

AFFIRMATIONS OF FAITH SUITABLE FOR THE SEASONS OF THE CHURCH YEAR

For Advent and Lent

Jesus Christ is Lord (Uniting in Worship People's Book - page 128)

**We believe in Christ Jesus,
who, though he was 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.**

**Therefore God also highly exalted him
and gave him the name that is above every name,
so that at the name of Jesus every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess to the glory of God:
Jesus Christ is Lord! Amen.** (Philippians 2:5-11)

For Easter

Let us declare our faith
in the resurrection of our Lord Jesus Christ.

Christ died for our sins
in accordance with the Scriptures;
he was buried;
he was raised to life on the third day
in accordance with the Scriptures;
afterwards he appeared to his followers,
and to all the apostles:
this we have received,
and this we believe.
Amen. (From I Corinthians 15)

(*New Patterns for Worship*, and throughout *Common Worship*:
<http://www.churchofengland.org/prayer-worship/worship/texts/newpatterns/contents/sectione.aspx>

See also:

1. Christ is Risen (Uniting in Worship People's Book - page 127)

**Christ our Passover has been sacrificed for us;
therefore let us celebrate the festival,
not with the old leaven of malice and evil,
but with the unleavened bread of sincerity and truth.
Alleluia!**

**Christ being raised from the dead will never die again;
death no longer has dominion over him.
The death that he died, he died to sin, once for all;
but the life he lives, he lives to God.
So also consider yourselves dead to sin,
and alive to God in Christ Jesus.
Alleluia!**

**Christ has been raised from the dead,
the first fruits of those who have died.
For since death came through a human being ,
the resurrection of the dead has also come through a human being.
For as all die in Adam,
so also all will be made alive in Christ.
Alleluia!**

(Romans 6:9-11, I Corinthians 15:20-22, I Corinthians 5:7-8)

2. The Gospel by which we are saved (Uniting in Worship People's Book - page 128)

**This is the gospel which we have received,
in which we stand,
and by which we are saved,
if we hold it fast:
that Christ died for our sins
according to the Scriptures,
that he was buried,
that he was raised on the third day,
and that he appeared first to the women,
then to Peter and to the Twelve,
and then to many faithful witnesses.**

**We believe that Jesus is the Christ,
the Son of the living God.
Jesus Christ is the first and the last,
the beginning and the end;
he is our Lord and our God. Amen.**

(Mark 16:1-9, Matthew 16:16, Revelation 22:13, John 20:23, I Corinthians 15:1-6)

For Christmas and Epiphany

Let us declare our faith in God.

We believe in God the Father,
from whom every family
in heaven and on earth is named.

We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.

We believe in God the Holy Spirit,
who strengthens us
with power from on high.

We believe in one God;
Father, Son and Holy Spirit.
Amen.

(Based on Ephesians 3)

(*New Patterns for Worship*, and throughout *Common Worship*:
<http://www.churchofengland.org/prayer-worship/worship/texts/newpatterns/contents/sectione.aspx>)

See also:

1. The Incarnate Word (Uniting in Worship 2)

In the beginning was the Word,
and the Word was with God, and the Word was God.

He was in the beginning with God;
all things came into being through him,
and without him not one thing came into being.

What has come into being in him was life,
and the life was the light of all people.

The light shines in the darkness,
and the darkness did not overcome it.

The true light, which enlightens every one,
was coming into the world.
**He was in the world,
and the world came into being through him;
yet the world did not know him.**

He came to what was his own,
and his own people did not accept him.

But to all who received him,
who believed in his name,
he gave power to become children of God,
**who were born, not of blood
or of the will of the flesh,
nor of the will of man,
but of God.**

And the Word became flesh and lived among us,

and we have seen his glory,
glory as of a father's only son,
full of grace and truth;

From his fullness we have all received,
grace upon grace.

The law indeed was given through Moses;
grace and truth came through Jesus Christ.

No one has ever seen God;
it is God the only Son,
who is close to the Father's heart,
who has made him known.

(John 1:1-5, 9-14, 16-18)

2. The Image of the Invisible God (Uniting in Worship People's Book - page 126)

Jesus Christ is the image of the invisible God,
the firstborn of all creation;
in him all things in heaven and on earth were created,
things visible and invisible.

All things were created through him;
all were created for him.
He is before all things,
and in him all things hold together.

Christ is the head of the body, the Church;
he is the beginning,
the firstborn from the dead,
so that he may be first in everything.

For in him
all the fullness of God was pleased to dwell;
and Christ has reconciled to God all things,
both on earth and in heaven,
making peace through the blood of his cross. Amen.
(Colossians 1:15-20)

***Encouragement:** Using the same affirmation throughout the weeks of a particular season is a way to mark the season as a whole, and makes more notable and significant the turning from one season to another.*

During Ordinary Time

The Uniting Church's Basis of Union (as well as ordination services) commit its congregations to use of the **Nicene Creed** and the **Apostles' Creed** in worship. The Nicene Creed is traditionally used in celebrations of eucharist, and the Apostles' Creed in baptism.

***Encouragement:** Using the Nicene and Apostles' Creeds as the normative affirmations of the Service of the Lord's Day is an important part of our 'uniting' with Christians down the ages and around the world. For this important reason, the Nicene Creed should usually be used at communion, and the Apostles' Creed at Services of the Word and at Baptism. These creeds may aptly be introduced with words from the prayer book of the Church of the Province of Kenya: 'We stand together with Christians throughout the centuries, and throughout the world today, to affirm our faith. . .'*

The Apostles' Creed

Do you believe in God?

**I believe in God, the Father Almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

Do you believe in the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The Nicene Creed

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in the Lord, Jesus Christ,

**the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten not made,
of one Being with the Father;
through him all things were made.**

For us and for our salvation

**he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven**

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Additional suggestions for Ordinary Time:

1. Verses from the Book of Revelation

We say together in faith

Holy, holy, holy
is the Lord God almighty,
who was, and is, and is to come.

We believe in God the Father,
who created all things:
for by his will they were created
and have their being.

We believe in God the Son,
who was slain:
for with his blood,
he purchased us for God,
from every tribe and language,
from every people and nation.

We believe in God the Holy Spirit:
the Spirit and the Bride say, 'Come!'
Even so come, Lord Jesus!
Amen.

*(New Patterns for Worship, and throughout Common Worship:
<http://www.churchofengland.org/prayer-worship/worship/texts/newpatterns/contents/sectione.aspx>)*

2. The Beatitudes (Uniting in Worship 2)

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

Blessed are those who mourn,
for they will be comforted.

Blessed are the gentle,
for they will inherit the earth.

Blessed are those who hunger and thirst for what is right,
for they will be filled.

Blessed are the merciful,
for they will receive mercy.

Blessed are the pure in heart,
for they will see God.

Blessed are the peacemakers,
for they will be called children of God.

Blessed are those who are persecuted in the cause of right,
for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you,

and utter all kinds of evil against you falsely on my account.

Rejoice and be glad,
for your reward is great in heaven.

(Matthew 5:1-12)

3. We are a Pilgrim People (Uniting in Worship 2)

**We believe in one God,
the Father, the Son, and the Holy Spirit.
We proclaim Jesus Christ, the crucified and risen One,
confessing him as Lord
to the glory of God the Father.
In the fellowship of the Holy Spirit,
we acclaim Jesus as the Lord of the Church,
the Head over all things,
the beginning of a new creation.**

**We acknowledge that we live and work
between the time of Christ's death and resurrection
and the final consummation of all things
which he will bring.
We are a pilgrim people,
always on the way towards a promised goal;
on the way Christ feeds us with word and sacraments,
and we have the gift of the Spirit
in order that we may not lose the way.**

**We will live and work within the faith and unity
of the one holy catholic and apostolic Church,
bearing witness to that unity
which is both Christ's gift and his will.**

**We affirm that every member of the Church
is engaged to confess the faith of Christ crucified.
Together with all the people of God,
we will serve the world for which Christ died.
And we await with hope the day of the Lord Jesus**

4. We are not alone (Uniting in Worship 2)

**We are not alone,
we live in God's world.**

**We believe in God:
who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others**

by the Spirit.

We trust in God.

**We are called to be the Church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.
In life, in death, in life beyond death,
God is with us.
We are not alone.
Thanks be to God.**

(from The United Church of Canada, General Council 1968)

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**We believe in Christ Jesus,
who, though he was 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.**

**Therefore God also highly exalted him
and gave him the name that is above every name,
so that at the name of Jesus every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess to the glory of God:
Jesus Christ is Lord! Amen.**

(Philippians 2:5-11)

Singing our faith

On occasion, creedal-style song may replace the saying of a creed. Options include:

We believe in God the Father,

God almighty, by whose plan

earth and heaven sprang to being,

all created things began.

*We believe in Christ the Saviour,
Son of God in human frame,
virgin-born, the child of Mary
upon whom the Spirit came.*

*Christ, who on the cross forsaken,
like a lamb to slaughter led,
suffered under Pontius Pilate,
he descended to the dead.*

*We believe in Jesus risen,
heaven's king to rule and reign,
to the Father's side ascended
till as judge he comes again.*

*We believe in God the Spirit;
in one Church, below, above:
saints of God in one communion,
one in holiness and love.*

*So by faith, our sins forgiven,
Christ our Saviour, Lord and friend,
we shall rise with him in glory
to the life that knows no end.*

(May be sung to any 87.87 or 87.87.D tune.)

(*New Patterns for Worship*, and throughout *Common Worship*:
<http://www.churchofengland.org/prayer-worship/worship/texts/newpatterns/contents/sectione.aspx>)

Graham Kendrick, 'We believe in God the Father. . . '

<http://www.worship.co.za/wsv/wsv-0906.asp>; <http://www.oremus.org/hymnal/w/w053.html>;
http://tws.uk.endis.com/Shop/Products/84017/Home/Sheet_Music/Jesus/Kingship/We_believe_Pdf_sheet_music.aspx

Carl Daw, 'As newborn stars were stirred to song. . .'

<http://www.ocp.org/products/30105745>;
http://www.nicholaswhitemusic.com/uploads/Cafe_Deluxe_Spec.pdf

Commitment to Mission

On any occasion, a creed or affirmation of faith may be followed by the Commitment to Mission (**Uniting in Worship 2** - page 93). This sets alongside a statement of Christian *belief* an affirmation of Christian *practice* and to the faithful *behaviour* to which Christians commit.

If not used immediately following a creed or affirmation in the Ministry of the Word, the Commitment to Mission can also very aptly be used in place of the Word of Mission in the Sending rite of the Service of the Lord's Day.

Encouragement: *The Commitment to Mission is the response Christians make to baptism (UiW2, p. 82) and like the Apostles' Creed is best led from the font. On occasion (for example, at Easter and Pentecost, or on any Sunday of the Easter Season, on the Sundays closest to All Saints and the Baptism of Christ) a simple sprinkling of the people with water from the font may appropriately be made during the Apostles' Creed and/or Commitment to Mission.*