

Dylantic Church Documents Compilation

June 23, 2025

Contents

1 Dylantic Creed and Extensions

1.1 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).

1.2 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).

1.3 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).

1.4 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 coequal and co-eternal; they share the same essence (Matthew 28:19; 2 Corinthians 13:14; Isaiah 48:16).

1.5 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 Catholic, Eastern Catholic, and Orthodox churches holds the true 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 Catholic, Eastern Catholic, and 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).

1.6 Predestination

Predestination (the belief that people's fate is predetermined) 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).

1.7 Judas and Divine Sovereignty

We believe that Judas Iscariot, though he freely chose to betray Jesus Christ, was part of God's sovereign plan of salvation. Judas' betrayal was a grave act of evil, born from his own sinful desires and actions, but God, in His infinite wisdom and power, used this evil choice to bring about the greater good of Christ's sacrifice for the salvation of humanity (Matthew 26:24; Acts 2:23; Acts 4:27-28).

While Judas' actions were his own, and he bore full responsibility for them, we acknowledge that God's sovereignty extends over all things, even the evil choices of mankind. In the case of Judas, God's sovereign will was not determined by Judas' actions but worked through them, ultimately fulfilling the Scriptures and ensuring that Jesus would be crucified, taking upon Himself the sins of the world (Romans 8:28; Genesis 50:20).

Though Judas chose to act in opposition to God's will, God is not the author of sin. Rather, God in His sovereignty allowed Judas' choices to unfold, ensuring that the ultimate good would come from them. This affirms that God's plan will always prevail, even through human sin and failure (Romans 11:33-36).

Thus, while Judas is fully accountable for his betrayal, we trust that God, in His sovereignty, works through all circumstances, even evil, to accomplish His divine will and bring about the redemption of mankind.

1.8 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 nonnegotiable within the scope of this Creed (Romans 1:26-27; 1 Corinthians 6:9-10; Leviticus 18:22; Leviticus 20:13).

1.9 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).

1.10 Apostolic Corruption and the Papacy

We believe in the Holy Catholic Church, the apostolic faith established by Jesus Christ through Saint Peter and his legitimate successors.

However, 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 2:20).

The current papacy is not legitimate, and only a pope who rejects LGBTQ+ and feminist theology should be followed (Romans 16:17; Revelation 18:4).

1.10.1 Papal Lineage with Commentary on Validity and Corruptions

Early Church to Great Schism (Valid Lineage)

- **St. Peter (33-64)** The Rock, first pope, foundation of the Church.
- **St. Linus (64-76)** Early faithful successor.
- **St. Clement I (76-88)** Wrote important early letters; respected.
- **St. Leo I (440-461)** Defender of orthodoxy, combated heresies.
- **St. Gregory I (590-604)** Great reformer and promoter of the liturgy.
- **Pope Nicholas I (858-867)** Strengthened papal authority.
- **Pope Gregory VII (1073-1085)** Major reformer, fought simony, excommunicated emperors.

The Great Schism (1054)—First Major Rupture

- **Pope Leo IX (1049-1054)** His papacy culminated in the Great Schism due to disputes over authority and theology, including the unauthorized insertion of the Filioque in the Creed. Marked as the start of the Universal Break: East-West Schism initiated.

Post-Schism Popes (Western Church continues, East Orthodox Church separate)

Renaissance & Corruption Leading to Protestant Reformation

- **Pope Alexander VI (1492-1503)** Corrupt Borgia pope, notorious nepotism and immorality.
- **Pope Leo X (1513-1521)** Authorized sale of indulgences; largely responsible for sparking Protestant Reformation. Marked as Universal Corruption & Break.
- **Pope Clement VII (1523-1534)** Failed to contain Reformation.

Counter-Reformation & Attempts at Renewal

- **Pope Pius V (1566-1572)** Implemented Council of Trent reforms.
- **Pope Gregory XIII (1572-1585)** Gregorian calendar reform.

17th-18th Century Popes - Mixed Legacy

- **Pope Innocent XI (1676-1689)** Defender against Ottoman expansion.
- **Pope Clement XI (1700-1721)** Mixed political and theological legacy.

19th Century & Papal Infallibility (Controversial Doctrines)

- **Pope Pius IX (1846-1878)** Longest reigning pope, declared papal infallibility (considered false doctrine here), marked by controversial centralization of power. Marked as major doctrinal rupture.
- **Pope Leo XIII (1878-1903)** Beacon of social teaching (Rerum Novarum).

20th Century Popes

- **Pope Pius XI (1922-1939)** Beacon of social authority.
- **Pope Pius XII (1939-1958)** Faithful during WWII but controversial.
- **Pope John XXIII (1958-1963)** Called Vatican II, opened reform.
- **Pope Paul VI (1963-1978)** Implemented Vatican II, mixed legacy.

Late 20th Century to Early 21st Century—Modernist Reformist Rupture

- **Pope John Paul I (1978)** Brief reign but respected.
- **Pope John Paul II (1978-2005)** Significant ecumenical efforts but controversial for gestures such as kissing the Quran in 2001, viewed as breaking the traditional line of papal sanctity. Marked as beginning of modern reformist rupture.
- **Pope Benedict XVI (2005-2013)** Beacon of orthodoxy, tried to resist modernist trends.
- **Pope Francis (2013-2025)** Considered by many to have accelerated the “Great Shattering” due to ambiguous doctrines and modernist reforms.
- **Pope Leo XIV (2025-present)** Shining beacon in the modern papacy, affirming traditional

family doctrine, opposing cohabitation and homosexual marriage. Viewed as a rare faithful conservative leader amid modern confusion.

Summary of Papal Breaks and Corruptions

- Great Schism (1054): Division of East and West; beginning of lasting rupture.
- Protestant Reformation (1517): Triggered by Pope Leo X's abuses; massive splintering.
- Papal Infallibility Defined (1870): Under Pius IX, seen as a doctrinal rupture.
- Modernist Papacy (Post-1978): Ecumenical gestures and reformist policies breaking traditional papal roles.
- "Great Shattering": Contemporary crisis commencing under Francis.
- Faithful Beacons: Leo XIII, Pius XII, John XXIII, Benedict XVI, Leo XIV.

1.11 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).

1.12 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 personal guilt of Adam and Eve but inherits a broken, fallen nature that is predisposed toward sin (Ephesians 2:1-5).

1.13 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).

1.14 Baptism

Baptism is unnegotiable and is a requirement for salvation. It is through baptism that we are washed clean of mankind's sin and initiated into God's covenant (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.

1.15 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. It should be administered to infants using 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).

1.16 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 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).

1.17 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).

1.18 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).

1.19 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 preparation for passing into eternity. It is an important act of compassion and faith in Christ for those nearing the end of their life (James 5:14-15).

1.20 Even More Heresies

Condemnation of Jehovah's Witnesses and Mormons

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).
- The practice of polygamy by some 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.

1.21 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).

1.22 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 12:46-50 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 of Jesus, chosen by God.
- Genesis 2:24 affirms the foundational teachings of the union of man and woman. However, Mary, as the spouse of the Holy Spirit, was chosen to remain a virgin, untouched by the normal course of human relations.

1.23 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 Constantinople or Rome, emphasizing moral 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.

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 purer, apostolic form of faith-based Christianity. It is considered to be a hybrid of Protestantism, Catholicism, and Orthodoxy.

2 Extended Dogma for the Dylantic Church

2.1 The Dylantic Church's Stance on Plastic Surgery

2.1.1 Plastic Surgery for Correcting Physical Deformities or Severe Damage

Plastic surgery can serve as an invaluable tool in restoring function and improving appearance following significant damage or congenital deformities. Procedures aimed at correcting physical deformities, such as burns or congenital malformations that adversely affect daily life, are deemed acceptable within the context of the Dylantic Church. These procedures help individuals regain normalcy and improve their quality of life, and as such, are considered permissible.

2.1.2 Plastic Surgery for Enhancement

The Dylantic Church recognizes that cosmetic surgery for enhancement purposes may vary in its moral implications depending on the specific intent behind the procedure.

- **Surgical Enhancements for Physical Improvements:** Procedures like liposuction, tummy tucks, or fat removal may be acceptable when used to address body issues that affect health or comfort. For example, if a person undergoes such surgery to alleviate physical discomfort, it could be seen as a legitimate form of improvement.
- **Procedures to Prevent Anthropropic Aging:** Treatments that prevent or counteract the natural aging process, such as Botox shots, are not deemed appropriate. The human body is designed to age naturally, and interfering with this process to maintain an unnaturally youthful appearance contradicts the principles of accepting the natural progression of human life.
- **Cosmetic Enhancements for Aesthetic Preferences:** Surgical procedures such as the Brazilian Butt Lift and fat transfers for aesthetic purposes are viewed through the lens of necessity. If such procedures are performed to relieve physical discomfort—such as difficulty sitting due to lack of cushioning—they may be considered justifiable. However, if the individual does not experience physical discomfort, such enhancements would be deemed unnecessary and potentially rooted in vanity rather than a genuine need to improve quality of life.

In general, individuals considering cosmetic procedures are encouraged to reflect on whether the procedure is truly beneficial for their well-being or if it stems from superficial desires to conform to societal expectations.

2.2 The Dylantic Church's Stance on Abortion

2.2.1 Abortion

The Dylantic Church firmly holds that abortion, regardless of the circumstances, constitutes the taking of an innocent life. The Church believes that all human life, from conception, is sacred and deserving of protection. In cases of rape or incest, while the Church recognizes the immense trauma involved, it upholds that the unborn child should not be punished for the sins of the parents.

Abortion, in any form, is seen as an act of murder, as it ends the life of an innocent being. Therefore, the Church does not condone abortion under any circumstances, as the circumstances do not change the sanctity of life, regardless of how conception occurred.

2.2.2 Excommunication and Expulsion for Abortion

If any member of the Dylantic Church is found to have either performed or undergone an abortion, they will be immediately excommunicated and expelled from the Church. Such individuals will also be prohibited from participating in communion until they have undergone a process of repentance and reconciliation.

2.2.3 Redemption After Abortion

The Dylantic Church believes in the possibility of redemption for those who have sinned, including those who have undergone or facilitated an abortion. If a person who has been excommunicated for this reason genuinely repents, they may seek forgiveness through prayer, repentance, and a sincere confession demonstrating remorse. Following this, they may undergo a trial within the Church to determine the sincerity of their repentance.

If the individual is reinstated and later commits the same act of abortion again, they will face eternal excommunication and expulsion from the Church, with no possibility of reentry. This policy reflects the Church's commitment to upholding the sanctity of life while maintaining an avenue for redemption through genuine repentance.

3 The Dylantic Declaration

We, the faithful of the Dylantic Church, proclaim our unwavering commitment to the true teachings of Jesus Christ, as revealed in Sacred Scripture and preserved through the apostolic tradition. In an age marked by confusion, compromise, and deviation from divine truth, we stand resolute in our mission to restore the purity of the Christian faith as it was handed down by our Lord and His apostles.

This Declaration serves as a solemn pledge to uphold the core doctrines of the Dylantic Church, to reject modern heresies, and to call all Christians to a renewed fidelity to the Gospel of Jesus Christ. We declare the following principles to guide our faith and practice:

3.1 Commitment to Biblical Truth

The Dylantic Church holds that the Holy Scriptures, as defined in our Canon, are the inspired and inerrant Word of God, the ultimate authority for faith and practice (2 Timothy 3:16-17; 2 Peter 1:20-21).

We reject any interpretation or teaching that contradicts the clear meaning of Scripture, including modernist, feminist, or progressive theologies that seek to conform the Word of God to contemporary cultural norms (Galatians 1:8-9).

3.2 Rejection of Modern Heresies

We reject and condemn all forms of heresy that distort the Gospel, including but not limited to:

- The acceptance of homosexuality and LGBTQ+ lifestyles as compatible with Christian teaching (Romans 1:26-27; 1 Corinthians 6:9-10).
- Feminist theology that redefines God's nature or gender roles in contradiction to Scripture (Matthew 6:9; Genesis 1:27).
- The denial of Christ's divinity, as taught by Jehovah's Witnesses, or the polytheistic doctrines of Mormonism (John 1:1-14; 1 John 2:22-23).
- The doctrine of predestination, which denies human free will and God's universal desire for salvation (Deuteronomy 30:19; 1 Timothy 2:4).

3.3 Restoration of Apostolic Purity

The Dylantic Church seeks to restore the apostolic purity of the early Church, emphasizing:

- The centrality of the Eucharist as the literal Body and Blood of Christ (John 6:53-58).
- The necessity of baptism for salvation (John 3:5; Acts 2:38).

- The importance of confession and reconciliation for the forgiveness of sins (1 John 1:9; John 20:21-23).
- The sanctity of marriage as a union between one man and one woman (Genesis 2:24; Matthew 19:4-6).

3.4 Rejection of Papal Corruption

We acknowledge the historical role of the papacy in preserving Christian doctrine but declare that the modern papacy, particularly under Pope Francis, has fallen into corruption through the promotion of idolatry, syncretism, and acceptance of unbiblical practices (Galatians 1:6-9; Revelation 2:20).

We call for a return to a papacy that upholds the true faith, rejecting modernist reforms and affirming traditional Christian morality (Romans 16:17-18).

3.5 Unity in Truth

The Dylantic Church seeks unity among all Christians, but only in the truth of the Gospel. We reject false ecumenism that compromises doctrine for the sake of unity (John 17:21; Ephesians 4:4-6).

We invite all believers to join us in proclaiming the unadulterated truth of Jesus Christ, the only Savior of the world (Acts 4:12; John 14:6).

3.6 Call to Action

We call upon all members of the Dylantic Church and all Christians worldwide to:

- Preach the Gospel boldly, without compromise (Mark 16:15).
- Live lives of holiness, reflecting Christ's love and truth (1 Peter 1:15-16).
- Stand firm against cultural pressures to conform to unbiblical standards (Romans 12:2).
- Pray for the restoration of the Church to its apostolic roots (2 Chronicles 7:14).

Final Affirmation

The Dylantic Church stands as a beacon of truth in a world of darkness, committed to the glory of God, the salvation of souls, and the preservation of the true Christian faith. We pledge to uphold these principles until the return of our Lord Jesus Christ, who will judge the living and the dead (Revelation 22:12-13).

4 Dylantic Bible Canon

Dylantic Bible Canon (85 books)

Old Testament (44 books)

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Ruth
- 1 Samuel
- 2 Samuel
- 1 Kings
- 2 Kings
- 1 Chronicles
- 2 Chronicles
- Ezra
- Nehemiah
- Esther
- The Rest of Esther
- Job
- Psalms + Psalm 151
- Proverbs
- Ecclesiastes
- Song of Songs

- Isaiah
- Jeremiah
- The Paralipomena of Jeremiah
- Lamentations
- Ezekiel
- Daniel
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nahum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi
- Prayer of Manasseh
- Baruch

Apocrypha (13 books)

- Tobit
- Judith
- Wisdom of Solomon
- Sirach (Ecclesiasticus)
- 1 Maccabees

- 2 Maccabees
- 3 Maccabees
- 4 Maccabees
- 1 Meqabyan
- 2 Meqabyan
- 3 Meqabyan
- 1 Esdras
- 2 Esdras (4 Ezra)

New Testament (28 Books)

- Matthew
- Mark
- Luke
- John
- Acts
- Romans
- 1 Corinthians
- 2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus

- Philemon
- Hebrews
- James
- 1 Peter
- 2 Peter
- 1 John
- 2 John
- 3 John
- Jude
- 1 Clement
- Revelation

5 Dylantic Bible Sources

Old Testament (44 books)

- Genesis (1611 KJV)
- Exodus (1611 KJV)
- Leviticus (1611 KJV)
- Numbers (1611 KJV)
- Deuteronomy (1611 KJV)
- Joshua (1611 KJV)
- Judges (1611 KJV)
- Ruth (1611 KJV)
- 1 Samuel (1611 KJV)
- 2 Samuel (1611 KJV)
- 1 Kings (1611 KJV)
- 2 Kings (1611 KJV)
- 1 Chronicles (1611 KJV)
- 2 Chronicles (1611 KJV)
- Ezra (Catholic) [Includes additions]
- Nehemiah (Catholic) [Includes additions]
- Esther (Catholic) [Includes additions]
- The Rest of Esther (Catholic)
- Job (1611 KJV)
- Psalms (1611 KJV)
- Psalm 151 (Ethiopian)
- Proverbs (1611 KJV)
- Ecclesiastes (1611 KJV)
- Song of Songs (1611 KJV)

- Isaiah (1611 KJV)
- Jeremiah (1611 KJV)
- The Paralipomena of Jeremiah (Ethiopian)
- Lamentations (1611 KJV)
- Ezekiel (1611 KJV)
- Daniel (Catholic) [Includes additions]
- Hosea (1611 KJV)
- Joel (1611 KJV)
- Amos (1611 KJV)
- Obadiah (1611 KJV)
- Jonah (1611 KJV)
- Micah (1611 KJV)
- Nahum (1611 KJV)
- Habakkuk (1611 KJV)
- Zephaniah (1611 KJV)
- Haggai (1611 KJV)
- Zechariah (1611 KJV)
- Malachi (1611 KJV)
- Prayer of Manasseh (Catholic)
- Baruch (Catholic)

Apocrypha (13 books)

- Tobit (Catholic)
- Judith (Catholic)
- Wisdom of Solomon (Catholic)
- Sirach (Ecclesiasticus) (Catholic)
- 1 Maccabees (Catholic)

- 2 Maccabees (Catholic)
- 3 Maccabees (Ethiopian)
- 4 Maccabees (Ethiopian)
- 1 Meqabyan (Ethiopian)
- 2 Meqabyan (Ethiopian)
- 3 Meqabyan (Ethiopian)
- 1 Esdras (Catholic)
- 2 Esdras (4 Ezra) (Catholic)

New Testament (28 books)

- Matthew (1611 KJV)
- Mark (1611 KJV)
- Luke (1611 KJV)
- John (1611 KJV)
- Acts (1611 KJV)
- Romans (1611 KJV)
- 1 Corinthians (1611 KJV)
- 2 Corinthians (1611 KJV)
- Galatians (1611 KJV)
- Ephesians (1611 KJV)
- Philippians (1611 KJV)
- Colossians (1611 KJV)
- 1 Thessalonians (1611 KJV)
- 2 Thessalonians (1611 KJV)
- 1 Timothy (1611 KJV)
- 2 Timothy (1611 KJV)
- Titus (1611 KJV)

- Philemon (1611 KJV)
- Hebrews (1611 KJV)
- James (1611 KJV)
- 1 Peter (1611 KJV)
- 2 Peter (1611 KJV)
- 1 John (1611 KJV)
- 2 John (1611 KJV)
- 3 John (1611 KJV)
- Jude (1611 KJV)
- 1 Clement (Ethiopian)
- Revelation (1611 KJV)

6 Clerical Marriage and Celibacy Policy

Article X: Clerical Marriage and Celibacy

6.1 Celibacy is Never Required

Celibacy is entirely optional and not required for any clergy, including nuns. The choice to marry or remain single is left to personal calling and conscience.

Reference:

- 1 Corinthians 7:7-9 (Paul encourages singleness but affirms marriage is good)
- Matthew 19:11-12 (Jesus speaks of some who choose celibacy for the kingdom's sake)
- 1 Timothy 3:2 (An overseer must be "the husband of one wife" - indicating married leaders are accepted)

6.2 Marriage Fully Honored

Marriage is a sacred and honored state, fully compatible with ministry.

Reference:

- Genesis 2:24 (Marriage as a foundational union)
- Ephesians 5:22-33 (Marriage symbolizing Christ and the Church)
- Proverbs 18:22 (He who finds a wife finds a good thing)

6.3 No Restrictions on Episcopal Marriage

Unlike some traditions, Dylantic bishops and all clergy are free to marry.

Reference:

- 1 Timothy 3:4-5 (Bishops must manage their household well)
- Titus 1:6 (Bishops must be "the husband of one wife")

These affirm the legitimacy of married bishops.

6.4 Remarriage and Adultery

If a marriage ends due to adultery or abuse, only the innocent party may remarry. The adulterous party may never remarry. Anyone who marries a divorced adulterous person is considered an adulterer.

Reference:

- Matthew 5:32 (Jesus forbids remarriage except on grounds of sexual immorality)
- Matthew 19:9 (Exception for divorce due to sexual immorality)
- 1 Corinthians 6:9-10 (Warning against corrupt entering the kingdom of God)
- Hebrews 13:4 (Marriage is honorable, and the marriage bed undefiled)

6.5 Faithful Life Expected

All clergy—married or single—are called to live faithful, moral lives, reflecting Christ's love and integrity.

Reference:

- 1 Peter 2:12 (Live good lives among outsiders)
- 1 Timothy 3:2-7 (Qualifications for church leaders emphasize moral character)
- James 3:1 (Teachers are held to higher accountability)

7 Dylantic Liturgy: All English Rite

7.1 Creed & Prayers

Nicene Creed (All traditions)

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible... (Continue full creed)

Prayers of the People

Leader: Lord, in Your mercy,

People: Hear our prayer.

Litany of Saints (Optional) (Include names from Catholic and Orthodox)

- St. Mary, Mother of God - pray for us.
- St. Peter and St. Paul - pray for us.
- St. Basil and St. Gregory - pray for us.
- St. Augustine and St. Jerome - pray for us.
- All holy men and women of God - pray for us.

7.2 Liturgy of the Eucharist

The Peace

Leader: The peace of Christ the Lord be always with you.

People: And also with you.

(Share the peace)

Offertory Prayer / Chant

(May include incense like in Orthodox/Catholic liturgy)

Eucharistic Prayer (Merged)

Leader: Lift up your hearts.

People: We lift them to God.

Leader: Let us give thanks to the Lord our God.

People: It is right to give Him thanks and praise.

Holy, Holy, Holy (Sanctus)

Holy, holy, holy Lord, God of power and might, Heaven and earth are full of Your glory.

Hosanna in the highest.
Blessed is He who comes in the name of Christ.
Hosanna in the highest.

Consecration (Use traditional words with mystical reverence, like in Catholic & Orthodox rites)

This is My Body, which is given for you...
This is My Blood... do this in remembrance of Me.

Epiclesis (Orthodox-style)

Send down Your Holy Spirit upon us and upon these gifts,
that this Bread may become the Body of Christ, and this Cup the Blood of Christ.

The Great Amen

Amen.

The Lord's Prayer (All traditions)

Our Father, who art in heaven, Hallowed be Thy name... (continue full prayer)

Fraction (Breaking of the Bread)

Leader: Christ our Passover is sacrificed for us.
People: Therefore let us keep the feast.

Communion

(Open to all baptized Christians - with reverence for Real Presence)

Body of Christ, the Bread of Heaven.
Blood of Christ, the Cup of Salvation.

Communion Hymn / Peace

(Quiet meditation or music)

7.3 Dismissal

Prayer of Thanksgiving

Almighty and ever-living God, we thank You for feeding us with the spiritual food of the most precious Body and Blood of Your Son our Savior Jesus Christ...

Final Blessing

May the Lord bless you and keep you.

May He make His face to shine upon you and give you peace.
In the name of the Father, Son, and Holy Spirit. Amen.

Dismissal

Leader: Go in peace to love and serve Christ.

People: Thanks be to God.

Recessional Hymn

8 To Correct the Misunderstanding

The Dylantic Church seeks to address and correct misunderstandings about its teachings, particularly in response to criticisms that it promotes division or intolerance. This document clarifies our positions and reaffirms our commitment to the truth of the Gospel while fostering understanding among all Christians.

8.1 Clarification of Core Beliefs

The Dylantic Church is rooted in the apostolic faith, emphasizing the centrality of Jesus Christ as the only path to salvation (John 14:6; Acts 4:12).

Our rejection of certain modern theological trends, such as the acceptance of LGBTQ+ lifestyles or feminist theology, is not rooted in hatred but in fidelity to Scripture and tradition (Romans 1:26-27; Matthew 6:9).

We affirm the dignity of all human beings as created in the image of God (Genesis 1:27) but hold that true love calls for adherence to God's revealed will.

8.2 Rejection of Mischaracterizations

The Dylantic Church does not seek to condemn individuals but to call all to repentance and faith in Christ (2 Peter 3:9).

Our critique of the modern papacy is not a rejection of the historic role of the papacy but a call for reform in light of perceived deviations from apostolic teaching (Galatians 1:6-9).

We do not promote division but seek unity in the truth of the Gospel, inviting dialogue with all Christian traditions (Ephesians 4:4-6).

8.3 Commitment to Dialogue

We invite open discussion with those who disagree with our positions, provided such dialogue is grounded in mutual respect and a shared commitment to seeking truth (1 Peter 3:15).

The Dylantic Church is open to ecumenical engagement but will not compromise on core doctrines, such as the divinity of Christ, the necessity of baptism, or the sanctity of marriage (John 3:5; Matthew 19:4-6).

8.4 Final Statement

The Dylantic Church exists to proclaim the unchanging truth of Jesus Christ in a world marked by confusion and compromise. We seek to correct misunderstandings by clearly articulating our beliefs, grounded in Scripture and apostolic tradition, and we call all Christians to join us in pursuing the fullness of the faith (Jude 1:3).

9 Critique on Pope Francis

The Era After Benedict XVI: The Papacy of Pope Francis (2013-2025) - A Break with Tradition and Idolatry

The papacy of Pope Francis (2013-2025) marked a profound departure from the unchanging truths of the Catholic faith, steering the Church into uncertain theological waters. While the Pope was legitimate in his office, many faithful and theologians have raised concerns that his actions led to doctrinal confusion and a break from the faith's true teachings. His apparent idolization of interfaith dialogue, especially with Islam and Judaism, raised the risk of syncretism and idolatry, undermining the exclusive role of Christ as the one true path to salvation.

9.1 The Idolatry of Interfaith Dialogue: A Dangerous Shift

9.1.1 Syncretism and the Blurring of Doctrinal Lines

Pope Francis's approach to interfaith dialogue, particularly with Islam and Judaism, was seen by many as dangerously close to syncretism—the blending of religious beliefs in a way that compromises the unique truths of each. His meetings with religious leaders, including the signing of the Document on Human Fraternity with the Grand Imam of Al-Azhar in 2019, were hailed as milestones in promoting peace. However, critics argue that these actions were idolatrous in nature, as they placed the doctrines of other religions on equal footing with the teachings of the Catholic Church. Such actions appeared to diminish the Church's teaching that salvation is found only in Jesus Christ and opened the door to a relativistic view of salvation, where all religions could be seen as equally valid paths to God.

9.1.2 The Danger of Religious Pluralism

Pope Francis repeatedly emphasized the dignity and respect owed to Muslims and Jews, even going so far as to declare that Muslims worship the one true God and Jews are still God's chosen people. While the Pope's intent was to foster peace and cooperation, his words and actions risked misleading the faithful into thinking that Islam and Judaism—and by extension, all religions—could be valid paths to salvation. This is not only a break from Catholic teaching but also a form of idolatry—placing the beliefs of false religions on par with the exclusive truth revealed through Christ and the Church.

The Catholic Church teaches unequivocally that salvation is found only through Jesus Christ and that no other religion provides the means to eternal salvation. By participating in interfaith actions that appeared to place Christ alongside the falsehoods of other religions, Pope Francis risked fostering a sense of religious relativism, which undermines the Church's divine mission and teachings.

9.1.3 Is Islam a Path to Salvation? NO.

Salvation is Through Christ Alone

We affirm without compromise that salvation is found in no one else but Jesus Christ, the eternal Son of God, fully God and fully man, crucified and risen for our justification. As Scripture declares:

"Neither is there salvation in any other: for there is none other name under heaven

Jesus Himself testifies:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Therefore, any religion, teaching, or system that rejects Christ as the incarnate Son of God, the crucified Savior, and risen Lord is not a path to salvation, but a path of error and death.

9.1.4 Islam Rejects the Essentials of the Gospel

Islam, as taught in the Qur'an and followed by its adherents, explicitly denies the following core truths of salvation:

- **The Sonship of Christ**

"It is not befitting to (the majesty of) Allah that He should beget a son."

- **The Crucifixion**

"They killed him not, nor crucified him, but it was made to appear so to them."

- **The Trinity**

"Say not: 'Three.' Cease! It is better for you. Allah is only one god. Far

- **Salvation by Grace** Islam teaches a system of merit-based salvation, not the unmerited grace of God offered through the blood of Christ.

Because Islam denies the divinity of Christ, His atonement, and the Triune nature of God, it rejects the only possible way to be saved.

9.1.5 The Allah of the Qur'an is Not the God of the Bible

Although the Arabic word "Allah" simply means "God," the identity of Allah in the Qur'an is radically different from the God revealed in the Torah, the Tanakh, and the New Testament.

- The Allah of the Qur'an has no Son.
- The Allah of the Qur'an denies the crucifixion and rejects grace.
- The Allah of the Qur'an condemns the Trinity and curses those who confess Christ (Surah 9:30).

Therefore, the god of Islam is not the God of Abraham, Isaac, and Jacob—He is a false god, formed from a man-made revelation that contradicts all the foundations of biblical truth.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that

9.1.6 No True Worship Without Christ

Jesus said to the Samaritans who worshipped without proper revelation:

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews

So also, Muslims may worship sincerely, but not truthfully. Sincerity cannot save when it is directed to a false understanding of God.

"Whosoever denieth the Son, the same hath not the Father." - 1 John 2:23

Islam denies the Son; therefore, Islam does not have the Father.

9.1.7 Respect for Persons, Not for Doctrinal Error

We affirm that Muslims are fellow human beings made in the image of God and deserving of dignity, compassion, and evangelism. However, respect for the person must never be mistaken for acceptance of their religion.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Interfaith pluralism is a lie. Islam is not an alternate covenant, a partial revelation, or a parallel way to God. It is a false religion—a man-made system that blinds souls to the truth and leads them away from the Savior.

9.2 The Church's Teaching: Salvation is Found Only in Christ

Final Declaration

Islam is not a path to salvation. It is a rejection of the Gospel, a denial of the true God, and a barrier to eternal life. Salvation is through Christ alone, by grace alone, through faith alone—to the glory of God alone.

9.2.1 Idolatry and the Risk of False Worship

By participating in religious ceremonies with Muslims and engaging in symbolic gestures of unity, Pope Francis opened the door to the idolatry of false worship. Catholic doctrine teaches that while Muslims are to be treated with respect, their worship of a god they call "Allah" is not the same as the God revealed by Jesus Christ. To equate the two is to risk false worship, which is condemned by the First Commandment: "You shall have no other gods before Me" (Exodus 20:3).

9.3 Modern Judaism: A Faith Rooted in the Pharisees' Rejection of Christ

9.3.1 Modern Judaism is Not the True Faith of God

While the Jewish people have a unique and important role in God's plan of salvation, modern Judaism, in its post-Christian form, is no longer the faith of God. After the coming of Jesus Christ and the establishment of the New Covenant, the true worship of God must be through Christ, who is the fulfillment of the promises made to the Israelites. Modern Judaism, as practiced today, is rooted in the traditions of the Pharisees—the group that rejected Christ as the Messiah—and as such, it cannot be considered the true path to salvation.

The Pharisees, who were the Jewish religious leaders at the time of Christ, are often regarded in the New Testament as embodying a legalistic and outward form of piety that missed the true spirit of God's law. The teachings of the Pharisees were based on the oral tradition and rabbinic interpretations of the Torah, which, after the destruction of the Second Temple in 70 AD, evolved into Rabbinic Judaism, which continues to this day. Modern Judaism, therefore, remains a faith largely shaped by the Pharisees' rejection of Christ and their reinterpretation of the Old Covenant after the New Covenant was inaugurated by Christ's death and resurrection.

According to Catholic doctrine, salvation is found only through Jesus Christ, the fulfillment of the Old Covenant. The Church teaches that the Old Covenant, which was established between God and the Jewish people, was fulfilled and superseded in the New Covenant with the coming of Christ. Therefore, the practices and beliefs of modern Judaism, which reject Jesus as the Messiah and fail to recognize His role in salvation history, are seen as incomplete and no longer part of God's plan of salvation.

The Catholic Church has always maintained that Christ is the fulfillment of the law (Matthew 5:17) and that, while Jews are the chosen people, they must now turn to Christ to complete their faith. The Church has no intention to disrespect or demonize the Jewish people, but it cannot affirm Judaism—in its current form—as a legitimate path to salvation. The Jews, while deeply honored as the people of God's covenant, must also recognize Jesus Christ as the Messiah to fulfill their faith and enter into the fullness of salvation.

9.3.2 Idolatry and the Rejection of Christ

For many Catholics, modern Judaism, with its rejection of Jesus Christ, represents a form of idolatry. While Jews are respected for their history and their role in salvation history, the refusal to acknowledge Christ as the true and final revelation of God is seen as idolatrous. Judaism, post-Christ, is rooted in the Pharisaical rejection of Christ, and as such, it continues in a form of false worship that cannot lead to salvation.

By failing to assert the need for Jews to accept Christ as the Savior, Pope Francis risks suggesting that the Old Covenant is still active, and that Jews do not need Christ for salvation. This is a grave theological error, as it denies the central tenet of Christianity: salvation is through Jesus Christ alone.

9.4 Pope Francis and the Idolization of False Religions

9.4.1 The Apostolic Duty of the Papacy

The role of the Pope is to safeguard the teachings of Christ and the Church. When Pope Francis sought to build bridges with other religions, especially Islam and Judaism, some saw his actions as a form of idolatry, or at least a grave error, by treating false religions as legitimate expressions of truth. The Pope's desire for peaceful coexistence and dialogue with other faiths, though well-intentioned, risked misleading the faithful into thinking that conversion to Christ is unnecessary for those outside the Church. The Church's mission is to bring them the gospel of Christ, and this cannot be done while treating their faith as equal to the fullness of truth found in Christianity.

9.4.2 The Idol of Unity at the Cost of Truth

For Pope Francis, unity with other religions seemed to take precedence over doctrinal clarity. The repeated focus on peaceful coexistence and mutual respect risked making interfaith unity an idol in itself, at the expense of fidelity to the exclusive truth of Christ. Unity without truth is not the unity that Christ prayed for in the garden (John 17:21); it is a false unity that leads people away from the saving knowledge of Jesus Christ.

Pope Francis's papacy will be remembered as a period of pastoral care mixed with doctrinal confusion, especially regarding interfaith dialogue and the relationship with Islam and Judaism. While his intentions were peace-driven, his actions were perceived by many as fostering idolatry, by diminishing the exclusive truth of Jesus Christ as the only path to salvation.

The Catholic Church's mission is to proclaim Christ alone as the only way to salvation. Modern Judaism is not a path to salvation, and the Church must continue to evangelize all nations and peoples, including Jews, with the truth that salvation is found only in Jesus Christ. The Pope's duty is to lead the Church in fidelity to this truth, without compromise or syncretism, and to reject any idolatry that equates Christ with false gods.

10 The Dylantic Apocalypse Clauses

The Dylantic Church holds a distinct eschatological perspective, emphasizing the imminent return of Jesus Christ and the fulfillment of biblical prophecies concerning the end times. The following clauses outline our beliefs regarding the apocalypse, grounded in Scripture and apostolic tradition.

10.1 The Return of Christ

We affirm that Jesus Christ will return in glory to judge the living and the dead, as promised in Scripture (Matthew 24:30-31; Acts 1:11; Revelation 22:12).

His return will be sudden and visible to all, marking the culmination of God's plan for salvation and judgment (1 Thessalonians 5:2-4; Revelation 1:7).

10.2 The Antichrist and False Prophets

The Dylantic Church believes that the end times will be marked by the rise of the Antichrist, a figure who will deceive many by opposing Christ and promoting false teachings (2 Thessalonians 2:3-4; 1 John 2:18).

False prophets will proliferate, leading many astray with doctrines that contradict the Gospel (Matthew 24:11; 2 Peter 2:1-3).

The Church warns against modern movements, such as those promoting religious pluralism or moral relativism, as precursors to the deceptions of the Antichrist (Revelation 13:11-14).

10.3 The Great Tribulation

The world will face a period of great tribulation, characterized by widespread persecution of the faithful, moral decay, and global crises (Matthew 24:21-22; Revelation 7:14).

The Dylantic Church calls its members to remain steadfast in faith, enduring trials with the assurance of God's protection and ultimate victory (Revelation 2:10; Romans 8:35-39).

10.4 The Resurrection and Final Judgment

At Christ's return, the dead will be resurrected, and all will stand before the judgment seat of God (1 Corinthians 15:51-52; Revelation 20:11-15).

The righteous will inherit eternal life, while the unrepentant will face eternal separation from God (Matthew 25:31-46; John 5:28-29).

10.5 The New Heaven and New Earth

Following the final judgment, God will create a new heaven and a new earth, where the faithful will dwell with Him in eternal glory (Revelation 21:1-4; Isaiah 65:17).

This new creation will be free from sin, suffering, and death, fulfilling God's promise of restoration (2 Peter 3:13).

10.6 Call to Vigilance

The Dylantic Church urges all believers to remain vigilant, living lives of holiness and readiness for Christ's return (Matthew 24:42-44; 1 Peter 4:7).

We reject speculative timelines or attempts to predict the exact time of the apocalypse, focusing instead on faithful obedience to Christ's commands (Acts 1:7; Mark 13:32-33).

10.7 Final Exhortation

The Dylantic Church stands firm in its hope for the return of Jesus Christ, the King of Kings. We call all members to prepare their hearts, proclaim the Gospel, and stand unwavering in the face of end-time deceptions, trusting in God's sovereign plan (Revelation 22:20-21).