



**Wilton
Park**

Report: Women, Faith and Climate Network: Scaling Radical Collaboration

Monday 2 – Wednesday 4 March 2026

In partnership with

The British Embassy to
the Holy See, Foreign,
Commonwealth and
Development Office,
Project Dandelion, The
Women, Faith, and
Climate Network and
Islamic Relief Worldwide



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British Embassy
Holy See

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Summary

This meeting convened leaders of women of faith networks and their male allies, climate action practitioners, policymakers and strategists to explore how radical collaboration can accelerate climate and nature action through faith-based networks, with a particular focus on women's leadership.

To explore these opportunities the meeting brought together over 40 participants from 17 different countries and from 8 different faith traditions.

“Across the world, women in faith communities are already leading extraordinary initiatives that empower women, strengthen resilience, and improve livelihoods in communities already experiencing the impacts of climate change. What if the thousands of grassroots leaders already working in different faith traditions began to collaborate across religious boundaries? What new momentum could be unleashed if these initiatives shared knowledge, visibility, and support?”



It was the first formal meeting of the **Women, Faith, and Climate Network (WFCN)**. WFCN is global network of women of faith and spirituality networks whose millions of members are working for healthy, sustainable environments in their local communities.

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Its mission is to go further, faster to reach climate goals by supporting and scaling up women of faith and values-led climate action in their local communities. It aims to do this by:

- 1 Increasing the visibility of women of faith-led climate action through mapping, storytelling, and communications
- 2 Scaling up impact on climate goals by supporting member connection, learning exchange, partnerships and practical collaborations on specific areas of faith-based climate action including renewable energy, sustainable agriculture, environmental focal points (eco champs) and others
- 3 Combining forces for joint women of faith-led advocacy at key climate related events including COPs, UNEA, CSW, African Union, and national events such as London Climate Week
- 4 Amplifying climate action and advocacy by bridging and connecting faith and secular initiatives
- 5 Supporting multi-faith collaboration for a sustainable world among women of faith networks at the local community level
- 6 Establishing, funding and staffing a coordinating mechanism for the Network to support connection, exchange and collaboration among members at global and local levels

The discussions at Wilton Park took place against a backdrop of increasing global instability, marked by conflict in multiple regions, deepening inequality, anxiety, and accelerating climate impacts. Participants recognised that these crises are interconnected and must be understood as part of a wider systemic and moral challenge.

A central conclusion of the meeting was that incremental approaches and fragmented efforts are no longer adequate to address the scale and urgency of the climate and nature crisis. Instead, participants emphasised the need for a more ambitious and coordinated approach grounded in **radical collaboration**. This requires moving beyond traditional models of partnership towards deeper forms of alignment in strategy, resources, and action at the institutional level and on a personal, individual level.

The discussions highlighted three interrelated commitments:

- First, there is a need to cultivate shared moral clarity, rooted in a shared sense of broken heartedness and a willingness to confront the realities of climate breakdown.
- Second, participants emphasised the importance of collective healing and the transformation of harmful systems, alongside a willingness to imagine what alternative models grounded in justice and care look like.
- Third, there was a strong call for courageous and trust-based collaboration, involving the sharing of power, platforms and resources.

“In a world often shaped by division, these women came together not to argue over differences but to ask how faith could become a force for healing both for our wounded planet and for our fractured human family.”

The meeting affirmed the powerful and underappreciated role of women’s leadership and in particular the influential role played by women of faith and their vast networks, as agents of change for environmental sustainability in their local communities around the world.

The Women, Faith, and Climate Network (WFCN) was widely seen as uniquely positioned. It is characterised as a network that is not exclusive to women but women-led. Its strengths lie in its ability to scale up ongoing local community based environmental action, to connect grassroots action with global influence, to bridge faith traditions and sectors, and to enable coordinated leadership that is both values-driven and action-oriented in the current extent of the work that faith-based organisations, institutions, and networks are already engaged in globally.

“We stepped into this new female ‘laboratory of radical collaboration’.”

Key outcomes of the meeting:

- **Community building**—friendship, common cause and collaboration across faiths and geographies was reinforced, with important new connections, partnerships and collaborations seeded in the room
- **Learning exchange**—strong examples were shared in three areas of women-led collaborative local climate action: Eco Champs, Sustainable Agriculture and Renewable Energy; calls and commitments to ongoing exchange and to establish communities of practice

- Affirmation of WFCN as a valuable platform for fostering **“radical kindness”** and for **scaling up “radical collaboration”**; calls for regional and local WFCN Hubs;
- Agreement on common values, ways of working, and recommendations for priorities going forward; calls for Working Groups on: WFCN guiding values; Theological and spiritual grounding for the work; Theory of Change.
- Commitments to action: participants generously committed to specific actions to advance women-led environmental sustainability, and to tangible support for WFCN, including commitments of time, financial and technical resources, leadership and other in-kind support
- Direction for the way forward: affirmation of plan to establish WFCN as charitable entity with strong regional governance structure; priority of fundraising and setting up a working group to support



Introduction: a moment of crisis, a gathering of hope, and a compelling turning point

This meeting took place at a moment of acute global tension. Participants gathered in the immediate aftermath of escalating conflict in various regions globally, following intensified hostilities and in particular, days after the start of war in Iran. This impacted the travel arrangements and attendance of some participants. The sense of fragility and uncertainty was palpable. Yet rather than diminishing the urgency of climate action, this context sharpened it. Participants reflected on the moral obligations of courageous leadership, and on the challenge of holding multiple crises at once, recognising that climate change, conflict, inequality and displacement are deeply interconnected.

At the same time, the meeting coincided with a rare convergence of sacred seasons in the religious calendar, with the Holy month of Ramadan, the Christian season of Lent, the Jewish festival of Purim, and the Hindu celebration of Holi overlapping. These festivals and seasons of transformation, created **a powerful shared space to pause, reflect and to return to what truly matters**. In sharing meals, prayer, songs, reflections, and symbols of courage, participants spoke of their traditions as a lived expression of solidarity across a global humanity, or “**radical kinship**”, a reminder that faith communities are not only responding to crisis, but also embodying hope and values for people and the planet

“When women of faith lead, entire communities move”

Ruth Davis, the UK Government’s first representative for Nature, opened the gathering by a reminder that women of faith bring something the world urgently needs right now: moral authority. Authority grounded not in hierarchy, but in service, credibility and lived experience through communities of trust. She spoke of her hope that the dialogue would generate practical ideas - and committed to ensure that those ideas would feed into how the UK government thinks about nature and the future. She encouraged and promised support for the leadership of women of faith as agents of change for care for creation.

The opening reflections from the co-founder of Project Dandelion and former President of Ireland, Mary Robinson framed an urgent and deeply challenging call to action:

“We must allow ourselves to practice broken-heartedness - together.

I am not talking about despair, rather about the need for moral clarity.

A broken heart is not a weak heart. It is an open heart. If we insulate ourselves from the grief of what is happening in our world — the loss of species, the displacement of communities, the anxiety of young people — we risk becoming indifferent. Our compassion cannot be selective. The suffering caused by climate breakdown demands of us the same moral seriousness as the suffering caused by war. These must not be seen as competing claims on our conscience.

We are living in a time when our hearts are asked to stretch beyond what is bearable and hold multiple crisis in our heart. The climate and nature crisis doesn't pause because of war. We are reminded that all crises can be a turning point, that darkness is not the end of things. Our collaboration provides hope in what seems a hopeless world”

This call to practice broken heartedness together is a reminder that we cannot insulate ourselves from suffering, nor pretend that war and climate compete for space in our consciences. It demands a deeper, more integrated response.



Mary Robinson called for three commitments for this movement: to stay open hearted rather than turning away; to practice healing together by naming harm and modelling what is possible; and to work together with a depth of solidarity that matches the scale of the challenge.

The **festival of Purim** fell on the first evening of the meeting, providing an example of how faith traditions can draw from their sources and their stories to inspire the courage and risk taking needed to meet current challenges came from the story of Esther celebrated in the Jewish festival of Purim which commemorates the saving of the Jewish people in the ancient Persian Empire. Participants heard how the courage of Queen Esther prevented violence and saved her people. In the Jewish tradition, Esther is remembered not as a warrior but as a woman whose moral clarity and resolve changed the course of events. Her story became a powerful symbol for the gathering: **a reminder that women's leadership can avert destruction and open pathways to peace**. And like her, it was said, women have no choice but to act. As Mordecai pointed out to Queen Esther "And who knows whether you have not attained royalty for such a time as this". The lesson for the participants gathered was that it is no coincidence that we are in our positions now, that we cannot remain silent, we are destined and called for critical interventions.

Reference was also made to how the meeting builds on **a renewed sense of hope**, pointing to the recent [Laudato Si Raising Hope conference](#) and to the Global Ethical Stocktakes that had taken place worldwide in preparation for COP30 held in Brazil in 2025.

This framing resonated throughout the meeting, anchoring discussions in both urgency and compassion.

The central question underpinning the gathering was clear: how can women of faith, working through networks of trust and shared values, mobilise at scale to respond to the climate crisis? The answer, participants suggested, lies in moving beyond incremental approaches towards radical collaboration, stepping forward, often from positions of marginalisation, to shape a model of partnership that is deeper, more ambitious and more aligned with the scale of the challenge in this time of existential crisis.

Participants brought many significant objects to the table to symbolise their motivation to care for our common home –a dried red rose as symbol of love , beans for food sovereignty, daffodils and cherry blossom for joy, an olive branch for interfaith action, lichen for the power of quiet elements, red beads signifying work to be done, a sliver of gneiss rock for how heat and pressure make us stronger, and coral fossil as reminder of the vast continuum of time.



Setting the direction: why radical collaboration matters

Early discussions explored why radical collaboration is not only desirable but necessary. While faith-based organisations have long been active in climate and environmental work, intersecting with humanitarian relief efforts, their efforts remain fragmented. In contrast, the systems driving environmental degradation operate with high levels of coordination, shared strategy and sustained investment.

“The forces driving radical destruction are radically aligned. We are now living in a moment that requires us to radically collaborate to show a different way of living, to undermine the narrative that religion divides and to show that everything is interconnected. This needs interconnected leadership and a move from a mindset of scarcity to a mindset of abundance. This Network is that laboratory of radical collaboration”

Participants reflected that without a comparable level of alignment, faith-based action will struggle to achieve systemic impact. Radical collaboration was therefore understood not as an aspiration, but as a strategic imperative. As a participant noted, “what if the thousands of grassroots leaders already working in different faith traditions began to collaborate across religions”?

Such collaboration must move beyond symbolic, “polite” partnership to something more demanding. This is a willingness to align resources, share risks and measure success collectively. This shift in mindset from ownership to stewardship, and from visibility to impact is already “quietly radical” in often divisive spaces.

“There’s power here. We just need to work out how to use it”

The potential of such an approach is significant. Faith-rooted women’s leadership, already deeply embedded in communities, has the capacity to act as a powerful multiplier for climate action within existing highly networked structures. Participants noted that women of faith are often trusted conveners, educators and organisers, able to mobilise at scale through existing structures such as congregations, self-help groups, and community networks.

“When the right people gather with openness and purpose, conversations turn into commitments and commitments turn into action.”

At the same time, there was recognition that collaboration carries a cost. That cost is transformation itself. One intervention noted that meaningful partnership requires time, trust and a willingness to engage with discomfort, breaking out of silos, letting go of competition and ‘turf’, and finding ways to transcend institutional boundaries for practical collaborations. It means, for example, that “the journey is the task,” highlighting that the process of building relationships is itself a form of impact. This perspective reinforced the importance of investing not only in programmes, but also in “casting a large net” and strengthening the relational fabric of the Network.

“This journey is the task at hand. The process itself is the outcome. We need to reflect gratitude. Gratitude is strategic. The sense of gratitude in every faith is a strategy. We need to allow ourselves to share the broken heartedness together. The depth of our feelings is strategic. Strategy is allowing for safety and space and not replicating the same structures.”



Mobilising grassroots leadership: Eco-champions and community transformation

The opening sessions of the meeting built on the regional online Women, Faith and Climate Network Collaboration Workshop Series held in 2025.

The first of these workshops was on the topic of “Eco Champs”. Eco Champs are Environmental Focal Points (EFP), individuals selected, trained and supported to serve as leaders in their networks to promote and scale up sustainable environments. The June 2025 Workshop was hosted by the Mothers’ Union, the Anglican Church of Southern Africa and the Church of England. Their [presentations](#) described how Eco Champs are recruited, trained and positioned as resources for church structures, laywomen’s groups and environmental ministries to generate sustainable, locally grounded environmental impact on a large scale.

Many WFCN members have Eco-Champ-style programmes in place. Subsequent to the June 2025 Workshop WFCN convened 2 information exchange and exploratory meetings including 14 women of faith member networks. A [Report](#) was prepared summarizing WFCN member EFP programmes, with numbers estimated at 23,983 Eco-Champ leaders.

The Eco Champs session at the Dialogue built on this work to present various models of Eco Champs, along with recommendations about how their impact could be scaled up through learning exchange, adaptation of training materials, networking among Eco Champs at the local level, and through radical collaboration.

Presentations demonstrated that the foundations for large-scale mobilisation already exist within faith communities, particularly through women’s groups, and that trained Eco Champs can have a multiplier effect

One prominent example came from the Mothers’ Union, focusing on their “Eco-Champions/Eco-Champs” programme across 24 dioceses in Southern Africa. These champions, primarily women, are embedded within their communities and lead initiatives ranging from waste and water reduction and reforestation to climate education. Their effectiveness lies not only in their activities, but in their ability to connect environmental action with faith-based values and daily life.

“Eco Champions can be found in every community. We just need to name them, train them, and support them.”

One important way to scale up faith-inspired climate action from the local community level is to have it recognised and inserted into the formal structure and strategy of the religious institution. For example, a new strategy for environmental action has been formalised as a mandate for the Mothers' Union. This new strategy recommends the expansion of environmental work including recruiting new partners, intergenerational engagement and promoting buy-in at places of worship and education.

Similarly, the work of the Buddhist Tzu Chi Foundation illustrated the scale that can be achieved through sustained community engagement. With millions of women volunteers, the Foundation has integrated environmental stewardship into its humanitarian programmes, promoting its simple living and vegetarian lifestyles and demonstrating how faith-based mobilisation can reach a vast number of people. Tzu Chi expressed readiness to partner with the Mothers' Union in 7 countries.

Participants also reflected on the Laudato Si' Movement's programme and training of over 20,000 Laudato Si' Animators in 52 countries. These Animators act as catalysts within their communities, translating global climate commitments into local action. Laudato Si' offered to share training materials and other resources to support scaling up of Eco Champs programmes by other WFCN members

Mention was made of parallel initiatives across other traditions include the "Green Angels" of the Brahma Kumaris World Spiritual University, "Cooperation Circles" of the United Religions Initiative, "Eco-Churches" of the Church of England, the "Green Apostles" of the United Reform Church, "Green Dharmas" in the Buddhist tradition and the Salvation Army's Environmental Champions in the UK.

Across these examples, several common elements emerged. First, leadership is decentralised and rooted in community relationships. Second, action is framed in moral and spiritual terms, making it both meaningful and motivating. Third, existing institutional structures provide a platform for training and scale.

The discussion then turned to how such models can be expanded. Participants emphasised **the importance of shared training resources, peer learning and mentorship**. Connecting Eco Champs to each other in local areas could reinforce collaboration, and to support this, a proposal for mapping Eco Champs was made. There was also strong support for creating pathways that enable grassroots leaders to connect with national and global platforms, ensuring that their voices inform broader strategies.

In this context, the Women, Faith, and Climate Network was seen as playing a critical role in linking these local initiatives into a wider movement. By connecting “Eco-Champs” across regions and traditions, and facilitating learning exchange and collaboration the Network can amplify their impact.



Radical collaboration in sustainable agriculture

Another session built on a July 2025 on-line [WFCN workshop on sustainable agriculture](#). Hosted by Global One, UISG and the Organization for African Instituted Churches this was a learning exchange on sustainable agriculture among women of faith networks. It brought together women of faith to share local knowledge, good practices and grassroots efforts to address environmental challenges through sustainable, community-based agriculture. It was followed in October 2025 by an in-person local learning exchange among women of faith networks organized by WFCN members, the Organization of African Instituted Churches, Uzury Empowerment, Catholic Sisters, GreenFaith and others in Nairobi. Further details on the Sustainable Agriculture Sharing Fair are [here](#).

Examples of various approaches to faith-inspired sustainable agriculture were offered by representatives from the Organization of African Instituted Churches, GreenFaith, Global One, and the Union of International Superiors General. The discussion drew on existing tools that integrate faith principles with sustainable agricultural practices such as the [Islamic Farming Toolkit](#). This resource demonstrates how religious teachings can be translated into practical guidance, enabling communities to adopt more sustainable methods while remaining rooted in their traditions. As in the example of Esther, attention was drawn to **the importance of action being bedded in the traditions and stories of each faith tradition**. Islamic Farming and training Muslim women's groups in organic farming drew from historical examples of women in Islam, framing them as agents of ethical change. Increasing the visibility of women farmers and giving them a seat at policy tables, was underlined as key to affirming their dignity and power.

Links to other faith-inspired resources including Brahma Kumaris Yogic Farming, AROCHA Farming God's Way, Eko Sikh Guru Nanak Sacred Forest can be found [here](#), and information about World Vision's Farmer-managed Natural Regeneration, [here](#).

In the context of 2026 having been designated by the UN as the International Year of the Woman Farmer, discussion focussed on how faith-based networks can build on existing initiatives to create integrated, large-scale programmes. Participants examined how the best practices shared might be replicated and how radical collaboration might support the scaling of women-led sustainable agriculture.

Participants concluded that **sustainable agriculture is an entry point to building resilient communities** and that it is essential to bridge between indigenous knowledge and modern methods. WFCN Member networks gave examples of building the capacity of women farmers by connecting them to each other, equipping them with models, mentorship, tools and resources, including small grants. Women of faith are often well equipped to lead in this area through their community connections and the trust accorded to them. It was also noted that women-led efforts are often under-resourced and operate in isolation.

Scaling such approaches requires **coordinated action**. Participants highlighted the need for partnerships that span the entire agricultural value chain, from production and processing to distribution and finance. This includes collaboration with technical experts, financial institutions and policymakers.

There was also recognition that scaling must remain responsive to local contexts, including faiths. Rather than imposing uniform solutions, the goal should be to create adaptable frameworks that can be implemented in diverse settings. Toolkits, for example, can be tailored to specific faiths and geographies. **A Community of Practice in Sustainable Agriculture** as a platform for mutual support and ongoing learning exchange was proposed.



Radical collaboration to scale renewable energy

The final session was on renewable energy. The July 2025 [on-line WFCN workshop](#) had focussed on SE Asia and was hosted by Brahma Kumaris, Ora Development Advisors and the Self Employed Women's Association (SEWA). It showcased successful models of women-led renewable energy initiatives from South Asia and Africa, explored practical strategies for climate justice and identified key steps to scale up faith-led, women centred renewable energy solutions.

Brahma Kumaris and SEWA followed the initial Workshop with an exchange of site visits to explore shared core values, complementary strengths and technologies, and possible areas of partnership and collaboration

The potential for scaling up through collaboration is significant. SEWA has over 3.8 million members, making it the single largest union of informal sector women workers and Brahma Kumaris counts over a million students in its numbers. Their proposed partnership combines SEWA's track record of women's empowerment, its extensive network of women farmers, its Swacch Aakash (Cleaner Skies) Campaign, and methodology for developing self-sufficiency and green solutions, with the Brahma Kumaris' expertise in renewable energy, yogic farming and spiritual education.

SEWA and Brahma Kumaris identified shared core values:

- Inner Empowerment - Women's self-respect, dignity and leadership
- Care for the Earth
- Community unity and collective responsibility
- Inclusive, ethical, and sustainable development
- Faith-informed, women-led, climate-resilient rural transformation

SEWA and Brahma Kumaris presented two joint pilot projects currently under development.

- the Kamla Induction Cooking pilot project for the development of two solar-powered community kitchens, building on SEWA's "Kamla" cafes, with technical support on induction cooking from Brahma Kumaris. Use of solar power for cooking would radically cut carbon emissions and costs

- A Self-Sufficient Village and Sustainable Future through Women-Led Solarisation of Households and Livelihoods pilot project. This builds on Brahma Kumaris' Raj Rishi Gokul Gram Wholistic Village Development and draws on SEWA's Hariyali Gaam Green Village Initiative and its extensive experience with women's empowerment

These projects were put forward as powerful examples of what radical collaboration can achieve in practice, building on shared core values, and complementary strengths and methodologies, and demonstrating how renewable energy can be integrated into broader community development initiatives. The potential for scaling from the proposed pilot projects is enormous. The presenters called on participants to assist with the funding requirements to launch the pilot programmes. Participants also pointed to the potential for collaboration with technical organisations and private sector actors, particularly in areas such as training and financing.

Other projects here were shared such as the Elle Solaire Mobile Academy in Senegal which offers an example of valuing indigenous farming methods and linking to new technologies. The Academy trains illiterate women to use smart phone and solar technology. It uses a women-led experiential learning method to increase livelihoods, establishing village savings and loan associations and even solar powered hair salons!

A key conclusion was that technology alone is insufficient to bring about real change. **Successful energy transitions also require community engagement, capacity building and cultural alignment.** Faith-based organisations are uniquely positioned to address these dimensions, bridging the gap between innovation and implementation.

Participants emphasised the importance of learning from existing initiatives and building on proven models. This includes documenting best practices, facilitating peer exchange and developing joint funding proposals. By working together, WFCN members can accelerate the adoption of renewable energy solutions and ensure that they are accessible to the most vulnerable communities.

Radical kinship in a fractured world. The Women, Faith, and Climate Network as a safe space, a community of practice, a community of care

The discussion around the value and future of WFCN took place at a time of great uncertainty and in what was called a “season of drought”. Against that background a strong sense emerged of the Women, Faith, and Climate Network becoming **a vital community for action, grounded in shared values, trust, and mutual care.**

“We can and should choose the reality we want; a thriving, clean planet that is a gift, not a burden on future generations”

This was reflected in the way participants engaged with one another, including through shared moments of reflection linked to Ramadan, Lent and Purim. These practices created a space in which participants could connect not only as professionals, but as spiritual individuals navigating complex and often overwhelming challenges.

Participants spoke of the importance of having a brave, safe space where they could share both successes and struggles, and where relationships are prioritised alongside outcomes **“Never has community or relationships mattered more”**. **“We need to lean into radical kinship in this fractured world.”** This relational dimension of the Network was seen as a key strength, enabling deeper and more sustained forms of collaboration.

It was highlighted that such spaces are essential for building the **trust** required for radical collaboration and where “conversations turn to commitments, and commitments turn to action”. It was said that the value of the Network lies not only in what it does, but in HOW it enables people to work together differently.

“This is a journey of a new story of interfaith collaboration. It’s a journey of growing friendships with joint advocacy. This depends on deepening trust, and friendship and taking a different approach to how we work”

Throughout the meeting the importance was underscored of increasing the visibility of women of faith as powerful agents of change for environmental sustainability in their local communities. WFCN is collecting and communicating stories of Women Leading Change, profiling individual members’ faith-inspired leadership across geographies

and traditions. Each participant at the meeting received a package of Story Cards. See the WFCN Story Hub [here](#).

The WFCN can be:

“A place to build friendship and trust, without which none of this is possible. A community of care, which offers a safe space, where mentorship is intentional, where we push one another forward - on to panels, into rooms, into leadership - and where we look after one another for the long haul. A place to share good practice that can be replicated and scaled, rather than endlessly reinvented. And a place to shape a focused, collective plan - not everyone doing everything, but the right people doing the right things, together.”



Scaling and sustainability: ideas from external advisors

Participants affirmed that women of faith networks are already addressing climate related challenges in their local communities across the world, and that replicable, scalable models of proven intervention exist.

The challenge outlined was how to go further faster to achieve climate goals by scaling up what is working. This involves moving from isolated examples to systemic approaches, from short-term projects to long-term strategies, and from individual leadership to collective action.

Recommendations on how WFCN can achieve scaling and sustainability were shared by advisors from the worlds of academia, campaigns and communications and the public sector. Each one affirmed the enormous potential of women of faith for positive impact for sustainable environments

Scaling from project to movement

The question is how the Network can add over and above the specific local project work: in other words, how will it generate new work or make existing work better?

Recommendations:

- Learn how to connect. Actively facilitate friendship and relationships among members and grow community. We are a collective more than a network
- WFCN growth should be self-generating, seeded by great communications about what's working at the local level and by the draw of the benefits of connection and learning exchange
- Empower voluntary, self-driven action
- Grow horizontally with decentralized leadership and regional and local WFCN Hubs
- Engage more young people of faith

Resourcing the Network

“Funding for WFCN is critical!”

Recommendations:

- The question was asked “if this network is to be sustainable why are all members not making a contribution?” WFCN should have a sliding scale membership fee.
- WFCN members can second staff to WFCN to cover specific functions
- “Our grandmothers did it without resources.” We must also pay attention to other currencies and other ways of thriving. Non-financial, in-kind contributions are very valuable. Harness the power of volunteers
- Jointly fundraise with WFCN member organizations
- Provide support to WFCN members in seeking funding at the regional and local level

Fostering collaboration

Advisors recognised that there’s huge potential at the local level to collaborate.

Recommendations:

- Facilitate connections for women of faith with other organisations and knowledge bases
- Shine a light on and document collaboration itself
- Intentionally explore possible collaborations among members to bring successful initiatives to scale

Share knowledge about what works, and training materials

Recommendations:

- Establish Communities of Practice. Complement, don’t duplicate existing platforms
- Collect and share an inventory of training programmes and tools
- At the sectorial level recognise the need for more training and share the training that exists

Focus

Recommendations:

- WFCN must define its niche and be selective and specific. Not everyone has to be involved in everything

Report:

- Be clear about the added value of WFCN. Refine the theory of change
- Focus on fossil fuel phase out. This was described as “the head of the snake”

Communicate and mobilise

Recommendations:

- Tell the stories of women of faith as change agents in their local communities and amplify those stories to create action for change
- URI’s AI-driven BOT for sharing stories from the field was mentioned as a great example of leveraging technology for communications
- Mobilise for advocacy and visibility of Women of Faith as climate change agents at key moments like International Women’s Day, Earth Day, COPs

Be emotional. Be spiritual

Recommendations:

- We are under attack. We have to be strong in our truth
- Be enraged, be impatient, be impolite
- We need passion, courage and a sense of self alongside empathy for the earth
- We must care for each other. Hold space for spirituality and mutual support with love
- Spiritual strength is needed. Women of faith share sacred activism. Women of faith are sturdy bridges to other denominations and faith traditions

Timing

“The bee knows the time to pollinate. This is our time to pollinate”.

Way forward: a different story about faith and climate

This meeting offered a compelling vision of both the urgency of the climate crisis and the potential of faith-based networks to respond at scale. Women of faith and women of faith networks, working through trusted community structures, are already driving significant change. With the right support and coordination, their impact can be multiplied.

Members worked in small groups to develop recommendations for the way forward for WFCN. Recommendations covered sustainable organisational structure, resourcing and funding, strengthening the relational connectivity of the Network, support for radical collaboration, and amplifying the visibility and collective voice of women of faith in climate work.

At the conclusion of the meeting all participants made individual concrete commitments to take the work of WFCN forward. These very generous commitments include gifts of time, financial resources, sharing knowledge and training resources, co-leading WFCN Hubs and working groups, participation in WFCN governance structures, research, hosting meetings, and last but not least, prayer and spiritual support for the WFCN and its members.

Participants identified several priorities for the next phase. These include developing joint proposals, strengthening partnerships and creating mechanisms for ongoing collaboration. There was also a strong emphasis on advocacy, particularly in relation to global processes such as climate negotiations.

The Network needs to be a shared space for sacred activism, motivated by different values of love and hope and gratitude.

The Network has a critical role to play in this process. By connecting actors, aligning efforts and amplifying voices, it can help to translate hope into action. This requires clarity of purpose, effective communication and sustained investment in relationships.

On a deeper level, the meeting reinforced a sense that transformative change is possible. Participants, it was said, are not “[mourners at a deathbed of the earth, but midwives at the birth of a new creation](#)” framing the Network’s role as urgent and critical for the renewal of the Religion and Ecology Movement.

Radical collaboration offers a pathway to achieving this scale. It challenges organisations to move beyond traditional models of partnership and to embrace a more integrated and ambitious approach. While this requires effort and commitment, the potential benefits are substantial.

The Women, Faith, and Climate Network provides a unique platform for this work. By fostering relationships, enabling collaboration and amplifying action, it can help to build a movement that is both locally rooted and globally connected.

At a time of uncertainty and crisis, the meeting offered a **clear message of hope**. Through shared values, collective action and a commitment to collaboration, transformative change is within reach. The task now is to realise this potential and to ensure that the energy and insights generated during these discussions are translated into sustained and meaningful impact.

Mary Robinson completed her remarks with a call to participants to be **“light bringers”**, building on words often attributed to Francis of Assisi:

*“Such love
does the sky now pour
that whenever I stand in a field,
I have to wring out the light,
when I get home.”*

“----- let us stand in the field attentive to both grief and grace so we allow our hearts to be opened, not hardened. But let this also be a pivotal moment that will allow us to return from here, into our communities and our institutions ready to wring out the light! We need as much light as possible in these dark times. Women of faith, and our good male allies, we must be those light bringers!”

The report was prepared with assistance from Azmaira Alibhai, and with the additional input of the partners

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