

1 In the beginning, God created the heavens and the earth. God loves creation and claimed
2 everything created as good. Our Creator is a Triune God whose very being reveals a free and
3 perfect love that exists for the Other. God is so committed to freedom and the other that God
4 granted humanity free will. Although humanity falls short of it, God's will remains perfect and
5 mysterious in its full purpose. God reveals this purpose through inspired Scripture, prophets,
6 poets, artists, the ordinary, the extraordinary, and God's own self, who appeared in flesh as Jesus
7 Christ.

8
9 Jesus the Christ is the full manifestation of God, being fully-human and fully-God. Christ's life
10 on earth always aligned with God's will. Christ was with God from the beginning and therefore
11 echoed the knowledge that everything created is good; Christ's life and ministry exemplified this
12 truth. As one whose earthly experience occurred in the margins, Jesus confronted both individual
13 and corporate sin while on earth. Jesus condemned systems and structures that harmed and
14 restricted life. Christ's love was not passive to oppression but actively resistant. Christ
15 aggressively crossed boundaries, both physical and cultural, to proclaim God's *kin-dom* for all.
16 In line with his Jewish faith tradition, Christ taught the radical act of remembrance: remember
17 that God is good, remember that we are created in God's image, and remember because God
18 loves us, we must love one another. As a witness to love, liberation, and life, Jesus participated
19 in the suffering of the world. Because of Christ's holy teachings, he was crucified by earthly
20 powers and died on the cross. Christ's death was a protest to death; Jesus is risen. God's
21 resurrection claims life will have the final word and sent an Advocate to remind us.

22
23 The Holy Spirit is present and active in the world. God's Spirit encourages, affirms, restores,
24 heals, inspires, and co-creates. God, Jesus, and the Spirit are three in one. Wherever one is
25 present, all are present. As such, God invites the Church to work as God exists: in community.
26 God's work in the world through God's Church is therefore prophetic and necessary because
27 God calls the Church to co-labor with God, giving particular attention to the ill, the imprisoned,
28 the ignored, and the actively disenfranchised.

29
30 The Church, like scripture, consistently urges all to remember God's works, to love one's
31 neighbor, and to exemplify God's abundant love. The Church, while divinely inspired, is a
32 human institution. Like humanity, it is complex and imperfect, but remains inspired by Christ
33 and reconciled to God. Like God's movement in the world, the Church's work must always be
34 relevant, inclusive, and liberating. God calls God's Church into this work through baptism,
35 reminding us that we are wonderfully made, called, and loved. God continually urges the Church
36 to become new creations in Christ, liberated from sin and free for one another. Communion
37 exemplifies God's abundance and mercy which extends beyond time and space. The elements of
38 communion and the waters of baptism implore God's people to resist temptations of division,
39 fear, and scarcity. God's sacraments are a reminder of God's grace. God's Church, through
40 Christ's teachings and empowered by the Holy Spirit, remains called to invite in and act from
41 love by remembering, worshipping, working and collaborating with our neighbor, who like us, is
42 created in God's image.