

Tameside Interfaith Network

A network committed to developing fellowship by increasing mutual understanding through dialogue, networking and engaging in joint action

fcbf
faith communities
capacity building fund



Eminent speakers from many faiths
gave presentations at a conference on
Faith - Environment - Water



Tameside Third Sector Coalition
St Michaels Court
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OL6 6XN

This conference report is has
been specially produced for
distribution to delegates at the
launch of the
Tameside Interfaith Network
Programme
Monday 30th April 2007

Foreword



Revd Canon Stephen Wilson (Chair)
Tameside Interfaith Network

Tameside Interfaith Network (TIFN) was officially launched in September 2004. Soon afterwards, Network members adopted a vision statement - an aspiration that we have been working to achieve until the present. To be "*a Network committed to developing fellowship by increasing mutual understanding through dialogue, networking and engaging in joint action.*"

When looking for a conference topic that people of **Faith** would consider important and of current interest, the **Environment** was an obvious choice. That people of faith (and of none) share the same environment and a concern for it is to state the obvious. The part that faith communities can play in reducing the detrimental effects of the human footprint on our shared environment is a subject worthy of our attention.

Within this very wide remit it was decided to focus some of our attention on the issue of **Water**. The decision may have been influenced by the hosepipe ban in force in parts of the UK at the time! But we also saw an opportunity to hear and better understand the part that water plays, both literally and metaphorically, in the spirituality and practices of different faith communities. It also gave the Network the opportunity to make a financial contribution to the work of the charity WaterAid - an agency dedicated to providing clean water, sanitation and training in hygiene issues to those in need.

And so the event **Faith-Environment-Water**, which saw the light of day in Dukinfield Town Hall on 14th November 2006, was conceived. The 'midwife' who oversaw its safe delivery was Mr Mohamed Seedat, the Network Development Worker. Mohamed is funded through the Community Development Foundation (CDF) and very ably

supported by members of Tameside Third Sector Coalition (T3SC). But it was the involvement and enthusiasm of so many Network members, that made the event so special. From the registration of delegates, through the presentations by faith representatives on 'The place of water in my faith', the networking as we shared food together, to the facilitation of workshops, TIFN members were involved. In retrospect, I believe this event will be seen as an important milestone in the development of the Network.

This foreword would be incomplete without mentioning the very special contribution of our keynote speaker, Mr Martin Palmer, Secretary General of The Alliance of Religions and Conservation (ARC). It soon became clear that Martin came with a wide experience and a deep understanding of the important part that organised religion can play in protecting the environment.

Using case studies from around the world and in the context of different faith communities Martin illustrated how ancient faith stories could bring fresh insights to current environmental issues. How the influence of faith leaders could have greater and longer lasting impact on the lifestyle of communities than laws imposed by secular authorities. What an impact people of faith can make as they celebrate the wonders of creation. How important it is to think globally but be prepared to act locally.

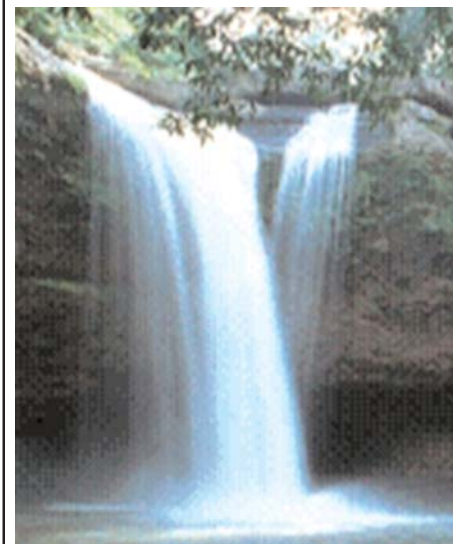
From the involvement of Buddhist monks in protecting the forests of Cambodia, through the UK Millennium churchyard yew tree planting project to the influence of Zoroastrians in the saving of vultures in Mumbai, India, and much more besides, Martin brought alive the reality of the possibilities for faith communities to change in the way we treat the environment.

It was a disappointment to many that we did not record Martin's contribution. But, for those who might like to read an account of the work of ARC which includes many of the examples that Martin used, can I recommend a book written by Martin Palmer in conjunction with Victoria Finlay entitled "Faith in Conservation" and published by the World Bank (ISBN 0-8213-5559-7).

It is our hope that the event recorded in this publication will not be an end but just the beginning of a journey together as a Network - finding ways in which we can celebrate the wonders of creation and preserve its glorious diversity for future generations. Can I encourage each one of us, as we read and remember, to reflect on the part we might play in bringing that about.

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The Conference

The Conference organised by T3SC was by special invitation and the invitation cards were designed in house and posted to the delegates.

A magnificent response meant a packed hall at the venue



Dukinfield Town Hall



Tu

I/We will be able to attend the above Event:- (relevant box)
 I/We will not be able to attend the above Event:-

Name(s) _____
 Organisation: (if any) _____
 Contact address _____

Tel No: _____
 E-mail: _____
 Fax no: _____

Please give details of your support needs:
 Expenses to be claimed: _____
 Taxi required :(please tick) Yes: No:

Please return, in freepost envelope provided.

T3SC
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On the Day:
 Hot Buffet
 Exhibitions
 Key note Speaker
 Workshops



From the front cover; Mainspeakers with Civic Mayor of Tameside.

Front row left to right: Mohamed Seedat, (Interfaith Networker), Naeem Ahmed (Muslim Representative), Councillor Margaret Sidebottom (Civic Mayor), Reverend Steven. J Wilson (Chair - Interfaith Tameside).
 Back row left to right: Fr. Alec Mitchell (Christian Representative), Ankit Upadhyay (Hindu Representative), Jill Brennan (Budhist Representative), Julian Levy (Jewish Representative), Martin Perry (Bahai Representative), Martin Palmer (ARC - Key Note Speaker)



Exhibition displays



Children of Holy Trinity CE Primary School present their messages of concern for the plight of water impoverished children



The renowned TEARFUND organisation exhibit their stand with a multimedia display.

The Muslim Representative presents a display of activities



Delegates and guests



Water in Christian thought and tradition

Fr Alec Mitchell, Vicar, Holy Trinity Church, Ashton-under-Lyne Leadership

If Christianity is likened to a river made up of many tributaries, then the source of all those streams is in Jewish history and religious thought. It was almost inevitable that Christianity would build upon and develop Jewish thinking, not least on the meaning and significance of water, which plays an important part in several central themes within the Hebrew Scriptures.

For example, Christians, with Jews, have reflected upon the meaning of the "waters" over which the divine wind, or spirit, swept before the creation of the world (Genesis 1:2). It is from the waters that the dry land appeared, and the general thrust of the entire creation account is that 'the only God' is the One who can bring order from chaos; matter and being from nothingness; light and life from darkness, and the formless, watery, void.

The story of Noah and The Flood, the crossing of the Red Sea by the children of Israel, the book of the 'minor prophet' Jonah, and the powerful image in the book of Isaiah, of God's word descending fruitfully upon the earth as rain, are all examples of what might be called 'water-themed archetypes' contained within the Hebrew Scriptures, which Christianity shares with Judaism. They speak strikingly, and in their own terms, of, respectively, God's sovereign power to create and destroy, and to preserve God's chosen servants; God's leading Hebrew slaves to promised freedom through 'deep waters' which nevertheless can be turned into dry land; God's power to rescue the chosen messenger Jonah even from the tomb-like belly of a huge fish - in order that he, Jonah,

might deliver God's message of universal love; and of the 'word of God' coming down freely and indiscriminately upon the whole of God's earth.

What is new in Christian thought appears to be the introduction, probably by John the Baptist (the cousin of Jesus of Nazareth, and subsequently regarded by Christians as Christ's 'forerunner') of a comprehensive "baptism of repentance for the forgiveness of sins". Baptism, the symbolic act of washing or sprinkling of a person with water, has evolved into a rite of initiation and entry into the Christian Church. The gospel of Mark begins with the baptism of Jesus himself, in the River Jordan, by John the Baptist (a source of some embarrassment for later commentators!), after which Jesus "comes up out of the water" - a symbolic moment with connotations of both The Flood and the Exodus, suggesting dying, rebirth, and deliverance.

Jesus himself used water as a symbol of his mission. In the gospel of John, at a Samaritan well (that is, at a non-Jewish, 'heretical' source) Jesus proclaims "Anyone who drinks the water I shall give will never be thirsty again. The water that I shall give will turn into a spring within, welling up for eternal life." (John 4:14) In a sense, all Christian understanding of the symbolic meaning of water is encapsulated in this single claim, surely meant to imply that Jesus the Jew is a conduit of God's universal love for all peoples. This 'water' is, as it were, the elixir of life.



Finally, water flows from the side of Christ's body when it is pierced on the cross, and it becomes, again in John's gospel, one of "three witnesses", together with the Spirit and the blood. It is partly for this reason that water is mixed with wine, and the Holy Spirit invoked, in the central Christian act of worship known as the Eucharist, Mass or Holy Communion, when the sacrificial life, death and resurrection of Christ is remembered, and, indeed, celebrated.

References: 'Water' by Adrian Hastings: The Oxford Companion to Christian Thought (p.748)

Judaism and water

Julian M Levy

I write as we come toward the end of the Jewish festival of Succoth, Tabernacles. 2000 years ago, when the temple was the centre for worship, Jews made pilgrimage to Jerusalem and observed the rituals of the festival. The centre-piece of Succoth observance was a water-pouring ceremony.

Nowadays the synagogue liturgy for the festival is prayer for rain and from then, until the Passover festival in spring, a wish for rain is included in the daily worship in the key group of prayers that are said three times each day.

We are, of course, not wishing for there to be rain in Greater Manchester. Jewish ritual has always focused on the Land of Israel and reflects the need of its agriculture. Rain in the autumn and winter is essential to maintain the level of Lake Tiberius and to replenish the aquifers.

Reading the Torah one finds the topic of water is a constant theme. In the first book, Genesis, we find Abraham busy digging wells. We hear too of unfriendly actions where wells are filled in and have to be re-dug by Abraham's descendants. The watering of flocks and camels (mainly by women it has to be noticed) are associated with the search for wives for Isaac and Jacob, the son and grandson of Abraham. His other son, Ishmael, banished with his mother Hagar, is saved by the finding of water and thus allowed to become "father of a great nation".

In the 40 year wandering between the exodus from Egyptian slavery

until the resettlement in Israel we repeatedly hear of the need to find water sources to the point where Moses becomes so annoyed at the people's whingeing that he strikes a rock at "Meribah" instead of following Gods instructions and as a consequence is not allowed to go into Israel at the head of the people.

Jewish literature extends well beyond the text of the Bible. Whilst the common view is that this is a body of legalistic tomes, there is a much bigger body of commentary and of parables, called "Midrash". One of the stories is the suggestion that during the 40 year wandering the people were followed by a mobile well. When Moses's sister died that well disappeared. You may recall that baby Moses was hidden in a floating crib and that it was Miriam who watched to see he was safe.

Some modern feminists place a glass of water on the Passover table to reflect the connection between water and womanhood.

In common with descendant faiths, Judaism provides a role for water in purification rituals. Although the sea or rivers are ideal, most Jewish communities have "mikva'ot", ritual baths fed by flowing fresh water. Orthodox Jews immerse themselves when they want the equivalence of re-birth; before the High Holidays, after the completion of menstrual cycles, before marriage and, for some, each Friday before the Sabbath. The scribes who hand write Torah scrolls will immerse themselves before they write the name of God into the scroll.



The role of water in Islam

Naeem Ahmed

As a universal religion born initially in the harsh deserts of Arabia to complete the message of former prophets and convey the divine revelation in its last testament (Qur'an), Islam ascribes the most sacred qualities to water as a life-giving, sustaining and purifying resource. It is the origin of all life on earth, the substance from which Allah created man (25:54), and the Holy Qur'an emphasizes its centrality: "*We made from water every living thing (21:30)*".

Water is the primary element that existed even before the heavens and the earth did: "*And it is He who created the heavens and the earth in six days, and his Throne was upon the waters (11:7)*".

The water of rain, rivers and fountains runs through the pages of the Qur'an to symbolize Allah's benevolence: "*He sends down saving rain for them when they have lost all hope and spreads abroad His mercy (25:48)*". At the same time, the believers are constantly reminded that it is Allah Who gives sweet water to the people, and that He can just as easily withhold it: "*Consider the water which you drink. Was it you that brought it down from the rain cloud or We? If We had pleased, We could make it bitter (56:68-70)*". In this verse the believers are warned that they are only the guardians of Allah's creation on earth; they must not take His law into their own hands.

"*Cleanliness is half of faith,*" the Prophet (peace and blessings be upon him) tells his companions. These well-known and oft-repeated words reveal not only the central importance of purity and cleanliness, but also the essential role water plays in Islamic religion.

Purification through ablution is an obligatory component of the Islamic prayer ritual; prayers carried out in an impure state are not valid. This means Muslims are obliged to carry out ritual ablution before each of the five daily prayers.

Water from rain, wells, flowing water from taps, rivers and streams, and still water from lakes, ponds, seas and oceans, are all considered to be pure and suitable for ritual ablution.

Wudu' and ghusl are both part of the act of worship, rituals that are mandatory before starting prayers, reading, or even touching the Qur'an. As such, these rituals include a spiritual component, which means that even if one is physically clean, but has not carried out the purification in ritual fashion, it is not permitted to read the Qur'an or even touch it.

Moderation and thriftiness in the use of water during ablution is emphasised.

Water's importance in Islamic culture has, over the centuries, also left its mark on the design of the city. The fountains, cisterns, and public baths that can still be found today in cities around the Islamic world survive as a physical testimony to the central role water plays in Muslim society.

The harsh desert climate of Arabia, the Near East and Saharan North Africa makes water a highly valuable and precious resource here. Islamic law, the Shari'ah, goes into great detail on the subject of water to ensure the fair and equitable



distribution of water within the community.

Water is a gift from Allah. It is one of the three things that every person is entitled to: grass (pasture for cattle), water, and fire.

A Buddhist perspective on water

Jill Brennan

Every morning, as part of my Nichiren Buddhist practice, I offer fresh water at my household altar. From the Buddhist viewpoint, the Universe is a single living entity. We revere life itself as the original Buddha. Without water, life cannot be sustained. Human beings are themselves over 80% water.

Rain brings life to the desert. The power both of dragons and of Buddhist sages has traditionally been measured by their ability to generate rain in times of drought. In the Lotus Sutra, the analogy of rain is used to describe the all-embracing compassion of Sakyamuni Buddha:

“ [he appears] in the world, like a great cloud that showers moisture upon all the dry and withered living beings, so that all are able to escape suffering....” [tr.Watson 1993, 102]

As an offering, water represents purity, one of the attributes of the Bodhisattvas of the Earth. Water is used as a metaphor for enduring and consistent religious practice, in contrast to ‘*faith like fire*’, which flares up as a passionate response to external circumstances, dying away again when things change.

Water also features in Nichiren Daishonin’s admonition to his followers to transcend all differences between them and become as inseparably united “*as fish and the water in which they swim*”. [WND 216]

In his “*Geography of Human Life*”, first President of Soka Gakkai Tsunesaburo Makiguchi pointed out that the state of the environment is a

reflection not only of Mankind’s direct actions towards the planet, but also of the state of human relationships in society, and ultimately of the inner world of individuals. [Makiguchi 1903?]

Third President, Daisaku Ikeda said: *“When the inner universe has lost its essential rhythm, [life] energy takes destructive aggressive, domineering forms like greed and evil impulses, which convert the inner life into a desolate wasteland. External desertification of the planet corresponds precisely with spiritual desertification of the force of life...”*

The egoism of human beings whose internal environments are polluted and desolate inevitably manifests itself in domination, deprivation and destruction in the external environment. “ [Ikeda 1993]

So when I offer my little pot of water, it carries a lot of symbolic meaning.

However, for me, personally, my daily offering is above all practical - a physical expression of my appreciation for my great good fortune in being born in a time and place where I have access to abundant clean pleasant-tasting water at the turn of a tap in my own home, and where sewage and foul water are well managed.

It is equally a statement of my gratitude to everyone whose efforts make it possible for me to experience this.



The importance of water in Hinduism

Ankit Upadhyay

We all know what water is and how important it is in our life. It could be described by many names such as Hydrogen Hydroxide, Aqua etc but water has a very special place and importance in Hindu religion.

Water is sacred, it's the best resource to purify human's physical cleanliness and spiritual well-being.

Water is one of the five main elements of nature (others including fire, earth, space and air) Water represented by a circle, symbolises the fullness, Water is a building block of the life and we, all living human beings at the mercy of God, for the water,

Without water no one can live for one day and that's why all known old civilisations were formed on the banks of rivers and seashores. Pilgrimage is very important to the Hindu people and hence almost all holy places are located on riverbanks, seashores and mountains

In Hinduism, there are seven sacred rivers, namely Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri. It contains the sacred water to purify all living human beings.

These rivers are full of holy water, where people can purify their sins either by drinking or having a bath by this holy water.

This waters spiritually cleansing powers have given it a central place in the practices and beliefs of many a religious ritual.

A physically and mentally clean person is enabled to focus on worship. Devotees and sages perform baths with holy water before attending any Hindu ceremonies in holy places.

The holy water of Ganga never gets impure though millions of people have a bath in it everyday and perform different Hindu ceremonies on its bank.

The amount of water and the purity if the holy water of the River Ganja surprises everyone because of its divine powers. Hindu people use thus holy water at Puja (worship) and if possible a sip is given to a dying human being to purify their life.

For Hindus morning cleansing with water is a basic obligation and then people can start doing their prayers and daily activities.

For the Hindu people, water is the main drinking source which keeps their physical body purified, clean and increases the concentration on their daily work.



Water - Some reflections from a Baha'i

Martin Perry

We talk of the fount of wisdom, the source of power, the flow of information, the water of life.

In the Semitic tradition there is the anointing to demonstrate the assumption of a specific role, as in the anointing of Jesus Christ by John the Baptist on the acceptance of his task - the descent of the dove.

"This is My beloved Son" etc. has come down to us with the baptism of babies and the anointing of Monarchs at their coronation.

There are around the world many sacred rivers eg the Ganges and the Nile upon which so much depends. The epic of Gilgamesh is echoed in the Old Testament Noah's Ark .

Water is of prime import.

Cremona in Italy is important to violinists and Manchester owes its prosperity to a humid atmosphere and geographical circumstances.

It is obvious now that we can observe the earth from space it is largely covered by Water.

BAHA I temples must have a body of water near by, at the Lotus temple near Delhi India, water gives the cheapest and most natural air conditioning possible.

The Baha'i World Centre is on Mount Carmel, Haifa, Israel. This is the Seat of the Universal House of Justice and the shrine of the BAB.

The beautiful terraces demonstrate the progressive Revelations from God and each terrace has fountains honouring GOD and His Messengers.

As I see it the use of Water has to have a spiritual and a moral dimension.

Baha U Llah teaches extreme poverty is not acceptable.

There is a huge international Company which to make a profit utilizes the head waters of an important river at the

expense of local farmers attempting to feed themselves. This is not acceptable.

What is more reasonable, cheap flowers at a Super market or Garage forecourt or people feeding themselves by their own efforts?

Further Reflections

- If there is magic on this planet, it is contained in water. LORAN EISELY
- All the water that will ever be is, right now. National Geographic, October 1993
- If you gave me several million years, there would be nothing that did not grow in beauty if it were surrounded by water. JAN ERIK VOLD
- Water is H₂O, hydrogen two parts, oxygen one, but there is also a third thing, that makes water and nobody knows what that is. D.H. LAWRENCE
- In every glass of water we drink, some of the water has already passed through fishes, trees, bacteria, worms in the soil, and many other organisms, including people...Living systems cleanse water and make it fit, among other things, for human consumption. ELLIOT A. NORSE,
- When the well is dry, we know the worth of water. BENJAMIN FRANKLIN
- Filthy water cannot be washed. WEST AFRICAN PROVERB
- The crisis of our diminishing water resources is just as severe (if less obviously immediate) as any wartime crisis we have ever faced. Our survival is just as much at stake as it was at the time of Pearl Harbor, or the Argonne, or Gettysburg, or Saratoga JIM WRIGHT
- Water has no taste, no color, no odor; it cannot be defined, art relished while ever mysterious. Not necessary to life, but rather life itself. It fills us with a gratification that exceeds the delight of the senses. ANTOINE DE SAINT-EXUPERY
- Water is the one substance from which the earth can conceal nothing; it sucks out its innermost secrets and brings them to our very lips. JEAN GIRAUDOUX
- We forget that the water cycle and the



life cycle are one JACQUES COUSTEAU

- Life originated in the sea, and about eighty percent of it is still there. ISAAC ASIMOV
- The oceans are the planet's last great living wilderness, man's only remaining frontier on earth, and perhaps his last chance to produce himself a rational species. JOHN L. CULLNEY
- More than half of the world's major rivers are being seriously depleted and polluted, degrading and poisoning the surrounding ecosystems, thus threatening the health and livelihood of people who depend upon them. ISMAIL SERAGELDIN (World Commission on Water for the 21st Century)
- Children of a culture born in a water-rich environment, we have never really learned how important water is to us. We understand it, but we do not respect it.

WILLIAM ASHWORTH

All quotes compiled by US EPA Water Office

The place of water in the Catholic faith

Rev J. O. O'Doherty

Water is important throughout Sacred Scripture; it symbolises protection, purification, and life - both physical and eternal. It also is widely used in the liturgy.

In Genesis we read *that the earth was a formless void, there was darkness over the deep and God's Spirit hovered over the water* .

Genesis also tells of God's instruction to Noah concerning the building of the Ark ; the flood lasted 40 days destroying all living things, leading to a new order .

Exodus tells of how Moses lead the chosen people dry shod while escaping from the Egyptians *Moses stretched out his hand over the sea. The Lord drove back the sea with a strongly easterly wind all night, and made dry land of the sea*

God instructed Moses to strike the rock in the desert to provide water for the chosen people.

Christ ministry commenced after his baptism in the waters of the Jordan ; he was often very near to the Sea of Galilee teaching, healing and performing many miracles including the calming of the lake .

St John's gospel records Jesus' encounter with Nicodemus, Jesus said *unless a man is born of water and the Holy Spirit he cannot enter the kingdom of heaven* .

We recall our baptism at the beginning of our funeral services when we sprinkle the coffin with Holy Water praying *In the waters of baptism N died with Christ and rose with him to new life may he/she rise*

with him to eternal life .

Christ taught that from him would flow rivers of living water . Following his death on the cross soldiers pierced his side with a spear to ensure that he was dead, then blood and water flowed from his side Christian baptismal theology originates here.

In Baptism, the candidate symbolically enters the tomb with Christ, then rises with him to the new life of Easter . This symbolism is most clearly evident when baptism is by immersion.

During the marriage ceremony rings are blessed with Holy Water reminding the couple of their new life together.

In celebrations of the Eucharist (Mass) water is mixed with wine as a reminder of the humanity of *Christ who humbled himself to share in our humanity* ; followed by washing of the priest's fingers with water to acknowledge human sinfulness asking God to

At the Maundy Thursday Mass of The Lord's Supper the priest follows the example of Christ and washes the feet of twelve people as Jesus washed those of his apostles inviting them to follow his example.

On Easter Sunday morning baptismal vows are renewed, followed by sprinkling of the people with Holy Water - as a reminder of baptism.

On entering and leaving church Catholics make the *Sign of the Cross* with Holy Water, again in memory of



baptism and new life in Christ.

In the wider circle of Christian living Holy Water is used in the blessing of churches, buildings, religious objects and people.

God's gift of water forms an important part of the liturgical life of the Catholic Church - it draws deeply on the examples and symbolism found in Sacred Scripture.

Conference Workshops

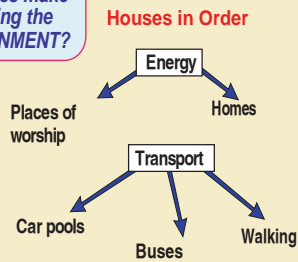
Feedback

Delegates attending the conference were invited to take part in the Workshops and were formed in to four interfaith teams of various age groups. Each team was given a topic for discussion and each team produced a chart to map how their individual opinions equated. The feedback from the four groups and their individual tasks are presented below. Other topics included interfaith styles of amusement and relaxation by games or discussion.



GROUP 1

What contributions could Faith communities make towards improving the LOCAL ENVIRONMENT?



- Identify issues in common
- Celebrate assets be environmentally aware of rivers etc
- Litter collection
- Life style consumerism

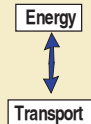
Acting Together

- Identify all Faith communities
- Start small

GROUP 2

What contributions could Faith communities make towards improving the GLOBAL ENVIRONMENT?

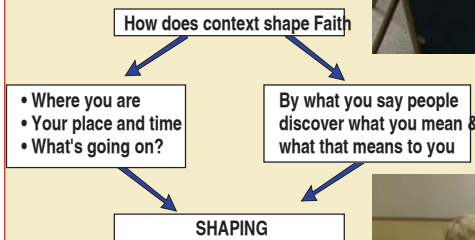
- Basic needs in the world and the waste on the increase
- Concern for the future?
- Mini drought in summer '06 - what attitude of sharing?
- North / South
- Could people of conscience have done something



GROUP 4

What impact do Environments issues have on faith itself?

- How
- Sense of ID greater than self
- Old ways not working
- Vision/s of better ways



GROUP 3

YOUNG PEOPLES views on Faith and Environment - Do Faith communities have a special role to play?



Faith Tree

Delegates were invited to write their environmental issues/concerns on a paper leaf and affix it to the branches or roots of the tree



Interfaith Network raise funds for Water Aid



Chair Reverend Stephen Wilson proudly presents a cheque of £400 to Cathy Whiteman for Water Aid

WaterAid is an international non governmental organisation dedicated exclusively to the provision of safe domestic water, sanitation and hygiene education to the world's poorest people.

So far they have helped over 8.5 million people gain access to safe water through low-cost, sustainable projects using appropriate technology that can be managed by the community itself.

WaterAid also seeks to influence the policies of other key organisations, such as governments, to secure and protect the right of poor people to access safe, affordable water and sanitation services.

WaterAid works in 17 of the world's poorest countries in Africa, Asia and the Pacific region. Water Aid's vision is of a world where everyone has access to safe water and effective sanitation.

Tameside Interfaith Network have been fundraising prior to the Faith, Environment, Water Conference and are proud to be supporting Water Aids work.

Water Aid 2nd Floor, 47 -49
Durham Street, London SE11 5JD
Telephone 020 7793 4500 or see
www.wateraid.org.uk

sanitation, this is roughly two-fifths of the world's population

- A child dies every 15 seconds from water-related diseases. This amounts to nearly 6000 deaths, equivalent to 20 jumbo jets crashing, every day
- At least 90% of drinkable water in the world is underground. This source of water is increasingly threatened with depletion and contamination. The average person in the UK uses 150 litres of water every day.
- The average person in the developing world uses 10 litres of water every day for their drinking, washing and cooking. This is the same amount used in the average flush of a UK toilet

Your donations make a difference

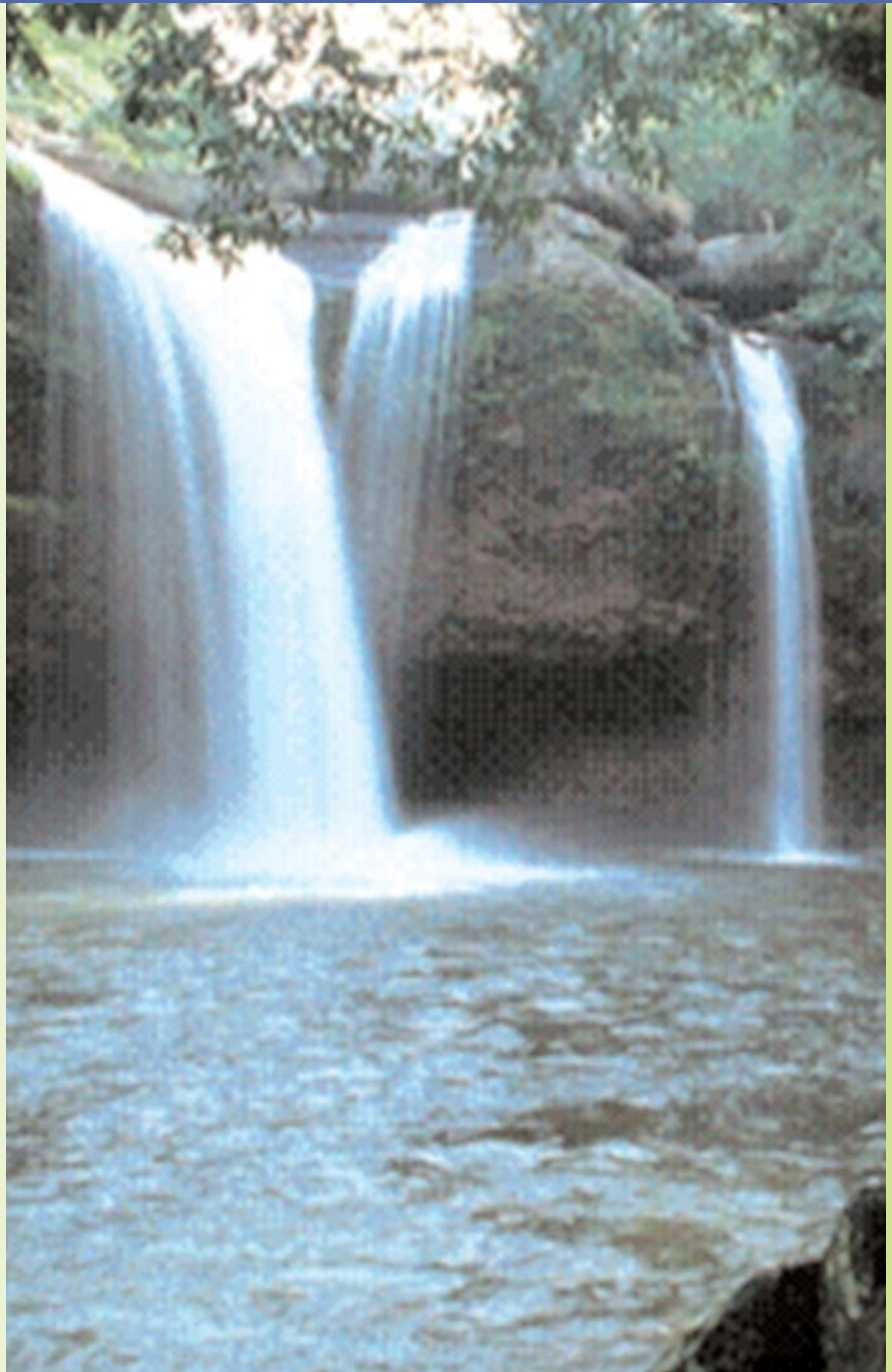
- £3 pays for a latrine cover slab serving a family of up to seven people in Nepal
- £460 pays for two public water points used by 500 people in Ethiopia
- £4000 pays for community-wide hygiene and sanitation training to benefit 1000 people in Tanzania



Key Water Aid Facts

- 1 billion people in the world do not have access to safe water, this is roughly one sixth of the world's population
- 2.6 billion people in the world do not have access to adequate

COMMUNITY THROUGH WATER AND THE ENVIRONMENT



Tameside Third Sector Coalition

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