

“Every Child Matters” 每个孩子都很重要”

Genesis 创世纪 1:26-31

Creation Time 4; September 29, 2019 创造的季节 4

创世纪 Text 1:26-31:

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." 27 So God created humankind in his image, in the image of God he created them; male and female he created them. 28 God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." 29 God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. 30 And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

²⁶ 神说：“我们要照着我们的形象，按着我们的样式造人；使他们管理海里的鱼、空中的鸟、地上的牲畜，以及全地，和地上所有爬行的生物！”²⁷ 于是，神照着自己的形象创造人；就是照着神的形象创造了他；他所创造的有男有女。²⁸ 神就赐福给他们，对他们说：“要繁衍增多，充满这地，征服它；也要管理海里的鱼、空中的鸟和地上所有走动的生物。”²⁹ 神说：“看哪！我把全地上结种子的各样蔬菜，和一切果树上有种子的果子，都赐给你们作食物。”³⁰ 至于地上的各种野兽，空中的各种飞鸟，和地上爬行有生命的各种活物，我把一切青草蔬菜赐给牠们作食物。”事就这样成了。³¹ 神看他所造的一切都很好。有晚上，有早晨；这是第六日。

Reflection 反思:

My first English speaking pastoral charge was in the Oxford Presbytery. It was located in the corner of Oxford County where Middlesex, Elgin and Norfolk Counties meet. We lived in a beautiful residence built right beside the church on a one-acre lot, surrounded by mature maple trees. We were the first racially marginalized family to live in the residence over the 150 years of church history. We loved the church and the two-story brick house surrounded by massive corn fields; the beach was not far away. But I did not like the fall season because I had to rake up the huge amount of fallen maple leaves every autumn. The closest city London was about 30 minutes by car from our home. Our children loved to go a park in London by the Thames River. You have just heard names such as Oxford, Middlesex, Elgin, Norfolk, London and the Thames River. If you didn't know my background, you might be wondering what my church history was, England or Canada. In fact, upon hearing the question, "where did you come from?" I say I came from near London. People often thought that I came from London, England.

我第一个用英文布道是从牛津长老会开始。它位于牛津县的角落，是米德尔塞克斯、埃尔金和诺福克郡相汇之处。我们住在一座美丽的住宅里，就在教堂旁边一英亩的土地上，四周环绕着成熟的枫树。在教会 150 年的历史中，我们是第一个属于种族边缘的家庭生活

在这个住所里。我们喜欢教堂和两层楼高的砖房，四周环绕着巨大的玉米田，海滩就在不远处。但我不喜欢秋天的季节，因为每年秋天我都要耙掉大量的枫叶。离我们家最近的伦敦大约 30 分钟车程。我们的孩子喜欢去泰晤士河边的伦敦公园。你刚刚听说过牛津、米德尔塞克斯、埃尔金、诺福克、伦敦和泰晤士河等名字。如果你不知道我的背景，你可能会想知道我的教会历史是什么，英格兰或加拿大。事实上，一听到这个问题，“你是从哪里来的？”我说我是从伦敦附近来的。人们常常认为我是从英国伦敦来的。

I come from Southwestern Ontario, Canada not England, but the names and cultures in the area are very English. English settlers built and named towns and cities to reflect their home country. As we move up to the East Coast, we can see where the French settlers built their New France which included parts of eastern Quebec and the Maritime provinces. One of the earliest settlers in the land was Marc Lescarbot (c. 1570–1641). He is considered the first white person to write poetry in what is now Canada in 1606. Lescarbot wrote a poem to some French people who were returning to France from Port Royal, Nova Scotia. His poem goes like this:

我来自加拿大安大略省西南部，不是英国，但是这个地区的名字和文化都是英语的。英国殖民者建造并命名城镇，以反映他们的祖国。当我们向东海岸移动时，我们可以看到法国定居者在那里建造了他们的新法兰西，其中包括魁北克东部和沿海省份的部分地区。这片土地上最早的定居者之一是马克·莱斯卡波特(约 1570-1641)。1606 年，他被认为是第一个加拿大写诗的白人。莱斯卡波特写了一首诗给一些从新斯科舍州罗亚尔港返回法国的法国人。他的诗是这样写的：

'Tis you who go to see congenial friends
In language, habits, customs and religion
And all the lovely scenes of your own nation,
While we among the savages are lost
And dwell bewildered on this clammy coast
去看望知己的朋友
同一种语言、习惯、习俗和宗教，
以及同族的人们可爱的景象，
而我们却失落在未开化人之中，
在这潮湿的海岸上迷茫居住。

He continues,他继续写到

And build the cities, strongholds, settlements,
To give retreat to pioneers from France
And bring conversion to this savage nation
That has no God, no laws and no religion.
建造城市、据点和定居点，
让来自法国的拓荒者有居住，
并改变这个未开化之地，

这里没有上帝、没有法律、没有宗教

What Lescarbot felt upon the farewell to the people who were returning to France was a bit of jealousy, since they are going back to the centre of the culture and good life in France. Sadly, behind him is the great gap in existence. Lescarbot sensed that he was living in one of the black holes of modern astronomy created by the indigenous people. To build a New France in the colony of Canada, the settlers brought what they knew and what was familiar from their country of origin, since there was nothing in this land: “no God, no laws and no religion.” For settlers “the homeland [was] the source of authority and the first duty of a colonial culture [was] to respond to it.”¹ French settlers’ very first work was not the only response. In my former church near London, English settlers brought their laws, religion, culture and educational system ‘to convert the savage nation’ in order to build it like their home in the colony of Canada.

Lescarot 告别了那些返回法国的人们，并感到有点嫉妒，因为他们回到了法国文化中心和美好生活。不幸的是，他背后存在着巨大的差距。Lescarbot 感觉到他生活在由土著人民创造的现代天体的一个黑洞中。为了在加拿大殖民地建立一个新的法国，定居者从他们的原籍国带来了他们知道的和熟悉的东西，因为这片土地上什么也没有：“没有上帝，没有法律，没有宗教。”对定居者来说，“国土的文化就是一种权威，殖民文化是首要职责”。

法国定居者第一件事情并不是唯一的，在伦敦附近的我以前的教堂里，英国定居者带来了他们的法律、宗教、文化和教育系统来改造未开化的民族，以使其成为他们在加拿大殖民地的家园。

Today we as a faith community celebrate “Orange Shirt Day,” to remember our colonial history, especially that of the “residential schools.” I vividly remember our children’s first day of school. They were dressed with new clothes and their backpacks were filled with recycled and new stuff; They were excited to be meeting old and new friends and teachers. It was a day of hope and expectation. But the story behind Orange Shirt Day is a sad one: the new shiny orange shirt that Phyllis Webstad was given by her grandmother for her first day of school at St. Joseph’s Mission residential school in British Columbia was taken away and it was never returned. The colour orange has always reminded Phyllis of her experiences at residential school. As she said, “my feelings didn’t matter, ... no one cared and I felt like I was worth nothing. All of us little children were crying and no one cared.”

今天，我们作为一个信仰团体纪念“橙色衬衫日”，以纪念我们的殖民历史，特别是“寄宿学校”的历史。我清楚地记得我们孩子上学的第一天。他们穿着新衣服，背包里装满旧的文具和新的文具；他们很高兴见到新朋友和老师。这是充满希望和期待的一天。但橙色衬衫日背后的故事却是一个悲哀的故事：菲莉斯·韦伯斯塔德(Phyllis Webstad)在不列颠哥伦比亚

比亚省的圣约瑟夫传教团的寄宿学校上学的第一天，祖母送给她的一件新的闪亮橙色衬衫被拿走了，但橙色总是让菲莉斯想起她在寄宿学校的经历。就像她说的，“没有人在乎我的感觉，…我觉得我什么都不是。我们所有的小孩子都在哭，没有人在乎。”

¹ (Northrop Frye, *Divisions on a Ground: Essays on Canadian Culture*, ed. James Polk (Toronto: Anansi, 1982), 21.

We celebrate Orange Shirt Day today, since it is the day we affirm: “Every Child Matters.” This is a spiritual matter that we are created in God’s image. We are all God’s children, regardless of who we are. Today’s creation story says: “God created humankind in [God’s] image” (Genesis 1:27). Humankind is ordained by God. Here I want to draw your attention to “humankind” is singular, not plural. Humankind is a singular entity. None is the full image of God alone; God is only reflected in the community of humankind. God is, according to today’s bold biblical affirmation, not mirrored as an individual but as a community. God is in community. This is God’s call in the creation story that we each one of us is called to build community in which God’s image is revealed.

今天我们纪念橙色衬衫日，因为这一天我们申明：“每个孩子都很重要。”这是一个属灵的事，我们是以神的形像造出来的。无论我们是谁，我们都是上帝的儿女。今天的创世故事说：“上帝以上帝的形象创造了人类”（创世纪 1：27）。人类是上帝指定的。在这里，我想提请大家注意，“人类”是单数，而不是复数。人类是一个独特的实体。没有一个是上帝的全部形象；上帝只反映在人类社会。根据今天大胆的圣经的肯定，上帝不是反映一个个体，而是一个团体。上帝在社区里。这是上帝在创造故事中的召唤，我们每个人都去被召唤去建立一个社区，在这个社区中上帝的形象被揭示出来。

We see this image of God in Jesus. In his ministry and in the testimony of Apostle Paul: “Though [Jesus Christ] in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death--even death on a cross” (Philippians 2:6-8). The image revealed in Jesus is that he does not hold the equality with God, but becomes obedient. God is one who does not grasp authority and human persons are those who do not grasp authority. Grasping power cannot enhance creation. Grasping power cannot give life to other beings. In the creation story humankind is called to be more attentive to each other and to build a community which reflects God’s image.

我们在耶稣身上看到了上帝的形象。在他的事工和使徒保罗的见证中，保罗说：“⁶他本来有神的形象，却不坚持自己与神平等的地位，⁷反而倒空自己，取了奴仆的形象，成为人的样式；⁸既然有人的样子，就自甘卑微，顺服至死，而且死在十字架上。

“(腓立比书 2：6-8)。耶稣所陶醉的形象是他不与神平等，而是顺服。上帝是不掌握权威的人，人是不掌握权威的人。掌握权力不能促进创造。掌握权力不能给别人生命。在创造的故事中，人类被要求更加关注彼此，建立一个反映上帝形象的社区。

In this regard Orange Shirt Day and the Global Climate Strike movement go hand in hand. It’s about how we see God’s creation. Our mandate is the image of God in humanity. It is the realization that God’s image is revealed in our community. No one can claim that “My cultural value is better than yours.” The creation story challenges us to use our power to give life to others wisely including animals and plants. It is our responsibility to remember our history such as residential schooling and cultural imperialism and to remember that if we continue to enjoy our current lavish life we cannot avoid the lethal effects of climate crisis. We have to take responsibility for environment crisis.

在这方面，橙色衬衫日与全球气候示威运动携手并进。这是关于我们如何看待上帝的创造。我们的使命是上帝在人类中的形象。实现上帝的形象在我们的社区中被揭示出来。没有人能说“我的文化价值比你的更好”。创造的故事挑战我们如何运用我们的力量给包括动植物在内的其他人以生命。我们有责任记住我们的历史，例如寄宿学校教育和文化帝国主义，并记住，如果我们继续享受我们目前的奢侈生活，我们就无法避免气候危机的致命影响。我们必须对环境危机负责。

September is a month of hopes and dreams. Children and young adults are going back to school to learn and grow. It is a time for hoping and dreaming for the future. In September, however, we remember that more than a hundred thousand children's dreams were taken away by residential school system and colonial imperialism. September is a month of hope as long as we remember the legacy of the residential school system and join hands with millions of children around the world in protests to help protect the planet. Let's continue to live in this spirit of hope into next months and years to come. "Every Child Matters; Every Voice Matters." Thanks be to God. Amen.

九月是充满希望和梦想的月份。孩子们和年轻人正在回到学校学习和成长。这是一个对未来充满希望和梦想的时刻。然而，在九月份，我们记得有十多万儿童的梦想被寄宿学校制度和殖民帝国主义剥夺了。9月份是充满希望的一个月，只要我们记住寄宿学校制度的遗产，并与世界各地数百万儿童携手抗议，帮助保护地球。让我们继续在这种希望的精神中生活到未来的几个月和几年。“每个孩子都很重要，每个声音都很重要。”感谢上帝。阿门。

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