small discussions
• Large group reflection
• Short snack break begins at 3:15

4:00 Next Steps

4:15 An Interfaith Closing Ceremony

4:30 ADJOURN
Appendix 2: Introduction to Open Space

Open Space is a unique tool for strategic planning that is based on the premise that people will take responsibility to pursue and follow-through what they are passionate about. Open Space is creative, dynamic and high energy. It ensures that all of the issues most important to the group are heard and that those issues will each be addressed by those participants most qualified and most capable of getting something done on each of them.

At LIVING WATERS, participants will build their own agenda of parallel discussion sessions around the central goals for the Summit:

- Knowledge And Tools: What Knowledge And Tools Do We Have, Can We Share, Do We Need – To Energize And Catalyze Local Change And Action For Clean, Living Waters?
- Where Do Faith And Environmental Priorities Intersect?
- How Can We Work Together Across Faiths In A Sustained Way To Advocate For Broader Change For Clean, Living Waters?

Open Space is essentially a number of parallel self-managed work sessions – each discussing a specific project, priority or issue; each led by the individual who proposed the topic; and each attended by anybody else in the group who also feels passionate about pursuing that particular subject.

How will this work? You may choose to lead a work session, yourself, on a topic that you deem worthy of your time and energy. Or you may choose to attend a handful of work sessions led by others. Or you may float around, spreading ideas and enthusiasm between groups. Unless you’ve experienced Open Space, the process may appear unstructured, but in reality a structure will develop that will perfectly support the people and work at hand. Full details on the logistics will be explained as we get started. Bring trust, enthusiasm and an open mind, and you will undoubtedly be surprised at how satisfying you find the results.

The most viable ideas will be those backed by people who wish to implement them. Even seemingly crazy concepts can lead to something doable.

In order to get the most possible out of the Open Space process, please take time before the Forum to think about what specific discussions would help participants address the Summit goals, above. Come prepared to share and discuss ideas, and, if you’d like, to lead a discussion session!

For those who would like to learn more about Open Space, visit: http://www.openspaceworld.org/cgi/wiki.cgi?AboutOpenSpace
TOPIC 1A: ACTIVISM WITH COMPASSION, NOT ANTAGONISM
Discussion Leader: Carol Wampler

The Need: Make our environmental activism more compassionate, and less antagonistic

Actions
1. Get leaders (bishops, etc.) on board – involve people of stature with reputation for compassion.
2. Be better listeners – open forums, focus groups.
3. Connect environmental issues and human rights issues – where faith community is already active.

Contact Leaders
• Note- Episcopal Gen. Convention in 2015 is on greening
• Carol Wampler (suggested topic)

Interested People
• Cat McCue
• Carille Greenberg Ribley

• Can we do more to make our environmental agenda more full of compassion than antagonism?
• How to know when/where/how to be engaged.
• Intelligent about advocacy – how to best do that with each individual
• Compassion requires empathy, understanding “the other side(s)” --- and that’s the harder thing to do (vs. vilify)
• Things undermining the environment also undermine faith (greed, lack of compassion)
• Create win-win by understanding both sides’ needs.
• Reasonable expectations
• Reasonable = right x feasible
• Different issues might require different approaches
• Finding the people who can/are ready to listen and being a person ready to listen
• Importance of relationships
  o Knowing who the people are who can help create win-win

Ideas:
• Run ideas by focus group to get more people on board (e.g. Paul’s “Light Up the Night”)
• Open discussion to all and that takes time– extend invitation to all to participate (Karl and Jane)
• More dedicated community involvement (in order to be able to make that investment of time)
• Involve people of stature who have reputation for compassion
• We need to be compassionate ourselves, be good listeners, do homework to understand
issues
• *Need leadership of faith community involvement
• Episcopal General Convention 2015 is on greening – this is opportunity
• Have a forum (not debate) to share facts from multiple perspectives
• *Someone will pay the price when environment is not protected (e.g. Watermen – we haven’t kept their workplace clean). How can faith community be involved with helping community in reclamation areas
• Educate
• Millennials

TOPIC 1B: STARTING CORE GROUPS IN LOCAL CHURCHES TO PRAY AND STUDY AS A FOUNDATION FOR ACTION/SMALL CHURCH STUDY GROUP ON LOCAL WATER ISSUES
Discussion Leaders: Joan Beal/Brian Moores

The Need: Convene small groups within communities of faith to study the theological basis for environmental stewardship and engage in prayer together.

Actions
1. Talk to/enlist support of staff (pastor, etc.), boards of leaders, influential members
2. Go to the water (field trips for prayer and study)
3. Link to worship service focused on creation
4. Reach out to scientists to come and talk as well

Resources Needed
1. Book (short) for study material, and or film clips, articles
2. Music – can really speak to people

Contact Leaders
• Joan Beal
• Brian Moores

• Importance of individuals taking responsibility.
• Need to begin in each congregation – grassroots – begin movement with me
• How can I get a small group in my faith community together to study the theological basis for stewardship, engage in prayer (powerful when together)?
• Interested because it is transferable among any faith community
• Meet for many (or a few) sessions on a topic
• Looking for a connection/grounding in spiritual side

Ideas:
• Have the group be covenanted – responsible to each other
• Group decide what they want to do – not dictated
• Really study scripture, look at water throughout
• Make contact with staff for resources
• Need – book (short) that could be used as study material, and/or articles, film clips
• Need – would be richer, more rewarding if networked with other congregations
• Look for related committees within community of faith
• But, advantages to starting with a study group (vs. committee structure)
  • Field trips – prayer outdoors, by river
  • Make use of conventions, retreats (maybe to connect to outdoors and engage youth)
  • Go to the water!
  • Getting people together for prayer could be challenge.

**TOPIC 2A: ARRANGE TOWNS TO DIFFERENT WATER PLACES (TO PROMOTE KNOWLEDGE OF ISSUES)**

**Discussion Leader: Ralph White**

_The Need: To know, experientially, the problems with water (in the faith-based community)_

**Actions**

1. Research in your own community/region what the water problems are
2. Go visit/experience
3. Act – physically, politically, prayerfully, share the message

**Resources Needed**

1. Local experts (e.g. Master Naturalist, CBF)
2. People to handle logistics of visits
3. Faith based leadership
4. Info that translates to both sides

**Contact Leaders**

• Ralph White
• John Zugman
• Pres., Audobon Society
• Pres., Appalachian Trail Club
• CBF
• Bill Street
• JRA

**Interested People**

• Sheila Barnett
• DCR
• Office of Environmental Education
• Carille Greenberg Ribley

• Involve environmental government experts to engage faith community (e.g. park ranger, Teacher/Master Naturalist, DEQ, CBF, Audubon, Sierra, Trout Unlimited
• Experiential learning – see the healthy places and the unhealthy places. Engage your moral judgment (right or wrong) decide to make a change/act

**TOPIC 2B: ARTS FESTIVAL, MUSIC, WRITERS DANCE, ART, INVITE PUBIC, RAISE AWARENESS**

**Discussion Leader: Martha**
The Need: Build community from different communities to deepen emotional and aesthetic connection to nature in celebration through the arts.

Actions
1. Develop arts series, plan and start
2. Figure out how to finance/partner
3. Identify and engage leadership in the arts, nature, and faith community

Resources Needed
• Location(s)
• Performers
• Teachers/facilitators
• Planning committee
• Money

Contact Leaders
• Martha Bueford
• Al Todd
• Craig Anderson

Interested People
• Penny John
• Moulis Copenhaver

Idea – Big, invitational arts event/festival:
• Get outside of the walls
• Interactive energy
• Engage symbolically to complement science base

Goal – deepen aesthetic appreciation for nature (prayer, outdoor field trips)
Cultural arts program to connect with youth
Field trip, poetry (sticks) symbolism, interact with nature, water color, carnival, Include “at risk”

• Tie into peoples passions, emotions, to break down barriers between people
• Use arts to set the tone, to communicate differently
• Art that includes a variety of natural elements
• What’s next after the learning and engagement?
• It’s valid to inspire
• Provides groundwork
• You have to imagine possibility before you can act
• It is a place where good art and poetry can be championed
• Consider different ways to engage around the arts
  o The process
  o Appreciation
  o Participation/experience
  o Inspiration
TOPIC 3A: GOD = H2O, H2O=GOD
Discussion Leader: Mary Ann Rudy

The Need: Bring attention to the faith community of the sacredness of water

Actions
1. Write resolutions
2. Introduce baptismal liturgy referencing waters’ sacredness
3. Engage the congregation to clean up the river

Resources Needed
1. Volunteers
2. Ministerial agreement
3. Scared writings of our traditions
4. Science of life denominal statements that we can draw on
5. The Millennial Development Goals

Contact Leaders
• Seminary professors
• Bishop
• Judiciary Creation Care Ministry Teams
• Presbyterian for Earth Care
• Stewardship of God’s Creation Committee

Interested People
• Episcopal
• Methodist Creation Care Ministry

God is Water and Water is God
• Water is God’s creation
• God is in the water?
• Are others interested?
• Jay Phillip Newell – Christ of the Celts
• Ice crystals – studying them and the impact of the words on them
• Water as an enemy and a friend
• Beauty and its relationship to Creation and Ugly and its relationship to Creation
• How creation impacts our relationship with God
• Waters power to destroy
• We need to have water
• Water a symbol of God
• Water is a gift/free fear it be turned into oil/a commodity
• Build on social principals and the natural world
• It’s connection to violence and poverty
• God as a connecting factor – connect it to the rest of the world
• Need to connect topic beyond Virginia
• Connection between God and us
• 75% of our bodies
• Is water spiritual?
• Is water a sacrament?
• The Body of God: not only the bread and wine, but all the earth
• Is water seen as sacramental in other faith as it is in the Christian faith?
• Muslim tradition – fasting from water
• Attitude towards water is a state of mind
  o Who we are
  o Identity
• Cults/ and relationship to water
• Water as a cleansing: Baptism
• Preparing for prayer – Muslim tradition
• God told the Israelites to wash and make themselves clean – cleansing
• Water (sacred) in plastic bottles…modernity
• See documentary on “Bag It”
• Healing – biblical example – Dead Sea / Jordan River

TOPIC 3B: HOW TO FUND GREEN CHANGES IN CHURCHES?
Discussion Leader: Pam Northam

The Need: To fund green initiatives

Actions
1. Take plan to a not-for-profit and develop partnership
2. Start with small specific projects and to buy “turn on the tap”
3. Organize everything you do around God’s gifts
4. Establish a role-sharing program – to secure grants
5. Open collection – to make the building green

Resources Needed
1. Non-profits
2. Corporations
3. Join other church networks such as “The Bridge” – matching grants and grant writers
4. Summer missions for youth
5. Alternative spring break
6. Look for free labor within the faith community

Contact Leaders
• Joseph McNight (will share experience)
• Eagle Scouts

Interested People
• Look for others as resources
• Other churches
• High school students

How to fund green changes in churches? And make them more sustainable –
• Take quarters and dimes $100 to buy clean water “turn on the tap” filter
• Make ecological initiatives as part of your philosophy
• Organize everything you do around God’s gifts “5 gifts” make it part of it… and honor them. i.e. it is not a choice to take part of the environment
• Find a matching grant
• Come forward with a plan to a not-for-profit
• Find projects and identify resources that are motivated around an environmental project
• Matching grants – Churches will send the people to do it
• Funders like partnership
• Initiate green missions in people’s homes
• Youth working on green gardens
• Not for profits have volunteer labor for reservation projects

2nd group:
• Collect “Is green the church”
• How to sustain projects – suggesting “pledges”
• Tax breaks (?) / introduce legislation – solar?
• Energy audits = have one so they can save energy
• Communicate what you do in your church and how it pays off
• Reaching out to members – do asset mapping (what to do with push back for privacy)
• Survey Monkey – ref. professional abilities
• Silent auction
• Donate button on website – make sure you can speak to what you are doing
• Professional grant writers identified

TOPIC 4A: HOW TO USE COMPETITION TO ADVANCE OUR AGENDA?
Discussion Leader: Michael Wristin

The Need: Utilize competition and market leverage to increase affirmative behavior change

Actions
1. Rare to zero
2. Denominational Certifications – River Peals, Green Faith, Green Than Thou

Contact Leaders
• Michael Wristin

Leveraging Competition:
• How can we tap into our competitive nature for productive action?
• Can we use our marketing expertise (e.g. hybrid autos) to change behavior?
• Can we leverage markets to create public good? e.g. cattle out of stream – create consumer market
• Examples – Pearl Home, River Stars, River Homes – Recycle-thon
• Stewardship
  o Mindful Production follows – Mindful consumption
• Personal choice
• Actions supporting personal choices
• Visibility
  o Household and church – e.g. certified
  o Visibility of products
• Green Faith Program, etc.
  o Increase numbers of congregations who – 1) aware; 2) participate [rewards:
    growth, recognition]
  o “Race to zero” – challenge faith communities
• 100% recycle
  o Reinforcing good actions – letter writing partnership
• “Greener Than Thou” – t-shirts
• Faith Communities demand to create green markets
• Inter-faith social marketing plan

TOPIC 4B: CAPTURING “TED” TALKS FOR INSPIRING SPEAKERS, I.E. W. SHELTON MILES, III TALK THIS MORNING
Discussion Leader: David Ruble

The Need: Promote inspirational speakers linking faith and environment

Actions
  1. Who? Virginia-specific
  2. Host/sponsor and marketing – location- could come to event
  3. Create planning team

Resources Needed
  1. Equipment
  2. Video on-line storage
  3. Network for marketing (Richmond Hill)

Contact Leaders
  • David Ruble

Interested People
  • Amy Robins
  • Cat Mccue
  • Al Todd

Videos – Ted x:
  • Provide videos of inspiring speakers regarding faith environment
    o Compelling
    o Moving
    o Concise
  • Outreach tool
    o Bridges gaps between groups
  • Learning tool – audio and visual
  • Move from theology to action
  • Part of environmental toolkit
  • Connect with other Tedx orgs.
  • Who else inspires us?
    o Shelton Miles
    o Wendell Berry
TOPIC 5A: YOUTH EDUCATION/SHARING OF BEST YOUTH EDUCATION
PRACTICES – WEB SITE?
Discussion Leader: Monica Lewis/Carille G.

The Need: For environmental education for youth in our faith communities. We need tools/resources, best practices, and inspiration

Actions
1. Bring faith communities together with resource agencies (watershed organizations, parks, colleges, etc.) and each other to learn about and share resources
2. More outside nature activities for youth and intergenerational groups
3. Integrate with technology to reach young people

Resources Needed
• Leadership at the church level – staff, volunteers

Contact Leaders
• Monica Lewis (Richmond)

Interested People
• Everyone is responsible
• Mary Milter

What is the need for addressing this in Virginia?
• If want to teach environment we have to teach the children
• Using internet and technology
• Making a connection to nature
• Direct experiences in nature
• Make it fun
• Teach sustainable practices that globally sustain
• Giving students accurate science
• Increasing knowledge/making it personal
• Address the mentalities
• Environmental Education – tools, bmp, inspire
• Church needs to convey why this is important – tie it to lived learning experiences for children
• Families are very busy meeting basic needs
• Children may be less apathetic – more open
• Connecting the faith community to the resources
• Ignite a fire in our young people
• Geographical, economical and cultural importance of water
• Environmental literacy

**Actions:**
- Intergenerational activities
- Use competition to motivate
- Using tech / social media
- Bring faith communities together to learn about the resources that are available
- More outside activities for children – hikes, kayaking, tree climbing workshops
- Connections to spirituality of nature
- Tying current conditions to the traditions/stories/symbols of your faith
- Seek out local organizations that can help
- Find songs/music at nature
- Show the results of actions

**Top Actions:**
- Bring faith community together to learn about resources (songs/music, showing results of actions, community organizing, state resources, parks…)
- More outside activities for children and intergenerational groups that connect to nature and their faith traditions/spirituality (awe and mystery of nature)
- Integrating with technology – Internet, social media, etc.
- **Who – responsible**
  - Youth group leaders
  - Clergy and church staff
  - Church members with environmental passion, experience, knowledge
  - School leaders
  - All responsible volunteer to help
  - Scout leaders

**TOPIC 5B: EMPOWERING CAMPUS MINISTRIES**

**Discussion Leader: Dori Baker**

**The Need:** Leaders, broad participation, and sustainable projects that engage with the community

**Actions**
1. Bring Campuses and student organizations together to share ideas and do joint projects
2. Create an iconic annual event that has a big draw (Mary)
3. Model good practices, teach good practices and find ways to reinforce good practices

**Resources Needed**
1. Directory of all campus ministries in VA
2. State convention for campus ministers
3. Partnerships with community congregation
4. Allocate funds or find funds
5. Committed leaders

**Contact Leaders**
- Alex Woody (Shenandoah University)
Interested People
• Mary Miller
• All campus ministries

The needs in campus ministry in Virginia?
• Make explicit the connection between faith and care for the environment
• Need student leaders to stimulate action/passion
• Developing good habits/behaviors
• Learning that you can influence change
• Broader participation – ways to bring them in
• Practical projects
• Point person
• Ability to engage with the community
• A lot of other things competing for time and attention
• Sustainable program

Need
• Leaders, broad participation practical projects that engage with the community

Actions
1. Bringing campuses together, sharing ideas, joint projects
2. Educating students – modeling good habits – create a competition that reinforces good practices
3. Create an annual event that has a big draw – becomes iconic

Resources
• Directory of contacts at all the campuses – maybe state conference
• Identify local places to go to be in nature
• Committed leaders
• Partnership with community congregation
• Allocate funds or find funds to support these actions

Who will be responsible?
• A point person to develop the directory
• Committee with each faith group

TOPIC 6A: NUTS AND BOLTS OF HOW TO GET YOUR CONGREGATION MORE INVOLVED/SERVANTHOOD MINISTRY IDEAS TO “HELP OTHERS HELP WATER QUALITY”/SURVEYING YOUR CONGREGATION
Discussion Leaders: Ephraim Seidam/Joe McKnight/Cathy Boyd

The Need: Development of “concrete ideas” to get congregations going/moving on environmental stewardship

Actions
1. Develop an educational plan and resource tool kit including local contact list
2. Create an environmental stewardship task list by surveying the congregation and ID
common ground
3. Step up yourself either by contacting your gate-keeper or leading projects yourself

Resources Needed
1. Activate or select a “green team”
2. A bit of $
3. Contact local groups for help

Contact Leaders:
• Joe McKnight
• Lorne Field
• Penny Moulis
• Beth Schermerhorn

• Servant hood ministries – “Aligning” neighbors to accomplish tasks
• “NUTS AND BOLTS” – Concrete ideas
• Greening congregation – Handbook
• Jewcology – Green Tea – bit of $
• Sources: Joe McKnight, Lorne, Beth Penny

1. Survey the Congregation
   o Assume buy-in
2. ID “common ground”
   o Asset mapping
3. Principle – Make it easy
   o Choices
   o Environmental toolkit – tiered approach
4. Work across the church – link ministry to the environment
   o Tangier is example
5. Have a meal with the ministry etc…
   o Relationship builder
6. Professional landscaping “niche”
   o Around church community
7. Contact local VOAD who has tapped into churches already
   o [vol. org active] in disaster
8. Research history/case studies
9. Share existing resources
10. Attention of the “gate keeper” mission
11. Activating prior knowledge
12. Step-up yourself
13. Film series – actual documentaries
   o Environmental movies – discussion
   o Small groups
14. Develop the list – “little things”
   o Start small
15. Seasonal approach – yearly calendar
16. Develop an education plan
17. Align with a school
18. Utilize community garden as a “learning place”
General Assembly – Actions – Congregational Activity/Faith:
1. Actively recruit new congregations to dialogue with the GA
2. Train congregations on the issue(s)
3. Create a Living Waters partnership to support environmental stewardship
   o Living Waters Day
   o Letter of interest
   o Send/visit with existing congregations who visit GA
   o Create organization framework
   o Ask GA members
4. Prepare – train congregations on the GA process
   o Develop environmental-based newsletter
5. Invite GA members to your events
   o “Free press”
6. ID faith-based members of River Commissions, etc.
7. Consider forming a eco inter-faith caucus
8. Organize a church – oriented field trip for GA members
9. Utilize “symbols” when interacting with GA
10. Invite GA members to your church to speak on environmental ideas, etc.
11. Attention of the “gate-keeper” MISSION
12. Activating prior knowledge
13. Step-up yourself
14. Film series – actual documentaries
   o Environmental movies
   o Small groups
15. Develop the list – “little things”
   o Start small
16. Seasonal approach – yearly calendar

TOPIC 6B: WHAT ACTION CAN WE (I.E. YOU!) TAKE NEXT YEAR IN THE GENERAL ASSEMBLY TO MOVE THE CONVERSATION?
Discussion Leader: Cat McCue

The Need: Activating congregations to engage the GA on environmental Stewardship

Actions
1. Create a Living Waters partnership and legislative caucus to advance issues
2. Actively recruit/train congregations on the GA process and environmental issues
3. Organize locally to engage GA members by inviting them to your church and having field trips

Resources Needed
• Training materials/trainer
• CBF facilitate. Others?
• Planning committee of today’s summit

Contact Leaders
• Meredeth Dash
• Aimee Bushman
Interested People

• Ann Jennings

General Assembly Actions – Congregational Activity/Faith:

1. Actively recruit new congregations to dialogue with the GA
2. Train congregations on the issue(s)
3. Create a Living Waters partnership to support environment stewardship
   • Letter of interest
   • Send/visit with existing congregations who visit GA
   • Living Waters day
   • Create organization framework
   • Ask GA members
4. Prepare/train congregations on the GA process
   • Develop environmental-based newsletter
5. Invite GA members to your events
   • “Free press”
6. ID faith-based members of River Commissions, etc.
7. Consider forming an eco-interfaith caucus
8. Organize a church-oriented field trip for GA members
9. Utilize “symbols” when interacting with GA
10. Invite GA members to your church to speak on environmental ideas, etc.

TOPIC 7A: FINANCIAL STRUGGLES ARE THE FIRST PRIORITY OF MANY FAMILIES THESE DAYS. HOW DOES THIS FACT INTERACT WITH OUR MISSION TO PROMOTE CLEAN AND LIVING WATER?
Discussion Leader: Ann B.

The Need: How to balance and interact human and financial needs and struggles with clean water quality and environmental needs

Actions

1. Engage community members in activities they are doing!
   o Working from within communities
   o Especially leadership
2. Use water quality as a means to build community, including through faith communities and being outside
3. Community gardens as a need, opportunity
4. Next steps: Attend meetings to address need

Resources Needed

1. Resources and building on existing programs
2. Training for environmental organizations on being sensitive to connect with low-income communities
3. Garden space and organizational support
4. Identify leadership for low-income communities

Interested People (these groups might be interested)

• Tricycle gardens – Richmond
• UACC – Urban Agriculture Collective of Charlottesville
• Peter Paul – development center
• Blue Sky Fund

• How to interact and balance human + financial needs + struggles with clean water quality and environmental needs
  - Low-hanging fruit?
  - Synergies

Ideas
• Working with families + needs
• Trust + relationship building
• Create space for action by helping to address critical/acute needs
• Working with established programs to address needs at grassroots level
  - Use it as a building point - ex. Air quality and water quality
• Low-hanging focus on energy conservation
• Industrial scale + “Polluters”
• Environmental Justice + Quality of Life
• Identify pollution that affects human health + water quality – esp. in rural areas
• Measuring metrics for human health – ex. well-water + septic
• Know your community – How to build? Eve. Hours faith
• How can water quality as a means to build community?
  - Not either/or question
  - Better describe opportunities and synergy
• How to encourage landlords and homeowners to improve water quality, energy efficiency?
• How to focus on incentives?
• Need events during non-working hours
  - Leading from community members
  - Work from within community
  - Piggyback on existing communities and events
• Connect with church leadership – have lunch with church leadership
  - Lack of time to do more
• Current ways to charge for water doesn’t account for use in Richmond
  - Different in different localities
• Recognition of interest – connection with nature – ex. creek out the backdoor
  - Look at activities that families/people are already doing
• Such as grocery shopping
• At opportunities like at community gardens = education opportunity
• Water quality education and Sunday school curriculum with materials people receive
• Working with faith communities to go outside – be in nature – recognize ability to care for creation – especially around water, valuing water
• Recognize with established organizations, increase awareness that
  - Of difficulty of environmental improvements
  - Shifting consciousness
  - This conversation is lost
  - Training need for environmental organization within organization for recognition of difficulties
TOPIC 7B: (NATURAL ELEMENTS DRAWING)/DIVINE FORCES/EDUCATION
Discussion Leader: Clay M.

The Need: Recognizing, valuing and welcoming stories from other faiths about water, through different traditions; natural elements as divine forces

Actions
1. See need above. Hearing and welcoming stories
2. Sustaining “going back to the land” movements – farmer’s market, farming, etc
3. Persistence – water collects and pools, like-minded folks gather as a force

Resources Needed
1. Internet: learning more and sharing more about water across traditions
2. Education
3. Recreate ceremony that happened this morning
4. People to meet on voluntary basis – i.e. retirees

Contact Leaders
• Clay M. (fivelements.net)

Interested People
• Cathy Boyd
• Tatum Ford
• Carille Greenberg Ribley

Natural Elements as Divine Forces = Education
• Five elements
• Sacred texts
• Bible – Divine elements in Old Testament
• Mandalas
• Importance of water over time – spiritual

Concern about being pigeonholed as a stereotype for wanting to protect water, which is universal
• Connecting with others around waters and universality of water
• Welcoming stories from other faiths about water
• Recognizing different traditions
• Recreating the story and with natural elements as divine forces

Openness to more effective collaboration
• Going back to the land
• Local economies – How can that be sustained?
• Not just a fad…youth involved so more sustainable education
• Farmer’s markets, farming need for long-term

Sustainable ways to move forward in cities – smart growth, green urban areas, working where people are and looking at examples such as Detroit
• Looking at policy change opportunities such as rainwater harvesting
• Education for more sustainable options
• Persistence –
  o Like-minded folks gathering together as a force
  o Water collects and pools wears down as a natural force
  o On people to make change
  o Creating a new
  o Bucking stereotypes

TOPIC 8A: REPLICATING LIVING WATERS ON A LOCAL LEVEL
Discussion Leader: Ann Jurczyk

The Need: Continue the dialogue make it “real” at local level

Actions
1. Do your research – identify local faith-based and ask if interested
2. Convene meeting to address local needs/goals – include food and the outdoors
3. Be a catalyst to initiate discussion on why it matters-- in your faith community

Resources Needed
1. Identify a liaison at church
2. Church contacts (list)
3. Host-location-logistics
4. Build library of resources (greenfaith.org, National Council of Churches)
5. Pamphlets – basic, understandable info

Interested People
• Woodie Walker

Issue
• May need to modify based on audience
• Process – may need a “practice”
• Would there be CBF input – clean water captain
• Today’s event is a great model for my community
• Meet with local leaders from faith community first to get feedback and advice
• What is “local” – start with sphere of influence

Action
• Host “Ted Talk” Conference and re-post
• Use Tech to post and share information “need original name” – i.e. not Ted Talk
• Meet with local faith-based community leaders – use collective knowledge
• Sunday night potluck – inter-faith to receive feedback
• Design needs to be highly interactive/the symbolic “water” sharing for this event was very powerful
• Incorporate outdoor activity (kayak, etc.)
• Invite youth/family – friendly
• Utilize Sunday school – curriculum
• (Develop structure) Discuss how to make it on-going and sustainable – role-facilitate discussion
• Goal is cross-faith communication
• Utilize clean water captains to help with cross-info exchange
• Challenge churches to find a connection with water

TOPIC 8B: HOW DO WE DEVELOP THE NEW STORY RABBI CARDIN SPOKE ABOUT THAT BECOMES/INCLUDES OUR ID?
Discussion Leader: Mary Pike

The Need: Domination narrative needs to be challenged to one of stewardship ethic and caring for the earth

Actions
1. Reach out to corporations (green and otherwise) to expand understanding
2. Reach out and gain wisdom from non-traditional groups (i.e. immigrants, etc.) to explore concept of “tending and cultivating the earth”
3. Use “our” liturgies and prayer to inform our congregations (internally we’re not on the same page)

Need/issue
• Society needs “new narrative”
• “The Narrative” is there, need in the faith community, we just need to tell it
• Original Sin vs. Original Blessing
• “Dominion Over” vs. “Stewardship For”

Action
• Need to focus on “Identity”
• Western – American view, capitalistic background has much power in U.S. society
• Community Garden – Movement [Indig Comm] “We are the Earth”
• Sharing the meal
• New Building/Architecture Methods (Rooftop gardens) (Communal Design)
• Should not assume our congregations are “On Board”
• Make liturgy/prayer part of community to ‘Change Society’s Narrative’
• Missing – basic knowledge of need for water, food, etc. “Animal”
• Thinking of Earth as Garden – “Tending and Cultivating”
• Move into partnership with those not focused on “Capitalism” i.e. refugees and immigrants
• Take advantage and gain wisdom from refugees and immigrants to gain cultural comp and sensitivities
• Reach out to corporations who are “Green” sensitive and others potentially

TOPIC 9A: WATER RIGHTS/HYDROFRACTURING (FRACKING)
Discussion Leader: Illana Naylar/ Frances Wilkins

The Need: Clean, accessible, affordable water; right to

Actions
1. Raise awareness through education
2. Engage in public advocacy (test H20)
3. Symbolic/public witnessing
Resources Needed
1. Info and education about issue and how to engage
2. Time
3. Synthesize info

Contact Leaders
• Illana Naylor
• Patsy Gochenour

Interested People
• Megan Johnston
• Susan Astin
• Frances Weihine
• John Copenhaver

What is the need for addressing this issue in VA?
• Need to be informed
• Clean drinking water access
• Balancing development
• Complexity of water rights and ecosystems
• Rights
• Growth and recharge, groundwater
• Future (wars?)

Key actions
• Information and education
  o Town halls
  o Class syllabus
  o Non-academic too
  o Academic institutions
• Be more blunt with officials
• TV ads (but expensive)
• Blessing of the waters
• Don’t buy bottled water
• Test water ahead of time (law or regulation)
• Resources and regulations inadequate
• Rights = Power
• “The commons”
• Contamination and water use
• Dishonesty in acquiring rights
• Boundaries (lack of)
• Alternative fuels
• Contact your representative
• CBF view on fracking?
• Do homework
  o Under the surface
  o Speakers (informed)
  o Sessions/discussions
• Letters to the editor
• Designate special day/week (with food) with liturgy around water

**TOPIC 9B: HOW TO PARTNER WITH OTHER DENOMINATIONS AND FAITHS—OVER LONG RUN…**

Discussion Leader: Karl Bren

*The Need: Environmental activism through partnerships, pooling resources*

**Actions**
1. Interfaith meetings/events on environment resulting in project(s)
2. Empower and catalyze leaders to take action
3. Share resources

**Resources Needed**
1. Blueprint/TMDL – people need this
2. Existing groups as resource

**Interested People**
*Woodie Walker*
*Paul Armhein*
*Carille Greenerg Ribley*

**Ideas**
• Example of joint Sunday school and alternate nights for services at different churches
• Creation Care Sunday should also host other churches (“come together”)
• Interdenominational blessing of animals
• Breakfast with local leaders at neutral site to learn their interests on green issues
• Large interdenominational gathering
• Build alliances
• Arts festival (interfaith)
• Convening group with “pull” to get leaders
• Target leaders and empower to unite
• Hierarchy related to political involvement by leaders
• How? Recognize complexity of politics
• Reproducing experience of conf. – regionally, locally, different scales
• Go through/support VIPL

**How to partner with other faiths and denominations: Need**
• “Preaching to the choir” problem
• Time to do something positive
• Not enough interest
• Strength in numbers
• Impact of church buildings/land
• Obligation
• More similarities than differences
• Potential to come together
• Need central/umbrella groups
Nina Beth Cardin
www.interfaithchesapeake.org/

Rabbi Nina Beth Cardin is the Chair of the Interfaith Partners for the Chesapeake, the Founding Co-Chair of the Sustainability Initiative of the Associated Jewish Federation of Baltimore, the Director of the Baltimore Orchard Project, and co-organizer of Sabbatical Economics: a faith-based environmental economics initiative grounded in the biblical concept of shemittah—the seven-year sabbatical cycle. She also founded and directs the Baltimore Jewish Environmental Network.

Ordained in 1988 from the Jewish Theological Seminary in New York City, she served that institution in several capacities, including Instructor of Practical Rabbinics and Assistant Dean of the Rabbinical School.

She is a writer of several books and blogs when she can about environmental and tree issues.

Kim Coble
www.cbf.org

Ms. Coble works for the Chesapeake Bay Foundation (CBF) as Vice President for the Environmental Protection and Restoration Department. As such, she directs policy and manages a diverse team of scientists, land use specialists, lawyers, grassroots coordinators, and volunteers to protect and restore the Chesapeake Bay. She earned a Bachelor of Arts Degree in biology from University of Puget Sound and a Master’s of Science, Public Health degree in environmental health and toxicology from the University of Washington.

Ms. Coble joined CBF in 1993 as the Virginia Senior Scientist, where she provided scientific review on regulatory issues and lobbied for water quality legislation. In 1996, she moved to Maryland and became the Maryland Senior Scientist and eventually served as Assistant Director. In June 2003, she was named CBF’s Maryland Executive Director, and in 2011 took on her current role as Vice President. In this capacity, she now directs all the policy, advocacy, and restoration efforts throughout the watershed. Kim has served on numerous task forces and statewide committees.

Before joining CBF, Kim directed the water quality/hazardous waste section of the Tacoma-Pierce County Health Department in Tacoma, Washington. She also managed a community arsenic exposure pathways study at the University of Washington, Department of Environmental Health. She has consulted on a variety of environmental health projects.
Robert Faithful, IV
http://caringforgodscreation.net/default.asp

Robert Faithful, IV is the Senior Warden at St. John’s Episcopal Church in Centreville, Virginia and serves on the Virginia Diocese Stewardship of Creation Committee. Mr. Faithful’s education includes a B.A. in Political Science from Miami University (Ohio); a Ford Foundation Fellowship for Sub-Sahara Studies (Uganda); and a JD from Northwestern University Law School. Mr. Faithful has been an Air Force Judge Advocate and spent 33 years with the Department of the Interior, the Bureau of Land Management (service in Alaska, Montana, Virginia, and Washington, DC). He has also served as a part of the leadership of the Interior Environmental Justice, National Park Service Special Assistant, Director of Small Business.

Carl Hershner
http://www.vims.edu/

Carl Hershner is the Director of the Center for Coastal Resources Management at the Virginia Institute of Marine Science (VIMS) and a professor in the School of Marine Science at the College of William and Mary. Dr. Hershner has been extensively involved in the Chesapeake Bay Program for most of his career. He has served that program as chair of the Scientific and Technical Advisory Committee, and is currently leading an effort to design and implement a comprehensive adaptive management strategy for the Bay Program.

W. Shelton Miles, III

Shelton Miles is a full-time pastor and a full-time farmer but has found time to make major contributions to water quality in Virginia. His passion is for Virginia’s rivers, especially the Staunton River. He has served as chair of the Roanoke River Basin Commission Citizens’ Committee, chairman of the Staunton River Citizens’ PCB Advisory Committee, chair of the Citizens for the Preservation of the River (Staunton), and as a board member of the Roanoke River Basin Association. He also served as chairman of the State Water Control Board (SWCB) for six years. He also served on several regulatory advisory committees for the SWCB prior to serving on the Board.

Mr. Miles has an extraordinary ability to put people at ease and bring them together in consensus for progress on water quality issue.

W. Tayloe Murphy, Jr.

Tayloe Murphy has been repeatedly recognized for his outstanding service to the Commonwealth of Virginia. His efforts for the state were highlighted by his 18 years representing the Northern Neck in the General Assembly’s House of Delegates from 1982–2000. During his tenure as a Delegate he patroned important legislation and was instrumental in the passage of the Chesapeake Bay Preservation Act and the Virginia Water Quality Improvement Act. He has been described as the father of most major pieces of environmental legislation in the state legislature.

Tayloe Murphy also served as a member of the Chesapeake Bay Commission and the Chesapeake Bay Foundation. He chaired the Joint Legislative Audit and Review Commission during its two-year review of the Virginia Department of Environmental Quality. From 2002 –2006 Tayloe Murphy was Virginia’s Secretary of Natural Resources in the Administration of Governor
Mark Warner, serving as the state’s chief protector of the state’s natural environment.

Tayloe Murphy is a native of the Northern Neck. He graduated from Warsaw High School, attended Virginia Episcopal School in Lynchburg, and is a graduate of Hampden-Sydney College and the University of Virginia School of Law. He received his commission as a naval officer in 1954 and served for three and a half years on active duty.

Reverend Dr. J. Herbert Nelson, II
http://www.presbyterianmission.org/

The Reverend Dr. J. Herbert Nelson, II, serves as Director of the Presbyterian Church (U.S.A.) Office of Public Witness in Washington, DC. Dr. Nelson is married to the Reverend Gail Porter Nelson and the father of an 18 year old daughter, Alycia Nelson. He is a third generation Presbyterian Pastor, who, before coming to Washington, served as Founder/Pastor of Liberation Community Presbyterian Church (LCC) in Memphis, Tennessee. A third generation graduate of Johnson C. Smith University, Dr. Nelson earlier earned a B.A. in Political Science/Urban Studies in 1981. In 1985, he earned the Master of Divinity degree from Johnson C. Smith Seminary at the Interdenominational Theological Center in Atlanta, Georgia. J. Herbert, as he is commonly known, serves as preacher, workshop leader, consultant and writer. He is a featured conference preacher at Montreat, Mo Ranch, Highlands-Colorado, and Massanetta Springs Conference Centers.

The Honorable R. Lee Ware
www.delegateleeware.net/

Delegate Lee Ware is a graduate of Wheaton College, taught History and Government for 30 years, divided evenly between public and private schools, and recently concluded his career in education as Academic Dean of Benedictine College Preparatory. He served eight years on the Board of Supervisors of Powhatan County, and was the first public school teacher appointed to the State Board of Education. He has served in the Virginia House of Delegates since 1998, and is a ranking member of the committees on Agriculture, Chesapeake, & Natural Resources; Finance; Commerce & Labor, of which he is vice chair; and, Rules. He and his wife, Kathy, a CPA, are parents of four grown children and they have four grandchildren.

Ralph White
Former Parks Manager for the James River Park System
http://jamesriverpark.org/

Ralph White is the former manager of the James River Park System for Richmond’s Department of Parks, Recreation, and Community Facilities. He moved to Richmond in 1978, and as a volunteer with the Sierra Club, applied his skills as a maintenance worker in the James River Park System. He was eventually hired as a naturalist and then ultimately the park manager, and for decades, worked with the surrounding Richmond community to educate, advocate, and restore the James River Park System to its current celebrated state.

Ralph White has received numerous awards for his stewardship of the James River, and for his ability to grow, empower and engage a growing urban community of James River advocates over decades. He received the 2006 Distinguished Service Award from the Sierra Club, a national
environmental organization, and in fact was the only recipient for that year. The Distinguished Service Award nationally recognizes persons in public service for their strong and consistent commitment to conservation over a considerable period of time. In 2004, White was recognized by Blue Ridge Outdoors Magazine as “Best Trail Guardian” and the James River Park System was recognized as “Best Urban Park” in 2004 and 2005. The James River Association has awarded Mr. White the “Guardian of the River” award; Coastal Canoeists names Mr. White “Conservationist of the Year;” and the Alliance for the Chesapeake Bay recognized him for the “Spirit of the Sojourn Award” in 2004. In 1993, then-Governor Wilder awarded Mr. White the “Environmental Excellence Award.”
What do you hope to take away from this event?

• “An opportunity to network with like minds and interest”
• “Ways to find and use new volunteers.”
• “Inspiration, networking”
• “contacts, ideas and good relationships to start working together on common issues”
• “Increased connections with like-minded folks.”
• “Practical ideas for promoting environmental stewardship from a spiritual perspective. A gap seems to exist between the science community and faith community when it comes to environmentalism. I believe middle ground exists and want to find it.”
• “opportunities to more volunteers for river projects especially in the James River Park”
• “a sense of renewed energy and a better understanding of the VA Faith Communities work on environmental energy.”
• “A deeper understanding of how Virginia can justly steward her remarkable natural resources generally, water resources specifically.”
• “Ideas and networking.”
• “Support the Social Action Committee of my synagogue and see how the committee can get ideas to galvanize the congregation into action.”
• “A message I bring back to the very conservative parish where I work that will engage folks not get me crucified.”
• “How to engage the very conservative parish where I work in environmental issues and take up appropriate stewardship of God’s creation.”
• “Better understanding of the needs in our community and especially how the faith community can make a difference and join in the conversation.”
• “How to build a better bridge between conservation and Faith-based groups.”
• “Knowledge. This perspective has not been explored that much (by me or my church).”
• “I love being outdoors. I work in the university setting where we often take students outside to experience nature. I would love to learn ways to help students reflect upon nature and spirituality.”
• “An understanding of potential ways faith communities can partner with CBF.”
• “A greater sense of community with others of faith and such other possibilities as may emerge and engage our respective talents.”
• “I am part of an environmental activist group that would benefit from the Living Waters Summit information.”
• “I hope to take away ideas for the stewardship team of my local church (Duncan Memorial United Methodist Church) to implement toward the church’s commitment to care of God’s creation.”
• “I am coming as one of the facilitators, so I hope to gain some practice facilitating while also learning more about interfaith perspectives on conservation.”
• “Lynnhaven River NOW launched a Pearl Faith Communities outreach program this fall. We are interested in sharing from our experiences and hearing what others are doing.”
• “networks. relationships. information. food for the spirit. hope. feel of being energized and mobilized with others.”
• “Ideas and ways to work with my congregation to improve the bay’s health and the health of the James river.”
• “An experience of meeting new people and seeing how different faiths approach/handle and address water quality issues.”
• “Meeting other people that share my interests and learning how other faiths handle water quality issues.”
• “Our local environmental non-profit is starting a new Faith-based program. We hope to provide our faith community with expert advise on making their buildings and landscaping more sustainable, and themselves better stewards. What are other people doing in this area? What has been successful or not? How best to communicate with the faith community? What are their needs from their prospective? What resources are available for information, networking, and financial assistance (grants, etc.)”
• “Ways in which our congregation might take part as a group and individually with this effort.”
• “Deepen my knowledge of earth and Spirit…network with others who care about the topic and share my own faith/earth experiences…promote more congregation involvement with caring and protecting God’s creation.”
• “a sense of wonder, networking with others at the intersection of faith and environmental activism”
• “I tend to think of the Bay from a scientific perspective and really like the idea of incorporating a more spiritual view. I also think this could be a great focus for the kids at Quaker Meeting”
• “The opportunity to dialogue with other people of faith on the role and responsibility that we have for the environment.”
• “To reach consensus on certain fundamental core issues around the environment and stewardship among the attending faiths. To listen and learn how different faiths approach these issues and can work toward environmental stewardship as a core religious belief.”
• “A greater sense of collaboration between the faith and environmental communities to take action and do more restorative work within our watershed.”
• “A deeper understanding about how churches and people of many faiths can expand their stewardship of Earth.”
• “Knowledge, action steps and contacts (for a 'green retreat' my church (RRUMC) is planning to organize and sponsor”

What does your faith say about protecting and restoring the environment?

• “I go back to the creation story and feel all things are created in God’s image and we are stewards of our environment”
• “Care and protection of the natural world is the moral responsibility of all adults. (Unitarian)”
• “It is a moral imperative just as caring for the poor...we cannot pick and chose the imperatives we live by...”
• “It is the moral issue of our time.”
• “It is a sacred obligation.”
• “Adam and Eve were made caretakers of a beautiful world. Through sin, the world was
changed and made more hostile to life. Adam, through hard work, was to continue the process of protection and productivity with "the sweat of his brow”. We inherit the same directive from the earliest humans.

• “As a Unitarian Universalist, it is every adult’s responsibility to nurture and heal the natural environment, as it is to share this moral concern with others.”

• “It is one and the same. My faith calls on me to protect and restore the environment and my love for the environment renews my faith.”

• “Creation is the handiwork of the Almighty, and is to be stewarded with attention to the metaphysical transparency (unto the Divine) as well as the material benefits of all created things and beings.”

• “God left humankind to be stewards of His creation. God asked Noah to help him save his creation.

• What else is there to say?”

• “God gave us stewardship of God’s creation and asked Noah to help save his creation.

What else is there to say?”

• “Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God’s creation.”

• “It’s all it is about.”

• “We are expected to be stewards of our time, talent, and treasure. We should not use more than our fair share of a finite resource.”

• “My faith says that we should take care of our planet!”

• “Our faith mandates that we care for God’s creation, for the mutual benefit of both man and nature.”

• “Three themes:

  • Care for creation is rooted in God’s charge to Adam to exercise dominion (properly understood as care, not laying waste) over creation,

  • Jesus’s message of love expands upon concerns for justice expressed by the prophets.

  • Love of neighbor is specifically enlarged in scope in the parable of the good Samaritan.

We must find enlarge our vision to consider how what we do and do not do affects all humanity and all creation (all creation “groans”)”

• “Since all of creation is a gift from God, it is incumbent on all Christians to work toward restoration and preservation of the whole natural world.”

• “Through our Pearl Faith Communities program, we are interacting with people of many different faith traditions. We have found national denominational programs, support and encouragement in every faith tradition, but the local congregation needs guidance and local support to know how to utilize the materials that are available to them through their denomination.”

• “LOTS! stewardship is not dominion.”

• “God gave us dominion over the earth, to protect it, use it for His glory, out of our love for Him.”

• “It says we are all caretakers of the Earth and everything on it. As citizens of Earth, we must do our best in caring for it as well as instilling this practice in future generations.”

• “It says we are all caretakers of the Earth. We should actively protect the planet as well as instill that practice in future generations.”

• “My faith has always taught me to appreciate and care for the incredible gifts that I
have been privileged to enjoy, that we need to keep them in trust for the next generations, and to ensure that all peoples are cared for equally and have the same environmental opportunities (environmental degradation seems to affect "the Least of These" the most!). My faith and evidence-based science not only coexist, they compliment each other, the more I wonder and marvel at...”

• “We are part of an interdependent web of life.”
• “It is an obligation for all Christians to care for God’s creation. As a Methodist, our Book of Discipline is especially strong on these issues. As far as I can see, all major faiths have creation care an obligation of believers.”
• “We are to be good stewards of the land.”
• “Christians are to be good stewards of God’s creation. We are caretakers for the created world and should be mindful of that in all aspects of our lives.”

“Friends have a deep belief in protecting and restoring the environment.”
• “That we are to be good stewards of God’s creation.”
• “Not quite enough”
APPENDIX 6: LIST OF PARTICIPANTS

Dr. Alma Abdul Hadi Jadallah
Ananat Agrawal
Gita Agrawal
Dr. Craig Anderson
Paul Armheim
Susan Astin
Diane Atkins
Dori Baker
Dr. Amiele Barakey
Sheila Barnett
Joan Beal
Ann Benner
Jim Bennet
Diane Beyer
Mark Bittner
Rev. Max Blalock
Cathy Boyd
Jane Bren
Karl Bren
Anita Brugh
Martha Burford
Aimee Bushman
Rabbi Nina Beth Cardin
Kimberly Coble
Kitty Cox
John Copenhaver
Tanner Council
Dr. Selena Cozart O'Shaughnessy
Rabbi Gary Creditor
Meredeth Dash
Barbara Day
Tal Day
Nissa Dean
Patricia Delimpaltadakis
Tanya Denckla Cobb
Dr. Frank Dukes
Rev. Mandy England Cole
David Erickson
Colonel Chuck Epes
Christy Everett
Robert Faithful IV
Lorne Field
Kayla Finn
Tatum Ford
Mike Foreman
Karen Forget
Jessi Fortner
Larry Foulk
Susan Foulk
Cindt Frenzel
John Gallini
Patricia Gochenour
Hannah Gore
Carille Greenberg Ribley
Joe Griffiths
Christine Gyovai
Ellen Hall
Rev. Neal Halvorson-Taylor
Bishop Dale Hardy
Risha Hardy
Melissa Herlitz
Dr. Carl Hershner
Emily Howdyshell
Valerie Hubbard
Ann Jennings
Robert Jennings
Rev. Sheryl Johnson
Megan Johnston
Ann Jurczyk
Melissa Keywood
Roni Kingsley
Michelle Kokolis
Patty Kruszewski
Rev. Andrew Kunz
Lindsay Lane
David Lehman
Ursula Lemanski
Monica Lewis
Rev. Megan Limburg
Deborah Maiorano
Barbara Marmet
Pam Marracvini
Edmond Marroni
Anna Mathis
Cathryn McCue
Rev. Joseph McKnight
Shelton Miles
Mary Claire Miller
Clay Moldenhauer
Dianne Moore
Dr. Brianz Moores
Andy Morgan
Hannah Morgan
Penny Moulis
The Hon. W. Taylor Murphy
Illana Nylors
Gail Nelson
Joanne Nelson
Rev. J. Herbert Nelson
Libby Norris
Pam Northam
David Paylor
Amy Payne
Scott Phillips
Dr. Mary Picardi
Mary Pike
Whitney Pipkin
Jacob Powell
Vaughan Prichett
John Pruitt
William Pruitt
Michelle Prysby
Amy Robins
Virginia Rockwell
David Ruble
Mary Ann Rudy
Peggy Sanner
Ephraim Seidman
Amanda Shenk
Beth Schermerhorn
Chaplain Ginger Spence
Marliana Spence
Rex Springston
Shantanar Talegaonkar
Al Todd
Anna Treadway
Marian Turk
Deborah Usry
Woodie Walker
Carol Wampler
Honorable R. Lee Ware
Rev. Pat Watkins
Ross Weaver
Paul Weihine
Ralph White
Kelly Wilder
Frances Wilkins
Kathleen Wood
Leslie Woods
Susan W. Wootton
Dr. Michael Wriston
Jeanette Yoh
Neil Zahradka