

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

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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 pass,
He speaks to me everywhere.

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Issue Editor's Page

This issue presents "The Groans of Creation" (Part I) by Howard A. Snyder and Joel Scandrett. The author also quotes Brian Walsh and Sylvius Keesmaat, "From a biblical perspective, ecotheological brokenness is rooted in human sin. Creation groans in travail (Rom 8:22) because of the disobedience of the human steward of creation." In this issue, we publish the third 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 (1980s, and 1990s, and the beginning of the 21st century to the present) is discussed.

In this issue, Professor Meng Peiyuan's analysis of Laozi's ecological and cultural thought is discussed. We should pay attention to his understanding of "Dao", the explanation of nature (the "nature" of Daoist nature) and the nature---the physical world, and their relationship. "Shen Nong Jia, Hubei: The 'Daring' Story of the Sichuan golden monkey's 'boldness'" is a very interesting picture story, just like the comic strips we especially liked when we were children, which is very suitable for children to read.

For the 26th United Nations Climate Change Conference (COP 26) in Glasgow in November, different countries and people have different evaluations. Developed countries and developing countries, including China and India, have different views on some important issues. In the last issue, we published articles reflecting different views. In this issue, look at a relatively neutral article in *Lianhe Zaobao* of Singapore. A Rocha, a Christian ecological and environmental protection organization, also sent its staffs to participate in the meeting, and this issue translates the relevant contents on its website in this issue.

This issue introduces Zhang Qiang, a Xi'an-based photographer who has won several international photography awards, and whose work shows animals with strong emotions that make us feel the warmth of a deep, fellow-creatures. The activity of "*Beyond the Red House, Beyond the Red Wall, Love of Nature, and Care for Community*" published in this issue may be the last one this year, now looking out of the window, the land is already covered with snow, our next activity may be in the spring of next year. In this issue, we also have Mr. Shi Hua's translation and Mr. Hu Peiyong's photography. We thank them for their continuous support to the journal and for showing their beautiful works to our readers.

A few days before Christmas, we published the third issue of our special newsletter, "Guidelines for Personal and Family Eco-Lifestyle (I-VII)", which is a practical advice for eco-lifestyle, please read it in the "特刊" section of our website, www.ecotheology.net.

We look back on the past year and see that more and more readers have read this magazine, especially in mainland China and Hong Kong, and that teachers and friends who have enjoyed the publication have contributed, especially Prof. An Xi Meng, who has provided contributions and encouragement, and some friends who have suggested improvements and given encouragement. The editors thank the Lord for all of this, and thank the Triune God for the

continued faithful ministry of Sister Wang in the typesetting work and Brother Li in management of the website, and the concern of our family members. And thank you to every reader, supporter, intercessor and co-worker! " Though the LORD is on high, he looks upon the lowly ." (Psalm 138:6) The editors know that I am the lowly and our work has little resources and little foundation, but the guidance, encouragement and comfort of the Holy Spirit is our strength! Pray that the Lord's Spirit will continue to lead us in 2022, that more brothers and sisters will be willing to pray for us, that the editors and co-workers will edit the publication joyfully and with a vision of the whole gospel and a deep sense of sympathy for the groaning nature, and that more friends will enjoy the publication.

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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.

Prayer Items:

First, pray that the Lord's Spirit will continue to lead us in 2022, that more brothers and sisters will be willing to pray for us, that the editors and co-workers will joyfully edit the publication with the vision of the whole gospel and a deep sense of sympathy for the created groaning, and that more friends will enjoy the publication.

Second, pray that the Lord would raise up more Chinese Christians at home and abroad to give thanks to the Creator for the creation of nature, to recognize and learn the mission of the whole gospel and care for the earth, to fear life and have compassion for the suffering and sorrow of created nature, to pursue ecological justice and environmental justice, to live a green life in love with the earth, 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.

1. Bible and Ecotheology

Reading *Salvation means Creation Healed: Ecology of Sin and Grace* (7) Chapter 6 The Groans of Creation (part 1)

Chen Quan

Chapter 6 The Groans of Creation (Part 1)

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. (Romans 8:22)

In his opening remarks, the authors seriously point out that if we do not see the depth of man's alienation from nature brought about by sin, and lose our ear to hear the sighs of creation, we cannot fully know the gospel, and we understand salvation as an incomplete, non-truly whole gospel, nor as full reconciliation, which, although there is our reconciliation with God and with each other, lacks reconciliation with the earth. The authors propose an ecology of redemption, which overcomes ecology of sin he proposed in the previous chapter.

The authors write that “full reconciliation with God, ourselves, and one another *depends upon* reconciliation with the land. That’s the way God made the world—it’s the ecology of redemption.”

A. God’s Word, Creation’s Groaning

作者首先提到三个圣约，挪亚之约、摩西之约和新约，三个约都和受造自然有关。

作者对摩西之约中“摩西十诫”进行逐条的分析，指出每条都和受造自然有关系。比如在第四诫守安息日中（出二十 8~11），耶和華命令不仅是人要休息，而且牲畜也要休息，在另一处关于安息的经文中（利二十六 34），上帝说土地也要安息，使其得到恢复和适当的关顾。对第六诫不要杀人（出二十 13），作者指出污染大气增加了人的死亡，特别是贫穷人。环境剥削和死亡在多种层次上是相联结的。而关爱受造自然是“支持生命的。”笔者以为，作者对于十戒和自然的关系的分析，是有启发性的。

作者深入解释罗马书八章中有关受造物劳苦叹息和等待得赎的经文。受造物的叹息在人的堕落犯罪就开始了。作者解释整个受造物“切望等候”（罗八 19）的是“上帝的救赎的自由和医治的充分揭示”。受造之物受“败坏的辖制”（罗八 21），创世记也提到人堕落犯罪的后果也影响到受造自然，“地必为你的缘故受咒诅”（创三 17），但“这不是意味着在来自上帝的咒诅下，大地本身是邪恶的”，而是“整个受造界因为人的罪的后果，都被捆绑和受到限制。”

作者引用约翰·卫斯理（John Wesley）所写：“大地或地球，由于人的罪，服在虚空之下，它的几个部分，已经不像它们被创造出来时那样，现在对我们的舒适和幸福不那么有用了。”这几个部分，作者分析构成了地球物理生态。

作者又引用 Brian Walsh 和 Sylvis Keesmaat 所写，“从圣经的角度来看，生态环境的破坏源于人类的罪。造物在痛苦中呻吟（罗八 22），是因为人类对造物管家的不顺从。” Walsh 和 Keesmaat 把大地的呻吟和被破坏和人的管家职分联系起来，不过笔者要问：基督徒要如何履行大地管家的职分呢。

作者提出自然中的“熵” entropy（热力学第二定律），它是和受造之物受“败坏的辖制”，创造秩序受到破坏有关系的。作者对于科学的态度是适切的，信仰不排除科学，不与科学对立，而可以使用科学研究成果。基督教并非反理性和拒绝科学。

B. Climate Change and Global Warming

作者开篇指出“今天对于地球最迫切的大规模的威胁是人为造成的气候变化”，这也被日益增加的国家所认识。他在角注上引用 Mark Hertsgaard 对于“全球变暖”和“气候变化”两个词的解释。1999 年，250 位全球著名气候学家预测在 2025 年气候受温室气体影响，将上升 1 摄氏度，在 21 世纪末将上升 3 摄氏度。Monastersky 在 *Global Warming: Politics Muddle Policy* 一文中预测在 2020 年，海平面将上升约半英尺，而世纪末将会是三倍。

作者也承认关于气候变化问题有许多争论，在政治人物、一些基督徒和职业评论家中也是如此，比如 Global Climate Coalition，它得到大量的能源和汽车行业的资助，就宣称全球变暖只是政治性骗局而已。然而作者提醒在气候学家和海洋学家中，对于全球气候

变化和全球变暖的现实，没有什么争论。笔者也相信，尽管科学家对此作的预测可能有偏差，但整体的恶化趋势是肯定的，虽有争议，但绝大多数各国的不同背景的科学家对此的认知也是肯定的，政治阴谋论是站不住脚的。

作者应用一系列作者和机构对此的研究、评论和提醒，如：

Christopher Field，斯坦福大学卡内基学院地球生态系（the Carnegie Institution' Department of Global Ecology）生态学家

Thomas Friedman，纽约时报专栏作家

Joe Romm，麻省理工学院的气候学者

国际科学理事会（International Council for Science）的研究：提出一氧化二氮（nitrous oxide, N₂O）会比二氧化碳（CO₂）增加更多的温室气体。

经济学人（The Economist）对于一氧化二氮研究的报道。

华盛顿邮报对美国科学促进会（American Association for the Advancement of Science）年度会议中关于工业温室气体和全球变暖的报告

麻省理工学院全球变化科学与政策联合计划（MIT Joint Program on the Science and Policy of Global Change）的关于不同因素混合一起加快气候变暖的报告

Hans Schellnhuber，波茨坦气候影响研究所（the Potsdam Institute for Climate Impact Research in German）主任

作者总结，现在最好说“气候灾难”（climate chaos），而不是“气候变化”，对于基督徒，这不仅是科学和经济问题，而是要思想受造物的叹息，也要生态性地思想。笔者非常欣赏作者对现实的关切和治学的态度，他引用大量重要的科学家和科学机构的研究报告，加入到神学研究中。

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

Chen Quan

2. The emergence and development of ecological theology

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D. The 1980s

1983年，联合会在温哥华召开第六次大会，大会分析了自1975年以来出现的新问题，提出了“公义、和平与创造的整合”（Justice, Peace, and the Integrity of Creation，简称JPIC）的新的号召，呼吁基督徒要关注生态公义、公义的和平、创造世界整体的和谐。这时，对世界各种宗教文化的生态观的研究兴起。1984年，天主教神学家福克斯（Matthew Fox）关于“创造中心灵修”的文章出版，它肯定了天主教密契传统，并推动“创造灵修”。1985年，复原教传统神学家莫尔特曼出版著名的《创造的上帝》一书，阐述上帝中心主义的创造生态神学，他的涉及生态神学的著作陆续出版。1986年，霍尔（John Douglas Hall）出版关于管家职事的著作，他认为人的管理（dominion）的职分是

表明人成为上帝的爱的管家，关心受造界的福祉。1987年，女权主义神学家麦克法格（Sallie McFague）出版一书，开始以隐喻模式称上帝为母；在其90年代的作品中，把世界比喻为上帝的身体，强调了上帝的内蕴性和关系性。1988年，天主教神学家贝里（Thomas Berry）的著作阐述人是更大的和内在独立的地球环境的一个部分，不是世界的中心；这个环境中并非是客体的组合，而是主体的交融。1989年，历史学者纳什（Roderick Frazier Nash）著述分析了过去两个世纪基督教思想家开始的对于环境伦理的关切。

The 1980s were a time of deeper understanding and further broadening, as well as a time of integration and more intense conflict of views. In 1987, the United Nations proposed a definition of "sustainable society" that systematically articulated the idea of sustainable development, and the JPIC vision was the second milestone in the ecological focus of the ecumenical church, which has had an impact to this day. The regional councils of WCC have become more active in exploring and practicing ecological justice and ethics. For example, in North America, leaders such as Dieter T. Hessel actively promoted ecological justice in their churches, collaborated with environmental organizations and communities, and edited and published books and held academic conferences; in 1984, the NCC in the United States established the Ecological Justice Task Force.

E. The 1990s

天主教教宗约翰保罗二世在1990年的“世界和平日”宣告中强调：没有一个和平的社会能忽视创造的整全性。1991年，联合会在堪培拉召开的第七次大会上，在物质宇宙的背景下强调了上帝的第三位格圣灵，大会提出“来吧，圣灵——更新整个创造！”1991年，詹姆斯·纳什（James A. Nash）在他著作中讨论生态公义神学和伦理的关系；指出圣经的一系列生态观念为生态伦理提供了基础；爱也要达及环境和生物。1996年，拉斯穆森（Larry L. Rasmussen）在他的著作中指出了地球伦理对于可持续的地球社区的意义。1998年，联合会在哈拉里召开了第八次大会，提出继续推动JPIC的工作。

1992年，联合国在里约热内卢召开具有里程碑意义的会议，会议强调可持续发展，指出经济公义与生态公义的关系。1997年，联合国主持的《京都协议》签订，实施全球碳减排量计划。

In the 1990s, many important concepts of eco-theology, eco-ethics and justice have taken shape and roots, and a sense of stewardship of the church's involvement in eco-environmental protection has taken hold. The JPIC concept is expanding in member churches of WCC around the world and influencing other non-member churches; parallel to this is the Catholic Church and Orthodox concern for eco-theology and the environment. The United Nations has an unprecedented intensity in promoting ecology and environment protection. The countries of different cultural backgrounds show their concern for and contribute to ecological issues and environment protection.

F. Since the Beginning of the 21st Century

2002年，布鲁格曼（Walter Brueggemann）的《土地神学》一书出版。2006年，莱特（Christopher J. H. Wright）出版宣教著作，提出上帝对全受造界的宣教使命。2010年，洛桑世界福音大会第三次大会发表《开普敦承诺》，提出“整全福音使命”，鼓励教会照顾大地。同年，包衡（Richard Bauckham）在他的书中，依据圣经分析了受造界共同体（the community of creation）。2013年，联合会第十次大会在韩国釜山举行，提出人类要活出一种生活方式，它要反映人类参与在上帝对世界和所有受造物的爱与照顾中。

2001年，IPCC发布全球气候第三次评估报告，明确了观测到的地表温度上升主要归因于人类活动。2002年，《增长极限的三十年新跟进》报告发表，提出要由超限挥霍转为均衡发展，主要是要改思想，而不是科技。2016年，经过10年的努力，联合国通过了历史性的《巴黎协定》安排，协议共有178个缔约国，对未来全球应对气候变化作了统一的安排。

Summary In the first two decades of the 21st century, Christian eco-theology and the practice of caring for the environment have gradually taken deep roots in countries influenced by traditional Christian culture and are slowly beginning to grow in Asian countries. The world ecological and environmental movement has become a major wave of human civilization. Chinese and overseas Chinese Christian scholars are increasingly writing and promoting this, and churches are already involved. Asian countries, especially Chinese societies, are catching up in promoting environment protection and tapping into traditional ecological culture, with obvious results. However, the future is long and arduous, with challenges such as conflicting ideas, conservative arrogance, self-centeredness and self-interest.

(This article was published in *Nanjing Theological Review*, Vol. 3 (July-September volume), 2021, no. 128)

2. Chinese Ecological Culture and Ecological Environment

Return to Nature -- Lao Zi--

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

Chen Quan

Like some scholars, Meng Peiyuan focuses more on the importance of the category of "Nature" in Laozi's philosophy than on the concept of Dao, and believes that Laozi's "Return to Nature" is the fundamental purpose of his philosophy. He also starting his discusses about the relationship between man and nature from Laozi's view of "Nature".

1. Dao and Nature

老子的道的一切存在的根源，作者认为这道不是西方哲学实体论的最高实体，也非人格神，而是运动中存在。作者对于道的超越性特征谈得很少，主要谈道的存在方式和状态，或者存在的前提条件，就是“自然”。道以“自然”为法则，道的“道路”是“自然”所指引的道路。他认为老子提出“自然”，否定了实体论和目的论。

《老子》中的自然，并非是指我们今天所讲的自然界，而是自己如此，本来如此的意思，它是道的存在状态和特征。作者虽然提到这点，不过他把“自然”又直接看成了“宇宙自然界”，它“就是宇宙自然界的‘代名词’。”如此一变，“道”就要效法自然界了，这不太符合《老子》中的“自然”的原义。而且他认为“道法自然”归根到底是“人法自然”，“道”本身丰富的内涵就打了折扣。作者认为老子讲的自然（界），不是机械的、物理的、没有生命的，决定论和还原论意义的自然，也不是具有神学目的论的自然，而是根源性的自然，是生成化育万物的本根，对人来说就是“人的最原始本真的存在状态”，又是自然目的性的自然，它和谐有序而且有方向性，“归根复命”（十六章），根就是根源，命就是自然目的性。老子的哲学是讲人的生命存在的状态，也就是人的境界，而“道”的境界就是“自然”的境界，故而人的境界也是自然的，作者认为这种境界不是主观心灵的，而是心灵与自然界的客观存在状态。

再谈“无为”。无为是“自然”的最大特点，作者还是用自然替代了“道”，无为是“没有任何人为的因素参与，万物按其自然本性的法则兴作、生存、发育、成长”，这有些像现在的一些学者所讲的“Let it to be”，而“无为”应用在人事上，圣人应该“按‘自然’的法则办事而不渗进个人目的和智慧”，由于只是顺应“自然”，所以就“不居功，不自大”，笔者觉得先秦道家提倡人在自然面前要有谦逊的态度，是具有了不起的生态意义的。圣人“以辅万物之自然而不敢为”（六十四章），“辅万物”表示辅助自然目的性的行为，圣人所行是有目的的，“不敢为”表示不按自己的目的去“为”，由此可见，老子心中的圣人，不是知识学意义上的博学和大能之人，而是顺应自然的法道之人。

2. Man and Nature

作者在上一点已经讲了一些人与自然的关系，现在他展开讨论“法自然”。他认为“道法自然”的根本在于“人法自然”。怎样才是“人法自然”？它表现为“人的目的应当与道的自然目的性完全合一”，“‘自然’内在于人而成为人的生命法则”，作者这里不仅认为自然是一般意义的宇宙自然界，而且是自然法则。然而这种自然法则，并非机械论和还原论的自然“规律”，人只要凭理性法则就可以认识，而是自然界这生命有机体中的内在目的性，人本身就是自然界的一部分，只能用一种特别的智慧来认识这法则，这就是“自知者明”（三十三章）中的“明”。“明”就是对于“常道”的体验。

“明”并非是回到自然本能性，或者完全自发状态，而是反对人的主观目的性。人不是无所事事，一切等待“自然”的安排，而是遵循自然的法则而为，不是“为了人的打算、计较、筹划、功利而为”。作者在这里强调：“自然”是有价值意义的，而不是纯粹客观自然的法则，他引用五十一章，解释“道”是万物之根源，而“德”是“得道而成之内在德性，即万物本性”，道德之尊贵，在于其有（自然的）目的性及其生发蓄养万物，

又不居功自傲。“德”在人的里面，成为价值理性和目的理性，也是个人的德性，这种自然的性是“玄德”，最高的德性。老庄思想和儒家不同，强调的是个人德性，与社会法则和规范没有关系。

作者又谈“回归自然”。人本身就是和自然不可分，回归自然就是回到家园。这是具有生态意义的观念。回归自然体现了生命的目的性，实现了个人的德性。“归根复命”的“命”是目的性的范畴，而不是自然必然性的范畴，它的核心是“天人之际”，也就是人与自然的关系，它是目的性关系，而非因果关系或认识关系。如何在实践中达成回归呢？老子提出“修身”之道，“修之于身，其德乃真”（五十四章）。所以，老子的“自然之德”和“自然目的性”，是和西方“自然主义”的“自然权利”和“自然决定论”完全不同的。笔者理解，老子的人与自然的关系，是有德性和温情联结的，不是冷静的物我两分。作者还提出儒道的异同，他的论述很有意思，但这里不详叙。

3. Characteristics of Natural Human Nature

作者主要谈自然人性的素朴性和无私性。“素朴”表示自然赋予人的本来的素质，“生命原型”。素朴是“无知无识”的原有的“无限的丰富性、完整性”，“朴”本义就是未加雕琢的原材料。“回归自然”，就是人回到这种本性。一味追求外在知识，就会丧失这种原初整体性，老子提出“朴散则为器”（二十八章），“朴”的整体性分散了，就有器物的发展，他的观念对于人类文明进步和发展有尖锐对立，但其价值在于这是对于人一味追求知性发展的警告。笔者观看今天的教育，一味追求知识和成功的教育下，不是出现了许多缺乏爱和情的人吗，不是出现了许多“精致利己主义者”吗？老子并不反对一切的“知”，而是提倡“大知”，就是对于生命整体的认识的目的性的知，反对“小知”，也就是对外在事物认识的、工具意义上的知，他认为后者“都和欲望、功利、享受联系在一起”，使得人“失德”，而前者是“为道”之知，使人“充德”和“厚德”。“素朴”是“自然”的本来样子，是人的内在德性，它限制人无限的欲望，人要修养才可能实现。素朴之人好像“赤子”般天真、质朴、真诚。素朴在一定意义上超越了生死，“死而不亡者寿”（三十二章），老子提倡长生，而非人不死，素朴之人会死亡，但已融入宇宙自然的大道中，生命的意义可以“不死”。《圣经》也讲“按着定命，人人都有一死，死后且有审判。”（来九 27）但上帝通过基督可以拯救那些信靠祂的人，他们会死而复活。

“自然”有“无私”的品格。“天地不仁”（五章）、“天道无亲”，是指天道的公正无私。圣人遵循天道，是具有“玄德”之人，无私之人，是追求成就别人和辅万物之人。笔者觉得人的本性都兼具有良善和自私，问题是靠什么力量来节制自私。

4. Be Kind to All things and Live together in Harmony

自然界的“循环式的道路”不是循环论，而是向着更高的方向的辩证式的发展，表现出一种“有机论的生态”模式，而非机械论的辩证法。道生万物，是生成论的哲学观，而非构成论的。老子用“气”的连续性和整体性来贯穿道生万物的生化过程和体现其整体和谐关系。“道生一，一生二，三生万物，万物负阴而抱阳，冲气以为和。”（四十二

章)“一”就体现了万物的统一性,是天地万物的母亲,而万物是多样性的体现,“一”代表着“自然”整体,万物则是分殊,是“自然”的一部分。万物各有其自身的价值,人也只是自然的一部分,是与万物平等的,并不比其它物更加高贵,所以老子没有人类中心主义的观点。

人又是“域中四大”,有特殊的地位和作用,体现在与万物的关系上,老子主张以慈待物,就是要以慈爱之心对待和养育万物,就像自然生养万物那样,“我有三宝,持而保之,一曰慈,二曰俭,三曰不敢为天下先。”(六十七章)以慈待物体现的是人与万物之间的价值关系,要追求人与自然的和谐,而非把自然当作征服对象,以满足人自身的欲望而已。

老子视人与万物的基本问题为德性问题,而非知识问题,两者间是生存关系,而不是纯粹的认识关系,“为道”是首位的,“为学”是第二位的,这固然有其局限性,在科学认识和改造自然上缺乏动力,但在保护自然上却有特殊的贡献,即把人与自然的关系首先看成是德性、情感和态度问题,而非认识问题。笔者很赞同作者的看见,试看近代以来,知识教育迅猛增长,但人对自然物和环境的破坏和玷污却达到惊人的程度,根源是人的罪所致,人德性亏缺,极大程度上失去了对于自然的亲切慈爱的态度。

有德之人“救物”,而不是“弃物”。作者引用《老子》中的话语,表明人不应满足自身的欲望而肆意伤害和残杀动物,而是要善意对待生命。善待生命,人和动物间就可以“各得其所,各安其生,相安无事,和谐相处”。作者是怎样看待自然界的冲突和猛兽造成的伤害呢?他认为自然界中没有绝对的善,但这并不妨碍生命和谐,反而维持了生态平衡。笔者认同人要善待其它生命,而善待也可以带来一定程度的和谐,但感觉作者对于自然中的无秩现象比较轻描淡写,还有就是没有圣经中那种上帝圣子再来,新天新地中人与自然完全彻底和谐,再也没有猎食者存在(以赛亚书十一6~9)的终极盼望。

5. A Contented and Less-Desired Attitude to Life

老子在这方面的思想,对于今天提倡要过一个环保绿色的生活,有较强的现实意义。上面提到的“三宝”中的“俭”,它就是相对于奢侈的节俭、节约。素朴内在于人性中,就会追求过一个“俭”的生活,它是人应有的生活方式,可惜今天的社会受到物质主义和消费主义的影响,人不尚“俭”,是造成生态危机的重要祸根之一。在政治层面上,老子主要针对统治者的奢侈浪费和荒淫无度,而提出“寡欲”或“无欲”说。多欲是违背自然的,伤害人的自然本性,而且用满足欲望来增加人的寿命也是不可能的。

老子并不反对人的自然欲望和基本需要,而是反对奢侈享受,这就是“虚其心,实其腹”(三章)的意思。他也主张自然美,而反对人为的艺术,主张清静安宁,而反对知识技巧(小知),所以有一种自然主义的倾向。知足寡欲是实现与道合一的“玄同”境界的途径,达到心灵的安宁。笔者认为,这种节制欲望和心灵安宁的境界,是人与自然界和谐相处所必须的。作者最后谈到老子的“小国寡民”论(八十章),他提出这种乌托邦对于农业文明后的社会,虽有不现实的地方,但“真正体现了老子的知足常乐、清心寡欲的

生活方式”，它使人爱护自然，保护自然，与自然同呼吸共命运，是人与自然和谐的基本前提。当代一些学者逐渐认识到老子“小国寡民”的价值，Schumacher在《小是美丽》一书中就参考了它，并用于治疗现代大都会的创伤上。

The First Batch of Wild Animal Damage Compensation of 700000 in Northeast Tiger and Leopard National Park Has Been Issued

Introduction: Improving biodiversity and protecting wildlife, from the perspective of the ecological food chain, large carnivores need special protection, as well as other animals that have damage to the property of the people, but at the same time of protection, reasonable compensation for the loss of the people is extremely important policy, only when these policies are implemented, the protection of biodiversity can be sustainable.

See the following links for the full text:

https://www.thepaper.cn/newsDetail_forward_15767999

Shen Nong Jia, Hubei: The 'Daring' Story of the Sichuan Golden Monkey's' Boldness” (picture story)

Introduction: Vivid and lively pictures, children will love it. May children love the green nature and colorful animal world through reading.

See the following links for the full text:

https://www.thepaper.cn/newsDetail_forward_15563665

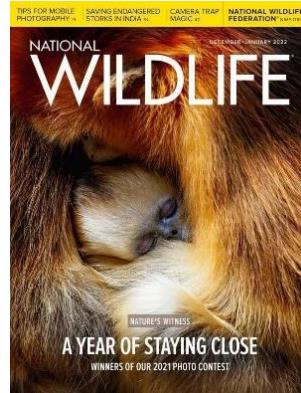
13 Tons of Hazardous Waste Oil Flowed into the Yangtze River, Nearly Endangering Urban Drinking Water Sources, and 6 people in Chongqing Were Sentenced

Introduction: The pursuit of profit and greed without regard to ecology is the main motive for companies and individuals to defile nature. The people involved in the article knowingly committed the crime and it is necessary to strengthen the law to deal with it. But at the same time, it is also necessary to make a silent effort to change the hearts and minds of people.

See the following links for the full text:

https://www.thepaper.cn/newsDetail_forward_15764583

Figures Who Cares for the Earth (5) Zhang Qiang: Let the World See Creatures in Qinling! The Photographer in Xi'an Did It



Introduction: Zhang Qiang's wish: "I always look forward to letting more people see the living conditions of wild animals through the lens, letting the world see the efforts made by my hometown and even the whole China for ecological protection, and letting more people connect with nature through images, so that it all becomes more meaningful."

See the following links for the full text:
<https://china.huanqiu.com/article/45tnTosSPVV>

3. Current Situation and Protection of Global Ecological Environment

A Two-Pronged Approach to Climate Extremes

Introduction: The article suggests that developed and developing countries have different views on measures to control carbon emissions, and points out that countries should strengthen cooperation and have the sense of sharing difficulties together, and abandon zero-sum thinking. A reminder to the editor of the article is that in promoting the protection of the global ecological environment, large countries should pay attention to the views and voices of small countries.

See the following links for the full text:
<https://www.zaobao.com.sg/forum/editorial/story20211117-1214225>

Michele Wucker: Climate change is a gray rhino, and its weight is daunting

Introduction: In August, Sina Finance's ESG channel led the first "ESG Global Leaders Summit", a conference organized by Chinese organizations concerned about ecology and environment, as a contribution to cooperation in dealing with ecological disasters. ESG

(Environmental, social and corporate governance) is an important tool for the implementation of carbon emission reduction and environmental protection, which should be understood not only by entrepreneurs and social institutions, but also known by ordinary citizens. The authors argue that the climate change conversation is changing from "how much does it cost to solve the

problem" to "how much does it cost not to solve the problem" and "how do we find the value proposition to solve the problem? "

See the following links for the full text:

https://finance.sina.com.cn/esg/investment/2021-08-26/doc-ikqcfnc5118927.shtml?cre=tianyi&mod=pchp&loc=35&r=0&rfunc=94&tj=cxvertical_pc_hp&tr=12

No future for polar bears in 'polar bear capital'



Introduction: Do we feel sad for the fate of polar bears as their numbers plummet? The author talks about the feeling of the people of Churchill about polar bears, a polar bear town in Canada, which is interesting, but also somehow makes you feel a little heavy.

See the following links for the full text:

<https://cn.nytimes.com/opinion/20211112/arctic-climate-change-canada/>

Australian kangaroo loves to hug humans for 15 years after being rescued as a baby (video)

Introduction: This video of a wild kangaroo is not only moving, but also helps us to understand that animals are "fellow-creatures" of man, and that animals are not pure objects, but "sentient beings".

Video view the following links:

<https://www.163.com/dy/article/GFLLGGUC0514R9OJ.html>

4. Christian Churches and Organizations and Caring for the Earth

A Rocha at the Conference of Parties (26th UN Climate Change Conference (COP 26))

See the following links for the full text:

<https://www.arocha.org/en/a-rocha-at-the-cop/>

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”



This morning, I worked for over an hour with brother Cheng Xin. The area around William Neal Community Park was basically cleaned up. We hadn't seen each other for a long time, so we had a good talk while we were working. It was a great time. (November 20, 2021)

((Pictures and text provider: Wang Wenguang))

Nature's Recyclers

自然的回收者

Just a few short weeks ago our forests were ablaze in the reds, oranges, and yellows that make fall foliage so spectacular. Once the leaves are on the ground, however, we no longer give them any thought. This is a shame because, without fanfare, a profound transformation is occurring right under our feet .

就在几周前，我们的森林在红色、橙色和黄色中熊熊燃烧，使得秋天的树叶如此壮观。然而，一旦树叶落在地上，我们就再也不去想它们了。这是一件令人遗憾的事，因为在没有大肆炫耀的情况下，一场深刻的变革正在我们脚下发生。

The forest floor can best be thought of as a gigantic recycling centre. In this, the last stage of the ecological cycle, dead organic matter is being softened, shredded, digested, and decomposed by countless billions of organisms into simpler compounds that can be reused by the forest's plant communities. Decomposition is best thought of as a feeding process. Micro-organisms devour the organic waste from plants and animals and take from it the nutrients and energy they need to live.

森林地面可以被认为是一个巨大的回收中心。在这个生态循环的最后阶段，死去的有机物正在被软化、粉碎、消化，被无数亿的生物分解成更简单的化合物，可以被森林的植物群落重新利用。分解被认为是一个最好的喂养过程。微生物吞噬动植物的有机废物，并从中获取它们生存所需的营养和能量。

Fungi are the primary decomposers of plant tissues on the forest floor and in the soil. They are capable of decomposing many of the large plant molecules that cannot be broken down by

decomposers such as bacteria. Fungal spores, present in countless billions in the fall, land on the fallen leaves and, depending on conditions, may begin to germinate. However, the real action begins in the spring when the weather warms. The spores produce white or colourless thread-like strands called hyphae, which in turn secrete enzymes that render the dead leaves soft and spongy. Just 28 grams of fertile soil may contain over two kilometres of these strands. Larger organisms then take over. Millipedes and sowbugs, for example, act like grinding machines and break up a great deal of the soil litter layer .

真菌是森林地面和土壤中植物组织的主要分解者。它们能够分解许多诸如细菌不能被分解者分解的大型植物分子。真菌孢子，在秋天以数十亿计存在，落在落叶上，并根据不同条件，可能开始发芽。然而，真正的作用是在春天天气变暖时开始的。孢子会产生白色或无色的线状物，称为菌丝，这些菌丝又会分泌酶，使枯萎的叶子变得柔软和有弹性。仅 28 克的肥沃土壤中可能含有超过 2 公里长的线状物。更大的有机体接着接管了。比如说，千足虫（俗称马陆）和潮虫，就像磨床一样，会分解大量的土壤垃圾层。



Millipede 千足虫



sowbug 潮虫

By far the most abundant soil organisms are the numerous kinds of bacteria. A gram of soil contains billions of bacteria representing thousands of different species. Bacteria take part in almost all soil decomposition reactions. All of this biological activity in the soil forms the foundation of an extremely complicated food web that extends from miniscule decomposers like fungi and snow fleas all the way up to carnivores like owls and weasels.

到目前为止，最丰富的土壤生物是众多种类的细菌。一克土壤含有数十亿的细菌，代表了数千个不同的物种。细菌参与了几乎所有的土壤分解反应。土壤中的所有这些生物活动构成了一个极其复杂的食物网的基础，该食物网从真菌和雪蚤等微小的分解者，一直延伸到猫头鹰和黄鼠狼等食肉动物。

The impact of earthworms in this process, however, is somewhat problematic. Worms literally eat their way through the soil by ingesting both organic and inorganic material. In this way, dead leaves are converted into rich feces known as castings. The partially digested leaf matter is thereby rendered much more susceptible to microbial breakdown and to increased nutrient release .

然而，蚯蚓在这个过程中的影响有些问题。蚯蚓通过吸收有机和无机物质在土壤中存在。通过这种方式，枯叶被转化为丰富的粪便，即粪便铸件。部分消化的叶物质因此变得更容易受到微生物分解和增加的养分释放。

Worms also mix the different layers of soil and aerate it through their extensive tunnel systems. There is a problem, though. Ontario's earthworms are actually a non-native, invasive species from Europe and Asia. Our forests developed in the absence of these invertebrates. Studies conducted by the University of Minnesota and forest managers have shown that these invasive earthworms are causing considerable damage. Without worms, fallen leaves decompose slowly, creating a spongy layer of organic “duff.” This duff layer is the natural growing environment for native woodland wildflowers. Invading earthworms eat the leaves that create the duff layer and are capable of eliminating it completely. Big trees survive, but many young seedlings perish, along with many ferns and wildflowers. It is important to never dump unwanted worms, such as those used as bait, in the woods .

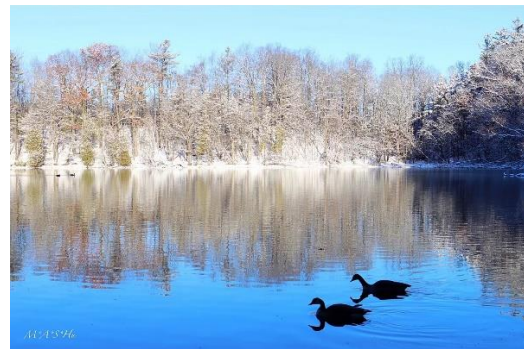
蚯蚓还混合不同的土壤层，并通过它们广泛的隧道系统使其通风。但有一个问题，安大略的蚯蚓实际上是一种来自欧洲和亚洲的外来入侵物种。我们的森林是在没有这些无脊椎动物的情况下发展起来的。明尼苏达大学和森林管理者进行的研究表明，这些入侵的蚯蚓正在造成相当大的破坏。如果没有蚯蚓，落叶会慢慢分解，形成一层海绵状的有机“达芙饼”。这一达芙层是原生林地野花的自然生长环境。入侵的蚯蚓会吃掉产生达芙层的叶子，并且能够将其完全清除。大树存活了下来，但许多幼苗伴随蕨类植物和野花都枯萎了。重要的是，永远不要把不想要的蚯蚓，比如那些用作诱饵的蚯蚓，扔到树林里。

(Translated by Shi Hua, from Drew Monkman, *NATURE'S YEAR Changing Seasons in Central and Eastern Ontario*)

A glimpse of early winter



Autumn rhyme in early winter



Winter: silhouette of a duck



frozen lake



Winter: Power Corridor

(Pictures and texts provider: Hu Pei Yong)