

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 one 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 and the Son, who with the Father and the Son is worshiped 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.

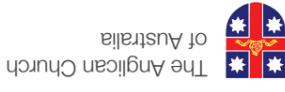
We look for the resurrection of the dead, and the life of the world to come. Amen.

"I firmly and sincerely believe the Catholic Faith and I give my assent to the doctrine of The Anglican Church of Australia as expressed in the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons and the Articles of Religion, as acknowledged in section 4 of the Constitution, and I believe that doctrine to be agreeable to the word of God.

I declare my assent to the Fundamental Declarations of The Anglican Church of Australia as set out in sections 1, 2 and 3 of the Constitution

In public prayer and administration of the sacraments I will use the form prescribed in the Book of Common Prayer or a form authorised by lawful authority and none other."

Doctrine and Formularies of the Anglican Church of Australia



Find the Constitution, Canons and Ordinances at:

anglican.org.au

adelaideanglicans.com

Fundamental Declarations of The Anglican Church of Australia

1 The Anglican Church of Australia, being a part of the One holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church of Christ from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed.

2 This Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.

3 This Church will ever obey the commands of Christ, teach his doctrine, administer his sacraments of holy Baptism and holy Communion, follow and uphold his discipline and preserve the three orders of bishops, priests and deacons in the sacred ministry.

Part 1, Chapter 1 of The Constitution of The Anglican Church of Australia

Apostles Creed

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

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 from the dead; he ascended into heaven, and is seated at the right hand of the Father; from there he will come to judge the living and the dead.

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 Thirty Nine Articles

Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness: the Maker, and Preserver of all things; both visible and invisible. And in unity of this Godhead there be three Persons, of one

substance, power, and eternity: the Father, the Son, and the Holy Ghost.

Of the Word or Son of God, which was made from everlasting of the

The Son, which is the Word of the Father, begotten from everlasting of the

Father, the very and eternal God, and of one substance with the Father, took

Man's nature in the womb of the blessed Virgin, of her substance: so that whole

and perfect Natures, that is to say, the Godhead and Manhood, were joined together

in one Person, never to be divided, whereof is one Christ, very God, and very Man;

who truly suffered, was crucified, dead, and buried, to reconcile His Father to us,

and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

Of the going down of Christ into Hell

As Christ died for us, and was buried, so also is it to be believed, that he went

down into Hell.

Of the Resurrection of Christ

Christ did truly rise again from death, and took again his body, with flesh,

bones, and all things appertaining to the perfection of Man's nature; wherewith

he ascended into Heaven, and there sitteth, until he return to judge all Men at the

last day.

Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance,

majesty, and glory, with the Father and the Son, very and eternal God.

Of the Sufficiency of the holy Scriptures for salvation

Holy Scripture containeth all things necessary to salvation: so that whatsoever

is not read therein, nor may be proved thereby, is not to be required of any

man, that it should be believed as an article of the Faith, or be thought requisite or

necessary to salvation. In the name of the holy Scripture, we do understand those

Canonical books of the Old and New Testament, of whose authority was never any

doubt in the Church.

Of the Names and Number of the Canonical Books

Genesis	The First Book of Chronicles
Exodus	The First Book of Esdras
Leviticus	The Second Book of Esdras
Numbers	The Second Book of Esdras
Deuteronomy	The Book of Esther
Joshua	The Book of Job
Judges	The Psalms
Ruth	The Proverbs
The First Book of Samuel	Ecclesiastes or Preacher
The Second Book of Samuel	Canonica, or Songs of Solomon
The First Book of Kings	The Second Book of Kings
The Second Book of Kings	Twelve Prophets the less

And the other Books (as Hierome saith) the Church doth read for exampke of life and instruction of manners; but yet yet doth it not apply them to establish any doctrine, such

are these following:

The Third Book of Esdras	Baruch the Prophet
The Fourth Book of Esdras	The Song of the Three Children
The Book of Tobias	The Story of Susanna
The Book of Judith	Of Bel and the Dragon
The rest of the Book of Esther	The Prayer of Manasses
The Book of Wisdom	The First Book of Maccabees
Jesus the Son of Sirach	The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive,

Of the Old Testament

The Old Testament is not contrary to the New: for both in the Old and New

Testament everlasting life is offered to Mankind by Christ, who is the only

Mediator between God and Man, being both God and Man. Wherefore there are not

two laws given from God by Moses, as touching Ceremonies and Rites, but

one Law given from God by Moses, as touching Ceremonies and Rites, and

the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the

Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in

matters of Faith.

The visible Church of Christ is a congregation of faithful men, in the which

the pure Word of God is preached, and the Sacraments be duly ministered

according to Christ's ordinance in all those things that of necessity are requisite to the

same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the

Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in

matters of Faith.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts

of the Lord's Sacrament, by Christ's ordinance and commandment, ought to

be ministered to all Christian men alike.

Of the Authority of the Church

The Church hath power to decree Rites or Ceremonies, and authority in

construers of Faith: And yet it is not lawfull for the Church to ordain anything

contrary to God's Word written, neither may it so expound one place of Scripture, that it

be repugnant to another. Wherefore, although the Church be a witness and a keeper of

holy Writ, yet, as it ought not to decree any thing against the same, so besides the same

ought it not to enforce any thing to be believed for necessity of Salvation.

The Offering of Christ once made is that perfect redemption, propitiation,

and satisfaction, for all the sins of the whole world, both original and actual;

Of Free-Will

The condition of Man after the fall of Adam is such, that he cannot turn and prepare

himself, by his own natural strength and good works, to faith, and calling upon God:

Wherefore we have no power to do good works pleasant and acceptable to God, without

the grace of God by Christ's preventing us, that we may have a good will, and working with

us, when we have that good will.

Of the Justification of Man

We are accounted righteous before God, only for the merit of our Lord and Saviour

Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we

are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more

largely is expressed in the Homily of Justification.

Of Good Works

Albeit that good Works, which are the fruits of Faith, and follow after justification,

cannot put away our sins, and endure the severity of God's Judgement, yet are

they pleasing and acceptable to God in Christ, and do spring out necessarily of a true

and lively Faith: insomuch that by them a lively Faith may be as evidently known as a tree

discerned by the fruit.

Of Works before Justification

Works done before the grace of Christ, and the inspiration of his Spirit, are not

pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither

do they make men meet to receive grace, or (as the School-authors say) deserve command

of congruity: yea, rather, for that they are not done as God hath willed and commanded

and lively Faith: insomuch that by them a lively Faith may be as evidently known as a tree

discerned by the fruit.

Of Works of Supererogation

Voluntary Works besides, over, and above, God's Commandments, which they

call Works of Supererogation, cannot be taught without arrogancy and impiety:

for by them men do declare, that they do not only render unto God as much as they

are bound to do, but that they do more for his sake, than of bounden duty is required:

whereas Christ saith plainly, When ye have done all that are commanded to you, say, We

are unprofitable servants.

Of Christ alone without Sin

Christ in the truth of our nature was made like unto us in all things, sin only

except, from which he was clearly void, both in his flesh, and in his spirit. He

came to be the Lamb without spot, who, by sacrifice of himself once made, should take

away the sins of the world, and sin, as Saint Iohn saith, was not in him. But all we the

rest, although baptized, and born again in Christ, yet offend in many things: and if we say

we have no sin, we deceive ourselves, and the truth is not in us.

Of Sin after Baptism

Not every deadly sin willingly committed after Baptism is sin against the Holy

Ghost, and unpardonable. Wherefore the grant of repentance is not to be

denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we

may depart from grace given, and fall into sin, and by the grace of God we may arise

again, and amend our lives. And therefore they are to be condemned, which say, they

can no more sin as long as they live here, or deny the place of forgiveness to such as

hear the Word of God, and in the receiving of the Sacraments. Neither is the effect

of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts

diminished from such as by faith and rightly do receive the Sacraments ministered unto

them; which be effectual, because of Christ's institution and promise, although they be

ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church, that inquiry be made of evil

Ministers, and that they be accused by those that have knowledge of their offences; and

finally being found guilty, by just judgement be deposed.

Of Predestination and Election

Predestination to Life is the everlasting purpose of God, whereby (before the

foundations of the world were laid) he hath constantly decreed by his counsel

secret to us, to deliver from curse and damnation those whom he hath chosen in Christ

according to God's purpose by his Spirit working in due season: they through Grace obey

the calling; they be justified truly: they be made sons of God by adoption: they be made

like the image of his only-begotten Son Jesus Christ: they walk religiously in good works,

and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet,

pleasance, and unspeakable comfort to godly persons, and such as feel in themselves

the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly

members, and drawing up their mind to high and heavenly things, as well because it doth

greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ,

as because it doth fervently kindle their love towards God: So, for curious and carnal

persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of

God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them

either into desperation, or into wretchedness of most unclean living, no less perilous

than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth

in holy Scripture: and, in our doings, that Will of God is to be followed, which we

have expressly declared unto us in the Word of God.

Of obtaining eternal Salvation only by the Name of Christ

They also are to be had accepted that presume to say, That every man shall

be saved by the Law or Sect which he professeth, so that he be diligent to

frame his life according to that Law, and the light of Nature. For holy Scripture doth set

before us the Name of Jesus Christ, whereby men must be saved.

Of the Church

The visible Church of Christ is a congregation of faithful men, in the which

the pure Word of God is preached, and the Sacraments be duly ministered

according to Christ's ordinance in all those things that of necessity are requisite to the

same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the

Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in

matters of Faith.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts

of the Lord's Sacrament, by Christ's ordinance and commandment, ought to

be ministered to all Christian men alike.

Of the Authority of General Councils

General Councils may not be gathered together without the commandment

and will of Princes. And when they be gathered together, (forasmuch as they be

an assembly of men, whereof all be not governed with the Spirit and Word of God,) they

may err, and sometimes have erred, even in things pertaining unto God. Wherefore things

ordained by them as necessary to salvation have neither strength nor authority, unless it

may be declared that they be taken out of holy Scripture.

Of Purgatory

The Romish Doctrine concerning Purgatory, Pardons, Worshiping, and

Adoration as well of Images as of Reliques, and also invocation of Saints,

is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather

repugnant to the Word of God.

Of Mistaking in the Congregation

It is not lawfull for any man to take upon him the office of publick preaching,

or ministering the Sacraments in the Congregation, before he be lawfully

called, and sent to execute the same. And those we ought to judge lawfully called and

sent, which be chosen and called to this work by men who have publick authority given

unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

Of speaking in the Congregation in such a tongue as the people

understandeth

It is a thing plainly repugnant to the Word of God, and the custom of the

Famlyie Church, to have publick Prayer in the Church, or to minister the

Sacraments in a tongue not understood of the people.

Furtherth the authority of the Magistrate, and woundeth the consciences of the weak

brethren.

Every Particular or national Church hath authority to ordain, change, and abolish,

ceremonies or rites of the Church ordained only by man's authority, so that all things

be done to edifying.

Of Homilies

The second Book of Homilies, the several titles whereof we have

joined under this Article, doth contain a godly and wholesome

Doctrine, and necessary for these times, as doth the former Book of Homilies,

which were set forth in the time of Edward the Sixth: and therefore we judge them

to be read in Churches by the Ministers, diligently and distinctly, that they may be

understanded of the people.

Of the Names of the Homilies

Of the right Use of the Church.

Against peri or Idolatry.

Of good Works: first of Fasting.

Against Sluitting and keeping clean of Churches.

Of Repentance.

Against Excess of Apparel.

Of the Place and Time of Prayer.

Of the reverent estimation of God's Word.

Of the Passion of Christ.

Of the Resurrection of Christ.

Of the Nativity of Christ.

Of the worthy receiving of the Sacrament of the

Body and Blood of Christ.

Of the State of Matrimony.

Against Idleness.

Of Repentance.

Against Rebellion.

Of the Civil Magistrates

The Queen's Majesty hath the chief power in this Realm of

England, and other her Dominions, unto whom the chief

Government of all Estates of this Realm, whether they be Ecclesiastical or Civil,

is lawfull for Christian men, at the commandment of the Magistrate, to wear

grievous offences.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and

Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

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temporally, but only that prerogative, which we see to have been given always to all godly

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