

1. Jesus Christ

Jesus is the Christ, the Son of the Living God, and the Lord

(Matthew 16:16; John 20:31; Isaiah 9:6).

Jesus is the Son revealed through the New Testament and the Son of God revealed in the Old Testament

(Matthew 1:23; Isaiah 7:14; John 1:1-14).

2. The Holy Spirit

The Holy Spirit comes from the Father, not the Son, but both the Spirit and the Son derive their essence from the Father

(John 14:26; John 15:26; Genesis 1:2; Zechariah 4:6).

3. The Virgin Mary

The Virgin Mary is sinless; she does not possess the corrupted human desire and nature that all others inherit (Luke 1:28). While she is sinless by human standards, **Jesus is ultimately the only completely sinless person because He is God**

(Hebrews 4:15; 1 Peter 2:22).

Mary is not divine but was uniquely chosen by God to carry Jesus, the Savior of the world

(Luke 1:31-35; Isaiah 7:14).

She is the God-bearer, and her preservation from the corrupted human nature was a special act of grace, making her distinct from all other humans. However, she is not God

(Luke 1:43; Revelation 12:1-2).

Mary is not a key figure in Salvation but is an honorable mention due to her pivotal role in carrying Jesus

(Luke 1:46-55; Matthew 1:18-21).

4. The Trinity

The Father is God

(John 6:27; Isaiah 64:8).

The Son is God, and He is eternally begotten of the Father

(John 1:1-14; John 3:16; Proverbs 8:22-30).

The Holy Spirit is God, but He proceeds only from the Father

(John 15:26; Genesis 1:2).

All three—Father, Son, and Holy Spirit—are co-equal and co-eternal; they share the same essence (Matthew 28:19; 2 Corinthians 13:14; Isaiah 48:16).

5. The Eucharist (Communion)

Communion must always use bread and wine (no substitutions like grape juice)

(Matthew 26:26-29; 1 Corinthians 11:23-26).

Protestant communion is only considered a Memorial Meal, symbolizing the death of Jesus. It is not the literal body and blood of Christ but only a reminder of His sacrifice

(1 Corinthians 11:24-25).

The Eucharist in the Orthodox Churches is the real spiritual transformation of the bread and wine into the literal body and blood of Christ

(John 6:51-58; 1 Corinthians 10:16-17; 1 Corinthians 11:27-29).

Only the Orthodox Churches hold the true, valid Eucharist, as they believe in and practice the real transformation of the bread and wine into the literal body and blood of Christ

(Matthew 26:26-29; John 6:51-58).

6. Predestination

Predestination (the belief that people's fate is pre-determined) is heresy, as it contradicts the gift of free will given by God

(Deuteronomy 30:19; 1 Timothy 2:4; Ezekiel 18:23).

Calvinist theology, which supports this view, is also condemned

(Romans 9:16-18; 2 Peter 3:9; 1 Timothy 2:4).

7. Homosexuality and LGBTQ+

Any church that affirms LGBTQ+ lifestyles or homosexuality is heretical and should be separated from the true Church. This belief is considered non-negotiable within the scope of this Creed

(Romans 1:26-27; 1 Corinthians 6:9-10; Leviticus 18:22; Leviticus 20:13).

8. Feminist Theology

Feminist theology, which argues for God using female pronouns or reinterprets gender roles, contradicts Biblical teachings

(Matthew 6:9; John 5:19; Isaiah 40:18-25).

The Bible consistently uses male pronouns for God and Jesus, and this must be respected

(Matthew 6:9; John 5:19; Hebrews 1:3; Colossians 1:15-20).

9. Apostolic Corruption and the Papacy

Pope Francis has committed acts of idolatry and accepted homosexuality, violating Biblical and Church traditions. He is deemed corrupt

(Matthew 7:15-20; 2 Peter 2:1-3; Galatians 1:6-9).

The doctrine of Apostolic Corruption states that the Papacy has lost its authority due to these actions (Galatians 1:6-9; Revelation 2:14-16).

The current papacy is not legitimate, no Pope after Vatican II should be followed

(Romans 16:17; Revelation 18:4).

11. Papal Infallibility

The Pope is not infallible. Only Jesus Christ, due to His divine nature, is infallible

(Matthew 28:18-20; 1 Timothy 6:13-16; Hebrews 13:8).

While the papacy was once seen as near-infallible, the actions of Pope Francis have shown that no human can be infallible

(Romans 3:23; James 3:2).

12. Original Sin

The fact and effects of Original Sin affect all human beings. Adam and Eve were created sinless, but their disobedience introduced a corrupt human nature into humanity

(Genesis 3:1-19; Romans 5:12; Psalm 51:5).

Mary, as the God-bearer, was preserved from Original Sin and remained sinless, but she was not divine

(Luke 1:28; Romans 3:23-24).

Original Sin does not mean that each individual inherits the specific guilt of Adam and Eve but inherits a broken, fallen nature that is predisposed toward sin

(Ephesians 2:1-5).

13. Salvation and the Role of Faith and Works

Salvation is not by faith alone, nor by works alone. It is through the grace of Jesus Christ that we are saved

(Ephesians 2:8-9; Titus 3:5), but **genuine faith in the Lord will inevitably produce good works**
(James 2:17-18, 26).

Works alone cannot save anyone

(Romans 3:28; Galatians 2:16).

15. Baptism

Baptism is unnegotiable and is a requirement for salvation. It is through baptism that we are washed clean of original sin and initiated into the covenant with God

(John 3:5; Acts 2:38; 1 Peter 3:21).

Baptism is not optional, but a necessity for all who seek to be saved and to live in accordance with God's will.

14. Condemnation of Rebaptism and Affirmation of Infant Baptism

Rebaptism is heretical and should be condemned. There is no need for a second baptism, as baptism is a once-in-a-lifetime sacrament

(Ephesians 4:5; Titus 3:5).

Infant Baptism is valid and essential. Baptism, being a sacrament of grace, is not contingent upon personal understanding or conscious belief at the time it should be avoided by anyone who has

been baptized in the proper Christian formula—in the name of the Father, the Son, and the Holy Spirit
(Matthew 28:19-20; Acts 2:38-39; Colossians 2:11-12; Acts 19:4-5).

17. Marriage

Marriage is an unbreakable union between one man and one woman, as established by God in the beginning

(Genesis 2:24; Matthew 19:4-6).

Any attempt to redefine marriage as a union between people of the same sex is an abomination
(Leviticus 18:22; Leviticus 20:13).

Divorce is only acceptable in cases of severe abuse or infidelity

(Matthew 19:9; Malachi 2:16).

18. Communion (The Eucharist)

Communion is essential for all Christians, and without partaking in the Eucharist (eating the flesh and drinking the blood of Jesus Christ), one has no spiritual life within them

(John 6:53-58).

The Eucharist is not merely a symbol but the literal body and blood of Christ, transformed through the power of the Holy Spirit

(1 Corinthians 11:23-29).

19. Reconciliation (Confession)

Reconciliation is necessary for the forgiveness of sins after baptism. It is a means of restoring one's relationship with God after committing sin

(1 John 1:9; James 5:16).

Confession is important and necessary for those who have fallen into sin after baptism

(Matthew 5:23-24; John 20:21-23).

20. Explanation of Holy Orders and Last Rites

Holy Orders refers to the sacrament through which men are ordained as deacons, priests, or bishops. It is the means by which individuals are set apart to serve the Church in a special role, administering sacraments, preaching the Word of God, and leading the faithful in their spiritual lives.

(1 Timothy 4:14; Titus 1:5-9).

Last Rites (or the **Sacrament of the Anointing of the Sick**) is a sacrament given to those who are seriously ill or near death. It provides spiritual strength, forgiveness of sins, and a preparation for the journey into eternity. It is an important act of compassion and faith for those nearing the end of their life.

(James 5:14-15; Mark 6:13).

21. Even More Heresies

Condemnation of Jehovah's Witnesses and Mormons

Jehovah's Witnesses and **Mormons** espouse beliefs that are in direct opposition to core Christian teachings, particularly regarding the nature of Jesus Christ and the doctrine of the Trinity. As such, their beliefs are considered **heretical**.

Jehovah's Witnesses:

- Jehovah's Witnesses deny the full divinity of Jesus Christ, falsely asserting that He is merely the Archangel Michael. This belief directly contradicts the Christian understanding of Jesus as the Son of the Living God, eternally begotten of the Father, and co-equal with the Father and the Holy Spirit.
(*John 1:1-14; John 10:30; Matthew 28:19*).
- Their rejection of the doctrine of the Trinity is a denial of the fundamental Christian faith and makes their teachings incompatible with orthodox Christianity.
(*1 John 2:22-23*).

Mormons:

- Mormonism denies the orthodox Christian understanding of the Trinity, teaching instead that the Father, Son, and Holy Spirit are separate gods. This contradicts the biblical revelation that God is one in essence and three in persons.
(*John 1:1-14; John 10:30*).
- Moreover, the practice of polygamy by the Jacob Mormons and the unbiblical doctrines of salvation found within Mormonism further separate it from true Christian faith.
(*Matthew 19:4-6; Galatians 1:6-9*).
- The belief in multiple gods and the rejection of the biblical doctrine of salvation render Mormonism heretical.

23. The Church

There is only **one true Church**, the **Body of Christ**, which is **universal** and founded by **Jesus Christ Himself**.

(*Matthew 16:18; Ephesians 1:22-23*).

This is the Church that upholds the teachings of

Scripture and the **Apostolic Tradition**.

Other churches are **branches** of the true Church, which have separated from the original and full communion. While they may still hold to many truths, they are not the fullness of the Church that Jesus established.

The true Church remains **united** in **faith**, **doctrine**, and **sacraments**, adhering to the core truths outlined in this Creed.

The one true Church is united in the **Eucharist**, the **Apostolic teachings**, and the **sacraments**, as outlined

in the Scriptures.

(*1 Corinthians 10:17; Acts 2:42; John 6:53-58*).

24. Affirmation of the Perpetual Virginity of Mary

We believe that Mary, the Mother of Jesus, remained a virgin before, during, and after the birth of our Lord. Her virginity is not a mere symbol of purity but a sign of her unique and divine role in salvation history.

- **Luke 1:34** confirms Mary's perpetual virginity when she, upon learning of the divine conception of Jesus, asks, "*How will this be, since I am a virgin?*" This question reveals that she had made a vow of chastity and had no intention of becoming a mother through natural means.
- **Matthew 1:25** affirms that Joseph, her husband, "did not know her until she had given birth to a son." This statement clarifies that Joseph, though betrothed to Mary, respected her virginity and refrained from marital relations.
- **John 2:3** and **John 19:26** illustrate Mary's continued role in Jesus' life. At the Wedding at Cana and at the foot of the Cross, she stands as the faithful and ever-present mother, a sign of her enduring virginity in both spiritual and physical motherhood.
- **John 19:27** shows Jesus entrusting Mary to the care of John, affirming her maternal role in the Church and showing that she continues to be a virgin in her love and care for the body of Christ.
- **Matthew 12:46** makes clear that Mary was the mother of Jesus, and yet her family did not define her singular mission. She is not to be considered merely as the mother of Jesus in the natural sense, but as the Virgin Mother, chosen by God.
- **Genesis 2:24**, the foundational teaching of the union of man and woman, establishes the divine plan for marriage. However, Mary, as the spouse of the Holy Spirit, was uniquely chosen to remain untouched by the normal course of human relations, remaining a virgin.

25. The Dylantic Reformation (Dylanticism)

Dylanticism emphasizes a return to apostolic purity and the restoration of early Christian faith. Key beliefs include:

- **Decentralized Church Authority:** It rejects the centralized papal authority of **Catholicism** and the hierarchical structures of both **Catholic** and

Orthodox traditions, There will still be a church Authority but it will not be centralized around Byzantine or Rome emphasizing apostolic truth over Imperial power.

- **Conservative Moral Values: Dylanticism** upholds traditional views on social issues, particularly rejecting **LGBTQ+ rights** and **feminist theology**, in favor of a more conservative, **biblically grounded stance** on morality.
- **Critique of Modern Heresies:** The sect sees modern movements, like the acceptance of **LGBTQ+ rights** and **progressive theological changes**, as diluting the true Christian faith, and aims to restore what it considers the **core truth** of the gospel.
- **Ecumenical Reform:** While critiquing all major Christian traditions (Catholic, Orthodox, Protestant), **Dylanticism** seeks reformation

and unity across these branches, drawing from each tradition but with a focus on **apostolic reform** and purification rather than traditional denominationalism.

26. In Essence, Dylanticism Is:

A reformist, **conservative Christian movement** that seeks to **restore early Christian teachings**, **decentralize authority**, and reject modern theological trends, aiming for a **purier, apostolic form** of faith. It is considered to be a hybrid of **Protestantism**, and **Orthodoxy**.