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.

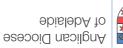
We acknowledge one baptism for the forgiveness of sins.

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

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

"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, as and I believe that doctrine to be agreeable to the word of God.

The Anglican Church
of Australia



Doctrine and Formularies of the Anglican of the Anglican of Anurch of Australia

Find the Constitution,
Canons and Ordinances at:

anglican.org.au

adelaideanglicans.com

Fundamental Declarations of The Anglican Church of Australia

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.

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.

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 Mine Articles

Of Faith in the Holy Trinity

both visible and invisible. And in unity of this Godhead there be three Persons, of one 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

Of the Word or Son of God, which was made very Man substance, power, and eternity; the Father, the Son, and the Holy Ghost.

in one Person, never to be divided, whereof is one Christ, very God, and very Man; and perfect Natures, that is to say, the Godhead and Manhood, were joined together Man's nature in the womb of the blessed Virgin, of her substance: so that two whole The Son, withort is the very and eternal God, and of one substance with the Father, took

Eather, the very and eternal God, and of one substance with the Father, took The Son, which is the Word of the Eather, begotten from everlasting of the

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

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

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell. Of the going down of Christ into Hell

Ohrist 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 Of the Resurrection of Christ

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 Holy Ghost

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

Of the Sufficiency of the holy Scriptures for salvation

Canonical books of the Old and New Testament, of whose authority was never any necessary to salvation. In the name of the holy Scripture, we do understand those man, tnat it snould be believed as an article of the Faith, or be thought requisite or Holy Scripture containeth all things necessary to salvation: so that whatsoever is not tead therein, nor may be proved thereby, is not to be required of any man that it should be believed of the proved thereby are provided or any experience of the provided of the provided of the provided of the provided or any experience or the provided or the prov

Of the Names and Number of the Canonical Books

Twelve Prophets the less The Second Book of Kings Four Prophets the greater The First Book of Kings Cantica, or Songs of Solomon The Second Book of Samuel Ecclesiastes or Preacher The First Book of Samuel The Proverbs นาทห nades I NE PSAIMS The Book of Job pospus The Book of Esther The Second Book of Esdras The First Book of Esdras SNOILING The Second Book of Chronicles snpoxq The First Book of Chronicles SisənəĐ

are these following: And the other books (as Hierome saith) the Church doth read for example of life and

instruction of manners; but yet doth it not apply them to establish any doctrine; such

Baruch the Prophet The Third Book of Esdras

The First Book of Maccabees The Book of Wisdom The Prayer of Manasses The rest of the Book of Esther Of Bel and the Uragon The book of Judith The Story of Susanna The Book of Tobias The Song of the Three Children The Fourth Book of Esdras

All the Books of the New Testament, as they are commonly received, we do receive, The Second Book of Maccabees Jesus the Son of Sirach

and account them Canonical.

Of the Old Testament

Of Original or Birth-Sin

is free from the obedience of the Commandments which are called Moral.

Apostie dorn confess, that concupiecence and just nath of itself the nature of sin.

although there is no condemnation for them that believe and are baptized, yet the

the affection, some the desire, of the flesh, is not subject to the Law of God. And

bhronema sarkos, which some do expound the wisdom, some sensuality, some

yea, in them that are regenerated; whereby the lust of the flesh, called in Greek,

deserveth God's wrath and damnation. And this infection of nature doth remain,

righteousness, and is of his own nature inclined to evil, so that the flesh lusteth

glassys contrary to the spirit; and therefore in every person born into this world, it

is ingendered of the offspring of Adam; whereby man is very far gone from original Original Sin standeth not in the following of Adam, (as the Pelagians do vainly tall, but it is the fault and corruption of the Mature of every man, that naturally

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

Of the Authority of the Church

natters of Faith.

OT The Unurun

man desperation.

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

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

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

The Church halth power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain anything

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

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

out unto us only the Name of Jesus Christ, whereby men must be saved.

Of obtaining eternal Salvation only by the Name of Christ

nave expressly declared unto us in the Word of God.

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

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

them to be done, we doubt not but they have the nature of sin.

Of Predestination and Election

Of Sin after Baptism

Of Christ alone without Sin

Of Works of Supererogation

Of Works before Justification

Of the Justification of Man

us, when we have that good will.

argely is expressed in the Homily of Justification.

discerned by the fruit.

Of Good Works

according to Christ's ordinance in all those things that of necessity are requisite to the XIX The visible Church of Christ is a congregation of faithful men, in the which the University of God is preached, and the Sacraments be duly ministered

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

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

sither into desperation, or into wretchlessness of most unclean living, no less perilous

as because it doth fervently kindle their love towards God: So, for curious and carnal greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ,

pleasant, 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

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

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

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

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

nonour. Wherefore, they which be endued with so excellent a benefit of God be called

out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to

secret to us, to deliver from curse and damnation those whom he hath chosen in Christ Predestination to Life is the everlasting purpose of God, whereby (before the toundations of the world were laid) he hath constantly decreed by his counsel

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

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

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

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

XVI Mot every deadly sin willingly committed after Baptism is sin against the Holy Chost, and unpardonable. Wherefore the grant of repentance is not to be

est, although baptized, and born again in Christ, yet offend in many things; and if we say

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

XV 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

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

XIV Voluntary Works besides, over, and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and implety:

of congruity: yea, rather, for that they are not done as God hath willed and commanded ao rney make men meet to receive grace, or (as the School-authors say) deserve grace

Works done before the grace of Christ, and the Inspiration of his Spirit, are not be a pleasant to God, foreamuch as they spining not of sith in Jeaus Christ, neither and a pleasant proof to grace and the control of the proof to the proof of the proof

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

All cannot put away our sine, and endure the eventhy of God's Judgement; yet are the profits and condor put away our sine, and endure the seventhy of God's Judgement; yet are the profits and accordance of God's Judgement; yet are

are justified by Faith only is a most wholesome Doctrine, and very $\tilde{\text{tull}}$ of comfort, as more

We sre accounted righteous before God, only for the merit of our Lord and Saviour Losas Christ by Faith, and not for our own works or deservings. Wherefore, that we

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

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

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: \mathbf{X}

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

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

Jod's Predestination, is a most dangerous downtal, whereby the Devil doth thrust them

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

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

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

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

The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and

believed: for they may be proved by most certain warrants of holy Scripture.

received in any commonwealth; yet, notwithstanding, no Christian man whatsoever do not bind Christian men, nor the Civil precepts thereof ought of necessity to be Although the Law given from God by Moses, as touching Ceremonies and Rites, to be heard, which feign that the old Fathers did look only for transitory promises. Mediator between God and Man, being both God and Man. Wherefore there are not

The Old Testament is not contrary to the New: for both in the Old and New Testament eventasting life is offered to Mankind by Christ, who is the only

Of the Three Creeds

roką, zabbek Of the Wicked which do not eat the Body of Christ in the use of the

their condemnation, do eat and drink the sign or Sacrament of so great a thing. of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to XXIX The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried

spiritual manner. And the mean whereby the Body of Christ is received and eaten in the

overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and

the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture,

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of

faith, receive the same, the Bread which we break is a partaking of the Body of Christ;

young Children is in any wise to be retained in the Church, as most agreeablewith the

Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of

of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed;

Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and

also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but is

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

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

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

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

nearing the word of God, and in the receiving of the Sacraments. Weither is the effect

Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's,

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and

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

ney that receive them unworthly purchase to themselves damnation, as Saint Paul saith.

u ancy only as worthily receive the same have they a wholesome effect or operation: but

Christ to be gazed upon, or to be carried about, but that we should duly use them. And

not any visible sign or ceremony ordained of God. The Sacraments were not ordained of

not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have

tollowing of the Apostles, partly are states of life allowed in the Scriptures; but yet have

counted for Sacraments of the Gospel, being such as have grown partly of the corrupt

to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be

Baptism, and the Supper of the Lord. Those five commonly called Sacraments, that is There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say,

sidus of grace, and God's good will towards us, by the which he doth work invisibly in us,

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual

XXIV It is a thing plainly repugnant to the Word of God, and the custom of the Prinyitive Church, or to minister the

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

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

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

called, and sent to execute the same. And those we ought to judge lawfully called and It is not lawful for any man to take upon him the office of publick preaching, or ministening the Sacraments in the Congregation, before he be lawfully

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

XXII The Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration as well of Images as of Reliques, and also invocation of Saints,

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

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

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

XXI General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forsamuch as they be

and doth not only quicken, but also strengthen and confirm our Faith in him.

Sacraments in a tongue not understanded of the people.

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

Of Ministering in the Congregation

Of the Authority of General Councils

repugnant to the Word of God.

and do minister by his commission and authority, we may use their Ministry, both in

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

of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with

XXVIII 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

and likewise the Cup of Blessing is a partaking of the Blood of Christ.

inally being found guilty, by just judgement be deposed.

about, lifted up, or worshipped.

Of the Lord's Supper

Meitqea 10

the Sacrament

Of the Sacraments

understandetn

Of Purgatory

Supper is Faith.

Of both kinds

be ministered to all Christian men alike. The Cup of the Lord's Sacrament, by Christ's ordinance and commandment, ought to

Of the one Oblation of Christ finished upon the Cross

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;

Prophet's teaching, in justice, judgement, and truth. Magistrate requireth, in a cause of faith and charity, so it be done according to the udge, that Christian Heligion doth not prohibit, but that a man may swear when the XXXIX As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we Of a Christian man's Oath

he possesseth, liberally to give alms to the poor, according to his ability.

Of Christian men's Goods, which are not common

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

Temporal, and restrain with the civil sword the stubborn and evildoers.

veapons, and serve in the wars.

Of the Civil Magistrates

awruny consecrated or ordered.

gnevous offences.

JUNSCHON.

Of Repentance.

For the Rogation-days.

Of the Nativity of Christ.

Body and Blood of Christ.

Of the Place and Time of Prayer.

Of good Works: first of Fasting.

Of the Names of the Homilies

understanded of the people.

Against Excess of Apparel.

Against peril of Idolatry.

be gone to edifying.

autnority tnereunto.

Of the reverent estimation of God's Word.

be ministered in a known tongue.

Of the Traditions of the Church

Of the Marriage of Priests

and dangerous deceits.

Of the Resurrection of Christ.

Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as

XXXVIII The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain

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

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

and degrees committed to their charge by God, whether they be Ecclesiastical or

thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly

our Princes the ministering either of God's Word, or of the Sacraments, the which

we understand the minds of some slanderous folks to be offended; we give not to

Where we attibute to the Queen's Majesty the chief government, by which Titles

in all causes doth appertain, and is not, nor ought to be, subject to any foreign

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

ordered according to the same Rites; we decree all such to be rightly, orderly, and

of the forenamed King Edward unto this time, or hereafter shall be consecrated or

consecrated or ordered according to the Rites of that Book, since the second year

Edward the Sixth, and confirmed at the same time by authority of Parliament, doth

Of Prayer.

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

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

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

XXXX The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome

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

=very particular or national Church hath authority to ordain, change, and abolish,

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

to do the like,) as he that offendeth against the common order of the Church, and

approved by common authority, ought to be rebuked openly, (that others may fear

of the Church, which be not repugnant to the Word of God, and be ordained and

so flat nothing be ordained against God's Word. Whosoever through his private

be changed according to the diversities of countries, times, and men's manners

nagement, willingly and purposely, doth openly break the traditions and ceremonies

XXXIV It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may

openly reconciled by penance, and received into the Church by a Judge that hath

taken of the whole multitude of the faithful, as an Heathen and Publican, until he be

therefore it is lawful for them, as for all other Christian men, to marry at their own **XXXIII** Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage:

quick and the dead, to have remission of pain or guilt, were blasphemous fables, of Masses, in the which it was commonly said, that the Priest did offer Christ for the

and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices

Of Excommunicated Persons, how they are to be avoided

discretion, as they shall judge the same to serve better to godliness.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excummunicated, ought to be

Against Idleness.

Of the State of Matrimony.

Of the Passion of Christ.

Ut the Gifts of the Holy Ghost.

Of the worthy receiving of the Sacrament of the

Lhat Common Prayers and Sacraments ought to

Of the repairing and keeping clean of Churches.

.gniob-smlA 1O

Against Gluttony and Drunkenness.

Of the right Use of the Church.

any thing, that of itself is superstitious or ungodly. And therefore whosoever are

contain all things necessary to such Consecration and Ordering: neither hath it

XXXVI The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of

Of Consecration of Bishops and Ministers

The Queen's Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief

testify; but only that prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates