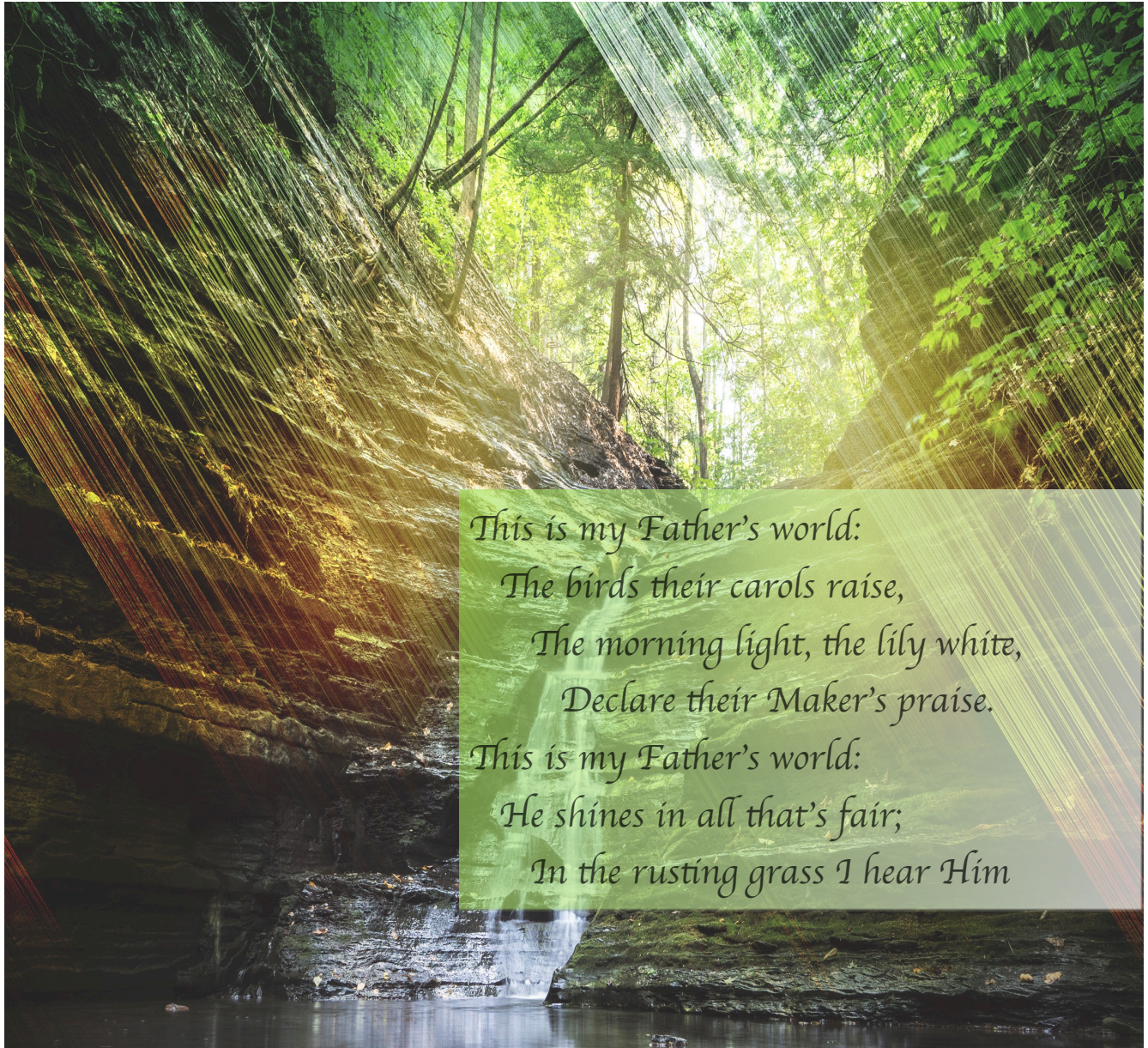

The Journal of the Mission of Earth Care for God's Creation



*This is my Father's world:
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world:
He shines in all that's fair;
In the rusting grass I hear Him*

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Prayer items:

(October):

First, as the autumn season comes, pray that the Spirit of the Lord would move people to get outside while protecting them from epidemics. Parents can also take their minor children out into nature to experience the wonderful and beautiful nature that God created, learn to observe nature, become familiar with it, care for it, and practice protecting it.

Second, pray to the Lord for letting more Chinese ecological theologians in China and abroad and Christians who care about God's creation study the balance both between ecological justice and environmental justice, and between economy and ecology. Pray that more Christians are willing to pursue and practice these two kinds of justice in their own work.

Third, pray that the Lord would help people around the world to be concerned about the phenomenon of global warming and to pursue living a green and carbon-reduced life.

Fourthly, please pray for the compilation of the "Directory of articles included in the Bible's Mission to Care for the Earth" in English and Chinese and for the editing of the English issue. In particular, please pray that the Lord would increase our editorial staff.

Issue Editor's Page

This issue talks about Howard A. Snyder and Joel Scandrett's sincere reflection on the historical Christian world view on the relationship between man and nature. This issue also published a very important paragraph in *the Cape Town Commitment*: "Christ's peace for his suffering creation". This issue also talks about Professor Meng Peiyuan's exposition of the ecological thought contained in the doctrine of "Help Heaven and Earth to Nurture All Things".

In the past, we have been used to the wonderful animal world in the lens of foreign photographers. Today, we are happy to welcome the wilderness stories of six top wildlife photographers in China, the animals in the wilderness in their lens, the vibrant wild life, and the deep integration of humanistic care and natural environment.

In this issue, there are photos of monthly litter picking activities of "Beyond the Red House, Beyond the Red Wall, Love of Nature, Care for Community" in September and interesting sharing given by two participants. This issue also includes Mr. Shi Hua's introduction to the German artist, children's book writer and illustrator Sibylle von Olfers, as well as the beautiful pictures.

From the last issue onwards, the English version of this journal was added, aiming to promote communication and understanding between ecotheological and cultural researchers and friends who care for the earth in China and those in other countries, and to promote solidarity and collaboration in caring for the earth and protecting its ecological environment.

Important notes:

If you want to read a specific article, you can easily use free translation software such as <https://www.deepl.com/translator>, etc. to translate the Chinese content under the topic and the linked Chinese article into English. Some articles are in English. Recommended the link of free translation software: <https://www.deepl.com/translator>

The content in the English version of this journal may be translated by the translation software from the Chinese original text, and the content shall finally be subject to the Chinese version of the original text.

I. Bible and Ecotheology

Reading *Salvation means Creation Healed: Ecology of Sin and Grace* (4)

Chapter 4 Church Streams of Renewal: Hope for Reconciliation

Chen Quan

In the introduction, the author cites Richard Starns' observation that historically, the church has tended to ignore the "the whole gospel" view and adopt the "limited view of the kingdom of God," limiting God's salvation to individual persons. "The reason is theology". The view ignores the biblical teaching on creation.

"Nature": Four Warped Views

1. Romantic Nature

这种观点把自然罗曼蒂克化，无限地美化自然。其实，人犯罪堕落后，自然中也显示出暴力、掠食、死亡、堕落性fallenness和短暂性transitoriness（赛四十八）

2. Commodifying Nature

它把自然仅仅看成是“自然资源”，自然物只是原材料，具有使用价值。自然资源在人的统治下，人可以对其为所欲为。这种观念可能造成可能造成人类对于自然的不敬虔的剥削。

3. Worshiping Nature

它把自然当成神明来崇拜。

4. Spiritualizing

这种观点认为：“造物自身中没有价值；它仅仅把我们指向属灵的真理。”所以，物质的价值仅仅在于“维持我们的物理和经济的生命”，以及“教导我们属灵的功课”。作者认为它是不合乎圣经的：首先，“上帝在创造物质事物时，并没有降低degrade祂自己”。其次，上帝“靠着让物质进入存在”，尤其是“靠着在物质的造物中成为肉身”，而“给予物质以光荣和尊严”。

作者认为这种观念正确的一面在于：自然可以教我们属灵的功课。然而，它缺乏以下的内容：自然有它自己的真实存在reality、自己的整全integrity、自己的目标、尊严dignity、命运。它的物理性和物质性是好的。更重要的是：受造物在上帝的整个救赎计划中扮演一个关键的角色，那就是“受造物的医治the healing of creation”。在生态神学中，我们常把上帝对于祂的造物的救赎说成是对它的“医治”。

Evangelicalism's Worldview Hole

The author raises a series of questions centered on why American evangelicalism has neglected earthly stewardship and concern for creation, which is actually an effect of the historical separation of heaven and earth in Western Christianity. And this worldview, which lacks biblical basis, stems from seven sources according to the author. The author believes that the author's analysis is systematic, presents recent modern factors, has an objective attitude, and pays attention to the biblical basis, and is well worth the reader's in-depth consideration.

1. The Inheritance from Greek Philosophy

作者强调了柏拉图的灵魂和物质身体对立的二元论的影响，继之的斯多葛主义 (Stoicism) 对上帝的看法。而基督教受其影响，产生一种不符合圣经的灵肉分离和等级制的世界观。这种世界观至今仍然影响着许多人，作者还举了当代灵修神学家Richard Foster书中表现的这种倾向。

2. The Enlightenment: The Triumph of Reason

作者列举笛卡尔把人看为主体 (subject)，把自然看成客体，主体—客体分割，主体支配客体。它影响到神学，把物质看成第二位和短暂的transitory，人可以没有任何伦理障碍地去剥削和统治它。它也影响到社会，生态环境被大大地破坏，但被视为没有道德问题，也是工业和技术进步下的小小代价而已。

3. The Ideology of Capitalism

作者强烈批判资本主义，详细列举了美国资本主义发展中不光彩的历史。作者如此写道：“资本主义是这个世界最有效的路子，‘在地上积聚财富’——这是耶稣警告反对的特别之事”，然而，耶稣的这方面警告很少在我们的教会中听到，讲员多是将个人的和性行为的罪，但“轻视地上的贪婪和藏财宝”。笔者深感这真是今天教会状况的写照。

作者继续谈及：在这种意识形态影响下，环境剥削从来没有提出为一个道德问题；而“坏资本主义成为非人道的，能毁灭我们的地球”；“上帝的好的大地被奸污，然而，这被大大地忽视了。”

4. American Individualism

作者引用多位作者，认为美式个人主义是“缺乏社会团结感和相互的责任”，而且收到消费主义和物质主义的毒害，这也带来大地管家责任的缺乏。读到这里，笔者想到余达心牧师的洞见：“从资本主义发展出来的放任市场经济与个人主义结合后的极化产物——二十世纪西方特有的自恋文化”，成为全球生态危机的“最直接的祸首”。¹

¹ 余达心：《自由与承担：文化危机与重建的思索》（香港：基督教文艺出版社，2003年再版），第123页。

5. Uncritical Patriotism

作者指出了美国长期存在的不加鉴别uncritical的和不加反思unreflectice的爱国主义问题。认为“不加反思的民族主义带来偶像”。而且只是关注自己的伟大，不会关注上帝对于所有人和所有创造物的关切，不关心全球性的所有人，所有国家，以及创造物的医治。

6. Missing the Biblical Doctrine of Creation

作者提出了一系列问题，中心点是为什么美国福音主义会忽视大地管家职分和关心创造物，这其实也是西方基督教历史上的天和地分离的影响。而这种缺乏圣经根据的世界观来源于七个方面。笔者认为作者的分析有系统，提出近现代的因素，有客观的态度，又注意圣经的根据，很值得读者深入的思考。

作者认为福音派解经有一个“释经倒置”问题，即排他性地通过《罗马书》的关于个人得救的镜片来看上帝的救赎计划，来解释整本圣经，而不是整全来阅读圣经，理解上帝的救赎目标是万有（弗一10）。福音派学者正确地强调上帝是受造秩序的来源，但大多数没有深入反映受造秩序的本质为一相互依存的系统an interdependent system。

作者认为福音派神学往往注重救赎的神学（启五9，申五15；创十七1~8），但创造的神学（启四11；出二十11；创九8~15；）和救赎的神学一样重要；歌罗西书一15、18节则综合了两者。

7. Premillennial Dispensationalism

作者从“时代主义的根源”、“传播这一理论”、“创造物被毁灭还是被修复”三方面来谈。他特别解释了彼后三10这节经文，认为“火”是指“炼净，揭露和净化，不是毁灭或灭绝”（refining, revealing, and cleaning, not destruction or annihilation）。作者不同意前千禧年主义观，认为如果没有天和地的离异的错误的神学观，它不会发展开来。

Healing A Damaged Worldview

作者总结：“圣经的救赎意味着所有创造物的医治。抓住救赎的力量和神奇意味着肯定圣经的创造教义，以及耶稣为了上帝的受造秩序的医治和恢复，他死和复活的意义。”作者引用Timothy Tennent的写作：“创造物是离开我们的内在美好innately good。在人类被造之前，上帝已经创造了植物和动物生命，并称它们是好的（创一11、21、24节）。创造物有内在价值intrinsic value，不是仅有工具价值instrumental value。”“在耶稣基督的道成肉身中，上帝的亲自临在”见证了“创造物的内在的美善goodness。”

2. Chinese Ecological Culture and Ecological Environment

Can Help Heaven and Earth to Nurture All Things of The Doctrine of the Mean--- Notes from the Editor's Reading of Meng Peiyuan's "Man and Nature: An Ecological View of the Chinese Philosophical Tradition" (VIII)

权陈

In the introduction, the author points out that this work of Zi Si (483-402BC), which proposes the basic model of "the Unity of Heaven and Human", is a further development of Confucius' doctrine of heavenly destiny, and that his "doctrine of Help Heaven and Earth to Nurture All Things " is based on the doctrine of "the Unity of Heaven and Human Beings.

I. The Metaphysical Search for Meaning

作者首先对“天命之谓性”作了详细的阐述。这句话是“天人关系理论的宗旨”，它有形而上的意义。“天”和“命”是何意？作者认为既不是人格化的上帝，也不是“实体性的存在”，而“天既是最高存在，又是化育流行的过程，命则是这一过程的目的性意义的表述，是一个动名结构。”他认为这就是后儒所讲的“天命流行”而赋予了人的性。作者解释十九章所记“郊社之礼，所以事上帝也”，以及第一章“修道之谓教”，认为这不是严格意义的宗教，只是“神道设教”。笔者认为这种解释十分勉强，没有从《中庸》整个文本关于宗教的内容来理解。16章提出鬼神有德，无所不在，人要虔诚敬拜。17、18章讲天命，周武王受命于天。19章强调“郊社之礼，所以事上帝也”，联系起来看，这里所讲的（前秦）上帝是有位格的神，鬼神也是有位格的，文本非常明显地表现出来的。笔者相信子思讲的天人合一的“天”，应当是先秦人们所崇拜的上帝。

作者认为天命，即自然界的“天命流行”，有神圣的目的性，它的“生、长、养、育成就了万物，也成就了人性，人应当以敬畏之心对待自然界。”笔者要再次指出：先秦经典表明了（先秦）上帝创生、维持整个自然，包括人类，而且具有慈爱、公义本性，先秦人民敬拜这位有目的和意志的上帝。作者认为天命就是天道，天道就是诚；而诚就是生生之道，这乃是“至诚无息”，而天地之道也“博也，厚也，高也，明也，悠也，久也”（26章），作者认为这既是对天道的真实性，也是其价值性的表述，它是真实的，它也是诚实的，后者“包含着目的性的善。”诚表现了天德，而只有与天“合德”的人，“才能配称这样的德。”

作者应用《中庸》对天地自然的一些论述（如12章，26章），认为这些学说是对于自然全体或整体性的认识，它们不是科学性的，是哲学性的，所以其天地之论具有形而上学的意

义。《中庸》提出的是“有机生命意义上的整体论”，它让人可以在宇宙本体论中找到自己生命存在的根源，即天道、天命，人的德性来自于天道，人应该敬畏天命，实现自己的德性。

II. The unity of the visible and the invisible, and of the revealing and the hidden

作者认为《中庸》中有显与微、费与隐两对范畴，它们说明了自然界和人的存在状态。“微”和“隐”是指“隐微而难见或无形而不可见的精微之道”，“显”和“费”是指“显而易见或有形可见的杂多之物。”这两者间有区别，但却是统一的，是一个整体，统一之道就是“诚”，“天地之道，……其为物不贰”。作者要表明这是一种生命哲学的整体论，而不是西方的实体与属性的思维方式。

很有趣的是作者用了大量篇幅来讲鬼神就是诚的观念，认为《中庸》中的“神”不是人格神（16章），而是“自然界的神秘力量或功能”。神被视为“德”，也即“自然界的内在价值，具有动力和目的意义”，超越于万物，但它又“体物而不遗”（16章），遍在于万物，使万物生长、运动和发展。关于鬼神，从先秦有隆重祭祀上帝和鬼神的历史来看，笔者认为《中庸》所记的鬼神“能使得天下的人都斋戒沐浴，清洁身心，穿上华美庄重的祭服，虔诚地来恭行祭祀”（16章，陈晓芬、徐儒宗译），而按作者的逻辑，这些人如此隆重祭祀的只是一个自然界的“诚”，一种自然界的“神秘力量或功能”，这种观点很缺乏说服力。

III. How do human beings achieve the goal of “Heaven and Earth to Nurture All Things?”

天道和天德“生”物和“化”物，那人与自然关系如何？《中庸》从人是德性主体而不是认识主体的角度来说明此关系。人与自然万物是平等的，没有优越性，也非大自然的主宰，虽然这并不否定人类的特别地位和特别使命，以及人类在实践意义上的主体性。“并育而不相害，道并行而不相悖”（30章），这表明物与物之间虽有竞争，甚至很残酷，但在整个自然生态系统的进化发展而言，自然界是和谐和有序的，是“不相害”，这令笔者想到了李奥帕德的《沙郡岁月》中的“像山一样的思维”。

人对于物的态度应是“唯天下至诚，……能尽物之性”（22章）中的“至诚”。诚和仁是“相互包含的”，所以人要以诚待物就是“尊重万物、同情、爱护和理解万物”，而不役使控制和破坏万物，也就是以仁爱待万物。“尽物之性”乃是“使物性得到实现而不受到伤害”，“按照事物的本性成就它而不伤害它，促成其成长发育而不是破坏它”，物性就是物的内在价值。笔者注意到一些现代生态环境主义提倡的让物自己发展，随性发展，人不干预的意味，更接近老庄道家的生态思想，和儒家的主动性的成就和促成还是有所区别。人如何能做到这点呢？圣人是“自诚明”（21章），具有尽物之性的天性，无需后天的教化；但大多数人是“自明诚”（21章），需要后天的修养以达到诚。而人的“至诚”，最终是为了“则可以赞天地之化育”，也即“化物”；“化物”就是“成物”，协助天地造化和养育万物；人类可以使用自然万物，但必须在“成物”前提下去作。

这里就表现了人的主体性，以及人在与自然发生关系的德性。基督教讲人类应效法创造主上帝对于祂所造之物的爱，按照上帝赋予他们的管家职分，以爱的态度来管理受造自然。

IV. The meaning of Neutralization theory

“天命之谓性”，乃天命成就人性，“率性之谓道”，而人遵循其本性而行动则是显出了天命之道。如何可以实现“率性之谓道”呢？作者分析“是由情来实现的”。“喜怒哀乐之未发，谓之中；发而皆中节，谓之和，中也者，天下之大本也；和也者，天下之达道也。致中和，天地位焉，万物有焉。”（1章）从天命而来的人性本身就包括了喜怒哀乐之情感，而且它们是无过也无不及的。当“发”，也即实现、发现时，这些情感如合于了自然天命，就是“中节”，也被称为“和”，就是和谐。“中”和“和”是天下最大的根本和天道的达道，“中和”境界对于天地正位的运行和万物随本性而生发至关重要。

作者表达了这中和之道就表达了万物的和谐观，人与人之间，人与万物之间都应和谐，而这正是符合天命的。笔者多一点感受就是：在人与自然的关系上，情感很重要，“落红不是无情物”，人更是有情感的受造物，人对于万物，特别有生命的动植物的存在和状况，都有情感。比如笔者家的17岁多的老猫对我们的家人很依恋，它也用它独特的方式为家里出力，最近它吃东西很有问题，我们就有了对它的忧。出于仁爱的诚之情感，是追求和实现和谐的动力和条件，但这种情感不应是偏激的，没有约束的，而应是“中和”，笔者不能因喜爱这老猫而忽视对于其他人和自然物的爱，更不能因喜爱它而没有理性的边界。

Documentary "Wilderness First": Wilderness Stories from Six of China's Top Wildlife Photographers

Introduction: "They are both wilderness observers and image recorders, and can also be said to be experts in photographing a certain kind of wildlife, with the help of the photographers' lenses, the audience can feel a real, vivid wilderness." Wilderness is full of vibrant wild life, natural harmony and conflict, showing the whole face of nature. The wilderness stories in the lenses of six of China's top wildlife photographers integrate humanistic care and natural environment. In the past we have always seen the world of animals on television through the lenses of foreign photographers, but today we are happy to see animals in the wilderness through the lenses of Chinese photographers.

[click to view the full text](#)

People Complained 14 Times but Failed; "an Environmental Protection Company" in Shui Ning, Sichuan Province Polluted More Than 100 Mu of Basic Farmland

Introduction: Nowadays, there is a fever for ecological protection in society, which is a great progress of human civilization. However, we should also be particularly vigilant against people who sell dog meat by hanging sheep's head. The so-called "environmental protection

technology" company, which has greatly polluted the farmland in the article, is a great reminder. Praise the people who complain about it! We also see the scientific and technological difficulties in sludge treatment. It is still "a long way to go" to protect the ecological environment intelligently.

[click to view the full text](#)

Figures Who Cares For The Earth (2) : Zhang Jin Mei A "Plum" Rooted in the Plateau for Half a Life Sows Green Just for the Faint Fragrance

[click to view the full text](#)

3. Current situation and protection of global ecological environment

U.S. Presidential Climate Envoy Kerry: Support China's Decision, It's a Great Contribution

Introduction: Humanity has only one planet, and international cooperation on global climate issues is necessary, possible, and of goodness. The cooperation between China and the United States on climate issues brings hope. China is the world's number one manufacturing country and this decision by China will help decrease carbon emissions in many countries. The editors are very happy to take this news out of the China news and put it in the global news.

“中国将大力支持发展中国家能源绿色低碳发展，不再新建境外煤电项目。”9月21日，中国国家领导人在第七十六届联合国大会一般性辩论上，通过视频向世界做出承诺。美国总统气候问题特使克里接受德国媒体采访，对中方声明表示欢迎，他表示：“关于这个问题，我们已经和中国谈了很长一段时间了。这是一个伟大的贡献（a great contribution）……是我们需要为格拉斯哥（气候会议）做出的努力。”

[click to view full text](#)

EU Climate Agency: Europe Experiences Hottest Summer on Record this Year (video)

Introduction: the consequences of climate change do not know national boundaries. Europe has suffered huge natural disasters due to extreme climate this year.

[click to view the video](#)

How the EU's Plan to Introduce the World's First Carbon Border Tax Affects Our Trade

Introduction: This article deserves a careful reading by those who care about ecological justice and environmental justice. The relationship between the economy and ecology is always a happy pair that is both unified and contradictory, although people often see their contradictions more. Raising the standards of environmental protection will affect the development of many enterprises. Europe has a developed economy, and it has always focused on environmental protection, so the environmental protection standards implemented by the whole society, especially enterprises, are high. It is the first to levy carbon emission border tax in the world, which will inevitably raise the product cost of export enterprises in developing countries including China which has low environmental protection standard, and reduce the competitiveness of products exported to EU countries. This type of environmental protection measures has the significance of ecological environmental protection. However, if we do not seriously consider that today's ecological crisis is mainly caused by western countries in past 300 years, and in the Western led international industrial division system, the industries of developing countries are concentrated in the low end and there are many energy consuming sectors, the economic development of developing countries will be weakened, This is environmental injustice. The recent demand by some people that Chinese people, who consume far less beef per capita than in the West, have to eat less beef, which has aroused the disgust of many Chinese Internet users, is an example of a failure to focus on environmental justice.

However, the international implementation of stricter carbon emission standards will in turn force developing countries to change their industrial structure and improve environmental protection standards. The complex international relations, the dynamic balance of the relationship between economy and ecology, is indeed something we need to study carefully. It is naive and impulsive to look at the problem unilaterally, to complain and to engage in confrontation. Christians need to look at the issue from the perspective of both ecological justice and environmental justice in faith. Chinese Christian ecologists at home and abroad can study this aspect more and pay attention to applying the biblical principles of justice and the spirit of love into the economic and ecological fields, so as to be a light and salt for the Lord.

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4.Christian churches and organizations and caring for the earth

God's Creation in The Cape Town Commitment (IV)

Introduction: in 2010, the third conference of the Lausanne Movement was held in Cape Town, South Africa. The conference put forward the Cape Town commitment, in which there are many discussions on God's creation based on the Bible. Starting from issue 32, this

journal will publish this content in Chinese and English. The contents of this issue is in the second part of the document.

PART II For the world we serve: The Cape Town Call to Action

IIA. Bearing witness to the truth of Christ in a pluralistic, globalized world

1. Truth and the person of Christ

B) We urge church leaders, pastors and evangelists to preach and teach the fullness of the biblical gospel as Paul did, in all its cosmic scope and truth. We must present the gospel not merely as offering individual salvation, or a better solution to needs than other gods can provide, but as God's plan for the whole universe in Christ.

IIB. Building the peace of Christ in our divided and broken world

6. Christ's peace for his suffering creation

Our biblical mandate in relation to God's creation is provided in *The Cape Town Confession of Faith* section 7 (a). All human beings are to be stewards of the rich abundance of God's good creation. We are authorized to exercise godly dominion in using it for the sake of human welfare and needs, for example in farming, fishing, mining, energy generation, engineering, construction, trade, medicine. As we do so, we are also commanded to care for the earth and all its creatures, because the earth belongs to God, not to us. We do this for the sake of the Lord Jesus Christ who is the creator, owner, sustainer, redeemer and heir of all creation.

We lament over the widespread abuse and destruction of the earth's resources, including its biodiversity. Probably the most serious and urgent challenge faced by the physical world now is the threat of climate change. This will disproportionately affect those in poorer countries, for it is there that climate extremes will be most severe and where there is little capability to adapt to them. World poverty and climate change need to be addressed together and with equal urgency.

We encourage Christians worldwide to:

- A) Adopt lifestyles that renounce habits of consumption that are destructive or polluting;
- B) Exert legitimate means to persuade governments to put moral imperatives above political expediency on issues of environmental destruction and potential climate change;
- C) Recognize and encourage the missional calling both of (i) Christians who engage in the proper use of the earth's resources for human need and welfare through agriculture, industry and medicine, and (ii) Christians who engage in the protection and restoration of the earth's habitats and species through conservation and advocacy. Both share the same goal for both serve the same Creator, Provider and Redeemer.

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5. Sharing of personal love and protection of the ecological environment

“Beyond the Red House, Beyond the Red Wall, Love of Nature, Care for Community”



Introduction: On September 17, the third Saturday of this month, a group of us, who care for nature and the community, set out again, including children who are not yet in school, as well as junior and senior high school students, we were divided into three groups and started our monthly litter picking activities in the community park. It was a beautiful autumn day and the temperature was perfect. We picked up trash and chat with each other. Along the way, some people greeted us, raised their thumbs, said “thank you”, and a person wanted to join us. We felt their kindness and encouragement, and also discussed a "clean-up" of the park's garbage after the weeds dried up in late autumn! Here are the photos and the sharing of two friends.

I didn't take any pictures, but today my two sons and I, along with a classmate of my older son, split up and went to three parks, and there was a lot of garbage. My youngest son and I also saw a supermarket cart in a park and after we discussed, we decided to take it back to the supermarket. (written by Carol Xu)

This morning, Brother Tang and I met a friend who said our activity was healthy and meaningful, much more interesting than playing golf. He insisted that he had to join us and added me to his WeChat. (written by Wang Wen Guang)

(Editor's note: We have added this friend to the Wechat group of the friends, who pick litter together monthly, of Caring for the Community and Caring for the Environment 😊)



Introduction of Sibylle von Olfers, German Artist, Children's Book Author and Illustrator

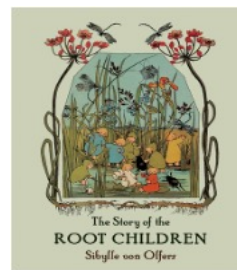
Shi Hua



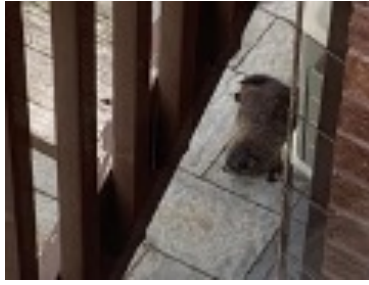
首先感恩的是，中国大陆2016年就开始陆续出版西比尔的作品。书界对其评价颇高，称其为“德国艺术家，新艺术风格代表人之一，童书作者、插图画家”。赞其作品“诗一般的语言、优美的韵律与节奏，细腻的自然洞见，优雅的欧式植物美学，集美感教育、自然崇敬、语言学习、想像力发展为一体的德国家庭代代相传的经典绘本”。

然而，笔者从英文版图书、维基百科、亚马逊等网站上搜寻对她不多的介绍中，却发现了另一位西比尔。维基百科对其评价质朴而神圣：“德国艺术教师和修女”。作者长相温柔秀雅，祖母却称她为“一只野性的大黄蜂”。童年，她学习不好，她更喜欢用自己编的游戏在课堂上神游自得其乐。西比尔从小就表现出一种安静的、孩子般的宗教虔诚，她会在自制的祭坛前祈祷，周围环绕着无数蜡烛；她模仿圣母玛利亚；或是按照姐姐的命令绘制圣徒画像。年轻时，西比尔的美貌吸引了众多崇拜者，但她对“耀眼、精英主义、无用的贵族世界”感到陌生，她更喜欢教会。25岁时，西比尔加入圣伊丽莎白修女会，并成为当地教会学校的艺术教师，同时撰写许多儿童读物并配插图。不幸的是，西比尔34岁因肺部感染结束了敬虔而优雅的一生。

中国大陆已出版西比尔九部作品的七部，分别是《根娃娃》、《蓝袜子小比利》、《雪娃娃》、《蝴蝶宝宝》、《风娃娃》、《狮子王》、《森林中的小公主》。其中最著名是《根娃娃》（The Story of the Root Children）。它描写了大地母亲和一群根娃娃的四季生活。孩子们在母性大地上安居，在四季变换中与大自然嬉戏玩耍，大地母亲春天送他们出门，秋天孩子们寻找回家之路，最后，大地母亲在生命之根拥抱孩子们到家。



The Lively and Alert Groundhog and Chipmunk in the Backyard



(Photos by Wang Wen Guang)