

# Eco-Reformation: Grace and Hope for a Planet in Peril

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Ten Eco-Theses from Norman C. Habel's "Ninety-Five Eco-Theses, A Call for Churches to Care for Earth"

- An Eco-Reformation is necessary if the church is to have a voice that is relevant in a contemporary society where the ideology of economic progress tends to govern our relationship to planet Earth.
- Ecology has demonstrated that there is a single integrated community called Earth that includes all its members, whether human or other than human. Every member of that community is a part of the cosmos.
- Ecology emphasizes that Earth is a fragile web of interconnected forces and domains of existence that require the loving care of everyone living on the planet.
- To pollute planet Earth is to defile God's sanctuary, an action the church should oppose openly and publicly.
- The church, in terms of its eco-reformation mandate, needs to relate to Earth as a vibrant sanctuary rather than a lifeless mass of matter.
- Indigenous peoples have long read the landscape and discerned the presence and the work of the Creator Spirit in natural phenomena.
- A challenge for the church is to come to terms with the texts that seem to indicate that Earth is disposable or of little value when the Creator originally declared all creation to be "very good".
- For restorative justice and reconciliation to be genuine, the church needs to confess its role and the role of humanity in the abuse of creation as the church promotes a public policy of eco-ministry.
- The commission to "serve and preserve" (Gen. 2:15) is more than a biblical reference; it is a call to change our dominating ways and relate to creation as custodians who love and care for creation as a precious gift from God.
- The church, in the context of an Eco-Reformation, needs to proclaim the good news that our compassionate God suffers for and sustains not only human beings on Earth, but also the suffering domains of the cosmos.