

I confess that the one triune God is present in finite history and transcendent in being, benevolent and omnipotent in action, revealed in three persons and united in one essence. I confess that the God of Israel created the cosmos from nothing and in whom all creation is dependent. I believe that God declared this creation good and that humanity, made in God's image, is called to glorify God through the stewardship of God's creation. God's image persists in human life today as humanity has the capacity and freedom to witness God's goodness.

I confess that humanity is fallen and sinful, consciously turning from God. The consequence of this sin is evil, the social impediments to life that deny God's presence in creation and ourselves as image-bearers of God. One person's chosen sin becomes the original sin of another; one person's individual sin becomes enmeshed in the collective evil of social systems. Faced with the sin that infects our choices from birth, we are aware that we cannot have a fair choice between good and evil. Our capacity and freedom to know and obey God are insufficient to bring wholeness to our relationships with God and each other. Instead, we come to know that we are in need of God's intervening redemption.

I confess that God redeems all of creation in the incarnation of Jesus the Christ. As witnessed authoritatively in Scripture and in the continued witness of the Church, I confess that the person of Jesus Christ is the son of God by virgin birth, fully human and fully God. Jesus Christ reconciles humanity to God in wholeness. He was marginalized by systems of oppression and murdered by the violence of the state. While the cross reveals the depths of both human sinfulness and God's solidarity with humanity, the empty tomb and harrowing of Hell reveal the even-greater depths that God went in the physical resurrection to enact redemption.

I confess that the Church is Christ's body, with Christ at its head. By the movement of the Holy Spirit, the communion of saints witnesses and proclaims the salvific lordship of Christ. I believe that the outward signs of God's grace are entrusted to the Church through the proclamation of the Word and the administration of the Sacraments of baptism and communion. The visible Church is called to speak the Word of God for its time and place in continuity with the Christian tradition and witness, justified and sanctified through union with Christ by faith. This priesthood of all believers witnesses to God through diverse expressions of gifts given by the Spirit.

I believe in the catholicity of the Church ever-reforming, the universality of the good news of the gospel for all people, and God's reconciling activity in the world. The Church is called to live expectantly for Christ's return through participation in the in-breaking kingdom of God, marked by a dramatic reordering of human existence, rooted in radical hospitality and self-giving love.