

# Nicene Creed

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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.

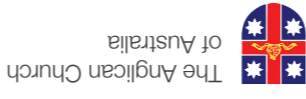
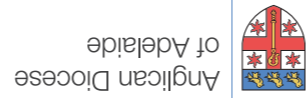
We believe in one holy catholic and apostolic Church.

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](http://anglican.org.au)

[adelaideanglicans.com](http://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.

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

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# Apostles Creed

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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 Nature, 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.

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**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

The First Book of Kings

The Second Book of Samuel

The First Book of Samuel

Ecclesiastes or Preacher

Ruth

Judges

Joshua

Deuteronomy

The Book of Esther

The Second Book of Esdras

Numbers

Leviticus

The Second Book of Chronicles

The First Book of Chronicles

Baruch the Prophet

The Fourth Book of Esdras

The Book of Tobias

The Book of Judith

The rest of the Book of Esther

The Book of Wisdom

Jesus the Son of Sirach

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**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, but one, which is the Law of God and Man, and the same, as certain of the Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be observed in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

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**Of Original or Birth-Sin**

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly imagine), but in the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it is conceived that his nature is so corrupted and so darkned, that he cannot see the glory of God, without a miracle of God's grace and illumination, whereby the light of his understanding is enlightened, and his former darkness is abolished, which light of grace is communicated to every man.

**Of the Authority of the Church**

The Church hath power to decree Rites or Ceremonies, and authority in things not to enforce any thing to be believed for necessity of Salvation.

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**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 necessary, and commendable to every man that in Christ doth truly and lawfully profess himself a Christian.

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**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 grace by congruity: yea, rather, for that they are not done as God hath willed and commanded to be done, we doubt not but they have the nature of sin.

**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.

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**Of Christ alone without Sin**

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

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 again 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 truly repent.

**Of Sin after Baptism**

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**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 unto life, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called 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.

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**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.

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**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 assemblies 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 be approved by the ordinary power of Princes, and the authority of the Church.

**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 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 necessary, and commendable to every man that in Christ doth truly and lawfully profess himself a Christian.

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**Of the Sacraments**

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen, and confirm our Faith in him.

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Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect 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 administered by evil men.

**Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament**

Although in the visible Church the evil be ever mingled with the good, and notwithstanding the Office and Ministry of the Church be ever purged by the just judgement of God, yet are not the Ministers thereof, who have received their Ordination and Commission from the Lord, and are endued with his special graces, forasmuch as they have sincerely and honestly received the Word of God, and are called by him to that Office, to be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

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**Of the Lord's Supper**

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: inasmuch that to such as rightly, worthily, and with thanksgiving do eat and drink the sign or Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but (rather, to their great judgement,) do eat and drink the sign or Sacrament of their condemnation, to their shame and rebuke, and to their damnation, if they do not examine themselves, and eat and drink the sign or Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but (rather, to their great judgement,) do eat and drink the sign or Sacrament of their condemnation, to their shame and rebuke, and to their damnation, if they do not examine themselves, and eat and drink the sign or Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but (rather, to their great judgement,) do eat and drink the sign or Sacrament of their condemnation, to their shame and rebuke, and to their damnation, if they do not examine themselves, and eat and drink the sign or Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; 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