

践行圣经关爱大地使命双周讯息刊（总第三期）  
（2019年7月7日）



这是天父世界，  
    小鸟展翅飞鸣，  
清晨明亮，好花美丽，  
    证明天理精深。

这是天父世界，  
    祂爱普及万千；  
风吹之草将祂表现，  
    天父充满世间。

## 编者语

在本期中，我们会思想约伯记 38：39-39：30，学习圣经学者 Richard Bauckham 的 *The Bible and Ecology: Rediscovering the Community of Creation* 一书中对于这段经文中的生态神学思想的理解，书中提出的经文限制或修正 (qualify) 了人类对动物统治 (dominion, 创 1：28)，它反对了人类中心主义；另一点很重要是讨论了动物自身的主体性 (subjects) 问题，因为主题性问题和道德范畴有关。

本期转载了一篇网文，《紧急！地球进入“自毁模式”》，这篇文章使用了许多新闻报道，反映出地球环境的迅速恶化，即其对于自然生态和动植物和人类生命的巨大危机和摧毁，可谓是触目惊心！读后对于人类的罪恶和贪婪造成了生态危机产生强烈的气愤。也催促有信仰的人不要沉迷于鸵鸟心态，对其视而不见，麻木不仁。

本期继续追踪中国大陆开始在全国推行垃圾分类的政策和执行措施，还有“绿电”政策；还有就是加拿大全面“禁塑”的政策。这些都是符合上帝心意的政策。

近期祷告事项（7月1日-7月14日）：

第一，求主让我们学习本期所提到的圣经，思想其中的生态神学意义。

第二，求主让我们操练上期提到的一种简朴和生态的生活方式：到大自然中去，亲近自然。

第三，学生暑期，求主让他们有更多机会接触大自然，有机会参与生态环保的夏令营。

第四，求主让我们可以收集到更多有价值的“基督教和教会参与关爱自然的的活动”栏目的文章。

## 一、圣经的话语和生态神学观

本期学习圣经学者 Richard Bauckham 的 *The Bible and Ecology: Rediscovering the Community of Creation* 一书中对于约伯记 38: 39-39: 30 的反思。

(1) 上帝喜悦野生动物 (wild animals)。它们是自由的；经文中提到的十种动物总的来说不是对人的威胁；但完全独立于人；上帝供应它们。(ref. 2)

(2) 经文限制或修正 (qualify) 了人类对动物统治 (dominion, 创 1: 28)。它反对了人类中心主义。因为其它受造生物有它们自己的、上帝给与的生命，它们只有在独立于人类才能充分施展。(ref. 3)

(3) 谈及食物链和自然循环 (the cycle of nature)，这是上帝所给的秩序之一部分。(ref. 4)

编者认为对这点要注意三点：第一，人类犯罪堕落前和新天新地的情形是和现在不同的；第二，防止将生物链和自然循环作为鼓吹社会达尔文主义的理由；第三，食肉的人类要限制对于动物的残酷行为。

(4) 上帝对祂所创造的生物的多种多样性感到欢喜，欢喜它们每一个的独特价值！(ref. 5)

(5) 基于今天的时代，人类对于生物多样性破坏，物种灭绝和气候变化。(the further ref. 1) 动物世界的神秘性并没有因科技发展而减少，反而更大了。(further ref. 2)

(6) 动物自身的主体性 (subjects) 问题。拟人化方式 (anthropomorphism) 的重要性。反对拟人化方式可能导致简约主义 (reductionist)，机械性思维。“生物中心的” (biocentrically) 观念。(the further ref. 3)



**THE WILD ANIMALS IN GOD'S FIRST ADDRESS  
TO JOB (38:39—39:30)**

After the ten strophes on the physical universe, God's answer to Job turns to animals, and asks Job to consider ten selected animals and birds. The questions are much the same: does Job know, can he comprehend, can he control, as God does? But in the case of these living beings, there is also another question: can Job provide for these creatures, as God does?

**1-2 The lion and the raven (38:39-41)**

'Can you hunt the prey for the lion,  
or satisfy the appetite of the young lions,  
<sup>40</sup>when they crouch in their dens,  
or lie in wait in their lair?  
<sup>41</sup>Who provides prey for the raven  
when his fledglings cry to God,  
and wander about for lack of food?'

**3-4 The mountain goat (ibex) and the deer (39:1-4)**

<sup>1</sup>Do you know when the mountain goats give birth?  
Do you observe the calving of the deer?  
<sup>2</sup>Can you number the months that they fulfill,  
and do you know the time when they give birth,  
<sup>3</sup>when they crouch to give birth to their offspring,  
and are delivered of their young?  
<sup>4</sup>Their young are strong, they grow up in the open;  
they leave them and do not return.'

**5 The wild ass (onager) (39:5-8)**

'Who set the wild ass free?  
Who loosed the bonds of the swift ass,  
<sup>6</sup>to whom I have given the steppe for his home,  
the salt flats for his habitat?

<sup>7</sup>He scorns the tumult of the city;  
he hears no shouts from a driver.  
<sup>8</sup>He ranges the mountains for pasture,  
and searches for any green thing.<sup>1</sup>

#### 6 The wild ox (buffalo) (39:9-12)

<sup>9</sup>Is the wild ox willing to serve you?  
Will he spend the night by your crib?  
<sup>10</sup>Can you tie him in the furrow with ropes,  
or will he harrow the valleys behind you?  
<sup>11</sup>Can you rely on his massive strength,  
and leave your heavy labour to him?  
<sup>12</sup>Can you depend on him to come home,  
and carry your grain to your threshing floor?<sup>2</sup>

#### 7 The sand grouse<sup>15</sup> (39:13-18)

<sup>13</sup>The wings of the sand grouse rejoice,  
her pinions and plumage are gracious.  
<sup>14</sup>She lays her eggs on the earth,  
and lets them be warmed in the dust,  
<sup>15</sup>forgetting that a foot may crush them,  
that a wild animal may trample them.  
<sup>16</sup>She makes her young grow hardy without her  
and does not worry that her labour may be in vain.  
<sup>17</sup>For God has denied her wisdom,  
and given her no share in understanding.<sup>16</sup>  
<sup>18</sup>When she soars on high,  
she laughs at the horse and its rider.<sup>3</sup>

#### 8 The war horse (39:19-25)

<sup>19</sup>Do you give the horse his might?  
Do you clothe his neck with mane?  
<sup>20</sup>Do you make him leap like the locust?  
His majestic snorting is terrifying.

<sup>21</sup>He paws violently, exults in his strength,  
he goes out to meet the weapons.  
<sup>22</sup>He laughs at fear, and is not dismayed;  
he does not recoil from the sword.  
<sup>23</sup>On his back rattles the quiver,  
the flashing spear, and the javelin.  
<sup>24</sup>With fierceness and rage he swallows the ground;  
at the sound of the trumpet he cannot stand still.  
<sup>25</sup>When the trumpet sounds, he shouts "Hurrah!"  
He smells the battle from afar,  
the thunder of the captains, and the shouting.<sup>4</sup>

#### 9-10 The hawk and the vulture<sup>17</sup> (39:26-30)

<sup>17</sup>Is it by your wisdom that the hawk soars,  
and spreads his wings toward the south?  
<sup>27</sup>Is it at your command that the vulture mounts up  
and makes her nest on high?  
<sup>28</sup>She lives on the rock and makes her home  
in the fastness of the rocky crag.  
<sup>29</sup>From there she spies the prey;  
her eyes see it from far away.  
<sup>30</sup>Her young ones suck up blood;  
and where the slain are, there she is.<sup>5</sup>

#### REFLECTIONS ON JOB 38:39-39:30

We can now reflect on some aspects of this second half of God's first address to Job:

(1) We should notice how each of the animals is described in ways quite specific to its species. We are not given visual descriptions – readers are expected to know what the animals look like – but we are given details, in many cases, of habitat, characteristic behaviour, feeding, and treatment of the young. These features no doubt continue the emphasis on the order of creation that was prominent in the account of the physical universe. God has created

each animal with its own proper habitat and way of life, means of sustenance and generational continuance.

(2) In the Old Testament there is usually a sharp distinction between domestic animals, which belong to the human world, and wild animals which do not. All the animals in this passage are wild, with the only apparent exception of the war horse. But the wonderful description of the war horse (39:19-25) is devoted to showing that in reality there is nothing tame or domestic about him. His ferocity and courage are natural to him. He needs no compulsion to play his part in battle. On the contrary, he evidently enjoys it. This horse is very much his own horse. That he actually has a rider is only obliquely indicated. Also especially notable in this connection is the wild ox (39:9-12). Remarkably and uniquely among these descriptions, we are told nothing about the wild ox except that he does not behave like his domestic cousin. He will not be Job's servant. Job cannot use him for agricultural work as he does the domestic ox. This ox is wild by nature. Similarly, it is the freedom of the wild ass that dominates the description of him (39:5-8). He keeps well away from the human world, where his domesticated cousin suffers often very burdensome servitude. He runs free as God has made him. In general, the point about the wildness of these ten animals is not that they are threats to humans (few of them were) but that they are entirely independent of humans. They have lives of their own. They neither serve humans nor, like domestic animals, need to be provided for by humans. God provides for them.

(3) As part of God's answer to Job, these imaginative portraits of animals continue to decentre and reorient Job in his world. They do so perhaps more forcibly because they come closer to home. In a sense, the panorama of the physical world stated the obvious. No one in Job's world would have supposed they understood or could control those aspects of the cosmos. Job himself had come close to admitting this in an earlier speech (26:7-14). The point was obvious but still needed to be assimilated by Job if his hubris was to be countered. In the case of the wild animals, on the other hand, might not Job have reasonably expected that he could become

dominant over them? The human dominion assigned by God in Genesis 1:26 was over all living things. Norman Habel argues that God's answer to Job subverts and undermines the Genesis mandate of dominion.<sup>18</sup> At the very least we must say that it puts another side to the picture. It limits or qualifies dominion, which seems here to be limited to the animals that belong to the human world.<sup>19</sup> It strikes a blow at the anthropocentrism and hubris that are encouraged by treatment of the dominion as the only thing that needs to be said about the human relationship to other creatures. It is also important that other creatures have their own lives, given them by God, that can be fulfilled only in independence of humans. Job is not the centre or the apex of the animal world. He is a creature among others.

(4) The passage begins and ends with the predatory behaviour of carnivorous animals and in particular the feeding of their young (38:39-41 and 39:26-30). At the beginning, the young lions wait in their dens for their parents to bring them meat, while the raven also seeks meat for its youngsters. At the end, the baby vultures suck up the blood from the pieces of carrion their parent has brought them.<sup>20</sup> Perhaps this close thematic link between the beginning and the end of the passage, such that the end puts one in mind of the beginning, is meant to suggest the cycle of nature, in which death nourishes new life and new life could not continue without death. In any case, from the point of view of this passage, the carnivorous nature of some animals is simply part of the God-given order.<sup>21</sup> Indeed, the opening verses suggest that it is God himself who provides the prey for the lion and the raven.

(5) Besides the function of this passage in putting Job in his place, there is surely another dimension of the descriptions.<sup>22</sup> They express God's sheer joy in his creatures, their variety and idiosyncracies, the freedom of the wild ass and the massive strength of the wild ox and the horse, the soaring flight of the hawk and even the apparent stupidity of the sand grouse. Their divine designer and provider is also proud of their independence, delights in their wildness and rejoices in the unique value of each. Job is invited to join God in this delight. This wild world of the animals,

Handwritten notes in Chinese characters and symbols are present at the bottom of the page, including the characters '生命' (life) and '循环' (cycle), and some symbols like 'A-A-A' and 'own life'.



so different from Job's own world of sheep and camels, draws him out of himself into admiration of the other.

Four further reflections on the passage arise from reading Job in our own context:

(1) It is no longer true that wild animals and birds such as these are so wholly free of any impact humans could have on them. We have encroached on their habitats, which are no longer so out-of-bounds for humans as they were for Job. Species go extinct every day as a result of human activity, while climate change will affect most of life on this Earth and is likely to lead to the extinction of vast numbers of species. Like Job, we cannot tame the wild animals, but unlike Job we can either ensure or prevent their survival, and so we have responsibilities for them that Job never had. We must preserve their habitat and respect their various ways.

(2) As in the case of the physical universe, our knowledge of these and other animals has, of course, increased vastly since Job's time. Ancient people did observe animals carefully, as these descriptions show, but that observation was limited. Job cannot answer the question about the period of a mountain goat's pregnancy because these shy animals in inaccessible habitats were not easily observed (39:1-3). Now we can see far less accessible natural events on television wildlife documentaries. But we still cannot understand fully how the hawk migrates. Mysterier remain. New species are still being discovered all the time.

Moreover, beyond factual scientific knowledge about animals, there remains a greater mystery: the mystery of other beings. What is it like to be a wild ox or a sand grouse? God knows; we can only very partially imagine. Among the descriptions in Job those of the wild ass, and especially the marvellous poem about the horse, are examples of imaginative portrayal of what it might be like to be one of these creatures so different from ourselves. The mystery remains.

(3) The descriptions presuppose that the animals are 'subjects of their own lives'.<sup>23</sup> The descriptions are in fact very restrained in their anthropomorphisms, that is, in their attribution of human feelings and intentions to the animals (see 39:7, 13-18 and 21-25).

But only by means of anthropomorphism have we any means at all of empathy with other conscious creatures. Against a standard modern critique of applying anthropomorphic language to animals, cognitive ethologist Marc Bekoff defends such language, even in scientific study, on the grounds that we have no other way of accessing the experience of animals. Renouncing anthropomorphism altogether is bound to be reductionist, explaining animal behaviour in wholly mechanistic terms. To use anthropomorphic language need not imply that we recognise no difference between our own feelings and those of animals; only that we postulate something similar on the basis of the behaviour we observe. For a horse to feel excitement and pleasure cannot be the same as for us to do so; but it is reasonable to suppose the horse experiences something of the sort: horse-excitement and horse-pleasure. Bekoff argues for the scientific use of anthropomorphism provided it is used carefully and biocentrically, meaning that we make every attempt to understand who animals are in their own world.<sup>24</sup>

Of course, there is no reason to expect such scientifically cautious limits on the use of anthropomorphism in ancient poetry like the book of Job, but as a matter of fact these biblical descriptions of animals seem to come remarkably close to it. They do not indulge in undisciplined projection of human thoughts and emotions onto animals, but stay close to the animal's observed behaviour, attributing only emotions quite plausibly expressed by this behaviour. They respect the mystery of other beings, while treating them as subjects with awareness and feelings akin to some of our own.<sup>25</sup> (For this reason, it is unfortunate that most modern translations use the pronoun 'it' with reference to these animals; the translation above, following Habel,<sup>26</sup> uses the personal pronouns, 'he' and 'she', because they are more appropriate to the way the descriptions treat the animals as subjects with awareness and feeling.) This cautious degree of anthropomorphism is very important for human relationships with other animals. It enables us to recognise them as subjects of their own lives and not mere objects for human use.

(4) Bill McKibben, noting that Job in this passage is called both to cosmic humility and to share God's delight in his creation, makes a significant point about the need for both these ecological virtues in our current context of ecological crisis:

The challenge before us is to figure out how to link these two callings, these two imperatives from the voice in the whirlwind – the call to humility and the call to joy. Each one, on its own, is insufficient. Humility by itself is an arid negativism; a gleeful communion with the Earth around us can quickly turn into some New Age irresponsibility ... But together they are reinforcing, powerful – powerful enough, perhaps, to start changing some of the deep-seated behaviors that are driving our environmental destruction, our galloping poverty, our cultural despair. And fortunately the two can go hand in hand.<sup>27</sup>

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## 二、中华生态文化和祖国生态保护

导读：第一篇为编者学习《庄子》之《逍遥游》篇的心得。其中的人类顺应自然法则的生态观，庄子的“神人”之描写，是他散文极具夸张的写作手法，但不乏哲理的思考。表现出他的“天人合一”和顺应自然的观念。第二篇继续上期的中国大陆开始在全国推行垃圾分类的政策和执行措施的类似内容。第三篇是关于中国青海推行“绿电”良策的新闻。

### 1. 《庄子》之《逍遥游》的生态文化观

若夫乘天地之正，而御六气之辩，以游无穷者，彼且恶乎待哉！故曰：至人无己，神人无功，圣人无名。

整段指出顺应自然法则，就可以无所待的主题。

第一，若（人）能顺着天地之规律和法则，顺从自然界“六气”（阴阳风雨晦明）之变化，就可以遨游于无穷的境界中，不仅可以精神彻底自由，身体也如此（从列子御风而行的意思来看）。

第二，徐复观认为：人之所以不能顺从万物之规律本性，“主要是来自物我之对立；在物我之对立中，人情总是以自己作衡量万物的标准，因而发生是非好恶之情，给万物以有形无形的干扰，自己也会同时感受处处受外物的牵挂、滞碍。”<sup>1</sup>

第三，能够这样顺从自然的人，就是三种人，“无己”的至人，也就是没有自我中心的人；“无功”的神人，不被功劳功勋所影响；“无名”的圣人，不被名誉所影响。

藐姑射之山，有神人居焉，……其神凝，使物不疵疠而年谷熟。……之人也，之德也，将旁薄万物以为一。……之人也，物莫之伤，大浸稽天而不溺，大旱金石流、土山焦而不热。

该段讲了一种“天人合一”的境界。庄子理想的“神人”，会使万物不会受灾害，谷物丰登。万物和极端自然环境都不能伤害他。而且他的人与德行，将与万物混同一体。这是天人合一的境界。

非不枵然大也？吾为其无用而掇之。……何不虑以为大樽，而浮乎江湖，而忧其廓落无所容？

万物皆有功用，而利于人，但世人常蔽于自己有限的见识，而认为其无用。好像惠子认为那巨大的葫芦，还有樗树无用，而庄子指出它们的价值。

### 2. 垃圾分类专题

来自首个实行垃圾分类的上海市

今日话题：“动真格”的垃圾分类，需要你我容忍其中的不便

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<sup>1</sup> 徐复观，《中国人性论史》（第 394 页）。

[https://view.inews.qq.com/a/20190620A0U3HK00?cv=0x70000001&dt=6&lang=en&pass\\_ticket=%2Bwk7D4wvz0jLy34CkIubHYDK07%2F2lwZY3%2FG%2B70EL2YRdila1GnHiuoJMVx8geXh](https://view.inews.qq.com/a/20190620A0U3HK00?cv=0x70000001&dt=6&lang=en&pass_ticket=%2Bwk7D4wvz0jLy34CkIubHYDK07%2F2lwZY3%2FG%2B70EL2YRdila1GnHiuoJMVx8geXh)  
7月1日，上海市将正式实施《上海市生活垃圾管理条例》，意味着垃圾分类就要“动真格”了。随着各种“梗”和吐槽的流行，“动真格”的垃圾分类已逐渐成为全民关注的话题。而昨日晚，北京市城市管理委也表态将推动垃圾分类立法，这次“动真格”看来要席卷全国。对此该如何看待呢？

### 3. 青海省消息：使用“绿电”

全部使用清洁能源供电的“绿电15日”行动在高原青海启动实施  
<https://news.sina.com.cn/c/2019-06-22/doc-ihytcitk6944749.shtml>

原标题：这一次，中国再添一项世界纪录！

人类可以多大限度减少对化石能源的依赖？近15日以来，中国以实际行动向全世界给出答案。

2019年6月9日0:00至23日24:00，连续15天、360小时全部使用清洁能源供电的“绿电15日”行动在高原青海启动实施。



三江之源、中华水塔的青海省，刷新了全清洁能源供电的世界纪录。

从“绿电7日”到“绿电9日”再到“绿电15日”，可以想见，不久后的将来，3600小时、36000小时，甚至未来的每一天，“绿电”将点亮全世界，彻底改变能源生产和消费革命。



#### “绿电”是什么？

电的使用，带来了人文进步和社会发展。工作中，启动电源，你的电脑记录着每一天的工作效率；回到家，总有一盏温暖的灯在为你点亮。可你知道，这些电是怎么来的吗？

城市用电，最常见的是火力发电，就是将煤等燃料燃烧后加热循环水，利用形成的水蒸气来推动发电机运转，从而产生电能；还有水力发电，利用河流中水的落差来推动发电机发电，以及核能发电，利用原子能来进行发电等。

但目前最普遍使用的火力发电却存在不少环境隐患。火力发电主要是煤炭发电，煤炭燃烧将给空气带来污染，煤炭燃烧加大温室效应，对生态发展造成不可挽回的损失。



### 三、生态环境现状及生态保护（政策、组织、行动等）

1. 《紧急！地球进入“自毁模式”！北极飙升至 32° C！近 5 年经历史上最热！众多生物灭绝！澳洲已经开始了！》

[https://mp.weixin.qq.com/s? biz=MzA5NDM4MjM1MQ==&mid=2649463338&idx=3&sn=9fa5f3c4e3840272722cbb16b67646a0&chksm=88504a4abf27c35c4bdc2009aa6ec62f43ec429b03e566e0430758d3fb14b21d0e31108af1cf&mpshare=1&scene=24&srcid=0705kJkrN6McSPp4oCsPNSNR&pass\\_ticket=%2Bwk7D4wvz0jLy34CkIubHYDK07%2F21wZY3%2FG%2B70EL2YRdila1GnHiuoJMVx8geXxh#rd](https://mp.weixin.qq.com/s?biz=MzA5NDM4MjM1MQ==&mid=2649463338&idx=3&sn=9fa5f3c4e3840272722cbb16b67646a0&chksm=88504a4abf27c35c4bdc2009aa6ec62f43ec429b03e566e0430758d3fb14b21d0e31108af1cf&mpshare=1&scene=24&srcid=0705kJkrN6McSPp4oCsPNSNR&pass_ticket=%2Bwk7D4wvz0jLy34CkIubHYDK07%2F21wZY3%2FG%2B70EL2YRdila1GnHiuoJMVx8geXxh#rd)

据世界气象组织 6 月 28 日发表声明称，2015 年至 2019 年，很有可能成为地球上，

“自有记录以来最热的 5 年”！

而这种趋势到了今年仍在继续，丝毫没有减弱的迹象…

全球动植物们开始懵圈、  
开始艰难适应、  
开始饥不择食、  
开始走向灭绝…

2. 《迎接“全球挑战”，加拿大宣布从 2021 年开始“禁塑”》

<https://pit.ifeng.com/c/7nRlPfsHvAu>

2019 年 06 月 12 日 09:54:46

来源：澎湃新闻

当地时间 2019 年 6 月 10 日，加拿大总理特鲁多在新闻发布会上宣布，将从 2021 年开始禁止“有害的”一次性塑料。 本文图均为 IC 图



加拿大总理贾斯廷·特鲁多 6 月 10 日宣布，加拿大将从 2021 年开始禁止“有害的”一次性塑料。特鲁多称，拥有全球最长海岸线之一的加拿大将有机会成为禁止一次性塑料的领头国家。

据加拿大广播公司（CBC）消息，具体要禁止哪些塑料制品目前并未确定，但消息人士称一次性饮料杯、一次性塑料餐具、一次性快餐盒等将被禁止。英国广播公司（BBC）报道，特鲁多则表示，政府将参照欧盟标准，研究决定具体禁止哪些塑料制品。

海洋垃圾已经逐渐成为一个全球性的新兴话题，尤其是塑料垃圾对于海洋环境具有破坏性的影响。据 BBC 报道，今年 5 月，联合国方面曾表示，全球已有 180 个国家达成协议，减少最终进入全球海洋中的塑料数量。这些塑料可能会伤害鱼类、海龟、鲸和其它野生动植物。



联合国环境规划署的数据显示，塑料垃圾污染是全球公认的主要环境问题之一，每年产生约 3 亿吨塑料垃圾，其中超过 800 万吨的塑料进入海洋，相当于每分钟向大海倾倒满满一辆垃圾车的塑料，对海洋生态系统所造成的损失高达每年 80 亿美元。

从工业“奇迹”到全球威胁，塑料的兴衰仅仅历经了三四十年。目前，根据联合国的官方统计，全球已经有 127 个国家实施了全面的“禁塑令”或专门针对塑料的征税。



### 3. CTV National News: Canadian Waste Returns Home

（加拿大电视 全国新闻：加拿大的废物返回了家乡）

<https://toronto.ctvnews.ca/mobile/video?playlistId=1.4488087>


## 四、基督教和教会参与关爱自然的活動

2009年，編者在加拿大華人神學院讀書，在寫作其中一門課的作業時，和同學梅世君有一個把“綠色教會”和“社區教會”教會模式結合起來的思想。我們就共同完成了一個《“愛之家園教會”的事工模式報告》的作業。現將部分內容（PPT）分幾次分享。

**6. 「愛之家園教會」的建築特點**  
*Design for multiple use 為多元倍增而設計*  
*Design for outreach 為外展進入社區而設計*  
- - Ray Bowman & Eddy Hall: 《When Not To Build》, (Grand Rapids: Baker Books, 2000), 頁170, 178.

**綠色環保理念**

- 裝修材料 - - 環保材料
- 使用能源 - - 外部能源 - - 太陽能
- 使用家電 - - 節能
- 使用水源 - - 節水
- 使用傢俱 - - 環保傢俱
- 廢物分類 - - 全部廢物分類
- 廢物回收 - - 安放廢物回收箱



**6. 「愛之家園教會」的建築特點**  
*Design for multiple use 為多元倍增而設計*  
*Design for outreach 為外展進入社區而設計*  
- - Ray Bowman & Eddy Hall: 《When Not To Build》, (Grand Rapids: Baker Books, 2000), 頁170, 178.


**我們不是建築人類的高塔**

**組合式內部設計**  
不同空間單元的分割和組合

- - 有效利用空間
- - 便於會員使用
- - 便於服務社區

**自然環境的體現**  
體現自然，寧靜，綠地氛圍

- 室內採光 - - 多用自然光
- 室內植物 - - 屋頂有植物，處處有生命
- 室內動物 - - 兒童室專用房間有小動物
- 室內色彩 - - 綠色，藍色為主



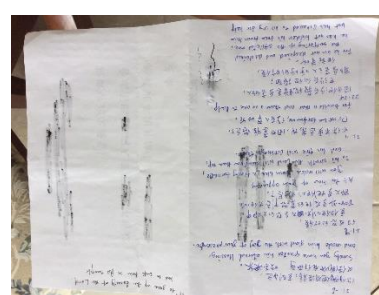
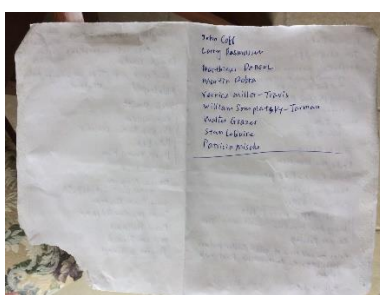
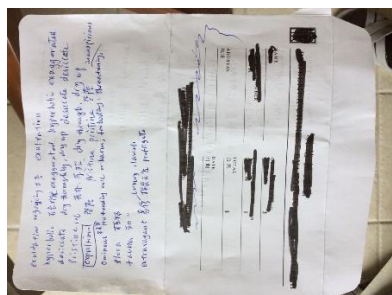
《“愛之家園教會”的事工模式報告》分享 PPT 之一、二。

## 五、个人热爱和保护生态环境的分享

### 简朴和生态的生活方式之三：节约用纸（1）。

生活细节，外人看不见，但就在日常的小事上，按天父上帝的心意来行事为人，就是敬畏祂，活出真实的信仰。

编者多年来一直用（1）一些刊物中夹带的奉献/捐款信封（不用的）、（2）邮件的大信封背面、（3）邀请函的背面，来写一些不需要长久收藏的东西，如英语单词、突然思想、需记忆内容等等。



（以上由编者提供）

编者：亲近自然，认识自然，才会热爱自然，可惜现代都市人离自然太远了，对自然太陌生了，结果可能就是自然太无情了。下面是一位常常亲近自然的朋友在上周亲近自然时，所拍的照片和题的文字。

2019年7月1日



Loving canola land



夏日

7月2日



驶入花海（canola field）



7月3日



canola field & jeep

7月4日



天下黄花



王蝶现身

7月6日



white lotus

7月7日



in the yellow

(图片和文字提供者：胡培勇)

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祷告伙伴：践行圣经关爱大地祷告群