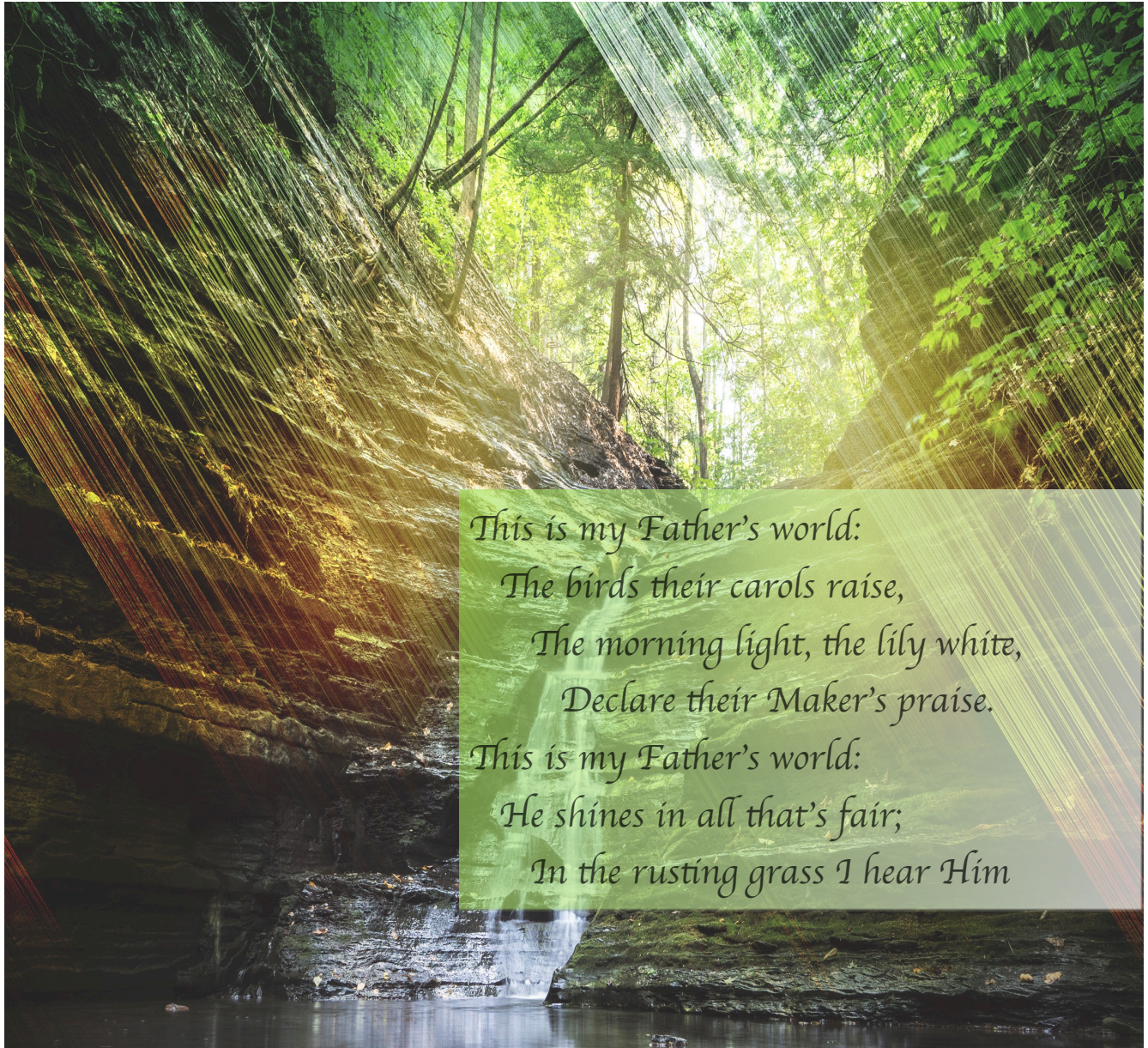

The Journal of the Mission of Earth Care for God's Creation



*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:

(November):

First, in November, late autumn, "the autumn rains also cover it with pools." (Ps. 84:6). Pray that the Holy Spirit would move people to go outside, and that parents would also take their children out into nature to experience the wonderfully beautiful autumn colors made by God's Creator, and to give thanks for the many blessings of autumn bestowed upon us by the Creator.

Second, pray that more Chinese pastors, ecological theologians, and Christians who are concerned about God's creation in China and abroad would give thanks to the Creator for creating a variety of creatures "according to their kinds", care about biodiversity and the serious problem of species extinction on earth, learn to understand the knowledge and status of ecology and environment, and participate in various ways in activities to protect biodiversity as they are moved to do so.

Thirdly, we ask the Lord to help the retired people to participate in various voluntary activities for environmental protection, so that they can start a beautiful life of loving nature more after retirement.

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 introduces the "ecology of sin" (Part I) written by Howard A. Snyder and Joel scandrett. He defines sin with moral diseases and puts forward four kinds of alienation brought by it. In this issue, God's creation (part 5) abstracted from *the Cape Town commitment* is published, which includes praying for taking care of the creation and living a simple life.

Starting from this issue, the editor's article "Ecological Theology and Christians' Participation in Environmental Protection" is published in seven issues. This issue publishes the first one: "the emergence and development of ecological theology" in "Part I. the Social Background of the Emergence of Ecological Theology".

In the column of Chinese ecological culture in this issue, Professor Meng Pei Yuan talked about the Mencius's famous ideas of "Distinguish between Human and Animal Dialectic ", and " Benevolent to the Common People, Treasuring Everything in the World". Meng believes that the latter "establishes a value relationship between human beings and human beings, and between human beings and nature, in which there is both difference between the relationship of man-man and that of man-nature, and universalism between the two kinds of relationship". So the idea of Mencius is non-anthropocentric.

In the second and third parts of this issue, we focus on the first phase of the high-level meeting of the 15th Conference of the Parties to the United Nations Convention on Biological Diversity (COP15) held in Kunming and the Kunming Declaration that came out of the meeting, as well as the background knowledge and stories related to it. This convention is a document signed by the parties under the guidance of the United Nations, which is as important and influential as the Paris Climate Agreement in addressing global ecological and environmental crises and issues.

The story of the septuagenarians who volunteer for marine environmental activities in this issue shows their unyielding commitment to lead a meaningful retirement life of "love for people and things".

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* (5)

Chapter 5 The Ecology of Sin (part 1)

Chen Quan

作者在开首引用以赛亚书一章5至6节。他提出“福音就是关于医治罪的疾病—和通过耶稣基督和靠着圣灵，所有创造物的医治。”

1. The Ecology of Sin

作者首先指出创世记第一章和第二章是新创造，也就是启示录第二十一和第二十二章的整个造物最终得医治的图画的激动人心的背景。而从创世记三章开始，人堕落犯罪，上帝开始了祂的救赎大工，即医治罪的疾病的工作。

作者在生态神学背景下定义“罪”：“人和上帝之间的隔绝disruption”；道德的疾病进入到历史中，这是因为与上帝的生命给与的交流的失落。”罪被视为一种“致死的疾病，致命的感染”。作者指出疾病 (disease) 是圣经对于罪的“根隐喻root metaphors” (耶三十12；赛一5~6；耶八22；诗三十八3、5；提后二17；可二17)

作者应用Francis Schaeffer的Pollution and Death of Man: The Christian View of Ecology (1970) 一书。Schaeffer在书中提出了在创世记三章中清楚地表现出来的人堕落后的四种隔离，他也指出了上帝对于罪的“实质性的医治substantial healing”。

了解罪的四种疏离，基督徒的使命mission当然就会“聚焦于医治来自于人的堕落后的四种疏离或分离上了。”作者在开始的介绍中，从圣经的启示出发，把人的罪的疾病，上帝的救赎的医治，基督徒参与医治的使命这三个重点反映出来了。

A. Alienation from God

与上帝的疏离是整本圣经的关键的主题（创三，十一5；赛五三6，五九1~2）基督徒最为熟悉的。圣经用一些隐喻来表示罪，比如“疾病”（赛一5~6）。

B. Alienation from One Another

当人与上帝的疏离发生后，紧接着就是人与人的疏离，男人与女人的疏离，亚当责备他的配偶夏娃，不直接地，他在责备上帝（创三12）。然后就是父母与儿女、姐妹与兄弟、家庭、部落、国家、以及世界各个种族之间的疏离。而在人的家庭间最深的疏离是在男人和女人之间，这也反映在社会上，在历史上男性对女性的压迫和带来的屈辱。

人的疏离扩展到部落、国家、宗教中间。作者用历史学家亨廷顿Samuel Huntington的“文明的冲突clash of civilization”来表明这些疏离，圣经里已清楚启示了这各种的冲突（代下十五6）。然而，基督“是我们的平安”。我们的安好shalom（弗二14）

Ecological Theology and Christians' Participation in Environmental Protection (I)

Chen Quan

《圣经》中有许许多多的启示人、受造界本质和特征，以及上帝与受造自然，人与受造自然，以及三者间的关系网络的宝贵珍珠，到了上世纪六十年代，基督徒开始系统地把它串联起来，生态神学就发展起来了。随着许多基督徒对于圣经生态观的了解，他们就极有使命感地追求作上帝的爱的受造界管家，积极参与保护生态环保，书写着“属天心灵，在地美善”的图画。¹ 本文拟介绍生态神学，以及对基督徒参与保护生态环保提出一些看法。

Part I. the Social Background of the Emergence of Ecological Theology

Ecotheology sprang up in the early 1960s and gradually became a worldwide theological movement. What, then, was the social context in which it emerged? What was the time course of its own emergence and that of some important events, people, organizations, and perspectives in related fields? This section briefly explains these two questions.

1. The Emergence and Development of Ecological Theology

生态神学产生的社会背景是20世纪急速攀升的全球性生态危机。地球生态环境“在过去一世纪受到自人类文明出现以来前所未有的摧残”，²在人口急剧增长、森林减少、土地退化和沙漠化、生物种群灭绝、土地和海洋及大气污染、碳等排放引起全球气候变暖、冰川融化和海平

¹ 笔者翻译布如内尔等人所提出的“heavenly minded, earthly good”，见：Daniel L. Brunner, Jennifer L. Butler, and A. J. Swoboda, *Introducing Evangelical Ecotheology: Foundations in Scripture, Theology, History, and Praxis* (Grand Rapids: Baker Academic, 2014), 177.

² 余达心：《聆听：神学言说的开端》（台北：校园书房出版社，2008年版），第125页。

面上升、越来越频繁的自然灾害等方面表现出来；危机呈现加速上升的趋势，如过去1000年的气候变化图表就像“曲棍球棍”，近百年的气候突兀垂直般上扬。³

20世纪全球生态危机的根源在于人的世界观。古希腊柏拉图主义的二元观和诺斯底主义的灵界和物质激烈对立，贬低受造界的观念，在漫长的历史中影响着西方文化。⁴不过现代的生态危机更是直接源于西方启蒙运动和工业革命带来的世俗主义和人类中心主义，余达心牧师就对此作了较详细的阐述。他指出“以人为中心”的世界观起源于笛卡尔，笛氏把人看为自我主体（ego-subject），它成为真理的准绳；“主体”这词是希腊词“本体”的翻译，而本体是自存的东西，它在作动词时就有“支配”的意思。⁵康德继续以意识为本的路子，强调“自我”为先验理念，与外在世界的真实性相对。⁶这种世界观必然带来人超越于自然，主宰支配自然，切断“人与世界在本体上结连，相互感通。”⁷在宇宙观上，伽利略和牛顿的现代物理学，完全改变了人们对于宇宙自然的看法，“整个宇宙变成了孤立而存、无感觉、无生命的物质个体的拼合”，导致大地“非圣化”（desacralized）和“非仁化”（depersonalized）。⁸这些认知对自然环境的影响极为负面，“人根本不需要考虑大自然的‘感受’，他大可以‘无情’地去利用、操控它，因它既非创造主的受造物，也没有精神价值的感应。”⁹在这样的精神背景下，随着18世纪工业和科技革命的开展，人类活动对世界生态环境带来了巨大破坏。错误观念继续发酵，“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”。¹⁰

笔者要指出的是，对这段历史的分析和结论，并非是要反理性和抹杀近代科学的发明、成果和正面贡献，而是指出在它们的另一面发展出的哲学世界观和宇宙观的偏差，既是对于圣经启示的偏差，也是对于人与自然的本质关系以及生态环境客观规律的认识偏差。

（本文刊载于：南京：《金陵神学志》，2021年第三期（7-9月卷），总128期。）

³ 见IPCC Third Assessment Report之34页，https://www.ipcc.ch/site/assets/uploads/2018/05/SYR_TAR_full_report.pdf。

⁴ 在本文中，“受造界”creation表示上帝所创造的宇宙；“自然”表示广义的自然环境和自然物，有时也用它来表示受造界；“大地”表示地球环境，地上地下和大气层等，有时也和“自然”通用。

⁵ 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114-15，27-28页。

⁶ 同上：第36-37页。

⁷ 同上：第28，第30页。

⁸ 同上：第116，120-21页。

⁹ 同上：第123页。

¹⁰ 同上。

2.Chinese Ecological Culture and Ecological Environment

Benevolent to the Common People, Treasuring Everything in the World -- Mencius--- Notes from the Editor's Reading of Meng Peiyuan's "Man and Nature: An Ecological View of the Chinese Philosophical Tradition" (IX)

权陈

The author begins by discussing the relationship between the natural heaven and the heaven of the Decree, that is, the relationship between existence and value. Mencius understands heaven not as a physical nature governed by mechanical causality in the purely scientific sense, but as an organic, living, purposeful nature. Nature not only exists, but also has an "intrinsic value" that is inseparable from human life, and the relationship between man and nature is an "inner unity relationship", not just an "external dependence relationship".

I. Pay attention to the protection of natural resources

在扼要提出了存在与价值、自然与人的本质关系后，作者开始从生态哲学伦理方面具体谈孟子的贡献。首先，孟子重视事实判断，观察和提出了自然现象中的因果关系，以及事物的性质和发展规律，人要按照规律行事，“顺天者存，逆天者亡”（《离娄上》）。

孟子很关注自然灾害造成的危害，在他所赞成防止自然灾害的措施中，可以清楚看出他的生态关怀。水灾乃古代中国的大患，孟子认为禹的治水方法是最正确的。“使舜治之。舜掘地而注之海，驱蛇龙而放之菑；水由地中行，江、淮、河、汉是也。险阻既远，鸟兽之害人者消，然后人得平土而居之。（《滕文公下》）”从孟子的记载中可以看到几点：首先，消除自然灾害是按自然界本身的法则来治理，掘地疏导，而不是随意筑堤和改水道。后来李冰父子在蜀成都兴都江堰水利，总结“深淘滩，低作堰”治水要诀，又是中华先祖尊重自然规律治水的杰出范例。其次，在治水过程中，对猛兽和各类动物，不是“杀”，斩尽杀绝，而是“驱”的政策，将其驱逐进适宜生存的沼泽或遥远的地方。这就是一个文化问题。其实，中国自古也有皇家围猎和一般的狩猎，但频率和强度都有限，而且越来越对此限制，表现出对于野生动物的保护意识，笔者感觉李奥帕德在《沙郡岁月》中过份渲染了野外狩猎的文化传统。

孟子提倡的“仁政”、“王道”体现了对自然界和生命的爱护。他主张“不违农时”（《梁惠王上》），尊重自然规律。他主张“数罟不入洿池”、“斧斤以时入山林”（同上），也即不用细网打鱼，反对在树木生长期进山砍伐。这不仅是为了人的长远利益，也是为了自然界的生命发展。而保护好了动物森林和土地，从中而取得的资源可以长期满足百姓的需要，使他们养生送死没有困难了，这就和儒家的“孝”有密切关系，是“王道之始也”（同上）。孟子不仅重视山林

和动物的保护，而且还很注意保护水土和草地，反对法家大力主张的“辟草莱，任土地”（《离娄上》），乱砍滥伐开山种地。孟子也关心水。他对于水好像有一种生态循环的思想。

II. "Distinguish between Human and Animal"; and "Benevolent to the Common People, Treasuring Everything in the World".

孟子提出著名的“人禽之辩”，“人之所以异于禽兽者几希”（《离娄下》），这微小“几希”的差别，把人和动物或者说其它所有自然物区分开来了。何为“几希”？就是人的道德情感，是人的“不忍之心”（《公孙丑上》）、“恻隐之心”（《告子上》），也就是仁义之心，而它是人人皆有之。仁心的根苗应当“扩充”，也即道德情感的发展，“亲亲而仁民，仁民而爱物”（《尽心上》），从父母血亲之爱，到对百姓的爱，也就是对人的爱，再到对于万物的爱。仁的本质就是爱，但仁爱是有区别的，从对人的“亲”到“仁”，再从对人的“亲仁”到对物的“爱”。这里，“人禽之辩”就引出了疑问：人比动物（万物）高贵，人对于人和对于万物的爱有差别，这是否表示一种人类高高在上的人类中心主义观呢？作者的结论是否定的，他认为：“‘人禽之辩’的更深层的含义是人对动物要有同情、关爱和保护意识。”而且，“爱有差等”，它“绝不意味着仁爱是有局限性的，缺乏普遍性的。”

作者继续通过解释“万物皆备于我矣”，来说明他上面的论点。“万物皆备于我矣。反身而诚，乐莫大焉。强恕而行，求仁莫近焉。”（《尽心上》）作者不同意“万物皆备于我”只是万物在我心中，并无客观性的那种解释，而认为这里的“我”是知情合一的，情感是核心的情感主体。这里体现的是生命整体论，也就是万物既是人心的情感对象，而且又在情感活动中，而不是简单的认识对象或纯粹知觉的产物。而“恕”可以推及于物。孟子的“推思”观（《梁惠王上》），不仅是“推己及人”，而且也推及动物，他对于齐宣王“恩足以及禽兽”（同上）就给予了高度的评价。动物虽然没有道德心和道德情感，但有知觉、情感和语言，所以作者认为对动物的同情和关爱不只是一种简单的移情，而是同情之心，情感交流；而这又非微小之事，而是处理人与动物关系的“道德意识，道德义务”。笔者观察一些人对于关爱同情动物的行为大不以为然，认为是虚伪之举，其实基督徒从创造主上帝基督之关爱动物中，体会到关心动物的善和公义，孟子也从仁爱之根的道德意识来看待这个问题，这不仅不是虚伪，反而是对人的自私和对于动物的残酷无人道观念和行为的批判。

孟子也表达了对于植物的看法，这在“牛山之木”（《告子上》）的故事中充分表现出来。对于森林树木，要存“养”的态度，养护万物，使其“各得其所”，天天砍伐，就是没有仁义之心和善心。作者进一步提到孟子的“事天”观，“存心养性事天”（见《尽心上》），它“就是存起仁义之心以对待天地万物，养护万物就是尽人之性以‘事天’。”人作为德性的主体，不是主宰万物，而是将仁爱推思和推及万物。这种爱，不是工具性的，而是道德目的性的，不是为了人类利益去“爱物”，而是对于自然的尊重，是基于道德情感而爱万物，所以“仁民爱物”观，“建立了人与人、人与自然之间既有差等又有普遍性的价值关系”，它是非人类中心主义的。

III. How should people live?

作者首先谈了他对于“五十衣帛”、“七十食肉”这段文（《梁惠王上》）的理解，他觉得其中主要讲了两点，一是过一种有节制的生活；二是从道德法和习惯法的角度，要考虑别人的需要，还要顾及家畜的生命需要。而后，作者在解释了《告子上》一段阐述小人和大人的意思后，总结了孟子的身体观就是“身心合一论的整体观”。

作者在这段特别强调了孟子提出的“寡欲”的人格修养对于达到“仁民而爱物”的重要性。“养心莫善于寡欲。其为人也寡欲，虽有存焉这，寡矣；其为人也多欲，虽有存焉者，寡矣。”（《尽心下》）这里所讲的“欲”就是物质欲望。孟子认为欲望少的人，善性即使是丧失，也很少，欲望多的人，善性即使存留，也很少。作者不认为孟子只是喊喊口号而已，也不是一般的宗教修养，也非古希腊斯多葛哲学的“寡欲”观，主要是从人的“理智”上说，关心的只是人的身体健康问题，而是涉及的人与自然之间的伦理关系问题。如果从“不忍之心”之仁，而做到“寡欲”，就可以限制人无止尽的欲望带来的对于自然资源的无止尽的掠夺，以及带来的污染和破坏。这反映了一种人于自然的伦理关系，即我们所讲的生态伦理。孟子特别反对统治者的贪欲和享乐。笔者观：今天消费主义观泛滥，片面讲自由而嫌烦节制，世人中多欲者众多，浪费者众多，自认为是大自然的统治者而可以对其为所欲为者众多！

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。

Meet the Beauty of Biodiversity in Yunnan - Everything Living in the "Spring City"

Introduction: the first phase of the high-level meeting of the 15th Conference of the parties to the United Nations Convention on biological diversity (hereinafter referred to as COP15, cop is the abbreviation of the conference of the parties) was held in Kunming, which is called Spring City, from October 11 to 15. The main theme of the conference was " Ecological Civilization: Building a Community of Life on Earth ". On October 13, the conference adopted the Kunming Declaration. Why was the meeting held in Kunming? The province Yunnan is as gorgeous as the seven colors, and Kunming as its capital city also has a pleasant climate and the beauty of biodiversity. I went to Kunming several times about 20 or 30 years ago. When while visiting Da Guan Lou Park, I saw the grandeur of flying seagulls in the sky. These birds kept flying to the tourists feeding them and accurately took away the food. The whole picture was a harmonious and joyful one between people and birds, which was extremely rare in China in that era. Recently, I heard that the ecological environment of Dianchi Lake has been renovated and restored, which is a great comfort to my heart. Please see Everything Living in the "Spring City"!

[click to view the full text](#)

Our Common Home: Atlas of China's Rare Animals and Plants (picture)

Introduction: looking at the pictures is fun and easy to browse China's rare animals and plants. It is suitable for all ages, from children to elders.

[click to view the full text](#)

Excellent City | Yu Lin Lin:There Are Also Opportunities to Protect Biodiversity in Cities

Introduction: The Nature Conservancy (TNC) is committed to the creation of urban habitat gardens with the goal of providing more and better habitats for urban wildlife and preserving biodiversity (including flora and fauna), which also enhances the quality of ecological natural spaces for the surrounding residents so that they can have more intimacy with nature in their lives.

[click to view the full text](#)

Figures Who Cares For The Earth(3): Zeng Xiao Hua and Wang Juan Heng The Couple of Septuagenarians Are Keen on Marine Environmental Protection Volunteer Activities, Known as "Professional Looking at the Sea Smurfs"

Introduction: it happens that the above article talked about Mencius's discussion on " How should people live" Through this topic, we can think about how retirees and elders can live meaningfully. The two 70s couples in the article are not just enjoying for taking care of their grandchildren, for health preservation and entertainment, but participating in

environmental protection and caring for nature and society. Isn't this what Mencius said about "Benevolent to the Common People, Treasuring Everything in the World"! They are ordinary people, but they have a benevolent and noble heart. I think they must have experienced the subtle nourishment of nature, spiritual pleasure and physical strength when protecting the ocean. What a valuable retirement life!

[click to view the full text](#)

3. Current situation and protection of global ecological environment

What Have all the Conferences of the Parties to the United Nations Convention on Biological Diversity Talked About?

Introduction: the contents and achievements of the first 14 United Nations conferences of the parties to the Convention on biological diversity of COP15 are briefly displayed with pictures and texts, and the unremitting efforts made by the Parties under the guidance of the United Nations for biodiversity in agriculture, forests, marine and distant seas, drylands and sub-humid wetlands, islands and other, as well as various planning and work are seen.

[click to view full text](#)

"Kunming Declaration": Consensus Building and Exploration Path

Introduction: This paper briefly introduces the main contents of the "Kunming Declaration" proposed by COP15. Christians around the world can refer to its proposals for the restoration of biodiversity in the future and participate in various forms of the protection of all kinds of creatures created by the creator God and seen by Him as good.

[click to view full text](#)

Belgian Expert: International Cooperation is crucial in biodiversity conservation

[click to view the video](#)

4. Christian churches and organizations and caring for the earth

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

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. This issue is the fifth and last part of the summary.

PART II – FOR THE WORLD WE SERVE: The Cape Town Call to Action

Introduction

IID. Discerning the will of Christ for world evangelization

6. Prayer

A) We will pray with unity, focus, persistence, and biblically-informed clarity:

.....

4. For God's kingdom to come, that God's will may be done on earth as in heaven, in the establishment of justice, the stewardship and care of creation, and the blessing of God's peace in our communities.

IIE. Calling the Church of Christ back to humility, integrity and simplicity

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

5. Walk in simplicity, rejecting the idolatry of greed

We affirm that there is a biblical vision of human prospering, and that the Bible includes material welfare (both health and wealth) within its teaching about the blessing of God. However, we deny as unbiblical the teaching that spiritual welfare can be measured in terms of material welfare, or that wealth is always a sign of God's blessing. The Bible shows that wealth can often be obtained by oppression, deceit or corruption.

A)Above all we must replace self-interest and greed with the biblical teaching on self-sacrifice and generous giving as the marks of true discipleship to Christ. We affirm Lausanne's historic call for simpler lifestyles.

[Click to view full text](#)

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

The word "conscientious" in Recycling Garbage

On September 18, in the wechat group, we received two photos sent by brother Wang, , as well as a message written: " Also everyone who collects polystyrene lunch boxes at home, clean and uncontaminated. And clean plastic bags of all kinds, please take them to my door next Monday. I will find time to send them to the recycling depot in Unionville next week. Thank you!" It turns out that there is no recycling depot for polystyrene in our

community. Brother Wang regularly sends this kind of recycled garbage from his home and gathered from the friends of the reading group who live close to him to the recycling depot in another district! The word "conscientious" is so valuable in this seemingly small matter of garbage collection.



(Photos by Wang Wen Guang)

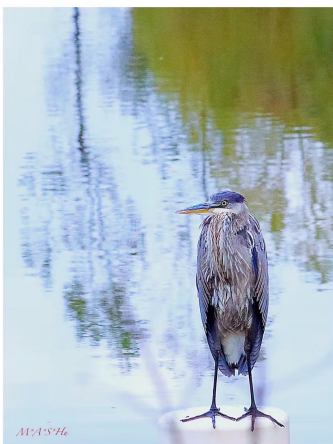
Autumn Colors in the Heart



Falling Leaves Knowing Autumn



Autumn Ride



Great Blue Heron: Watching Autumn



Autumn Colors of Algonquin

(Picture and text by Hu Pei Yong)