

Reformed Confessions			
Date	Name	Occasion	Key Issues
4 th Century	The Nicene Creed	The Emperor Constantine, having made Christianity the official religion of the Empire, wanted doctrinal agreement to strengthen the power of the church as a cohesive element for the Empire.	This short creed is concerned with the doctrines of Christ and the Trinity.
5 th Century	The Apostles' Creed	This creed is based on a baptismal creed used in Rome at the end of the 2 nd Century, and reflects doctrines current at least by the end of the 1 st Century. It was affirmed by those seeking membership in the church through baptism, and was later used more widely by the church.	A brief general statement of Christian belief based on a Trinitarian outline.
1560	The Scots Confession	This creed was written in the crucial and confusing time when Presbyterians asserted their faith and held their 1 st General Assembly in Scotland. Mary, Queen of Scots, a Catholic, ruled the land while Elizabeth of England gave support to the Scottish Protestants. John Knox had just returned from his exile in Geneva and was a major contributor to the confession.	The Presbyterian Church in Scotland held to the Apostles' Creed, but devised this fuller explanation of the church's belief. It sought to clarify points which it felt the Roman Catholic Church had obscured or confused.
1563	The Heidelberg Catechism	The area around Heidelberg, Germany, had both Lutheran and Reformed influences, as well as a considerable Catholic population. Freiderich III had ordered the writing of this catechism in order to have a definitive doctrinal statement to settle the unrest in his kingdom. The two men he asked to write this statement had been influenced by the Swiss Reformation, and they produced a strong Reformed confession.	The catechism is divided into three sections: Of Man's Misery, Of Man's Redemption, and Thankfulness.
1566	The 2 nd Helvetic Confession	The Heidelberg Catechism, with its strong Reformed emphasis, increased theological tension. Freiderich III found it necessary to justify that statement. He asked Heinrich Bullinger, Zwingli's son-in-law and successor, to provide him with an exposition of the faith. Bullinger sent him this statement, which had been written 5 years earlier as a personal confession. It was also ratified by the Reformed Churches in Switzerland.	This rather long statement is moderate in tone and emphasizes Christian experience. Like the Scots Confession, it gives considerable emphasis to the church.

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1646	The Westminster Confession of Faith and the Longer & Shorter Catechisms	The writing of this confession was commissioned by the Long Parliament in England as a means of articulating its Protestant viewpoint against the Catholic King Charles. The assembly, chosen by Parliament, included members of the House of Lords, the House of Commons, and ministers.	The Westminster Assembly chose not to use a historical framework for its doctrinal statement, but rather to set down its confession in abstract terms in order to be more precise. The confession opens with a chapter on the Holy Scripture, an indication of the importance of Scripture. The sovereignty of God and His covenant with man are major themes. Two thirds of the confession deals with the Christian life, indicating the importance of a life obedient to God's will.
1934	The Theological Declaration of Barmen	This statement was made by the German Confessional Churches (Lutheran and Reformed) in the face of the rising power of Hitler and his attempts to make the church subservient to the state. The declaration sets six statements from Scripture against six false doctrines current in Germany of that day.	Jesus Christ is Lord.
1967	The Confession of 1967	This confession is a response of The United Presbyterian Church in the U. S. A. to the conviction that the church must bear "a present witness to God's grace in Jesus Christ." It declares that "confessions and declarations are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as Scriptures bear witness to Him."	"Our generation stands in peculiar need of reconciliation in Christ. Accordingly this Confession of 1967 is built upon that theme."