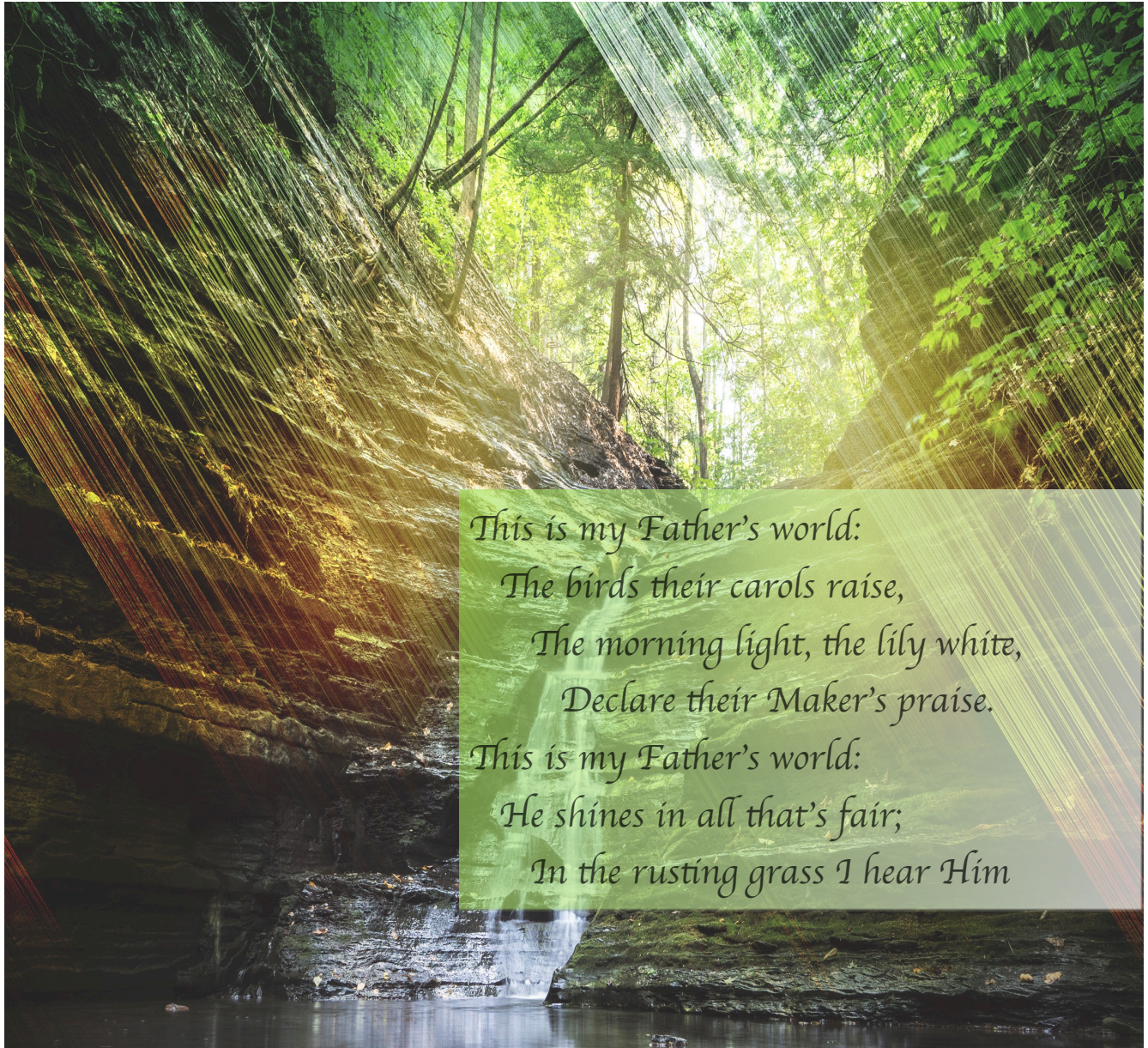


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# The Journal of the Mission of Earth Care for God's Creation

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*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:

### (December):

First, December, the beginning of winter, is the month when Christmas comes. Pray that the Holy Spirit would move us to prepare our hearts to remember the incarnation of Jesus Christ, and to give thanks that God the Son came into this world, became flesh, suffered all his life for the love of people in the world and his created nature, died on the cross for us, and then rose again for the salvation of all those who trust in him, as well as created nature.

Second, pray that the Lord would raise up more Chinese Christians in China and abroad to give thanks to the Creator for the creation of created nature, to be concerned about the destructive effects of climate warming on the created world, to pursue ecological justice and environmental justice, and to live a green life of love for the earth according to their own moving, and to participate in the protection of the ecological environment in various ways.

Thirdly, we ask the Lord to help people to spend a moderate amount of time outdoors during the winter season, to observe the changes in nature in winter, and to deepen their understanding and love for nature.

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 presents "The Ecology of Sin" (Part II) by Howard A. Snyder and Joel Scandrett, on the alienation of the individual from himself and the alienation of man from the earth brought about by sin.

In this issue, we publish the second part of the editor's article "*Ecological Theology and Christians' Participation in Environmental Protection*", in which the developing process of "The Emergence and Development of Ecotheology" in three stages: the pre-1960s, 1960s, and 1970s will be discussed.

In this issue, Professor Meng Peiyuan's analysis of Xun Zi's ecological and cultural thought is discussed. Meng argues that Xun Zi's statement of "Adapting the Law of Heaven and Making Use of it" is not an "anthropocentric" doctrine of value in which man dominates nature, but a pursuit of unity and harmony between man and nature. This is something to ponder.

In the second part of this issue, we focus on two major events that have recently occurred in China: first, the national development of the Yellow River Basin Ecological Protection and Quality Development Plan, and second, the establishment of national parks. These will have a wide and far-reaching impact on masses of people and on the entire ecological environment of the country.

This issue features three articles on the 26th United Nations Climate Change Conference (COP 26), which provide different perspectives on this extremely important and historic conference. Another short video is a brief review of the results of the first phase of the high-level segment of the 15th Conference of the Parties (COP 15) of the United Nations Convention on Biological Diversity (CBD), held in Kunming in October.

This issue follows on from the general 33rd issue, which published the second part of a profile of the Green Team at St. Mary's Anglican Church. This issue introduces Wu Yuming, a desertification control person and a group of friends who care about the ecological environment and their two "*Beyond the Red House, Beyond the Red Wall, Love of Nature, and Care for Community*" litter picking activities in October and November.

**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* (6)

#### Chapter 5 The Ecology of Sin (part 2)

Chen Quan

#### C. Alienation from Ourselves: Internal Division

作者在分析亚当所说的“我就害怕”时，认为他不仅是“客观地”害怕上帝，而且是内在地和焦虑地害怕，内在疏离表现在“他的心理（psyche），他的灵（spirit）和他的良心（conscience）上。”作者指出：“自我疏离（self-alienation）是真正的灵的疾病”，“内在的分裂（internal dividedness）因此是罪的生态的关键部分。”它表现为心理的、情绪的、社会文化的、甚至是物理的。笔者观察到现在社会中人的内在疏离问题越来越明显，而且年轻人的比例越来越高，这已经不是简单的心理治疗问题，而是需要从上帝而来的全人医治。

作者指出上帝的医治，通过圣灵的工作，在基督的社区里的医治：“你们亲近上帝，上帝就必亲近你们。有罪的人哪，要洁净你们的手。心怀二意的人哪，要清洁你们的心。”（雅四8）。上帝带来的不只是一次性的救赎性的改变，而且会继续在人的生命中做恩典的医治之工。

#### D. Alienation from the Land

作者首先写道：“圣经表明，在深层次上，人类与土地是疏远的。这是我们与创造的秩序（我们通常称之为“自然”）的疏离，也是圣经的一个基本主题，……”（The Bible shows that at a deep level human beings are estranged from the land. This is our alienation from the created order (what we commonly call 'nature') and is a basic theme of Scripture,……）

作者解释经文“地必为你的缘故受咒诅”（创三17），这里的“咒诅”并非是“上帝客观地咒诅了地球”，而是表述人犯罪后带来的后果。作者具体指出大地在三方面因为人的罪所受的苦难：第一，“它因人的恶意对待而直接受苦难”；第二，“它因人类的暴行的结果而间接受苦难”；第三，“它因人类缺失（神）托付他们的合适的（大地）管家关怀，而长期受苦变得衰弱”。旧约先知对人造成的大地的苦难而哀伤。（何四1~3）这个总结是很恰当的。

安息日（the Sabbath）和禧年（Jubilee）律法要保护大地，让以色列人履行大地管家职分（earth stewardship）。而罪带来大地的痛苦（罗八20~22），作者在这里列出了今天世界面临的一系列大地所受的苦难，如生物多样性的失去、水的污染、气候变暖，等等。

然而，作者的信息总是福音性和盼望性的。他陈列了上帝要医治（Heal）和复兴（restore）土地的经文（代下七14；罗八21；徒三21）。而后他列举了圣弗兰西斯（St. Francis）和约翰卫斯理（John Wesley）两人的例子。圣佛朗西斯热爱自然，对鸟讲道，称太阳和月亮“太阳兄弟和月亮姊妹”。约翰卫斯理叮嘱要仔细关心所骑的马，他们的伙伴受造物（fellow-creatures）。虽然该书作者和其他基督教历史学者提出犹太—基督教历史上一些关爱大地的人物和思想，而且这些传统和思想非常值得我们去挖掘，但在上世纪60年代前的基督教神学并未从系统的生态神学角度去解读圣经，上帝呼召今天的基督徒，不但要继承传统，也要从圣经的无尽宝藏中获取新的启发，造福这个时代。作者也举了印度的Pandita Ramabai，以及Bill的例子，他们的生命改变，与上帝，与人，与自己，以及与大地和好，怎样成为一个大地的医治者。

## 2. Sin's Real Ecology

作者开始就写道：“罪的生态呼求救赎的生态。”作者特别指出“罪是代际的（generational）”，因为人类生态是有延续性的。“代际generations”是关键的圣经主题。（创十七7，九12；出二十五~6，三十四6~7）

上帝提醒我们三点（三十四6~7）：第一，“罪是冒犯上帝”，第二，“上帝的怜悯和不变的爱远超过祂的审判”，第三，特别是对于生态神学讨论很重要，是，“罪的后果继续影响下代。”上帝对人的破坏和玷污生态环境的罪的惩罚是非直接的，甚至在下代人身上。今天人在生态上破坏玷污大自然，就和在经济上搞无节制的货币量化宽松和债务赤字一样，都是或害人或害己，更是害下一代的极端自私的罪的表现。

## Ecological Theology and Christians' Participation in Environmental Protection (II)

Chen Quan

### 2. The emergence and development of ecological theology

This paragraph summarizes the process in chronological stages, focusing first on the role of the World Council of Churches (WCC), second on the representatives of the major theological categories as far as possible, and third on a summary of the relevant important social and cultural contexts. The third is to outline the relevant important social and cultural contexts. The author's remarks are inevitably a brief introduction, only for having more precious comments and opinions from readers.<sup>1</sup>

### A. Before the 1960s

自然主义者和哲学家梭罗在1854年写出《瓦尔登湖》，奠定了现代环保主义。德国生物学家海克尔在1866年提出生态学（ecology），它是一门研究生物体和环境（包括其它生物）之间的关系的科学。神学哲学家史怀哲在1915年提出“敬畏生命”的伦理学思想。自然科学家李奥帕德在1948年完成《沙郡岁月》，提出土地伦理观。

20世纪60年代前的近百年，自然科学家、哲学家、自然主义者，对于生态学和现代环保主义，做了奠基性的贡献。50年代起，一小群基督教历史学者开始了基督教历史与生态自然关系的研究。进程哲学家怀特海、德日进在19世纪末和20世纪前半叶的神学思想，影响了后来的环境伦理和生态神学。

### B. The 1960s

1961年，联合会在新德里召开的第三届大会。斯特尔（Joseph Sitter）提出救赎论要在创造神学更大的范围来理解，强调“宇宙基督论”，基督论要和我们的天地相关才有适切性。这是系统生态神学产生的起点，自此，生态神学在圣经、神学、基督教历史、伦理公义、实践神学等方面的研究迅猛发展，方兴未艾。

1962年，卡森（Rachel Carson）的《寂静的春天》出版，书中质疑整个西方文化以人类为中心，带给大自然的巨大破坏。1967年，历史学家怀特（Lynn White, Jr.）发表震撼性的文章，认为基督教要对全球性的生态危机承担巨大的罪责，“特别是在西方基督教形式里，基督教是世界曾经所见的最人类中心的宗教”。<sup>2</sup>

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1 以下内容的主要参考书目：Peter W. Bakken, Joan Gibb Engel, and J. Ronald Engel, *Ecology, Justice, and Christian Faith: A Critical Guide to the Literature* (Westport, CO and London: Greenwood Press, 1995), 3-38; Dieter T. Hessel and Rosemary Radford Ruether, eds., *Christianity and Ecology: Seeking the Well-Being of Earth and Humans* (Harvard University Press, 2000), Series Foreword xv-xxxii, Introduction xiii-xlvii; Dieter T. Hessel, eds., *Theology for Earth Community: A Field Guide* (Maryknoll, NY: Orbis Books, 1996); Roderick Frazier Nash, *The Rights of Nature: A History of Environmental Ethics* (Madison: The University of Wisconsin Press, 1989), 87-120; 赖品超、林宏星：《儒耶对话与生态关怀》（北京：宗教文化出版社，2006年），第43-66，85-96页；王秀美：《当代基督宗教社会关怀：理论与实践》（上海：上海三联书店，2006年版），第177-98页。

<sup>2</sup> 全文见：Lynn White Jr., "The Historical Roots of Our Ecologic Crisis," *Science* 155 (March 10, 1967): 1203-1207.

小结60年代，生态神学萌芽之初，就面临对于西方文化和基督教在人与自然关系上的人类中心主义的巨大质疑。神学的重点关注，自然地已不在大自然是上帝的自然启示，而是在对于基督教是否是人类中心主义的回应上。

### C. The 1970s

1970年，桑特迈尔（Paul Santmire）出版了回顾基督教历史上对于生态议题的观点的重要著作，追随了Joseph Sitter的“上帝中心主义”观。同年，薛华（Francis A. Schaeffer）出版了论述圣经提出的仆人式的大地管家职分的著作。1972年，近程神学大师柯布（John B. Cobb）的《Is It Too Late? A Theology of Ecology》一书出版，强调生态的内在依存性。认为所有事物在上帝眼中都有内在价值。同年，女权主义神学家卢瑟（Rosemary Radford Ruether）出版重要的著作，讨论生态妇女主义。1974年，吉尔基（Langdon Gilkey）发表著作，提出历史神学要在自然神学中去构思。1975年在内罗毕召开的联合会第五次大会意义十分重大。大会提出“公正、参与可持续的社会”（Just, Participatory, and Sustainable Society, 简称JPSS），成为教会回应世界生态环境的社会性诉求和行动纲领。会议上，伯奇（Charles Birch）等生态公义神学家强调了生命的解放的议题。拉丁美洲的解放神学家，如波夫（Leonardo Boff）等，开始将生态思想纳入他们的神学观中。1976年，动物伦理学先驱之一林茨（Andrew Linzey）。1977年，神学伦理学家古斯塔夫（James M. Gustafson）提出伦理意义的共同利益和公义需要延申到自然。1978年。印度东正教神学家主教格雷戈里奥斯（Paulos Mar Gregorios）在WCC上，从东正教的传统来阐述人类的天职是在受造界和创造主之间的祭司的职分。

1971年，绿色和平组织成立。1972年，两位MIT学者完成了罗马俱乐部的《增长的极限》报告，并在联合国提出《只有一个地球》的长篇报告，指出环境、公平和经济的的关系问题。1973年，内斯提出了影响深远的“深层生态学”思想，认为解决生态危机不只是需要科技，还涉及哲学文化深层次的问题。1979年，《环境伦理》（Environmental Ethics）期刊在美国出版，由环境伦理学哲学家哈格罗夫（Eugene Hargrove）主编。

小结70年代，这是争论探索发展期。生态神学和生态伦理公义的研究讨论在基督宗教各派、各地（欧美为主）、学者牧者和信徒、圣经和神学上展开；各种有关团体组织成立，刊物发行，一些基督徒开始有意识地实践生态环保；JPSS的推出成为普世教会全面重视生态环境问题的标志。在国际组织和文化上，联合国首次极为重视生态环保与经济社会发展的关系。知识界注意到生态问题受深层的文化影响巨大。

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## 2. Chinese Ecological Culture and Ecological Environment

### *Increase Resources and Reduce Waste -- Xun Zi--*

#### *Notes from the Editor's Reading of Meng Peiyuan's "Man and Nature: An Ecological View of the Chinese Philosophical Tradition" (X)*

Chen Quan

作者荀子把“天”完全看作自然之天，提出“制天命而用之”，宣扬强烈的人定胜天的思想。然而作者认为他“并未建立起人主宰自然的‘人类中心论’式的价值学说，而是以人与自然的统一和谐为最高目的”，作者的评价颇引起笔者的注意，作者怎样得出这样的结论呢？他是从三个方面来谈的。

#### 1. “The division between heaven and man” and “not seeking to know heaven”

作者首先指出了荀子的“天”乃自然界。人是从天（自然界）生的，也依赖自然资源而生存，人也要“以全其天功”（《天论》），也就是顺应自然而行事。作者紧接着对荀子重要的“天人之分”论做了详细分析。第一个提倡“天人之分”的思想家就是荀子，“故明于天人相分，则可谓至人矣。”（同上）作者解释“相分”之意是：“将天道与人道区分开来，不能以天道代替人道，也不能以人道改变天道。”荀子在提到“天人相分”时，认为“天道有常”，非为人而设和为人而改，人“不可以怨天”，也要“不与天争职”，“不求知天”，但“人有其治，夫是之谓能参”（同上）。“不与天争职”，乍一看好像就是人不要去做的其它自然物应当做的事情，不过作者解释它有顺天和尊重自然的意思，好像今天我们在讲如何对待大自然时常说的尊重自然、顺应自然、保护自然的前两项。

这里特别难理解的是“不求知天”，难道我们不努力去“知”，认识自然吗？作者认为荀子这里讲的“知”，不仅是要认识自然的因果规律（“所以然”），而且要改造自然界，并以这认识和改造为天职，这是荀子所不赞成的；他主张的是人与天地“参”，这和《中庸》所说的“参赞化育”意思相同，即协助天地造化和养育万物。荀子一方面提出“不求知天”，另一方面有提出某种“知天”；知天是人的本性，“凡以知，人之性也”（《解蔽》）；什么是和如何“知天”，“其行曲治，其养曲适，其生不伤，夫是之谓知天。”（《天论》）这里和他讲的“治道”联系起来，人不应该改造和主宰自然，但人应该而且必须利用自然，役使自然，而且在顺应自然的基础上完成“人道”，实现参天地。作者认为这种“知天”所表现的人的主体性，是有限度的，它并未建基一种“与自然界现对立的知性主体”，也未“发展出以主宰自然界为目的的知性学说。”那这种“知天”如何实现呢？荀子提出“不为”和“不虑”（同上），这显然是吸收了道家无为思想，也就是对于自然界感性直观经验的认识，并且不对自然界施以暴力地认识和利用，而不是追求对于自然



的因果律的深探。作者指出这种知观未能发展出西方式的认识理性，当然也难以产生近代科学。不过，荀子的知观的生态积极意义是我们需要重视的。

作者进一步解释“制天命而用之”。“大天而思之，孰与物畜而制之；从天而颂之，孰与制天命而用之；望时而待之，孰与应对而使之；因物而多之，孰与骋能而化之；思物而物之，孰与有物之所以成。故错人而思天，则失万物之情。”（同上）作者认为这里所说的“人为”，前提是顺应自然法则，既非等待自然界的恩赐，也要顺应自然法则和不改变自然的秩序。“万物之情”就是万物的生长，“人为”的目的在于在实践中促使万物生长，而不是破坏。但怎样实现这目的，就是践行人道，“守道”而行；怎样才是“守道”，荀子在天论篇中提出对天、地、四时、阴阳，“可以期”、“可以息”、“可以事”、“可以治”，就是遵循自然法则和秩序而治理。笔者想要说的是，虽然作者有如此看法，不过一些学者却认为荀子之语有征服自然的倾向，如张岱年认为荀子“仅仅强调征服自然，不注意顺应自然，不注意与自然相协调”，<sup>3</sup>这些声音也值得我们注意。

## 2. The theory of rites and the relationship between heaven and man

作者认为孔孟思想的核心是“仁”，并提出内在的德性之学，建立起了天人合一的价值理论，而荀子思想的核心是“礼”，重视外在的礼治之学，由此实现天人合一，而“知性”起到了决定的作用。那么，“知性”必然涉及到认识对象，有主体（人）和客体（天，即自然）之分，在如此分别下，又如何实现天人合一呢？

作者阐述，荀子“不求知天”，但却重视“知道”，这“道”乃人道，不过人道之“本”是天，所以“由人道以知天，这是荀子的一个根本观点。”作者进一步解释荀子学说中的“天”有两个意思，一是认知层面的天，一是价值层面的天；荀子主张对于前者要守住“天人之分”，要“不求知天”，而对于后者，在社会理性，社会道德层面，要承认天是“礼”之本，而尊天，由此起点来建立天人合一关系。

荀子曰：“礼有三本。天地者，生之本也；先祖者，类之本也；君师者，治之本也。”（《礼论》）“本”，非西方哲学意义上的本体，乃中国哲学的本根或本源之义。人乃天地所生，所以不是和自然相对立的。作者认为荀子的“礼”，这“一整套社会制度、伦理规范以及个人道德的规则”，其“根本原则只能是由自然界而来，这是一种‘自然法则’的学说。”这种自然法则包含着“价值的成份、因素或层面”，而不仅仅是“自然变化的秩序或规律”，所有有理性原则。怎样获得这种原则呢？孟子和荀子是有区别的，前者认为从人的本性而来，后者认为从知而来。而知来自于心；人“虚壹而静”时（《解蔽》），心就可以知。知固然重要，不过荀子提出

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<sup>3</sup>程宜山、刘笑敢等撰写，张岱年主编：《中华的智慧——中国古代哲学思想》，上海：上海人民出版社，1989年版，第109页。

“知有所止”，人可以认识物理，但不能穷尽物理，作者提出这可以防止理性的“独断”；所止是止于实践，止于道德伦理，“曷谓止足？曰圣也。圣也者，尽伦者也”（同上）。作者认为“伦”可以说是“群道”，而“群道当则万物皆得其宜，六畜皆得其养，群生皆得其命”，所以，“尽伦”不仅是人间或社会伦理，而且也包括对自然的责任和义务。作者随后又讨论了荀子提出的人之“贵”，还有他的“诚”的学说，他指出“荀子的礼治学说，是以天地之诚亦即人心之诚为其价值指导的。”总的来说，他的思想是儒家观，一般存在和认识层面是服从于价值追求和社会实践层面的，后者不仅是前者的根本指导原则，而且是根本目的。

### 3. Increase resources and reduce waste, protect organisms

荀子提出“人禽之辩”（《非相》），人和动物不同，有优先性，是因为有“知”，即智力、智性。然而，荀子认为动物也有某种知，它不只是一般的感知，而且有情感和族类之间的关爱（《礼论》），作者认为这表明人对动物有“移情”的同情心，在“爱亲之知”上与动物有“连续性”。作者解释“君子理天地”（同上），就是按自然法则去管理自然，荀子在《王制》中详细谈及合理利用和开发自然资源的思想，罗顺元将其总结为“以时禁发的圣王之制，天时地利人和相统一的生态系统思想”。作者还谈到官制在管理土木山林水火的生态保护措施，它们所体现的伦理道德和生态意识。笔者感觉作者虽然将本章和第三大点的标题冠以“节源开流”，但他对于荀子这方面的阐述讲得不足，着重点是在前两点的对于天人之分和礼治的哲学分析上。

### ***“Outline of Ecological Protection and High Quality Development Plan for the Yellow River Basin” Officially Issued***

Introduction: Following China's enactment of the Yangtze River Protection Law, which provides for comprehensive management of the Yangtze River Basin ecosystem, it has now enacted a plan for ecological management of the Yellow River Basin, a policy with long-term implications for the overall protection of the Chinese ecosystem.

[click to view the full text](#)

### ***Shandong: Yellow River Delta Restoration of Wetlands and Nearly 300,000 Acres of Biodiversity Significantly Improved***

Introduction: Wetlands play an important role in maintaining the health of the ecosystem, especially in the conservation of biodiversity. The Yellow River is the mother river of the Chinese people, and how to protect its ecological environment tests the benevolent conscience and sense of responsibility of the Chinese people. In recent years, Shandong Province through a combination of natural restoration and engineering restoration, greatly improved the wetland ecosystem of the Yellow River Delta, biodiversity significantly improved, see that countless birds and animals active in this wetland, our hearts are full of gratitude.

[click to view the full text](#)

***Why Can the Source Region of the Yangtze River, Yellow River and Lancang River (SRYYL), Hainan Rainforest, Wuyi Mountain and the Others be the First to Enter the “National Team”?***

Introduction: At the 15th Conference of the parties to the Convention on biological diversity last month, China announced the formal establishment of the first batch of national parks such as the Source Region of the Yangtze River, Yellow River and Lancang River (SRYYL) with a protected area of 230000 square kilometers, covering nearly 30% of the land-based national key protected wildlife species. This paper briefly reviews the history of environmental protection in natural areas from the establishment of China's first batch of nature reserves in 1956 to the establishment of national parks. The author writes with emotion: "on this day, we have been waiting for 65 years!" The article also introduces the differences between national parks and nature reserves.

[click to view the full text](#)

***Figures Who Cares For The Earth((4) Wu Yuming "This Green is My Lifelong Pursuit, is My Lifeblood"***

Introduction: Desertification of the land is a manifestation of the worldwide ecological deterioration. There are many contemporary Chinese desertification control people who are just ordinary little people, but they are the real heroes who are silently committed to the cause of sand treatment and greening. From 1979, when he entered college and studied in the major of “forestry and sand”, Wu Yuming has focused on one thing for 40 years: on the Kubuqi Desert, treating sand and planting trees. He and his comrades in the farm have made great achievements in sand controlling. He said, “This green is my lifelong pursuit, my lifeblood.”

[click to view the full text](#)

### 3. Current situation and protection of global ecological environment

***What COP26 Reaches the First 'Milestone' Agreement: More than 100 Countries Pledge to Stop Deforestation by 2030***

Introduction: In the article on cop26, the author mostly focuses on the positive results of the Glasgow Climate Agreement in terms of halting deforestation, citing what the New York Times called the "landmark" agreement. The article also proposed the change of the



Brazilian president's attitude against returning farmland to forests, which is really good news since the tropical forests of Brazil, the "lungs of the world," have been heavily deforested every year since he took office.

[click to view full text](#)

***COP26: UN Climate Conference Reaches First Ever Coal Reduction Deal, But Not Enough to Meet '1.5 Degree Celsius' Goal***

Introduction: The author provides a more comprehensive account of the COP26 meeting and an evaluation of the Glasgow Climate Agreement. The article pays much attention to the concerns of some that the conference did not end up with a "phase-out" of coal energy, but rather accepted the proposal from developing countries such as India to "phase down" coal energy. The article mentions the urgency of further deep cuts in carbon emissions to meet the 1.5 degree Celsius target. The article also mentions that developed countries have not met their 2009 pledge to provide \$100 billion per year in aid to emerging economies.

[click to view full text](#)

***Bill Gates In Glasgow, I Saw Three Big Shifts in the Climate Conversation***

[click to view full text](#)

***UN CBD Secretariat: Kunming Conference "Met All Expectations" (video)***

[click to view the video](#)

## 4. Christian churches and organizations and caring for the earth

### **Green Team ( Part 2)**

**Please view our resources below, to explore other waysour St. Mary's Green Team is active in our community**

#### **How our Green Team Operates**

Our committee consists of seven interested members of our congregation.

We meet on the last Wednesday of each month.

Our goals are to heighten awareness of the plight of God's Earth and what we need to do as a congregation, and society in general, to move towards a more sustainable future.

**Current Activities**

- We put 'green nuggets', succinct items of information, in the bulletin.
- We host ecumenical events with light refreshments at which we show DVDs and/or have speakers which address environmental issues.
- We celebrate yearly events related to the environment such as Earth Day, Earth Hour, World Water Day, etc.
- We encourage the clergy and the worship committee to include in the service prayers for our Earth and to provide leadership towards recognizing the 'ethical aspect of the challenge of climate change'.
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(Photos by Wang Wen Guang)

**Additional Resources**

As an Anglican church, we are connected to the Creation Matters working group of the Anglican Church of Canada, and through them to the global Anglican Communion Environmental Network.

Additionally, we commend these Canadian faith-based organizations working on environmental justice and stewardship.

Citizens for Public Justice, a Christian voice for social and environmental justice in Canadian public policy.

Faith and the Common Good, an interfaith organization assisting faith communities with practical greening through their Greening Sacred Spaces program.

KAIROS, a coalition of Canadian churches working together for justice and peace.

A Rocha Canada, a Christian environmental stewardship organization working in conservation, environmental education and sustainable agriculture.

(The first part was published in the thirty-third issue)

[Click to view full text](#)

## 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 Saturday, October 23, with a high golden autumn sky, we went to two parks in two groups to pick up trash. Brother Dong, who had befriended us during our September activity, joined us this time! On Saturday, November 6, we picked up trash at a park again, which was an extra addition this month, because it was felt that there was too much trash in the park, and there also was to be a monthly routine on the 20th of the third Saturday. A few of us met some people on the way and they gave us a thumbs up. One woman took a group photo of three of us. A Hong Kong couple with a child about 10 years old saw us, talked for a few minutes, asked for our phone numbers and said they might join

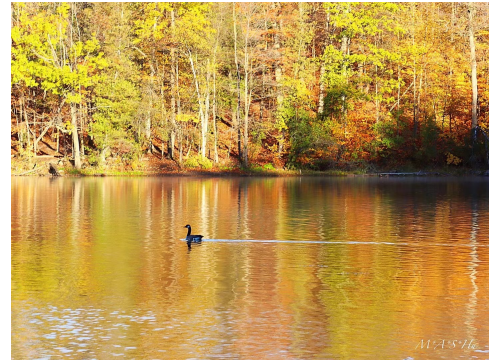
us. I ran into another Chinese friend, John, who saw us picking up trash and said he was moved to join us and immediately added me to his WeChat, as well to the WeChat group for our trash pickup event. More and more friends joined our pick-up-trash activities.



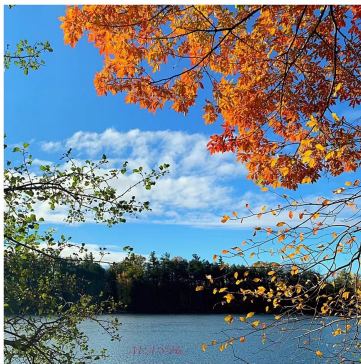
### Late Autumn Love



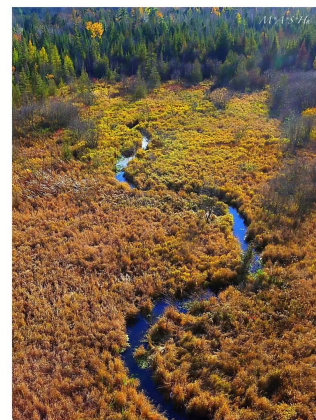
First Snow Autumn Maple



Golden autumn



The autumn sky is clear and the air is crisp



Late Autumn: Bending Streams:  
Doube's Trestle Bridge, Kawartha Lakes

(Picture and text by Hu Pei Yong)