

(To be read in harmony with the original text. Teachings on the afterlife are optional for belief and are not required for salvation. All other teachings in this document are authoritative and binding.)

Sacraments and Their Ministers

Baptism washes away sin and brings the believer into the New Covenant. Because it does not signify the priestly ministry of Christ, it may be performed by any believer, including women, whenever necessity or circumstance requires it. Baptism has no spiritual mode, for it already conveys grace as the Lord instituted it.

Confession exists in two forms. Sacramental confession, which conveys the full authority given by Christ to His Apostles, belongs only to male priests who possess valid Apostolic succession. Lay confession is granted to all believers who approach God with perfect contrition, and any person may pray for the forgiveness of sins in this manner.

The Eucharist is the offering of Christ our High Priest. For this cause, only male priests who bear Apostolic succession may consecrate the sacramental Eucharist. Women may prepare the bread and the wine, but they may not consecrate or bless them. The spiritual Eucharist conveys the true presence of Christ in a spiritual manner, yet even here the act belongs to the male priestly order, for it signifies the High Priestly office of Christ.

Confirmation does not enact priestly functions and may therefore be given by any trusted believer, including women, when circumstances require it.

Marriage is ordained by God as the union of one man and one woman. Any other union has no sacramental standing and cannot be blessed.

Holy Orders are reserved for men and for hermaphrodites who possess male genitalia. Women may serve the Church in many ways, but they cannot bear apostolic ministry.

Anointing of the Sick belongs to male clergy alone, for it is joined to the authority Christ bestowed on His Apostles. Yet any believer may pray for the sick in faith.

Sacramental modes convey the full grace of Christ through a valid priest who stands within Apostolic succession. Spiritual modes convey grace without the succession, but they do not replace the sacramental priesthood ordained by God.

The Order of Deacons

The order of Deacons is a ministry of service and not an apostolic order. Deacons do not consecrate the Eucharist, absolve sins, or exercise priestly authority. Their work is to uphold the worship of the Church and to assist in all matters of order and preparation.

Because the diaconate has no apostolic succession, both men and women may be ordained to this office. All who hold this order are called Deacon, without distinction in title or dignity. This practice accords with Scripture, where Phoebe is called a deacon of the Church at Cenchreae, and where women are mentioned alongside male deacons in their responsibilities.

Deacons assist the priest in all practical and ceremonial duties. They prepare the bread and wine for the Eucharist, maintain the needs of the congregation, and ensure that the worship of God proceeds in good order. Their service upholds the life of the Church, but it does not partake in the sacramental authority belonging to priests and bishops.

Clarification on the Incarnation

An **entirety** is not a nature. In the Incarnation, the **divine entirety** and the **human entirety** remain **whole, complete, and unconfused**. They are **ontologically united** in the **one incarnate reality of Christ**, the concrete, personal mode of existence of the Word made flesh.

The **divine entirety** is fully present. The **human entirety** is fully present. Their perfect union **produces no third reality**, diminishes neither entirety, and introduces **no confusion, division, mixture, or blending**.

We confess that **Jesus Christ is one incarnate reality in which two entireties coexist fully and indivisibly**: the divine entirety and the human entirety. Each entirety is **whole, unbroken, and complete in itself**, yet together they form **one concrete, metaphysical mode of being**. This union is **real and ontological**, not symbolic, functional, or abstract. In Christ, the **fullness of God** and the **fullness of humanity** exist together as **one indivisible incarnate reality**.

Women and the Spiritual Eucharist

Women do not have access to the spiritual Eucharist. Though spiritual sacraments do not require Apostolic succession, the Eucharist—whether sacramental or spiritual—belongs to the pattern of Christ’s High Priesthood. For this reason, only men may consecrate or bless the elements in either mode.

Baptism and Confirmation have no spiritual forms; they simply are what the Lord established. Because they do not enact priestly symbolism, they may be administered by women. Spiritual confession is also open to all, for it depends upon contrition and prayer, not apostolic authority.

Any sacrament that symbolizes or represents the priestly office of Christ—whether sacramental or spiritual—is reserved for men.

Optional Doctrine: The Afterlife

(The teachings in this section may be accepted or rejected. They are grounded in Scripture but are not required for salvation.)

At death, the soul departs from the body. Scripture reveals the realms of Sheol, Abraham’s Bosom, THE PIT, and Gehenna.

Sheol is the general place of the dead. Abraham’s Bosom is a place of rest and comfort for the repentant. THE PIT is a temporary place of torment for those who die in sin but are not hardened in evil. Gehenna, or the Lake of Fire, is the final punishment of the unrepentant.

Those who enter THE PIT suffer in reflection upon their sins. There is a brief time in which God may grant mercy through the prayers of the living. A soul in THE PIT cannot repent by its own will, for repentance after death is granted only through divine mercy moved by intercession.

If a soul repents through these prayers, God brings it to Abraham’s Bosom. If it does not, it remains in THE PIT until judgment consigns it to Gehenna, where repentance is no longer possible.

This teaching reflects God’s justice and His mercy. It accords with the prayers for the dead in the books of the Maccabees and with the parable of Lazarus and the rich man. Yet because Scripture does not require this interpretation, the faithful may accept or decline it.

The deceased are to be treated with reverence, and no indignity is to be shown to them. For the sake of peace and to avoid scandal or hatred, the Church clothes and refers to the dead with dignity. Those whose earthly lives involved confusion or sin are laid to rest with charity, without enforcing identities in death that would provoke hatred or dishonor.

Participation of Women and Those Who Repent

Women may participate in many works of the Church, including baptism, confirmation when entrusted, spiritual confession, and all acts of preparation for worship. Yet they may not offer the Eucharist, confer Holy Orders, or anoint the sick, for these belong to the ministry of the priesthood.

Those who struggle with same-sex desires or gender confusion may serve the Church if they repent and resist temptation. Trans men are regarded as women unless they are biologically male. Hermaphrodites with male genitalia may be ordained as men.

Any person who persists in sinful acts without repentance cannot hold ministry, but those who resist sin and seek holiness may serve in the roles permitted by the Church.

Prayer for the Dead

The prayers of the faithful may benefit the departed who have not yet reached their final state. God, in His mercy, may use these prayers to grant repentance to those in THE PIT. Yet once a soul enters Gehenna, no prayer can avail, for the time of mercy is ended.

Principles of the Reformation

The Dylantic Reformation upholds the sacraments, honors Apostolic tradition, and preserves the priesthood as given by Christ. It unites the reverence of High Church Protestantism with the fidelity of Christian Orthodoxy. Women and the laity are granted broad participation in spiritual acts, while the apostolic ministry remains entrusted to men.

Ecumenical Policy

All who affirm the fundamental doctrines are received as Christians in full communion:

- the transforming power of Baptism;
- the literal presence of Christ in the Eucharist, whether sacramental or spiritual;
- the perpetual virginity and sinlessness of Mary, the Mother of God;
- the truth of the Nicene Creed;
- and the call to repentance and self-denial.

Any who reject these foundations or refuse to live in repentance do not stand within the unity of the Church.

Scriptural Notes

(All references follow the pattern already established in the original catechism.)

Genesis 1:1; John 1:1–3; Colossians 1:16; Psalm 33:6
Luke 3:21–22; John 14:16–17
John 1:14; Colossians 2:9; Luke 23:42–43; Philippians 2:6–8
Luke 1:34–35; Matthew 1:25
Matthew 13:55; Mark 6:3
Mark 16:16; Acts 2:38; Acts 16:15,33; John 20:22–23; James 5:16; John 6:53–58; 1 Corinthians 10:16; Acts 8:17;
Acts 19:6; Genesis 2:24; Matthew 19:4–6; Leviticus 18:22; James 5:14–15
Psalm 16:10; Job 14:13; Luke 16:22–23; 2 Maccabees 12:43–46; Matthew 5:22; Revelation 20:14–15
Matthew 22:37–40; Luke 9:23; Matthew 16:24
Deuteronomy 30:19; Joshua 24