

**Chapter 1 : ChurchVenture: Cool Church Names**

*But seek first his kingdom and his righteousness, and all these things will be given to you as well.*

Mormons say we have the name of Christ on our Church, therefore we are his Church. A certain denomination or non denomination may often mean it has a good reputation but it is no guarantee for Biblical accuracy. Do they have the life of Christ- is His Holy Spirit indwelling the people and the congregation, is the Bible believed and being taught and practiced. We do not just look for a church that teaches the Bible but a church that teaches the Bible correctly, the whole counsel of God and having the goal to live by it. Today its become increasingly difficult to find a place to fellowship. A church is composed of numerous elements. Without putting things in order of importance, the people are the church, not the building, nor its name. When looking for a church to make it your home there are certain elements necessary for it to be healthy and of God. The foremost is that they uphold the bible as their authority, being the word of God. Do they teach through the Bible, not using certain doctrines but teach the whole counsel of God. Is the church operating from Scripture as best as possible and are they feeding the sheep for growth in their spiritual lives to make them mature. Are they Christ centered and preaching the gospel of grace through faith alone for salvation. Is the Church centered on the needs of its people, not neglecting its own, especially those out on the mission-field. Are sheep producing sheep which will turn into growth for the Church, or are they relying only on the leaders to do the work of the ministry. Some Churches turn over much of the ministry into the hands of the layman even if they are new to the faith. This saves them time in taking care of all the problems that arise, as well as money to pay for more ministers. The Bible teaches us not to do this, that one must be mature in the teachings of Christ as well as having maturity as persons, we are not to let a novice teach. There needs to be a balance in this philosophy of ministry. While many are attracted to opportunities to being in ministry in the long run if a church is this open it causes problems. The leaders are to be proven men of the faith adhering to the Biblical requirements. Is there prayer for the needs of people and open for anyone to join in. Do they accept you for who you are without conditions and are willing to help you mature in Christ. Is giving freely encouraged or is there coercion on tithing and raising money. Are there open record where the money goes. Is the gospel proclaimed regularly from the pulpit and people encouraged to share the gospel outside the assembly. Are they teaching the essentials of the faith to the new believers and right doctrine and practice for the mature to find their purpose in God 1 Tim. In finding a Christian church specific questions sometimes need to be answered. Such as do they accept the Bible as inerrant and infallible, that it has been preserved throughout history. Do they believe Jesus is the Son of God and what do they mean by this almost all cults will agree with this on the outset. Is Christ fully God and fully man, did He raise from the dead bodily. Do they teach and uphold doctrine especially on the nature of Christ being God in the flesh and God being Tri-une in nature. Do they have different weekly Bible studies one can attend so people can get to know one another and fellowship when they have time. Do they reteach only what the pastor spoke in his sermon or do separate Bible studies for people to learn Scripture? Can you ask questions during the teaching or afterwards. Is there freedom in the church for people to exercise their spiritual gifts and talents to be used for each other and their community 1 Thess. Does the church encourage you or help you to discern and answer false religious systems 1 Jn. Do they teach how to witness to other religions, or do they feel that everyone can pursue God in any way they choose Jude 3,1 Pt. Do they recognize the cults and are equipping people to know the differences between what is true and what is error and equipping them in apologetics to give them confidence in their witnessing to them. What has become even more important is the church leadership being equipped on the new winds of doctrine to protect the sheep. Do they care about those who teach wrong or false doctrines that are within the church? Are they as a leadership accountable to others outside themselves. What is their reputation from others. Sometime one needs to ask for a history of where the church began and how. Who they are affiliated with. Do they belong to other associations of evangelicals, are they sound? Do they work with and enjoy fellowship with other churches and denominations that are sound? What books do they promote for their members to read. Wisdom is needed so one should pray for all wisdom and discernment in their decision Phil. Choosing a

Church may take time and sometimes caution may be necessary. A church is to be friendly but we can first be easily attracted to the warmth and friendliness of the people and later find they are theologically off. Some faith statements do not mean what they say so one needs to ask deeper questions if there is any doubts. Best to know beforehand than invest your time and find out later. The Mormons articles of faith sound on the surface as evangelical but are deceptive. Do they have a public Statement of Faith? Beware when a church says their statement of faith is the Bible and that is all they have such as the International churches of Christ. Gordon Melton or even the Dictionary of Pentecostal and Charismatic Movements by Burgess, Magee, and Alexander for further research on certain groups and movements. If you find a church that is actively pursuing these things then you have probably found a healthy environment for your spiritual growth in Jesus Christ- you have found a good church home. Every church has a different flavor and one can find two churches that may teach the same things but have a different philosophy in how they do ministry. This can sometimes be a personal preference for you as an individual. Some believe in gifts some do not, some have differences in eschatology. Some churches believe in using instruments in their worship others do not. Some sing the old hymns others sing new songs with different styles of music. Again this becomes all personal preference as we look to find a Church home. One must see if they are using worship and praise songs or entertainment to hype the people up to keep coming back. We need to be in a place that we can grow together in and be used of God, not just fellowship or have things to do. Remember that the people are the church, it is not limited to a certain denomination, group or church building. Those who hold to the core doctrines without aberrations are in the body of Christ and we should accept them and be in unity with them.

## Chapter 2 : The Church of Jesus Christ of Latter-day Saints

*In the process of trying to think through a name for our new church in Chicago I brainstormed an initial list of names. Some were so ridiculous that I had to remove them from this list, which now contains some less ridiculous names.*

I wrote a book for churches to give to first-time guests. Get the Kindle version of *Unforgettable: Your purpose in Christ here* and the print version from *unforgettableness*. Those outside the USA may need to order print copies from Amazon. In the process of trying to think through a name for our new church in Chicago I brainstormed an initial list of names. Some were so ridiculous that I had to remove them from this list, which now contains some less ridiculous names. I will not reveal here what the new churches name is. In choosing a name I wanted to keep these things in mind: One or two words with the word "church" after it. People need to know we are a church, so having "church" is important to me. Some exclude this, but I personally think that is a mistake. I want things to be simple in this regard. Would the unchurched be more or less likely to visit purely based on the name? Would the name connect with Christians? Be certain no other churches in close proximity had this name. Something that would work in different locations around the city. I felt that it was important to find something non-traditional, because we are targeting a younger urban crowd, yet something not too wacky that would turn away Christians who are looking for a church. Purely based on the name, which church would you be most likely to visit if a friend invited you or if you saw an advertisement? Christians and unchurched people had widely different reactions to the names. I could not have predicted how our unchurched friends would have responded to the options. After hearing both sides, we have chosen a name.

### Chapter 3 : New Day Church-Home

*Greenville's Redemption Church will be renamed Relentless Church during a transition from founding pastor Ron Carpenter Jr. to Joel Osteen associate John Gray III's leadership.*

See Instructions for Curriculum Hansbrow, a curriculum developer for the Church. Early in July, the Church announced that a series of resourcesâ€”Come, Follow Me for home, Sunday School, and Primaryâ€”will be available for classes beginning in January. A group of Church employees who have worked on developing the new curriculum offered the presentation. Although many of the same principles used in the current Come, Follow Me youth curriculum will be applied in the new home, Sunday School, and Primary courses, a major component to the curriculum has changed. Rather than just focusing on lessons to be taught in church, the new curriculum shifts the emphasis to studying as individuals and families at home. You will get the doctrine and learn things from the home manual. Administering the Church, which reads: In order to have better church experiences we had to have better teachers. Curriculum writers realized there are a lot more hours in the week than the one or two hours members spend in class at church. Because of that, they felt the need for more home learning. Recognizing that Sunday Schoolâ€”as well as the other classes at churchâ€”is still an important opportunity for Church members to gather and worship together, curriculum writers decided they needed to elevate Sunday worship. Although the new resource provides activities to do as a family, the home study is applicable for individuals who live alone or whose family members are not interested in studying with them. It has sort of elevated how we read and study the scriptures. So how will the new curriculum look? All Church classesâ€”Primary, youth Sunday School, and adult Sunday Schoolâ€”will study the same passages of scripture each week. Rather than giving each adult member a class study guide at the beginning of the year, every household will be provided with a home study guide that goes over the scriptures for the week that will be discussed during Sunday classes. Each week includes a few pages of content that contains the scripture passage, an introduction paragraph, ideas, and prompts for scripture study and activities, as well as ideas for family home evening. Rather than focusing on just the teaching in the weekly Church-meeting block, much of the learning is to be done at home so that church learning becomes a supportâ€”rather than the primary sourceâ€”to teaching and learning in the gospel. Curriculum developer Paul Murphy added: Everybody is going to be in the scriptures during Primary and Sunday School. Relief Society, priesthood, Young Men, and Young Women will continue to follow the doctrinal approach pattern that has been established. The new approach helps everyone to study from the same materials but in many different ways, bringing different insights to the classroom. The feedback they have received shows that in all of those cases, members of all backgrounds felt they were strengthened at home through study and were then able to contribute in the classroom experience. Teachers will still have manuals, but they are meant to be an additional reference to the home study. Barnes, one of the curriculum developers. Try to take advantage of the unique home environment.

**Chapter 4 : The New Church (Swedenborgian) - Wikipedia**

*Houston says that, with the help of the ACC National Executive, the church has worked to draft a new structure to define the relationship between the churches as a means of addressing the needs of.*

In terms of doctrine, there is a striking similarity between the New Church and the Oneness Pentecostalism movement of the 20th century, which developed quite independently of the writings of Swedenborg. Although the movement is completely separate, some members make some acknowledgement of Emanuel Swedenborg, who preceded the foundation of their church by over years. There are two essential doctrines of the New Church: It is a universal principle of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal principle of faith that He came into the world to remove hell from man, and that He did remove it by means of contests with it and victories over it, and thereby He subdued it and reduced it to order and made it obedient to Himself. It is a universal principle of faith that He came into the world to glorify His Human which He took on in the world, that is, to unite it with the Divine from which [are all things], and thereby He eternally holds hell in order and under obedience to Himself. As this could be accomplished only by means of temptations admitted into His Human, even to the last of them, which was the passion of the cross, He endured even that. Before the world was created this Trinity was not; but after creation, when God became incarnate, it was provided and brought about; and then in the Lord God the Redeemer and Savior Jesus Christ. It is this doctrine of one God as one person which distinguishes the New Church from other Christian churches, most of which define the Trinity as three persons existing from eternity. The doctrine of three persons is regarded as inherently illogical by the New Church: Worship and faith in Jesus is not placing worship in a created being: When He rose from the dead, He put off the human body he inherited from Mary, and put on a human body from the Divine within Him, which is known in the New Church as the Divine Human. In the phrase "Our Father, who art in heaven, Hallowed be Thy name" the word "name" is everything by which God is worshipped, especially His Divine Human, the Son, by which He is approached. This was because during His life Jesus progressed towards God by gradually making the human body he inherited at birth one with the Divine: Doctrine of faith and charity[ edit ] A saving faith is in Jesus Christ, who is God and man, as he who approaches Jesus approaches the Father in Him. Jesus is the image and form of the invisible God, by which focus can be retained on a finite form for the human mind. Without such an image or form for the thought, a belief in God falls into nothing and cannot be retained. Faith is not mere persuasive belief: In this union between man and the Lord the faith becomes a living spiritual faith. True doctrine can only be known to those who are in enlightenment from the Lord, [41] and those who are not can derive heresies from it. Baptism and the Eucharist also Communion, or Holy Supper. These are external rituals that are symbolic of the inner spiritual life. The baptism ritual should be done when one has reached the age of reason to make the decision to follow Jesus Christ, and yet, Swedenborg states that infants who are baptized are assigned a guardian angel until they reach the proper age, to guide them into the Christian faith. Thus everyone should examine his or her life before partaking in the Holy Supper, in order for the ritual to fulfill its purpose. Marriage[ edit ] A personal sacrament of the New Church is the rite of marriage, as administration by a priest is considered more of an expediency rather than a necessity. It is not mentioned as a sacrament along with Baptism and the Holy Supper. However elsewhere Swedenborg states that marriage should be administered by a priest "because marriages, considered in themselves, are spiritual, and thence holy; for they descend from the heavenly marriage of good and truth, and things conjugal correspond to the divine marriage of the Lord and the church; and hence they are from the Lord himself. Without a religious foundation, a marriage can turn cold. There, the two remain male and female as to form, and become one angel as to their soul. If a person dies unmarried he or she will find a spouse in heaven. Man is a form of truth, and woman is a form of love, and the two make one. Marriage love comes directly from the sphere of heaven into all humans, and a life of celibacy interferes with this. The spiritual world, which is divided between heaven and hell, is where the internal states of the soul become immediate realities. God Himself is love itself, and the more one is in love towards God and others, the closer that person is to heaven, and the more one is into the love of self and the world, the

closer they are to hell. Origin of the soul[ edit ] The soul is the recipient of life from God, and the body its natural clothing. Generally, communication between spirits and man is not permitted, however in ancient times this communication was more open. In modern times this kind of mental state can be achieved under hypnosis and is known as " past life regression ". It is from these types of experiences that some of the ancients derived a belief in the pre-existence of souls and reincarnation. The world of spirits[ edit ] There is no such thing as purgatory , a state after death where one suffers temporal punishments before entry into heaven. Punishment only takes place in hell. However immediately after the death of the body, one enters the world of spirits, an intermediate state where one awaits judgment to enter heaven or hell. There is nothing covered that shall not be revealed, and hid that shall not be known: And in another place: I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment Matt. As evil spirits act according to their nature, they are then drawn downward towards similar evil societies in hell. But still no one in the other world suffers punishment on account of the evils which he had done in this world, but on account of the evils which he then does. Yet it amounts to the same, and is the same thing, whether it be said that men suffer punishment on account of their evils in the world, or that they suffer punishment on account of the evils which they do in the other life, inasmuch as every one after death returns into his own life, and thus into similar evils, his nature remaining the same as it had been in the life of the body. That they are punished, is because the fear of punishment is the only means of subduing evils in this state. Exhortation is no longer of any avail, neither instruction, nor the fear of the law and loss of reputation, since every one now acts from his nature, which cannot be restrained nor broken except by punishments. It is for this reason the ancients aligned their temples to the east to the rising sun. Altogether the form of heaven is that of a human form. Each angel has a spiritual body also in human form, and is a heaven in its least microcosmic form. There is no individual spirit known as the devil or satan: Hell continually influences man to do evil, and heaven continually influences man to do good. When the truth is accepted and one sees an internal evil selfish desire, combat or temptation results. Good is only considered good once evils are removed, not before. Good must be done for the sake of the Lord out of love, and not for profit or self-honor. And, one must acknowledge that all good comes from the Lord only, and only the Lord can conquer temptation. If this is the case, the question then arises, why was it necessary for Jesus Christ to come to save the human race? The answer to that is before the time of Jesus, the spiritual equilibrium between heaven and hell had become imbalanced, and hell began to gain control and influence over humanity: This process continued until Jesus conquered all temptations, and thus all of hell, even to the point where His physical body was made one with the Divine. Passages from scripture that refer to the body and blood of Jesus refer to the Divine Good and Divine Truth which proceeds from his Divine Human; and these are imbibed or imputed by a life of charity and faith. Biblical canon[ edit ] The Word of God is contained in the Bible, which has a symbolic spiritual meaning hidden in its literal sense. The symbolic language, where each passage follows the other in a coherent logical series, is what Swedenborg called "correspondences. It is this hidden inner meaning that separates the Bible from other books, and each statement Swedenborg makes is supported through numerous quotations of Biblical passages. The books that have this inner spiritual meaning is what forms the true Biblical canon , as follows: Old Testament[ edit ] According to Swedenborg, the original text of the Old Testament is preserved in the Hebrew Masoretic edition, where letters were counted by the Masorites to ensure that the scripture remained accurate and free from corruption. The same divisions were specified by Jesus Christ in the gospel of Luke Luke However, in other passages Swedenborg states that Moses and Elijah represent the Law and the Prophets respectively, [79] and as Elijah appears in the book of Kings that would indicate that this book should belong among the Prophets. The other books of the Old Testament, which are not believed to be divinely inspired, include those that are generally grouped by the Jews under the "Writings" Ketuvim. In the Greek Septuagint these works were mixed in with the rest of scripture, which largely determined the Biblical book order for all of Christianity. Moreover, the Greek Septuagint introduced other writings among the Hebrew scripture, which Martin Luther removed and placed among the Apocrypha. Among the Writings the Jews included Lamentations, Daniel, and sometimes the Psalms, which the New Church states are divinely inspired and are considered as primary sacred scripture. These books do indeed contain symbolic representations similar to

divinely inspired scripture, but not in a complete series. Although this leaves out the Book of Acts and the letters of the apostles, the New Church holds them in esteem similar to that of the Jews for the Writings of the Old Testament. Swedenborg stated that these books were included as an act of divine providence, as books explaining Christian doctrine were needed for the general public. The Hebrew text was examined by the 19th-century biblical scholar George Bush, a relative of the Bush political family, who later became a Swedenborgian minister. Although the New Church has no official position on this Hebrew text, Swedenborg stated that the first portions of Genesis were taken from the Ancient Word, [86] and these portions do happen to be found in the book of Jasher. Assessments of other beliefs[ edit ] In the doctrines of the New Church, there is a complete review and assessment of the doctrines of the former churches. Before the New Church can be received, the doctrines of the older churches must be exposed in the open and rejected. Former Christian creeds[ edit ] In the New Church, authority is based on divine revelation, not on creeds or church councils. Nicene Creed[ edit ] The Nicene Creed, along with the Athanasian Creed, introduced an idea of a trinity of persons, and perverted the entire Christian Church. Despite this, in the New Church the Athanasian Creed can be corrected as long as a Trinity of one person in the Lord is understood when the creed speaks of a trinity of persons. He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person: As for this particular council, Swedenborg stated that it was revealed to him in a vision from heaven that "those who had the greatest influence in the council, and who were superior to the rest in rank and authority, came together in a dark room and there concluded that both a Divine and a human nature should be attributed to the Lord; principally for the reason, that otherwise the papal sway could not be maintained. For if they had acknowledged the Lord to be one with the Father, as He Himself says, no one could have been recognized as His vicar on earth; and schisms were arising at that time, by which the papal power might have fallen and been dissipated, if they had not made this distinction. Then to give their decision strength, they sought out confirmations from the Word, and persuaded the rest. Socinianism and Arianism[ edit ] In Socinianism the Divinity of Jesus is denied, and Jesus is considered to be no different than any other man. Arianism is similar, which states that Jesus was a created being. As the acknowledgement of Jesus as the God-Man or Divine Human is a central tenet of the New Church, this type of theology is regarded as the worst and most abominable of all heresies. The Divine Human is the means by which all of humanity is saved, and as all those who are in heaven are in His presence, those in the Christian church who have denied His Divinity have no other place to go than hell. This condemnation, however, does not apply to those who have been born and lived outside the Christian church. The reason why this is so is that this thought can be derived from a doctrine of three persons, from dividing Christ into two natures, and from calling Jesus as the mere son of Mary. It is regarded as a partial or introductory revelation, as Islam worships one God, teaches one to live well and to shun evil, teaches that Jesus was a great prophet and the son of the virgin Mary but not the son of God, as in Christianity, and the Quran contains teachings from portions of scripture. As polygamy is an opposite love from monogamous marriage, and a marriage between a husband and wife corresponds to the marriage of the Lord and the church, internal spiritual matters were not revealed or allowed to be known in Islam to prevent what is holy from being profaned. Specifically, the intent of the decision at the Council of Chalcedon to declare that Jesus has a Divine and human nature was so that the Papacy could claim to be the Vicar of Christ, and appropriate spiritual powers to the priesthood which belongs to Divinity alone. Thus authority is often claimed by the Papacy and the priesthood over that of scripture. In the New Church, this passage is understood spiritually: The Protestant or Reformed Churches[ edit ] Although the Protestant churches have broken away from the Catholic Church and rejected many of its traditions, surprisingly on further analysis the basic theology has remained the same.

### Chapter 5 : Get a Sneak Peek at the New Church Curriculum for - Church News and Events

*The New Church (or Swedenborgianism) is the name for several historically related Christian denominations that developed as a new religious movement, informed by the writings of scientist and Swedish Lutheran theologian Emanuel Swedenborg ().*

Nelson of The Church of Jesus Christ of Latter-day Saints announced Thursday that church leaders have launched a major effort to use the full name of the church instead of nicknames or abbreviations. In recent weeks, various Church leaders and departments have initiated the necessary steps to do so. The Church of Jesus Christ of Latter-day Saints has issued new name guidelines, dropping the term "Mormon" in most uses. The announcement and style guide raised questions about the future of the names of famous church institutions like the Mormon Tabernacle Choir, LDS Business College and the Mormon Channel. It also appeared to represent a seismic cultural and linguistic shift with more heft than previous efforts to encourage members to avoid "Mormon," a complicated term in church history. What will happen to the names of mormon. The church declined to comment on specifics, pointing to its statement, which added, "In the coming months, Church websites and materials will be updated to reflect this direction from President Nelson. Still, Mason said the emphasis on the name could resonate internationally. On Thursday, the new style guide on Newsroom no longer included the pioneers or the choir as examples of appropriate uses. The history The church has had a complicated relationship with the term Mormon since its restoration in Church leaders long chafed at antagonists calling them Mormons and, early on, Mormonites, but in recent decades they have been more accepting of the nickname. Joseph Smith received the full name of the church by revelation in At various times, leaders have encouraged the use of the full, official name of the church. Late President Marion G. Romney of the First Presidency said in a general conference that church members do not resent being called Mormons but said the term Mormon church is inaccurate. In , then-Elder Russell M. It added that the nickname Mormon was acceptable to describe church members. In , Elder Lance B. In , the late Elder Boyd K. Packer said , "It is one thing for others to refer to the Church as the Mormon Church or to us as Mormons; it is quite another for us to do so. Russell Ballard, today the acting president of the Quorum of the Twelve, said the nickname Mormon was acceptable but encouraged use of the full, official name of the church and discouraged the term "Mormon church. Sheri Dew, executive vice president and chief content officer of Deseret Management Corporation, heard President Nelson refer briefly to the name of the church in his message at a sacrament meeting on Sunday. It is a correction. One major problem with every nickname we have used through the years is that they all cut out the name of Jesus Christ She later added, "The other problem is that the Savior himself told us what he wanted the church to be called. We are followers of Jesus Christ, and we need to be willing to declare it. And that is a signal to all of us as members to listen up. Updated style guide The updated style guide states, in part: The "restored Church of Jesus Christ" is also accurate and encouraged. We ask that the term "Mormons" not be used.

### Chapter 6 : Finding a Church Home

*Leaders of the world-renowned choir announced the new name Friday morning "œ" saying the change was made "to better align" with its sponsoring organization, The Church of Jesus Christ of Latter-day Saints.*

### Chapter 7 : House church - Wikipedia

*On first reference, the guidelines state, the official church name is "The Church of Jesus Christ of Latter-day Saints." And if a shortened reference is needed after that, the new guidelines say, "the terms 'the Church' or the 'Church of Jesus Christ' are encouraged.*

### Chapter 8 : New Destiny Christian Center with Pastor Paula White - Apopka Florida

*The founder of the home church movement in England, Canon Ernest Southcott, defined the church best: "The holiest moment of the church service is the moment when God's peopleâ€”strengthened by preaching and sacramentâ€”go out of the church door into the world to be the church.*

## Chapter 9 : StartCHURCH How to Start a Church

*The new policy may present a challenge for prominent church members who discuss their faith in the wider public sphere, where the new directive is unlikely to be followed.*