

sive personal property and then answer to no one. Otherwise our endeavor ends in tragedy. Greed annihilates the idea of respecting limits, which God has invited us to do since the beginning of creation.

91) «*You are free to eat – God said to humanity – from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil*” (Genesis 2:16-17). Food gives life in return for acknowledging that there is a limit, that not everything is ours for the taking. But things did not quite go that way. All-consuming greed and a desire to go beyond any limit give rise to delusions of omnipotence that can destroy life. Food is a measure of our relationship with creation and with God.

THEME no. 11 Deliver us from evil

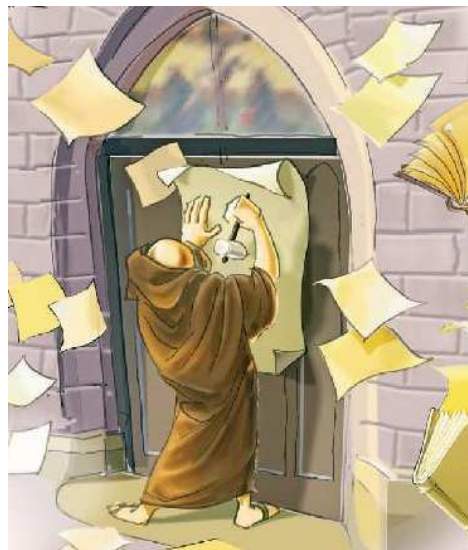
94) Throughout the history of humanity, we know that evil exists within us and that it is present daily (Matthew 6:13). Being Christians means rebelling against this with courage and determination. It means standing firmly for the liberation of the last among us, of those who are suffering and of those who have lost all hope. The existence of evil entices us to question things constantly. It feeds our doubts and uncertainties. Jesus experienced evil and He prevailed.

95) Humanity and the world itself are in constant transformation. We are an active part of these changes. The Lord came to live among us as a deacon: “*I am among you as one who serves*” (Luke 22:27). Christ was involved in our existence to the point that he died and then defeated death. He shows us the way to critical and ethical participation in the world. We do not judge from afar and from above; we act from inside and

92) Nourishing ourselves is also a spiritual matter which we are called to reflect upon. This reflection starts from the tension between scarcity and excess, between selfishness and community. Much of our life is spent eating. This is not just a time of gratification, but also of gratitude, which we should express for the gift of our daily food.

93) Each time we participate in the Lord’s Supper, we rediscover and reinforce our communion as brothers and sisters. Eating with the Lord helps us understand how the material goods we are entrusted with are to be shared with one other. The future of humanity begins at the table - at that table that God in Christ first called us to, all of us with no exceptions.

from the bottom. Building peace through justice is the first thing we must do in order to release the energy needed to transform humanity according to God’s plan.



OUR 95 THESES Riforma Weekly Editorial Staff Waldensian Church of Milan



We aim to be bearers of a scripture-based ethic of freedom and responsibility within the dynamism of history. We strive to contribute personally to building «peace of the city» (Jeremiah 29:7) as a concrete expression of the faith in Christ, which God has brought into our lives.
- Introduction to 95 Theses by ‘Riforma’ Editorial Staff

Introduction

It all started on October 31, 1517 at the recently founded University of Wittenberg. Brilliant 34-year-old professor and Augustinian friar Martin Luther nailed his 95 theses to the door of the Castle Church. His theses questioned the practice of indulgences and their effectiveness. As we know, this disputation unleashed a discussion that shook European Christianity to its very core. Indeed, it is no coincidence that October 31 is recognized as the beginning of the Protestant Reformation.

In modern times, specifically in 1994, American Anglican theologian Matthew Fox condensed his extensive and controversial theological experience into 95 theses. We learned of this work during a debate at Milan’s Protestant Cultural Center in 2013. Then we wondered, “*Well, why don’t we try to write our own 95 theses?*”

After many discussions at the Waldensian Church of Milan’s Editorial Staff of the ‘Riforma’ weekly paper, we started coming up with some initial topic areas. Next we invited our Waldensian Church members to send us short written reflections on the topics outlined.

It was an interesting exercise in large group cooperation. We got over forty brief thoughts, reflections and com-

ments that we then organized and reworked. A subcommittee of the editorial staff added more thoughts that took the number to 95 theses divided into 11 topic areas.

The final draft was sent to our Church Consistory. There was a good amount of criticism and our ‘Riforma’ subcommittee (see names below) rewrote and reorganized all the material.

Now, after about two years of work, this version of our 95 theses is ready. We have decided to make this document public so it can be available to all. Our 95 theses are now in your hands. They are ready for you to read, think about and discuss. They can be accepted or refused. One thing must be clear: by no means is this a definitive work. It is simply today’s snapshot of what many of us in the Waldensian Church of Milan think on some very important topics.

After some time will have passed, we may certainly wish to reformulate some points and express them better. Indeed, we make no claims of having produced a complete work. We are simply moved by theological passion to provide our witness for the Lord and dialogue with His word in the public sphere. We believe in the importance of using our own words to express our thoughts firsthand in

terms of faith and the great topics of our times. We aim to be bearers of a scripture-based ethic of freedom and responsibility within the dynamism of history. We strive to contribute personally to building «peace of the city» (Jeremiah 29:7) as a concrete expression of the faith in Christ, which God has brought into our lives. As you read our brief theses, you will notice a plurality of expression and literary styles. We intentionally left these differences since this document is the fruit of an effort that grew out of the community, from the bottom up. After all, what use could this curious document serve? Well, it could be a way to tell a few things to those that we don't know, to those around us and to ourselves. For example, it tells who we are, what hopes we have and how our everyday lives are affected by the Word of God, by our faith, by being a church and by the Gospels. Not bad, for a start.

Enjoy your reading and reflecting. Milan, May 10, 2015.

Editorial staff: Tiziana Colasanti, Giampiero Comolli, Marco Godino, Francesca Grazzini, Giorgio Guelmani, Teresa Isenburg, Raffaella Malvina La Rosa, Roberto Peretta. Design by Max Cambellotti; layout by Paolo Bogo; Waldensian symbol provided by the Waldensian Cultural Center in Torre Pellice (Province of Turin). Giuseppe Platone (Coordinator).

Special thanks to all who contributed to this document.

THEME no. 1

God's grace cannot be bought or sold; however, the freedom of forgiveness does have a cost

1) In our global world, everything is for sale. God, however, is not. The relationship God establishes with us is free. Our actions, no matter how good they are, cannot win God over.

2) God, in Christ, takes our contradictions and difficulties unto Himself, freeing us from the weights that oppress us. Our lives are changed. As a result, we can freely express our gratitude, in both thought and action, to God who forgives us.

3) God's forgiveness personally encourages us to create a circle of goodness around us. It is a constant invitation to reexamine our actions and interpretation of reality.

4) Being forgiven means learning to accept responsibility. The God of the Bible is a God of freedom: we were created free and can decide between good and evil... And we

can create our own role in relation to God, ourselves, our neighbors and creation.

5) The life of each and every human being can be changed by encountering God. Anyone can meet the challenge of God's Word as they travel their path, like the night Jacob wrestled with the Angel. Recognizing that we are the created before the Creator is a huge blow to our pride and our sense of self-sufficiency.

6) Freely given forgiveness of sins demands that each day we search to rely on the Father's word, as Jesus taught it. "*Dare take new ways / go unto age*" the hymn says, "*God wants to be evidence / of his goodness down here*". The path Jesus leads us along is different for each person because each life is different, yet it is also the same for all, for God's salvation is uni-

THEME no. 9

Mind and Body

81) The Hellenistic juxtaposition between body and soul has profoundly influenced Christianity over the course of the centuries. As a result, it has influenced Protestantism as well. In the Bible, however, "body" and "soul" are two different ways to designate the totality of the human being, as both creation and individual.

82) Our physical body is part of God's good creation. The Psalmist praises the Lord "*because I am fearfully and wonderfully made ... and I know that full well*" (Psalm 139:14). According to Paul, the body in its unity and in the diversity of its parts (cf. 1 Corinthians 12) is the image of the Church, which is seen as the body of Christ.

83) In recent decades, theology has rediscovered this vision and reevaluated the relationship with the body. However, we have yet to grasp fully what this can mean for our daily lives. We have not found balance between exaltation and debasement of the body. The image culture refers to models of perfection and unattainable

youth and medicine prolongs biological life, often at the price of the quality of biographical and relation-based life.

84) We easily forget good daily practices. Healthy eating and physical activity help us live better with ourselves and others.

85) Our body is not the soul's prison. It is a "*temple of the Holy Spirit*" (1 Corinthians 6:19) and as such it is to be treated with love and respect, neither neglected nor idolized. Neglecting the body influences our mood and our helpfulness to others. Physical well-being is not only image, but also an expression of mind-body balance.

86) Excess consumption and waste of food by "rich men" is the other side of the coin, compared to the poverty of the "poor Lazarus" (Luke 16:19-31). Our relationship with food does not intend to idolatrous; rather, it is an expression of gratitude for the daily bread that nourishes our lives and that we welcome as a gift of God.

THEME no. 10

Food: A Spiritual Matter

87) Spoken after multiplying the fishes and the loaves, Jesus' assertion that we "*do not work for food that spoils, but for food that endures to eternal life*" (John 6:27) highlights the relationship between material food and spiritual food.

88) In order to survive, we certainly need bread as in "*give us this day our daily bread*" (Matthew 6:11), yet we look to Jesus for life, not for mere survival. Our life, in order to be worthy of

its name, needs spiritual bread to nourish our communion with God.

89) Hunger drove the people of Israel into Egypt where they were enslaved. In their flight from slavery to freedom, they were nourished by manna. However, this daily gift can rot if we simply accumulate it. Some have too much and others have nothing.

90) God's gifts are entrusted to us so that we can enjoy them, but not so we turn them into our exclu-

THEME no. 8 The Church of Jesus Christ

73) Membership in a church cannot be determined by race, ethnicity, skin color, cultural difference, social difference or sexual orientation but by only by a recognizing a community in the name of Jesus Christ.

74) In order for a community to be truly the Church of Jesus Christ, it is not enough to simply talk about Christ. The community must take action by following Christ's example and providing witness of how the Gospel message is always with us, how it is amazingly current and how it touches every aspect of life.

75) We know that God created human beings *"in his own image (...)* male and female he created them" (Genesis 1:27). The word was also announced that *"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus"* (Galatians 3:28). *The Church of Christ is a community where women and men live out their difference without preconceived roles in freedom, responsibility and reciprocal respect.*



76) Christ calls us to participate in the life of the church by offering not only our talents but our resources as well. This offering is born out of the gratitude each church member feels for the vocation they received from God.

77) Talents and resources that nourish the life of the church must be organized and administered with decency and order.

78) The church's ability to be independent and exercise freedom of thought and freedom of expression within larger society carry a price. Each member is called to full responsibility and awareness as they contribute based on their own resources.

79) Monitoring activities (not only in financial matters) are an essential and integral part of the Protestant ethic. Calvin wrote that *"the most acceptable and safest form of authority is that of government constituted by a number of people who help and admonish each other in carrying out their role."*

80) Following tradition established by the Protestant Reformation, the church we want to live our faith in promotes forms of organization that facilitate the exchange of talents, active participation and solidarity among all its members. If the church aims to live out its fraternal communion with credibility and to discuss and decide matters as a body, then it can be an exercise of democracy, participation and responsibility with positive repercussions on all of society.

versal.

7) The "price" we discover we must "pay" before the announcement of God's salvation is manifested first of all as overwhelming joy at having received the free and undeserved gift of forgiveness. However, this deep-seated emotion sparks an intimately felt desire to give back and render gratitude.

8) The gratitude arising within us will be as obvious and spontaneous as the intensity of our overwhelming joyous emotion. This joy frees us from perceiving our commitment to a life of faith as a "weight" or "duty" we unwillingly fulfill.

9) If our understanding of God's forgiveness is truly deep-seated, and therefore a strong emotion, it then transforms our responsible action into joyous and spontaneous freedom, as believers called to announce the kingdom of God and practice justice in God's name.

10) Freely given forgiveness of sins means that God grants us the chance to break away from the logic of retribution, exchange, or giving and receiving, in order to enter into a free economy of giving and pure love in



exchange for nothing.

11) So we try to receive freely given Grace in a humble yet also highly self-critical way. The justification God offers us is redeeming (it renders us righteous, even though we are sinners in God's eyes) and it rehabilitates us (it renders us able to something good and just, even with our limits).

12) Having received the gift of forgiveness allows us to also forgive others without seeing them as counterparts, rather as possible bearers of freely given gifts for us. God's salvation opens the road to relationships free of personal profit, relationships founded on freely given and received gifts.

13) Freely given forgiveness of sins does not excuse us from service; it makes us able to act. In doing so, we remain aware of our limits and unworthiness. Freely given forgiveness does not erase the awareness that our actions are but a drop in the ocean.

14) Our church holds *Sola gratia* as a central concept in the conviction that it is God's action, and not our own, that brings about salvation.

15) Awareness of our mistakes and our lack of ability to stop them call for informed repentance and a desire for authentic change (*metanoia*).

16) The price of forgiveness is continuous awareness of how undeserving our lives are compared to God's infinite love and the fleeting nature of our realizations.

THEME no. 2

As humans, we are part of creation, which suffers in a state of distress

17) After the flood, God announced that: *“As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, will never cease”*. (Genesis 8:22). Through indiscriminant exploitation of land and sea, we enter into daily conflict with the Lord’s promise. We risk forever shortening the duration of God’s phrase “as long as”. As God’s creations, waiting for *“a new heaven and a new earth”* (Revelation 21:1), we must constantly work so that the heaven and earth we have today do not get destroyed by our own greed and selfishness.

18) “Caring for” creation means not abusing it. Our well-being depends on that of the earth: let us learn to respect it.

19) Acknowledging the beauty and complexity of creation has always revealed its divine origin and the need that we not consider it as consumable merchandise, now more than ever.

20) We have freely inherited creation, along with the task of maintaining it, living in it and growing with it. What authority enables us to consider it our own property and destroy it? We read in the Bible that it is the hippopotamus and not the human being that “rank[s] first among the works of God” (Job 40:19). Therefore, let us learn to look upon nature, even when seemingly wild and useless, with a sense of gratitude and respect towards its Creator.

21) We ask God to bless every effort and attempt that aims to put love and beauty back into God’s creation.

22) We are called to care for and protect all of creation like a wonderful garden that God has entrusted

to us. This means we are called to honor, love and protect the entire Earth, just as we are called to “honor our father and mother”. Indeed, we come not only from our parents but also from the Earth (*“the Lord God formed a man from the dust of the ground”* Genesis 2:7). Only by “honoring” (that is, caring for, safeguarding) the whole Earth that God gave us, can we live long on it (Exodus 20:12).

23) Creation *“has been groaning as in the pains of childbirth”* (Romans 8:22) because we exploit and plunder it. We have divided up the Earth into a collection of territories that belong to us and are separated by walls and barriers. Today, we are called to identify ourselves not with our own territory or piece of land, but with the entire Earth. We must perceive the entire Earth and all of nature as a living garden we have neglected and ransacked. Today it calls out more than ever for our care.

24) We are “inside”, and not “outside”, creation. Our behavior always has consequences on the environment around us, whether positive or negative. Believing in God also means reflecting on our actions, which must respect the whole of creation, not just human beings.

25) With our feet firmly planted on this Earth, which is often ravaged, parceled out and polluted, we live awaiting “a new heaven and a new earth”. God’s ordering of creation invites us to hasten the lost balance between nature and humanity.

26) All of creation is united and men and women are one of its links. Salvation is promised to all of creation, in its

Works of art that speak to faith can have pedagogical or formative value in that they invite us to personal reflection.

67) Religious images and works of art are not to be venerated or worshiped. The Biblical principle contained in the Ten Commandments rules over faith-based artistic expression: *“You shall not make for yourself an image in the forms of anything in heaven above...*

you shall not bow down to them or worship them” (Exodus 20:4-5).

68) We recognize that any definition of God is incomplete and imprecise. This is not only due to a God’s entirely ‘other’ dimension, but also due to the limits of logical and analytical discourse. We accept the language of the arts to allude to God’s greatness and respond to God’s love, not as a method to define God.

THEME no. 7

Evangelizing: listening and then announcing the story of salvation

69) The Scriptures tell the most beautiful story in the world. We are called to listen to this story with all our heart, our mind and our soul, so that we can embrace it deep down within our being. The story wants to be heard, but even more so, it wants to be lived out, to be told and to be witnessed. God has reserved for us a vocation of knowing Scripture, so that we can all become bearers of the story of salvation.

70) Becoming narrators of the most beautiful story in the world means becoming aware of the gifts each person has received. It is with our whole being that the Lord urges us to go to one another in love and tell the story of salvation.

71) We cannot announce or tell the story of salvation adequately if we do not constantly wonder: “What words, what voice, what look and what attitude will I assume to announce the Word of God?” This question cannot be delegated to a church or to a minister. It must engage each

one of us personally, since we are all called to be ministers in Christ.

72) Each person is personally called to use his or her gifts for the benefit of others. These gifts can grow and thrive in a community. They find their expression within the framework of God’s plan for the world.



and scientific advances do not mislead humanity, as happened with the Tower of Babel, by proffering impossible omnipotence and distancing us from God's thoughts and our dialogue with God through prayer.

57) Science is at the service of humanity. We are grateful for the countless advances that have improved the general conditions of life. We protest when science is overtaken by a lack of humanity and fairness.

58) We joyously embrace communication technologies that eliminate distances between people, allowing us to

link formerly scattered and different people. Yet we also run the risk of encountering new forms of dependence and solitude. We are connected through the Internet, but isolated from those who are around us. The illusion of anonymity incites narcissistic and aggressive behavior. It has become too easy to relate solely with others who share our tastes and opinions. Virtual contact cannot substitute face-to-face communication, including physical aspects and inherent difficulties.

THEME no. 6

Arts, poetry and dreams are an expression of faith in joyful living

59) Poetry is a bridge and its language is universal. We find it in all traditions and periods of history. The Bible is poetry. Every single one of its books speaks profound language that is illuminated by the Spirit of God.

60) God's creation is not just "good" – it is also "beautiful". Therefore, aesthetic wonders and taking pleasure in art are part of our journey of faith. Scripture bears an artistic, poetic, creative and visionary dimension that enriches our entire lives. We are called to read, listen, tell, describe and announce the Scripture, as we let ourselves go with its extraordinary beauty.

61) The language of art, poetry and music can help us express our faith. We are therefore called to become 'artists' of God's word and 'agents' of God's 'music'.

62) Are we still capable of seeing beauty and harmony? May our witness not simply be tied to what is 'right' and what is 'wrong'. Let it be sensitive

and open to absorbing an aesthetic dimension.

63) Human artistic creation often comes out of a need to confront ourselves with that grand work of creation. It is often a manifestation of our gratitude for this gift.

64) Faith has been a source of inspiration for many artists. It becomes a manifestation of their spirituality. Contemplating a work of art, being open to it and reflecting on it can feed our search for the meaning of our existence.

65) The Bible is full of amazing narration, poetic expression and vision. Over the centuries, these aspects have moved artists to transform the pages of the Bible into their own creations. It is impossible to understand the history of art in Europe without taking into account the influence of Biblical narration over time.

66) The Reformation has taught us that Biblical and faith-inspired works of art are 'means' and not 'ends' in themselves. God alone is sacred.

entirety, which is a view that often emerges in the Psalms.

27) Starting in childhood we have the perception that creation "keeps us company", but it's the experience of becoming a mother that allows the perception that creation needs protection. Indeed, a child in a mother's womb needs air, water, food, calm, beauty and love. A mother discovers

THEME no. 3

Christian commitment to justice within and beyond human laws

28) Scripture identifies justice as that which follows from God's will. Christians are charged with an unending search for true justice among persons, as neighbors in an increasingly unjust world. The laws of humankind may sometimes enter into conflict with God's justice, yet they remain secondary and subordinate to what God, through God's incarnate son, indicated as just.

29) God's word calls us to interpret human history and to intervene here and now. We do so first and foremost from the victim's point of view, from that of the cross as the supreme event of God's mercy.

30) Commitment to justice therefore can never be removed from a love of mercy and a humble walk with our God (*Micah 6:8*). Christ's cross and resurrection have taught us that practicing justice is not only issuing just laws that promote peace and freedom, respect human dignity and favor the entire range of life on Earth. Beyond human laws, we are all personally called to practice justice in a framework of mercy that sees God in others.

31) As Christians, we commit to working so that human justice does not produce needless suffering and that its application respects each individual's dignity.

she is her child's "good force of nature" who will give birth. However, we deny this primordial and universal experience of intimate communion with creation by ravaging, soiling and occupying nature. Only by thinking that God will repair the damage we make, can we find consolation, find hope and start working anew to preserve and repair creation along side God.

32) Earthly justice is needed to regulate human relationships. Fighting injustice (and the degeneration it begets) means walking a path towards peace.

33) "Give back to Caesar what is Caesar's and to God what is God's" (*Mark 12:17*). Naturally the difficulty is knowing where boundaries lie (or where we place them). History demonstrates that Jesus' distinction has all too often been exploited with disastrous consequences.

34) Like the widow of the parable (*Luke 18:1-8*), we must tirelessly demand any earthly power to act in favor of justice. All forms of human justice are always imperfect and can be improved upon. God's word calls us to work against unjust systems and behaviors to avoid their perpetuation and reinforcement.

35) We must rediscover the true spirit of justice and commit to bringing it about, even against our own personal interests. As Christians, we practice justice by attempting to overturn mechanisms that generate inequality, abuses of power and exclusion.

36) Divine justice and human justice are continuously up against one another. God has a great love of

justice. Through Christ – the just who died on the cross – God wants to engage us profoundly. Faith in Christ invites us make this mission our own.

37) We are justified by God despite our inevitable mistakes, thus we are free from the worry of having to save ourselves with our own actions. God's

THEME no. 4

Relationship with the truth of others

38) We are called, both as church and individual believers, to actions of in-depth listening and understanding of the "truth of others" – until we feel this truth intimately within ourselves. Indeed, in the truth of others there can always be an implicit unspoken Gospel truth – perhaps truth which engages us as Christians.

39) Understanding the "truth of others" therefore allows us to look at Gospel truth by putting ourselves in our neighbor's shoes. We can discover an unexpressed nuance of Gospel truth that had previously eluded us – precisely because we continued to look at the Gospels only from our own point of view.

40) For women and men, truth is an aspiration. It is an existential tension that should manifest itself through searching and relating with others in mutual respect and listening. For Christians, truth is a theological tension that should not turn into imposition on others and closure to others; instead, it should remain open to our own constant questioning.

41) Jesus listened to others constantly and without prejudice through relationship and open dialogue. As his disciples, we too are called to be available to all and learn from all as we "test them all and hold on to what is good" (1 Thessalonians 5:21).

42) The search for truth is a

justice is not intent on destroying wrongdoers, rather on renewing them and making them responsible for their actions. In the Christian's everyday life, the gift of justification by grace through faith ignites a desire for justice for ourselves and for others.

complex path that allows for no shortcuts. We realize that our search for the truth and that of others can simply be different paths to the same destination. When my truth encounters that of another, therein opens a possibility of fruitful exchange.

43) As Christians who believe in the same Gospel, we navigate the seas like sailing ships taking in the wind of the Spirit which "blows wherever it pleases" (John 3:8).

44) Faith is something different from presuming that we possess the truth. Neither we nor others can think we are able to administer truth. The cornerstone of relationship between our vision and that of others is listening to one another; listening can also be enacted through silence and allowing for other, less rigid means of communication than words, which are not always as clear as we think.

45) Through our faith, we believe that the person of Christ and his teachings are the ultimate truth in our lives. This is what we strive for in our search for penultimate truth, which is also necessary in our lives and present in even the most vastly different social and cultural situations. As witnesses of the truth we believe in, we are also open to discussion with the deeply held witnessed truths of others in order to enrich our lives spiritually and culturally. We do not

possess ultimate truth, we are possessed by it.

46) God's will can be brought about through people who are unknowingly instruments in God's hands. We pledge to foster collaboration among all people who work for peace, justice and caring for creation regardless of their own ideology or prejudice.

THEME no. 5

What is the relationship between faith and science?

48) The extraordinary and uninterrupted new waves of scientific knowledge allow us to understand, or at least try to grasp, how incommensurable, amazing and perfect the cosmos is. Indeed, the immensity of the cosmos helps us, by contrast, to reflect on the immensity of God and therefore on the meaning of God's existence.

49) Accomplishments in science do not distance us from God; rather they help us pose more in-depth questions about who God is for us. Along the same vein, scientifically conducted historical research on the world of Jesus and ancient Israel need not disorient us, as if they had the power to undermine the foundations of our faith.

50) Historical research of this sort allows for a clearer understanding – on a level that forms common ground between believers and non-believers since is it scientific – of who Jesus was and how Israel's faith was born. Consequently, scientific history can be helpful, and not damaging, in the attempt to reflect on the foundations of our faith from a wider viewpoint.

51) Faith and science are two areas that cannot be easily assimilated. They are not in competition with each other. They speak different languages. In light of Christ's resurrection, Christian faith opens us up to hope in true

47) God's truth, which contains the Spirit's breath and finds various confessions in different churches worldwide, opens us to the unity of Christians following Christ's invitation (John 17:21). The unity of Christians acquires its true meaning within the wider horizon of the unity of all humanity.

Life whereas science is knowledge of the finite world. The existence or non-existence of God cannot be proven scientifically, but faith and science can both work towards a positive transformation of the world.

52) Science studies the mechanisms of life whereas faith gives meaning to life. Both are called to responsibility before humanity and the world.

53) Faith and science are ascribable to different structures of thought. However, this does not mean that they must necessarily be rigidly juxtaposed. Indeed, they are called to reciprocal listening.

54) We must rediscover the "foolishness of the cross" (1 Corinthians 1:18) and place this above and beyond a demand that measurable scientific truth and technology can establish themselves as a new form of absolute.

55) Biblical categories of Sabbath (Exodus 31:15) and Jubilee (Leviticus 25:11) – that is of voluntary limits, stopping by choice and recreating cyclical patterns after a linear time – are also desirable in the practice of science. In suspended time, unity and balance in creation return, often after having been tampered with by a distorted use of science and technology.

56) We are called to be vigilant so that the results of technological