

## **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 entirieties 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.

## **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.

## **Baptism**

Clergy and non-Clegy may administer baptism using the Church's sacramental formula: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Deacons, male or female, may perform baptisms as part of their non-sacramental role.

## **Sacramental confession**

may only be administered by priests with valid Apostolic succession. Lay confession may be performed by any believer, including women, and conveys spiritual benefit when approached with contrition and prayer. Only priests with valid Apostolic succession may consecrate the Eucharist. Women may prepare the bread and wine for the Eucharist. Confirmation is ordinarily reserved for priests, but deacons may perform it if entrusted. Priests confer sacramental grace in the Anointing of the Sick. Women may participate by offering prayers for the sick, supporting the sacrament spiritually without exercising priestly authority.

### **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.