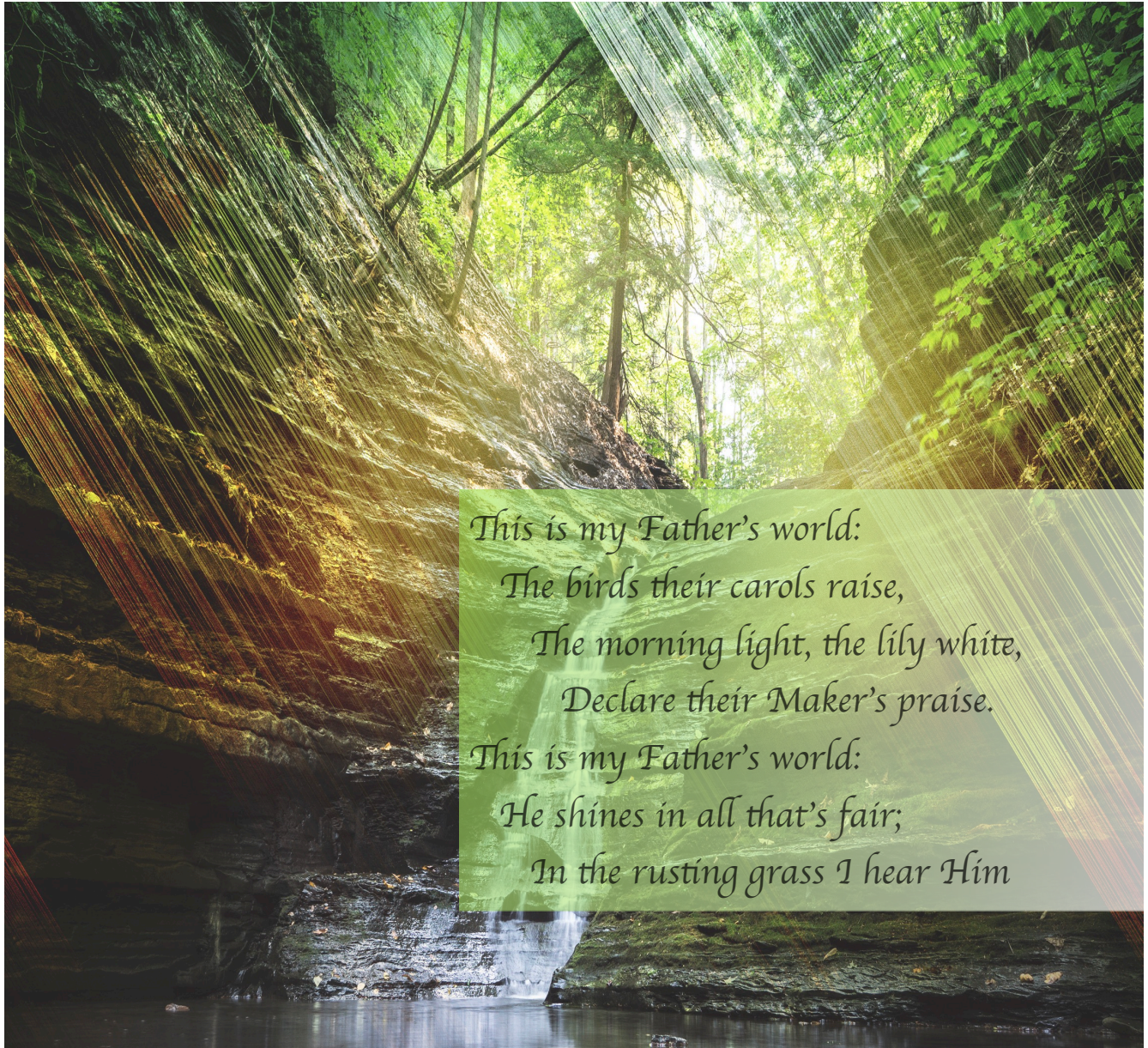

The Journal of the Mission of Earth Care for God's Creation



*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*

Editor: Chen Quan

Typesetter: Yu Jing Wang

Prayer partners: Practicing Biblical Care for the Earth Prayer Group, Caring for Nature Reading Group

Website: www.ecotheology.net

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Prayer items:

(September):

First, as the summer 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, more and more wild animals enter the city. Please let us learn the knowledge of living in harmony with them and use it in practice; Also ask the Lord to let us love the animals created by God, whether domestic pets or wild animals, by understanding the wild animals nearby.

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

Issue Editor's Page

This issue introduces the third chapter of Howard A. Snyder and Joel Scandrett's book *Salvation means Creation Healed: Ecology of Sin and Grace*. This chapter reviews the global dissemination of the gospel of Christ and the limitations of the church's understanding of the separation between heaven and earth in the 500 years since the 16th century. This issue also publishes the creation of God (3) in the Cape Town commitment, that is, the content related to the creation in the two aspects of gospel and missionary work.

Special thanks to Professor An Xi Meng for his contribution of the article of "scientism and Awe" to this journal! Professor An is an expert and doctoral supervisor in the study of western philosophy and Christianity. He has published dozens of monographs, translations and papers in China and abroad. In his article published in this issue, he criticized scientism and supported "awe of nature". The editor believes that this is an excellent reminder of how to treat the essence and characteristics of the relationship between man and nature.

Following the previous issue, this issue once again pays attention to the situation that more and more wild animals enter the cities in China, and introduces a video entitled "animals are also actively urbanizing" in which, the host of Phoenix TV's Celebrity Face to Face program interviewed Mr. Wang Fang.

In this issue, important changes have been made to the English and Chinese names of the five sub-columns of this publication, and the names of the five sub-columns have been updated as follows: ***Bible and Ecotheology, Chinese Ecological Culture and Ecological Environment, Current situation and protection of global ecological environment, Christian churches and organizations and Caring for the earth, and Sharing of personal love and protection of the ecological environment.***

From this issue onwards, the English version of this journal is 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* (3)

Chapter 3 Church Streams of Renewal: Hope for Reconciliation

Chen Quan

作者将16世纪至今的历史用了两个阶段来回顾总结，看其中的生态思想。

一、更新的路程1500-1800年

在这三百年中：

全球教会的普世宣教运动兴起发展；

欧洲殖民主义兴起；

“圣灵在更新教会和扩展教会的全球宣教异象上这两方面工作。”

基督教新教和天主教一样，都认为“教会和国家必须合一”；

一些小的教派如重洗派、浸信会、贵格派更强调内在的跟随主，而不是外在的政教合一；

宗教自由不是因启蒙政策或神学突破而产生，而是独立者和分裂者数量越来越多，以至于不得不容忍他们的自由选择。

叙事、（上帝的救赎）计划、有形教会

作者列举了一系列事件或运动：“三十年战争”、“抗议宗经院主义”（Protestant Scholasticism）、16世纪中期-18世纪初期的复兴和更新运动、施本尔（1635-1705）和敬虔主义、莫拉维弟兄会、清教徒、循道派、大觉醒运动等等。然而这些复兴和更新运动，并没有改变教会与国家的合一，基督教与帝国的紧密联系；“天和地的离异没有得到医治”；“受造物

在上帝的计划中没有或只有极少的角色地位—除了一些被征服，统治，和被制造而生产经济利益和扩大帝国。”“它没有被培育，保护，或拯救。”（黑体为笔者所加）编者觉得作者的描述，基本上符合从改教运动到工业革命这段时间中西方社会的人与自然的关系的主干，而教会也并未对《圣经》中关于受造界的经文和关爱大地的内容有深入的认识。

特别有意思的是，作者举出了这个时期的许多基督教圣诗歌，这些诗歌中的一些今天还可能很受教会欢迎，它们不是表现受造物被医治，天和地的离异被和好，基督徒最终是全人在更新的天地中与主永远同在，而是灵魂或人飞升到天堂中，表现的是天与地终极离异的非圣经的观念。17-18世纪的复兴运动重视个人的经验，然而也有集中在个人的体验而倾向于个人主义（individualism）的倾向；走向了缺失了上帝的更宽广的异象和祂的国度的目标。作者指出有些更新运动如循道主义和敬虔运动，抵消了这种个人主义和它世观（otherworldliness），但后来在美国和英国的发展过程中，渐渐失去了对于过度的主观个人主义（subjective individualism）的抵抗。作者也提到工业革命和欧洲启蒙运动哲学，以及和欧洲病毒入侵北美对于当地原生居住者（indigenous inhabitants）的杀戮的这两大对于天与地分离影响的因素。

作者解释约翰福音十四2，认为这节经文的意思不是信徒最终回到天堂，而是先进入一个临时居住地，在那儿圣徒们等待基督降临审判万有后，新耶路撒冷降临在医治的大地上，圣徒们身体复活后，将回到这里。

二、福音全球化，1600-2000

叙事、（上帝的救赎）计划、有形教会

福音全球化表现在福音在世界各地传播，教会增加的文化多元性。福音全球化是上帝的救赎计划的部分（诗二十二27；六十五5；赛五十二10）

全球化的有形的成果

第一，“福音全球化证明福音能够在不同的文化和环境中兴旺。”第二，“教会全球化帮助教会区别福音和文化。”第三，“教会的全球化突出了基督徒身份和国家身份的不同。”笔者感受的是，国家身份依然重要，特别是对于弱势的国家，这也是为什么二战后民族独立，大量的殖民地建立民族国家的原因。上帝给人的自尊，不仅是个人的，也是民族国家的。第四，“福音全球化也带来一个文化自身的问题，就是它成为一个关键的神学关切。”教会在全球化中产生出几个新的情况：第一，教会在更多的地方都可见了；第二，可见的教会更加多样化了；第三，教会在互联网上也是可见的，作者认为这有正反的潜在因素，笔者很赞同他的提醒；第四，在许多地方，教会的可见，主要是通过它的建筑和机构，而不是在可见的门徒群体中。

三、一个论题在等待

作者回顾过去五百年教会的成长，感叹于福音在全球的传播和有形教会在世界各地的成长，这是上帝的赐福和圣灵的工作，也是基督徒跟随主和宣教植堂的成果。不过一个论题仍存在着：“教会已经在地球上扩展开来，但常常没有真正看到地球。”作者进一步强调这是一个世界观问题，就是我们如何认识地球和宇宙，上帝的受造界的现状和命运，“教会在认识它的更新和医治大地的潜力上，仍然离得很远。”（黑体为笔者所加）

2.Chinese Ecological Culture and Ecological Environment

Scientism and Awe of Emotions

An Xi Meng

Introduction: In his article, Professor An explains the origin and concept of "scientism" and points out that its fundamental problem is that it believes that the real reliable and valid knowledge is natural science and can only be obtained through natural science, which denies or belittles the intellectuality of philosophy, art, history, religion, morality, social science, etc. of intellectuality and their particular ways of knowing. Professor An believes that opposing scientism gives people an awe inspiring attitude.

Professor An speaks of the meaning of the word "敬畏awe" which is translated from the foreign word "awe" in the context of its original English meaning rather than in the traditional Chinese language context of “敬畏awe”. When talking about "awe" in the West, it often has religious overtones, and Professor An also believes that "awe of nature, awe of the earth, is a religious sentiment toward the supernatural." This is related to the fact that nature is created by God. The editor is thinking: a person who fears nature will not defile nature, destroy nature, devalue nature, alienate nature, and treat nature as a mere tool, and this view of value may be very meaningful to deal with the ecological crisis and protect the ecological environment today. Professor An also emphasizes that "awe of nature" is not a primitive religion of nature worship, animism, pantheism or natural deism, that is, it is not a superstition that treats nature as a deity to be worshipped. Please see the following article by Professor An as below:

科学主义在中国比在西方走红。在西方，它是贬义词。若译成英文，会有些尴尬难堪。中国的科学乃西来尤物。我们毕竟是地球村民。科学主义毕竟不是自产自销。先搞清词义，这可能不难。当今学者谁不同鬼子交往？没人闭门不管窗前月，吩咐梅花自主张。西方并没有人公然自称“科学主义者”(或“唯科学主义者”，二者其实是一个意思)，而在中国却不然，科学主义者成了堂而皇之的自称自炫。西方是在批评的意义上使用这一词语的。科学主义与实证主义是

一而二，二而一。存在主义反对对人采取科学主义态度。何祚麻说：“我要严厉批评一个口号，即所谓人要敬畏大自然。……(这)实际上是批评科学主义，认为人类不该利用科学来有所作为，反映到人和自然的关系(上)，就是敬与畏……这就在实际上走向了反科学。”（《环球》，2005年，第二期）

你不可能同时拥护科学主义而反对唯科学主义，这是自相矛盾。中国学者为一个常识性问题而争论，又不去澄清科学主义与所谓唯科学主义这两个外来词的基本含义。他们可能不知道这两个词原本来自外国，而且其实是一个意思(scientism)。并不是有人自称科学主义者或唯科学主义者，而是批评者所加的名号。首先必须明确，scientism在英语文献中很少看到，只是批评的对象，是反对科学霸权主义的人总结和归纳出来的一种社会思想，而他要加以反对和否定。我们有些学者公开称自己是科学主义者，可能会闹出国际笑话——自己给自己扣了一顶帽子。没有任何英文文献是在肯定科学主义的含义上阐明它、拥护它，而是批评它——顶多自我辩解，说他并不认为科学可以代替一切。认为科学概括一切的人，其实是没的。如果有人说是科学主义，他顶多会说科学方法普遍适用，但不能解决人生的一切问题——他把这顶帽子摘了下来。我们有时会犯常识性的错误。我们拾人之余唾。所谓科学主义并不是自指，而是他指，不是褒义，而是贬义。肯定地说，科学主义在任何时候，任何语境中，都是受批评的对象。没有人自称是科学主义者(其实就是唯科学主义者)。建议中国学者在立论时，先搞清词义，不要盲目发表个人的“定义”，因为没有私人语言，只有公共语言(维特根斯坦)。科学是好东西，但是一旦“主义”，便不好。任何一本英语字典，只要收录这个词，一定会说它是exaggeration(夸大)。学者们应当先查字典，因为这个词就是外国语境中的词。它是译词，不是国语和自创。下面的定义选自《西方哲学英汉对照辞典》：

19世纪，科学迅猛发展，以至成为偶像。“五四”运动主张“赛先生”，推动了科学发展，但科学主义思潮也成祸水。积贫积弱的中国引进民主不多，科学主义却压倒基督教信仰。科学主义居然不是对抗专制帝君，却是削弱宗教情愫。我赞成何天择先生的评语：“将科学局部的知识视为人类全部的知识，将科学有限的范围视为唯一的境界，将科学相对的学说视为绝对的真理，并认为在科学之外的其它学问都没有研讨的价值。以为科学可以解决人生一切问题，所以高唱科学万能，。这便是科学主义。”（何天择·《人从那里来——进化论与创造论初探》，第98-100页,宇宙光出版社，台北,1992年）

“科学主义指一种认为科学是唯一的知识，科学方法论是获取知识的唯一正确方法的观点。每一件事都应当用科学理论来理解和解释，其他研究领域，包括哲学、艺术、历史、宗教、道德和社会科学，要么被同化为科学，要么就作为知识的来源而被排除在外。科学主义否认这些领域具有独特的方法论，并且在许多形式中拒斥美学知识、道德知识或宗教知识的存在。那些坚持认为存在一个自主的人文知识领域，科学方法论不适用于这些领域的哲学家反对

科学主义并经常贬义地使用这一术语。……科学主义实际上是一种特殊形式的理想主义，因为它把宇宙和关于它所说的托付给一种类型的人类知识。”

有人公开说自己赞成科学主义，有点匪夷所思。这等于说赞成法西斯主义。我们肯定不能自说自话，而是在人类共同体中与人交流。“科学主义常常被用来描述把科学扩张到其它学科疆域之外的做法。科学的帝国主义者认为科学没有界限，生活的各个方面能够也应当被包含在科学之内。”

科学主义是个新词，中文科学主义一词肯定来自英语scientism，这不用讳言，亦不用争论。科学主义对于自然科学方法效果过分信任，把它运用到所有研究领域(如社会科学哲学)。哈贝马斯反对科学主义和实证主义，主要是在认识论领域。他不反对科学，他赞成科学事业。但他区分了两种科学：经验的分析科学(自然科学)和历史-解释学科学(文化科学，包括全部社会、政治、历史、经济的领域)，后者与自然科学相反。在哈贝马斯看来，对科学主义的批评是对工具理性批评的一个方面。科学主义认为，名副其实的知识是科学知识，其他的只是意见、情感和主观的观点。惟一可靠而有效的知识是自然科学，只能通过自然科学方法获取。科学主义连同归纳主义构成生物学家和遗传学家论证的基础，它深入到西方公众意识中。实证主义受到哈贝马斯的拒斥，因为哈贝马斯要恢复反思的经验。反思当然是指人对自己的思想和精神世界的再思考。他认为科学知识不应当成为惟一的知识范畴。黑格尔主义认为，所有的知识都可以归结于同一类范畴之中。哈贝马斯认为科学主义意味着科学相信自身，即我们不再把科学看做可能的知识形式，而是看做知识本身。知识与科学被等同起来。科学主义认为科学是具有认识论性质的广泛的实证信念和取向的核心。它把认知主体从认识过程中排除出去，对科学研究前提的批判性的质疑受到压制。

华东师范大学出版社出版的《当代西方思潮词典》中提到：“科学主义，亦称唯科学主义，一种哲学崇拜思想，认为科学是全知全能的人类救世主，声称科学能解决所有的问题，甚至能检验精神、价值和自由问题。科学主义的基本特征是夸大自然科学的知识和方法，把它作为惟一的知识、真理和方法。”科学主义一词并非汉语自创。有“词”自远方来，不亦乐乎？因而对它的考察，离不开西方语境。人本主义表明人是至高无对的、无可匹敌的，不能由科学主义来补充。

美国哲学家罗蒂反对科学主义，而且据他说，海德格尔、杜威也反对科学主义。海德格尔赞成诗意地安居，他从面向科学家转而面对诗人，与诗人为伍。罗蒂认为，伟大的思想家与诗人有关，两很少与数理科学有关。胡塞尔提倡“普遍的知识”，海德格尔认为这是科学主义的盲点。实用主义反对普遍的、非历史的、作为基础的哲学，海德格尔因而也反对视觉隐喻。杜威也和海德格尔一样，反对基础主义和视觉隐喻，主张听觉隐喻。因此，实用主义者罗蒂和海德格尔都反对科学主义、反对启蒙运动“定于自然科学一尊”，清除科学主义。科学技术可能使开

放和自由不存在。罗蒂说：“我们应当彻底拒绝元哲学的科学主义。”他主张勇敢地抛弃科学主义哲学模式。

国内一些学者公开提出反对敬畏自然，他们忘记了敬畏二字是翻译过来的。你可以反对，但无权修改。反对科学主义必然赞成敬畏态度，赞成敬畏，就会反对科学主义。敬畏一词显然译自外文，这不是华人自创。awe一词甚好，但华文无现成词，译为敬畏，较贴近原意，不亦可乎？人类情感比较复杂，是为情结(complex)。当今人类肯定不是自说自话，我们不能不学外文了。谁叫你是地球村人？尊重二字完全不能达意，不亦明乎？“自然的东西不能改变”——但敬畏不舍此义。何祚庥反对使用敬畏一词，然而敬畏一词系译词，学者却没申明。这词不是国人自创。这乃常识。“敬畏(awe)，一种掺杂着惊讶、恐惧的尊崇的情感，一种对威慑性崇高的深刻的惊奇和尊重的情感。”对大自然的奇妙感到惊奇也畏惧，崇敬也爱护。人定胜天被认为不妥。

《韦伯斯特词典》对awe有两种解释：1.一种混杂着惧怕、尊敬和惊讶的情感，2.被某种神圣的或神秘的东西所激起的恐惧的薄敬。《现代汉语词典》收录此词谓“又尊敬又害怕”。可见，敬畏一词带有宗教情怀。我们可能反感宗教或敬畏二字，但不可不顾学术界从西方移植这个词的事实。你可以批评“敬畏”态度，但不可否认它的基本含义，也无权修改这个词。不论怎样，我赞成对自然界采取敬畏态度——尽管我没有宗教信仰。“自然并不愿使我们烦恼和发怒。她不喜欢我们欺诈和争斗。”(爱默生)“星星总使人感到敬畏。”(爱默生)不敬畏自然，反倒使人感到惊讶和畏惧。莱布尼茨说：“在自然界，永远不会出现两个完全相同的存在物。”这还不令人敬畏吗？敬畏感也是道德的一部分。不知敬畏者乃属不道德，乃指不知正义与法规，不诚实，不怜悯，不恐惧，不守法，只有愤怒、贪欲、仇恨、欺诈和狡猾。我们应当宣传“敬畏自然”。

“敬畏”二字，是久违的词。德国哲学家康德说，敬畏两件事：一是浩瀚的星空，二是内心的道德。近代以来，多见于基督教信仰。如今却被滥用于庶物、物质、俗物。《管子·小匡》：“故以耕则多粟，以仕则多贤，是以圣王敬畏戚农。”《论语·季氏》：“君子有三畏：畏天命、畏大人、畏圣人之言。”《史记·鲁周公世家》：“乃命于帝庭，敷佑四方，用能定汝子孙于下地，四方之民罔不敬畏。”唐代韩愈《贺太阳不亏状》：“陛下敬畏天命，克己修身。”明 宋濂《寅斋后记》：“公精白一心，上承休德，夙兴夜寐，敬畏弗懈。”有人滥用敬畏一词：常怀敬畏之心，要让干部知敬畏、存戒惧、守底线，习惯在受监督和约束的环境中工作生活。干部必须常怀敬畏之心。还有“四个敬畏”。对待每一件事都严肃认真，一丝不苟做人。他们把敬畏视为为人处世的态度，把敬畏当做做人的原则，道德的底线。有人说，要始终保持敬畏之心。对时光，对美，对痛楚。人民日报人民论坛：对历史保持一颗敬畏之心。这都是滥用。

敬畏自然，敬畏大地，是对超自然的一种宗教情怀。上帝造物带有神圣性，同凡俗事物，同人为制度无关。个人迷信，制度崇拜，物质主义，不属于敬畏。“说大人，则藐之”。敬畏自然，同敬畏上帝的创造有关，绝不是自然崇拜、万物有灵论的原始宗教。山川河岳、草木鱼虫，牛鬼蛇神，魑魅魍魉，狐仙山怪，皆有神灵的泛神论，自然神论，都应荡涤。雷公电母，山神河伯，匍伏跪拜，烧香叩首，人在自然灾害面前无能为力，不是人与自然和谐共生。

Animals are also actively urbanizing

Introduction: The host of Phoenix TV's Celebrity Face to Face program interviewed Mr. Wang Fang, who is a researcher and doctoral supervisor at the Graduate School of Life Sciences, Fudan University. He studies the topic of animal urbanization. He makes valuable suggestions on how human residents and the new and growing number of animal residents in China's cities can live together in harmony, based on extensive observations and research, cooperation and promotion with social organizations and other animal caring people. This is a continuation of this topic, following an article on the urbanization of animals published in the previous issue.

[click to view the video](#)

"Eat the sea and feed the sea" and protect the sea

Introduction: Protecting the marine ecological environment is a virtue and an important action to protect the common "only earth" of mankind. The people of Dandong, Liaoning Province have formed the concept of "eating the sea, but also feeding the sea", feeding the sea with emotion and temperature. They repair the offshore ecological environment, including five projects: coastal wetland ecological restoration, beach and shallow sea habitat restoration, island nearshore hydrodynamic restoration, island vegetation ecological conservation, and ecological environment monitoring and early warning capacity construction of the reserve, all-round restoration of marine ecological environment. They are not only feeding the sea, but also protecting the sea, and protecting the marine ecological environment has become a civilizational consensus.

[click to view the full text](#)

World elephant day: rejecting wildlife shows and trade

Introduction: The migration of Asian elephants in Yunnan Province to the north and their return to the south this year has attracted global attention; the love and tolerance of the herd by the organizations concerned and the people along the way has been widely appreciated. With the change of global climate and environment, the animal migration phenomenon will become more and more frequent. August 12 is World Elephant Day, and elephants are an important species in maintaining the world's ecological balance, so experts urge us to treat the increasingly rare elephants well and reject wildlife shows and trade. The editor has also

cited several articles in this journal that expose the cruel abuse of elephants used for performance by elephant trainers.

[Click to view the video](#)

***Figures Who Cares For The Earth (1): Wang Song Xian
Guarding Poyang Lake: He is a wintering migratory bird observer***

[Click to view the video](#)

3. Current situation and protection of global ecological environment

***Climate change: A summary of the key points of the UN's important report
"Red Alert for Human Survival"***

Introduction: The United Nations Intergovernmental Panel on Climate Change (IPCC) has released a major scientific report stating that human activities are changing the Earth's climate in unprecedented, if not irreversible, ways. We should not take this lightly, understate it, or think it's none of our own business. The worst mentality is the mentality of disregarding the impact on future generations as long as I am alive without major problems.

[Click to view the full text](#)

***Evidence of Greenland's rapidly warming climate: First heavy rainfall
at the highest point***

Introduction: due to the soaring temperature in the Arctic, Greenland is experiencing serious ice sheet melting. Since June, 100 billion tons of ice have melted. In mid-August, the temperature at the highest point of Greenland with an altitude of more than 3000 meters rose above 0 °C for the third time in less than 10 years, and there was rainfall. This is the first time that local precipitation has fallen in the form of rain rather than snow since records began. Melting glaciers will bring disastrous consequences to human beings and organisms on earth.

[Click to view the full text](#)

***A new dawn in the treatment of single-use plastic
waste: fungi and bacteria can ingeniously digest it***

Introduction: is there a better treatment method for raw plastic pet than incineration? Biological methods may be both environmentally friendly and effective. Some enterprises are studying this interesting and important topic.

[Click to view the full text](#)

4. Christian churches and organizations and caring for the earth

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

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 third issue of this issue is the last issue of the first part of the document.

Part I For the Lord we love: The Cape Town Confession of Faith

8. We love the gospel of God

B)

.....

God also accomplished his purpose of the ultimate reconciliation of all creation, and in the bodily resurrection of Jesus has given us the first fruits of the new creation. 'God was in Christ reconciling the world to himself.' How we love the gospel story!

10. We love the mission of God

We are committed to world mission, because it is central to our understanding of God, the Bible, the Church, human history and the ultimate future. The whole Bible reveals the mission of God to bring all things in heaven and earth into unity under Christ, reconciling them through the blood of his cross. In fulfilling his mission, God will transform the creation broken by sin and evil into the new creation in which there is no more sin or curse.

.....

We commit ourselves to the integral and dynamic exercise of all dimensions of mission to which God calls his Church.

- *God commands us to make known to all nations the truth of God's revelation and the gospel of God's saving grace through Jesus Christ, calling all people to repentance, faith, baptism and obedient discipleship.*
- *God commands us to reflect his own character through compassionate care for the needy, and to demonstrate the values and the power of the kingdom of God in striving for justice and peace and in caring for God's creation.*

[Click to view full text](#)

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

Summer Splendid Life in summer (photography works)



Summer's butterfly



夏之花



捕鱼者

(Pictrure and text: Hu Pei Yong)

Common Tern (video work)

[Click to view the video](#)

(Video: Shi Hua)

Sharing by a brother who pursues green life

關於垃圾的回收分類，這段時間在家裡有一些嘗試，分享給大家：

- 1) 盡量回收塑膠袋，各種塑膠袋，只要不是污染了太髒的都可以，收集了一段時間，另外最近清理了地下室，收集了一大袋的塑膠袋，準備明天送到unionville 的recycling dept 去，他們接收。
- 2) 回收各類的polystyrene 的餐盒盤子杯子，同樣也是基本清潔的，unionville recycling dept也接收。即使有點髒用水沖洗一下都可以。
- 3) 家裡面所有的紙張都可以回收，除了廁紙，用過的tissue可以混雜在生活垃圾裡面放在green bin。其他的大小紙張都可以用一個大盒子收集起來，Engin Mills的 environmental center 回收。只是注意紙張上面沒有個人的敏感信息。

4) 破舊無法捐獻的衣物織物包括stuff animals 其實都可以回收, 也在Engin Mills 的 environmental center。

(Text: Wang Wen Guang)

Watching the spider web that shines through the rain (photography works)



(Picture: Quan Chen)

