1. Sustainable Development Goals and SDG6:
(a) About the SDGs: https://www.un.org/sustainabledevelopment/sustainable-development-goals/
(b) SDG6 (Water) Synthesis Report:
(c) “UN SDG 6 Explained in 90 Seconds!” https://www.youtube.com/watch?v=hYfZw-bpfJw

2. “The truth of the hydrological cycle is that ‘we all live downstream.’ There is only one stream of water. What passes through the bodies of animals, insects and plants… flushes through our sanitation systems, flows through the rivers, seeps through wetlands, rises to the heavens to become clouds and returns to nourish us and all living things. There is no life outside this cycle, and theology has to get real about it.”

3. “Jordan River Ethics” for a Theology of Water and Sanitation
1) Take responsibility; 2) Protect and value the commons; 3) Uphold legal limitations against power; 4) Nurture vocation in the service of life, and 5) Remember to celebrate

4. † Τύπον γυναικός εὐσέβους λίαν | σοφῆς
Σχολαστικίας μοι τούτο(ν) | ὁ ἕνε βλέπεις
ἡ καὶ κλίνειν | τὸς ἐνθαδί τίνος μέρους
χρύ | σοῦ παρέσχε πλήθως ἐς καινοῦρ | γίαν

5. “From the revenues of my sees I erected public porticoes; I built two large bridges; I looked after the public baths. On finding that the city was not watered by the river running by it, I built the conduit, and supplied the dry town with water.” [Theodoret, Ep. 81, to Nomus, NPNF, Ser. 2, Vol. 3, p. 277; trans. Blomfield Jackson, 1892, repr 1983, Win B Eerdmans]

6. [The sick and homeless poor are]...driven away from cities, they are driven away from homes, from the marketplace, from public gatherings, from the streets, from festivities, from drinking parties, even—how they suffer!—from water itself. They neither share the flowing springs with everyone else nor are they permitted the use of rivers to rinse away their contamination; and the strangest thing of all is that we drive them away from our midst as pariahs on one hand, and on the other bring them back to us claiming that they are really harmless, but all the while denying them shelter and failing to provide them with basic sustenance, treatment for their wounds, and dressings for their sores as best as we can.” (14.12, p. 47) ...This is how they suffer...these our brothers in god, whether you like it or not; whose share in nature is the same as ours...who have the same portion as the image of God just as we do and who keep it perhaps better. (14.14, pp. 48-49)... Shame on you

7.
…We have seen in these days a great number of the naked and homeless. For the most part they are victims of war who knock at our doors. But there is also no lack of strangers and exiles… For drink they use the springs, as do the animals. Their cup is the hollow of their hand… Instead of the public baths, they wash in the river or pond that God gives to all…. [p. 195] … In addition to these are the other poor, very ill and bedridden. [p. 200:] As if this is not bad enough, they are forbidden from the public fountains as well as the streams; they are likely to poison them, it is said. If a dog comes there to moisten his bloody tongue, it is not decreed that the water has been polluted. But if only a sick man approaches, at once the stream is condemned.” [Gregory of Nyssa, trans. Susan R. Holman, trans., *The Hungry are Dying: Beggars and Bishops in Roman Cappadocia*. New York: Oxford University Press, 2001, pp. 194-197, selections; Paup 1=PG 46.453-70; Paup 2=PG 46.471-90.]

8.
“…This great crowd, of such a magnitude, that dwelled with us or stayed at the gate of these monasteries and in all their surrounding area with their women and children, so that they were around 20,000 persons or even more, all the brothers—except for those who had no strength—took care of them for three months with our property in the blessing, and there was nothing that they might have needed that was not brought to them…

Seven doctors healed those who were sick among them and those who had been wounded with arrows or spear, and we paid their salary, which amounted to 500,000 [myriads of] denarii (lit. “money”). Fifty [men] and forty-four [women] who died were buried by us, with our property. But it is [really] the property of the King, Christ. For the need of those [women] who gave birth to fifty-two [babies] we spent sometimes 25,000, sometimes 30,000 [myriads of denarii] on boiled vegetables every week, besides the vegetables that we have [in the monastery]. One hundred and fifty sextarii (ca. 75 liters) of oil was the daily measure used for cooking every day; of lentils, sometimes 17, sometimes 16 artabas (1 artaba=ca. 30 kg) or even more daily. Four ovens were baking bread daily, some days 18, others 19, 20, 17, or 16 palms [?], and it was [all] eaten. And we did not allow the brothers to eat from them, so that they (i.e., the refugees) would find enough. And [still] it was not enough for them. And besides we took care of all their numerous animals, camels, sheep and calves, cows, dogs, goats, and all their baggage. And also the small spring was wonderful, for had He (i.e., God) not blessed it, it would not have been enough for them to drink water. [Shenoute of Atripe, “Continuing to Glorify the Lord,” trans. Ariel G. López, Shenoute of Atripe and the Uses of Poverty: Rural Patronage, Religious Conflict, and Monasticism in Late Antique Egypt, Berkeley: University of California Press, 2013, pp. 57-58]