

Jesus Christ

Jesus Christ is the Son of God, the second person of the Trinity. We believe that he is *fully* God and *fully* human. Christ fully reveals the innermost secret of God—his very heart (John 1:18). In Christ, God stepped onto the stage of human history. And because he was fully human, he showed us our true vocation and what we were meant to be. “Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear.” (*Gaudium et Spes*, 22)

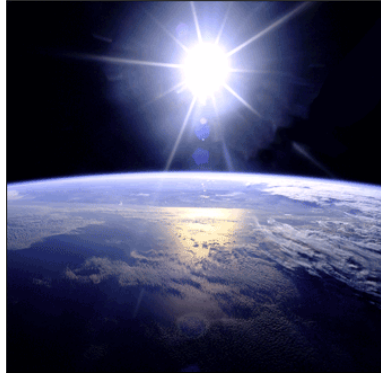
Above all, Christ reveals who God is on the cross. Through the resurrection, Jesus Christ raised man from spiritual death and in doing so made the whole creation new.

By his death, Christ destroyed death and everything in us that opposes God. By his resurrection he restored man to his original dignity. By shedding his blood on the cross Christ gave his life, the very life of God—for *you*. And that life, the life of God Himself continues to flow from Christ’s body, which is the Church (Col. 1:24).

The Church

“It was from the side of Christ as he slept the sleep of death upon the cross that there came forth the wondrous sacrament of the whole Church.” (*Catechism*, no. 766)

The divine life flows from Christ’s body through the sacraments, which he instituted for our salvation. (John 19:34). The first sacrament is baptism. Through it we are ‘buried’ with Christ in His death; by it we are raised with him in His resurrection. Sin is washed away and the life of God is born in the soul (John 3:5). The Eucharist nourishes that life as Christ becomes one with us and we with him. Through the sacraments God renews us and through us restores creation until that day when Christ will be ‘*all in all*.’ (Ephesians 1:23)



“Behold! I make all things new!”

Revelation 21:5



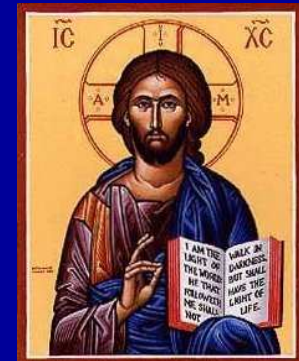
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This We Believe

*The authentic gospel message in the
fullness of the Catholic faith **



“I am the way, and the truth and the life.”

(John 14:6)

Life has meaning

Human life

Many people today wonder if life has any meaning or purpose. Many others have stopped wondering. For them, life has no meaning.

The dominant world view is that of secularism. According to this view, the material world is all there is. John Lennon captured the spirit of the age in his song *Imagine*: There is no heaven above us; nor hell below us. It is a world without God. When your life is over; it's over.

But as Catholics we believe that every person is made in the image and likeness of God. We believe in the inherent dignity of the human person. We believe in the immortality of the soul and that we are meant to live with God *forever*.

We also believe that we can experience God *now*. We can, if we choose, receive Him into our lives *now*. We believe that this happens in the most direct way possible in the Catholic Church, especially in the *Eucharist*.



The Eucharist is the “source and summit” of the Christian life and the most important thing we do as Catholics. In the Eucharist we believe that God becomes one with us, and we with him.

God is love

God

We believe that there is only *one God* who is eternal and infinite. God's chief characteristics are Goodness, Truth and Beauty. But God's most important attribute is *Love*. Indeed, *God is love*. (1 John 4:8)

That is the reason why everything exists. God created the universe, the earth, the marvelous diversity and beauty of creation and, most of all, human beings because of who He is.

Love is not passive; it doesn't just 'sit there.' Love is active, dynamic and creative. Because God is love, He too is active, dynamic and creative, constantly pouring himself out. That is why we believe that God is a *Trinity of Persons*, while remaining *one* in being.

God the *Father* pours Himself out wholly in love continuously, forever, without beginning or end. The object of His love is the *Son*, who receives the Father's love and returns it by pouring himself out continuously, forever, without beginning or end. This eternal exchange of love is the *Holy Spirit*, and the fruit of this exchange is *creation*.

Creation

God is pure spirit. But through creation God reveals himself so that we can know Him. The beauty of creation is meant to lead us to God by reflecting His beauty and goodness. Creation is *not* God, but it points to Him. As the Bible says, “The heavens declare the glory of God and the firmament proclaims his handiwork!” (Psalm 19:1). The Church Fathers called creation the first *sacrament* because through it God communicates His goodness and love.

Man is free

Man

At the pinnacle of creation is man. Man is unique. He is the only creature who is both matter and spirit. Made in the image and likeness of God, man is the only creature that God has made for Himself. Like other animals he is *physical*. But like God he is also a *spiritual* being.

Like God we have intelligence. Like God, we also have a free will. Above all, we are free to choose whether or not to love God because there can be no real love without freedom.

Man is the place where God and creation meet. We are meant to be *filled with God* and to participate in His work of creation. We are meant to make God visible in the world. But, more often than not, we don't. Why?

The Fall

In the distant past, the Bible tells us, our first parents rejected God and chose something else instead: themselves. They put their trust in Satan, “a liar and the father of lies” (John 8:44) rather than trust God.

The consequences of rejecting God spread like a disease infecting every human being, killing the life of God in us. The spiritual part of us died. That's what we mean by “Original Sin.” It was like we had fallen into a deep pit that was impossible to escape. Trapped in darkness and sin, our only hope was for Someone to pull us out.

The evidence of spiritual death is all around us: violence; divorce, abortion; corruption; immorality; pollution; depression; disease, etc. But the fall was not the end of the story; only the beginning. It set the stage for something magnificent. As the ancient hymn says, “Oh happy fault! Oh sin of Adam that gained for us so great a Redeemer!”