



Adult Education:
Reflecting God's Glory

My Neighbor's Faith

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La Casa de Cristo Lutheran Church

10:30am

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COMPONENTS OF A RELIGIOUS SYSTEM (Cathryn Albanese)

“Religion can be understood as a system of symbols (creed, code, cultus) by means of which people (a community of believers) orient themselves in the world with reference to both ordinary and extraordinary meanings and values.”
Cathryn Albanese

CREEDS

1. Explanations about the meaning of human life in the universe
2. Various forms from highly complex to informal traditions

CODES

1. Rules that govern everyday behavior
2. Great moral and ethical forms of antiquity
3. Customs by which people live

CULTUSES

1. Rituals to act out the insights and understandings expressed in creeds and codes
2. These rituals, with their formal and repeated character, underline and reinforce the meanings evoked by creed and code.

COMMUNITIES

1. Religion is expressed in communities either formally or informally
2. Can be ethnic or cultural in ordinary religion
3. Extraordinary religion tends to make formal institutions

CORBETT'S INTEGRATED SYSTEM OF RELIGION

“A religion is an integrated system of belief, lifestyles, ritual activities, and institutions by which individuals give meaning to (or find meaning in) their lives by orienting them to what is taken to be sacred, holy, or of the highest value.” Julia Corbett

ROMAN CATHOLIC BELIEFS

1. The centrality of the person, life, death and resurrection of Jesus Christ – expressed creedally, very much in common with Protestants.
2. Catholics believe that participation in the Sacraments change people inwardly as a result of the special grace conveyed by the Sacraments. The Sacraments are the effective means by which God acts.
3. Emphasis is placed on the role of the Roman Catholic Church as the official agent and mediator of God's grace.
4. Tradition and Scripture together are accorded respect and veneration as the source of authority.

ROMAN CATHOLIC LIFESTYLES

1. For most, religion lived out in the context of the parish
2. Strongly influenced by its past, and present, immigrant community. Two monumental tasks that have occupied it during much of its existence in America:
 - a. caring for the spiritual, physical, educational, and social needs of an immigrant community;
 - b. integrating within itself the varying styles of religion and spirituality brought to it by these immigrants.
3. Morality is of central importance

ROMAN CATHOLIC RELIGIOUS ACTS

1. The Sacraments – Baptism, the Eucharist, Confirmation, Confession, Anointing the sick, Marriage, Ordination to the priesthood.
2. Catholic worship (the mass) centers around the **seven sacraments**

ROMAN CATHOLIC ORGANIZATION

1. Strongly hierarchical – The Pope is the worldwide leader viewed as the Vicar of Christ and Bishop of Rome, direct apostolic succession from Peter.
2. Archbishops and Bishops are appointed by the Pope with local input. Archbishops preside over larger areas and bishops over smaller areas.
3. Local councils of priests and bishops meet in advisory capacity. Lay parish councils in the local church advise the priest and serve as a link between the ordained leadership and the lay people.
4. Clergy may not marry

PROTESTANT BELIEFS

1. The centrality and sole authority of the Bible
2. Salvation by grace through faith alone
3. The church is the gathered fellowship of believers
4. The priesthood of all believers

PROTESTANT LIFESTYLES

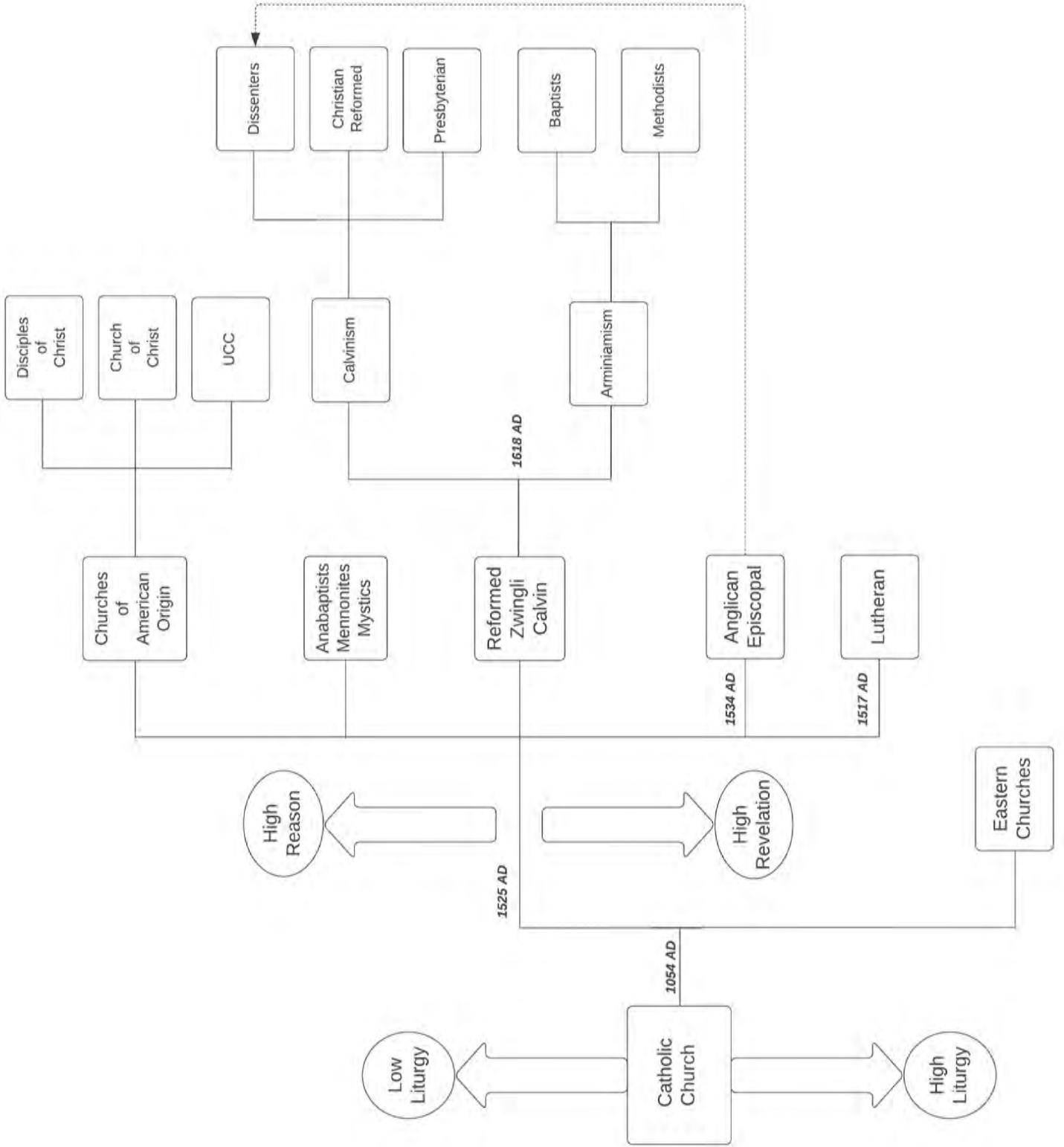
1. For most, religion lived out in the midst of the world
2. For some, separation from the world
3. Morality is of central importance

PROTESTANT RELIGIOUS ACTS

1. Two sacraments – Baptism and the Lord's Supper
2. Importance of preaching

PROTESTANT ORGANIZATION

1. No papal authority
2. Clergy may marry, ordination of women in most denominations
3. Variety of organizational styles



COMPARISON

TEACHINGS

ROMAN CATHOLICS

LUTHERANS

- | | |
|--|---|
| 1. Believe in the triune God | 1. Same |
| 2. Believe in full divinity and full humanity in Christ | 2. Same |
| 3. Accept the Bible as the source of truth interpreted in the light of tradition | 3. Accept the Bible as the source of truth expressed in creeds and confessions of tradition. |
| 4. Celebrate seven Sacraments: Baptism, Confirmation, Penance, Eucharist, Marriage, Orders and Anointing of Sick | 4. Celebrate two sacraments: Baptism and the Eucharist |
| 5. Believe in the Real Presence of Jesus in the consecrated bread and wine. The ultimate meaning of bread and wine is changed into the Body and Blood of Christ. | 5. Believe in the Real Presence of Jesus in the Eucharist. Each communicant not only receives the bread and wine but also the body and Blood of Christ. |

TYPE OF WORSHIP

Mass celebrated in the language of the people.
Two main sections: Word and Sacrament.
Order of Mass is the Western Church pattern.

Liturgy celebrated in the language of the people following basic Western Church pattern. Word and Sacrament two main parts.

GOVERNMENT

College of Bishops shares authority with the pope as head of Church.

No particular patterns, but in the U.S. the congregational form used.

CHARACTERISTICS

- | | |
|---|---|
| • Communion to laity in one kind only—the bread. | • Communion in both kinds, bread and wine, to clergy and laity. |
| • Clergy forbidden to marry. | • Clergy permitted to marry. |
| • Private confession necessary under certain circumstances. | • Private confession encouraged for those who wish to use it. |

COMPARISON

TEACHINGS

EPISCOPALIANS

1. Accept Apostles' and Nicene Creeds.
2. Accept the Bible as the Word of God.
3. Celebrate two Sacraments; some follow the Roman pattern of seven Sacraments.
4. Believe in Christ's Real Presence in Communion; some explain it as only spiritual, others are close to Roman view of Transubstantiation.
5. Insists on apostolic succession, that is, bishops must be ordained in an unbroken line back to the apostles.

LUTHERANS

1. Same
2. Same
3. Celebrate two sacraments: Baptism and the Eucharist.
4. Believe in Christ's Real Presence in Communion, that is, communicant receives Body and Blood of Christ with bread and wine.
5. Apostolic succession not considered necessary for ordination. Insist that the important "succession" is to teach what the apostles taught.

TYPE OF WORSHIP

Liturgical. Form for main service fixed in "Book of Common Prayer" and subject to change of General Convention.

Liturgical from tradition with basic order followed by custom, not rule.

GOVERNMENT

An episcopal form with three ranks of clergy: bishops, priests, deacons. Congregations have considerable freedom.

No type of government prescribed in the U.S., the form is congregational and democratic.

CHARACTERISTICS

Great appeal to wealthy, educated, and prominent people, although it also works among the downtrodden.

Strongest appeal among the middle class, although not exclusively so.

COMPARISON

TEACHINGS

PRESBYTERIANS

1. Bible regarded as the witness without parallel to Jesus Christ, the one sufficient revelation of God.
2. Accept Nicene and Apostles' Creeds, the Scots Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Westminster Confession, and the Shorter Catechism, the Theological Declaration of Barmen and the Confession of 1967.
3. Consider the sacraments as outward signs and symbols.
4. Believe that in Communion the Body and Blood of Christ are received spiritually.

LUTHERANS

1. Bible regarded as the written witness to God's revelation of saving action and to man's response.
2. Accept Nicene and Apostles' Creeds as well as the Augsburg Confession and Luther's Small Catechism, Book of Concord basic collection of doctrinal documents of the Reformation era.
3. Consider the Sacraments as actual channels of God's grace.
4. Believe in the Real Presence, that is, the communicant receives Christ's Body and Blood with the bread and wine.

TYPE OF WORSHIP

Varies from liturgical to free. Usually with the sermon as the climax.

Liturgical with both Word and Sacrament together making a complete service.

GOVERNMENT

Ruled by a series of courts in which elders elected by the people share authority with the ministers. There are four levels of church courts.

No type of government prescribed but the form is congregational in U.S. with some resemblance of Presbyterian pattern.

CHARACTERISTICS

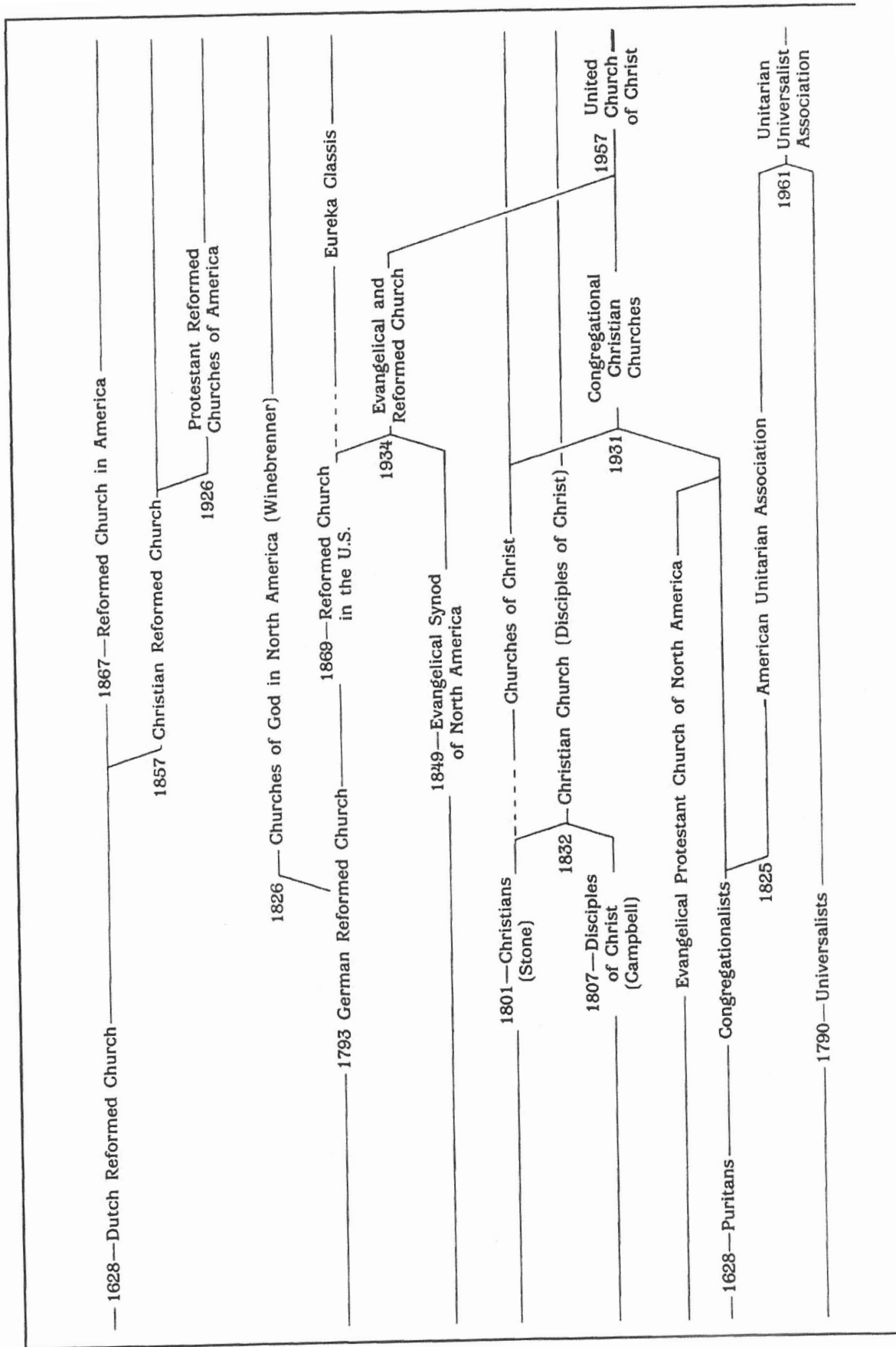
Major concern for the church's work in facing the needs of society.

Not as active in social involvement but faith to be practiced in life.

In practice, leavened bread and grape juice used in Communion. Distributed to worshipers in the pews.

Unleavened bread and wines used in Communion Elements received by communicants at chancel rail.

72. An American Reformed and Congregationalist Family Tree



COMPARISON

TEACHINGS

METHODISTS

1. Believe the Bible contains the Word of God; much disagreement here.
2. Teach justification by faith.
3. Consider Baptism and Holy Communion not only symbolically, but also as signs of God's grace.
4. Believe the church should express its faith in concrete action in the affairs of the world.

LUTHERANS

1. Accept the Bible as the written witness to God's revelation of saving action and to man's response.
2. Same
3. Consider Baptism and Holy Communion as God's means of conveying His Grace.
4. Believe the church lives to preach the Gospel and celebrate the Sacraments, giving strength for service in the world.

TYPE OF WORSHIP

Formerly very free and emotional. Now moving toward more dignified and sometimes highly liturgical patterns.

Liturgical, following the classical forms of the Western church.

GOVERNMENT

Episcopal, with bishop but no claim to apostolic succession. Congregations quite free within clearly defined channels.

No type of government prescribed but congregational form used in U.S. with congregations delegating power to regional and national bodies for joint work.

CHARACTERISTICS

Major emphasis on Christian living as the fruit of personal commitment and clear understanding of Christian doctrine.

Leaders in movements for reunion of Christian communities of faith.

Strong emphasis on correct doctrine, with Christian life to proceed from belief as faith becomes active in love.

Cautious about cooperation with other religious groups, without doctrinal agreement.

Holiness and Pentecostal Christians

- **Holiness** is both a matter of belief and lifestyle. Its adherents believe in the possibility and necessity of complete sanctification as a result of the work of the Holy Spirit in the life of the believer. John Wesley, co-founder of Methodist Church, preached about the possibility of complete sanctification. Early zeal for this lifestyle faded as more members gained middle class and raised income. Those who followed original emphasis on complete sanctification became known as Wesleyans.
- Wesleyans emphasized rejection of “things of the world”, which included: alcohol, tobacco, drugs, foul language, gambling, theatres, dancing, card playing, immodest dress, makeup. **Living the holiness life** became the mark of the Holiness movement – one “proved” the gift of God’s Spirit in their lives by the holy lives they lived.
- Especially important for women to follow a virtuous lifestyle. Women’s role in raising children makes them the primary transmitters of holiness. This will be demonstrated in a pious and godly dress, makeup, and comportment.
- Those in search of holiness lifestyle tend to socialize with like-minded people to reinforce their values and way of life. This pattern of socialization has the twofold effect of reinforcing the standards of the community and maintaining separation from the worldly.
- Both independent congregations and groupings of churches are found in the holiness movement. These include the **Church of God family of churches, the Churches of Christ in Union, the Church of the Nazarene, and the Wesleyan Church**. The **Salvation Army** is a good example of a holiness group best known for its social outreach, but it is also a fully functioning Christian denomination.
- **Pentecostalism** – the experience of highly emotional worship and religious ecstasy is the foundation of Pentecostalism. Pentecostals believe that certain phenomena accompany and give evidence of the work of the Holy Spirit, especially the ability to speak in tongues. Speaking in tongues is regarded as the primary manifestation of the action of the Holy Spirit. **The United Pentecostals Church International** considers it “the initial sign of receiving the Holy Ghost”, and “an immediate, external evidence” of the Holy Ghost’s indwelling.

- This differs from the holiness movement. Wesleyan church – “We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the Gifts of the Spirit which He, in His wise counsel, bestows.”
- Pentecostal worship is emotional and enthusiastic, marked by frequent outbursts of Pentecostal phenomena and shouts of “Amen” from the congregation. It addressed the human need for religious experience very directly.
- Pentecostal groups of churches include: **Assemblies of God (the largest), the Church of God (Cleveland, Tennessee), the Church of God in Christ, the Pentecostal Holiness Church, the Foursquare Gospel Church, the United Pentecostal Church.**

COMPARISON

TEACHINGS

BAPTISTS

1. Accept the Bible as Word of God. Some conservative Baptists very literal in interpretation.
2. Accept no creeds with each person to interpret the Bible for himself.
3. Practice only “believer’s Baptism.”
4. Believe immersion is the only scriptural method of Baptism.
5. Practice two Ordinances: Baptism and Holy Communion. Communion considered a sign of salvation.

LUTHERANS

1. Accept the Bible as the written witness to God’s revelation of saving action and to man’s response.
2. Accept the historic creeds as definitions and summaries of biblical truth.
3. Baptize infants and adults.
4. Stress “water in the name of the Father, Son and Holy Spirit,” regardless of baptismal method.
5. Practice two sacraments: Baptism and Holy Communion as God’s means of conveying His grace.

TYPE OF WORSHIP

Free and generally unstructured, according to the choice of congregation and minister.

Liturgical pattern, although not a required form.

GOVERNMENT

Congregational form regarded as only scriptural type. Some joint work through conventions.

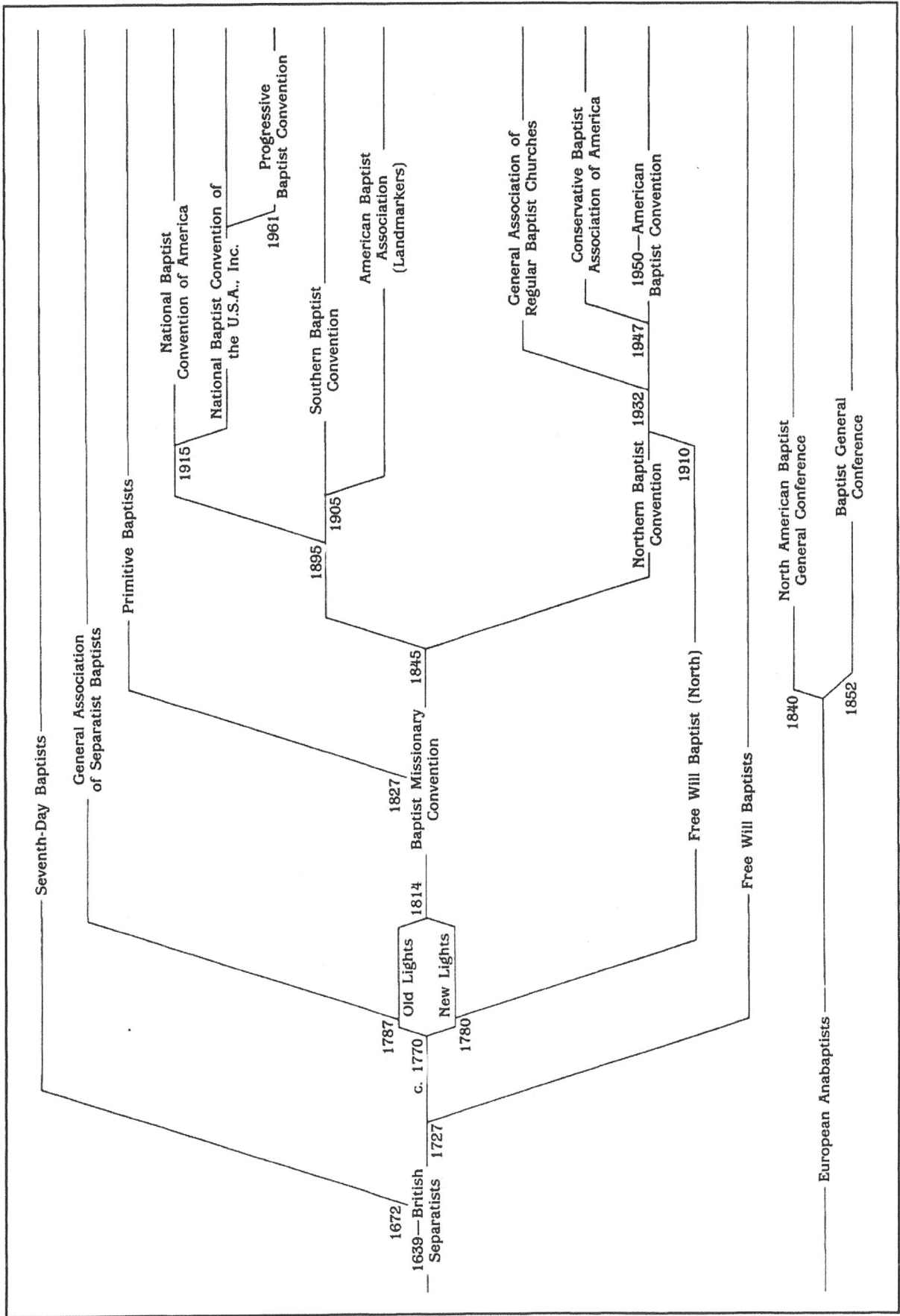
Congregational form found in the U.S., but no type prescribed as only possible form. General church given authority.

CHARACTERISTICS

Stress placed on personal conversion, sometimes with accompanying emotional experience. Strongly opposed to mixture of church and state.

Emphasize God’s action of grace in receiving people through Baptism and in strengthening them through Word and Communion. Affirm separation of church and state.

69. An American Baptist Family Tree



Churches of American Origin

Historical Context – from insights in Religion in America, (1992), Winthrop Hudson, chapter eight

The first half of the nineteenth century in the U.S. was a time of eager expectancy, unbridled enthusiasm, and restless ferment. A new nation and a new world was being born, and to many anything and everything seemed possible. European visitors continually remarked on the popularity and vigor of conventional religion but they were amazed at the many new ways to heaven being fashioned in America by the strenuous efforts to manifest heaven on earth.

Two factors interacted to produce the unusual ferment of these years: social context and religious context. Socially there was an absence of tradition and a sense of unlimited possibilities that encouraged experimentation. Unlimited religious freedom resulted in unique expressions of Christian belief, no matter how eccentric it might seem. Cheap land and open space provided unequalled opportunity to implement new religious ideas. And the impetus to do so was fueled by successive waves of revivalism. Northern and western New York state was known as the “burned over district” because the fires of revivalism burned brighter and brighter as each new group blazed ever brighter visions of the future.

Three emphases stimulated by revivalist preaching were of decisive importance in creating the climate of enthusiasm out of which new cults, sects, and communities emerged:

- Revivalists demanded an immediate confrontation with God, often in the form of an ecstatic vision which could be interpreted as a new revelation;
- Revivalists increasingly stressed the possibility of perfect sanctification, thus arousing a hunger for holiness and a life free from sin;
- An emphasis on the ancient millennial expectation of a golden age to come, whether marked by Christ’s return or established through the revival preaching of the Gospel.

The Restoration Movement - from insights in Religion in America, (2000), Julia Mitchell Corbett, pp. 60-70

The **Restoration Movement** refers to a group of churches that began in the U.S. in the early nineteenth century. Prior to the Civil War, religious thinkers across the country became dismayed over the divisions within the Christian churches. They believed the Bible taught that there was to be one Christianity, yet there were countless denominations and divisions. Christianity seemed to be marked by divisions over creeds, church structures, and theological nitpicking.

The Restoration Movement sought to end these divisions. They believed that the unity that they sought could be achieved by a return to the New Testament as the only guide to faith and practice. An early slogan. "No creed but Christ" became their guideline. Each local congregation should be autonomous and self-governing. Some common beliefs for churches in the Restoration Movement:

- Each local gathering of believers was the church – no structures (such as mission boards) could usurp local responsibility; no structures (such as synods or presbyteries) could over rule local authority.
- There is no predestination – each individual has the capacity and responsibility to accept the claims of Jesus Christ. While God is referred to biblically as Father, Son, and Holy Ghost, the term "Trinity" is not found in the Bible and is thus, not biblical.
- The Lord's Supper is a memorial meal only but should be offered weekly.
- These churches generally seek to "speak where the Bible speaks and to be silent where the Bible is silent."

These communities of faith offer their followers two very important things: a strong sense of community for like-minded believers often ostracized by the culture; to those who keep the faith, salvation is assured which provides great assurance.

The United Church of Christ – not a church of the restoration movement - Has roots in Reformed Theology and Connectional system

- Beliefs and practices very similar to other protestants. Its Statement of Faith (1959) is patterned after the Apostle's Creed. The statement is not binding on any local congregation, nor is it used as a test of faith for any member.
- Its beliefs bring together the various emphases of the variety of churches that make up its heritage. The UCC affirms "in essentials, unity; in nonessentials, liberty; in all things, charity."
- Patterns of worship are decided by the local congregation and vary widely. Strong emphasis on social justice in the modern world.
- Strong supporter of ecumenical relationships with many church bodies.

The Christian Church (Disciples of Christ)

- Probably widest spread from conservative to liberal of any church body. No creed and freedom of personal interpretation is the rule.
- Membership based on the affirmation of the Lordship of Jesus Christ and Baptism is by immersion after age of consent.
- Belief that all people are sinful and in need of redemption by Jesus. No belief

in original or inherited sin.

- Worship tends to be formal and dignified with both vocal and instrumental music.
- The Lord's Supper is celebrated as a memorial meal each Sunday.
- Very involved in local movements for the betterment of society and highly involved in Ecumenical activities.

Christian Churches/Churches of Christ

- No organization beyond the local congregation and not involved in ecumenical activity
- Less variation of belief among members than in the Disciples of Christ. Tend to be more conservative to fundamentalist.
- Worship tends to be formal and dignified with both vocal and instrumental music. (Rule tends to be "OK as long as Bible doesn't prohibit")
- The Lord's Supper is celebrated as a memorial meal each Sunday and Baptism is by immersion after age of consent.

The Churches of Christ

- No organizational structure beyond the local church and no participation in ecumenical activities.
- The Lord's Supper is celebrated as a Memorial event and baptism is by immersion after age of consent.
- Churches of Christ use no instrumental music in their worship – (Rule tends to be "NOT OK unless Bible allows it") not specifically approved in Scripture.

Adventism - from insights in Religion in America, (2000), Julia Mitchell Corbett, pp. 141-163.

Adventism emphasizes the Christian teaching found especially in Daniel and Revelation that the return of Christ to the world in physical fashion will happen in the near future. Those who rebel against God will be destroyed while true believers will be saved to rule with Christ. Adventism began early in the nineteenth century in several Protestant bodies. The emphasis on Adventism created conflict which led to break away groups focused on Adventism. Within Adventism divisions arose when people began to set exact dates for Christ's return. His failure to do so led to deep disillusionment and division, known as "the great disappointment." A second major point of disagreement was whether the Lord's Day or Sabbath should be celebrated on Saturday or Sunday.

Ellen G. White became accepted as a leader on the basis of her visions and prophecies. Mrs. White confirmed the correctness of an 1844 date for Christ's return, but she recast it.

Christ had not returned to the earth, but had initiated the cleansing of the true, heavenly sanctuary in Hebrews 8:1-2 which was a necessary start to the process of his return. Mrs. White also “revealed” her vision that the celebration of the Sabbath on Saturday was God’s revealed will.

Seventh Day Adventists

- Seventh Day Adventists believe they are a “remnant church,” a people called out in the last days to be the true church. Ellen G. White’s gift of prophecy is recognized as a mark of such a remnant. In the last days, this remnant church has been called out of the universal church to keep the commandments of God. Like the three angels of Revelation 14, it announces a work of judgment on the apostate which will result in a work of repentance and reform on earth,
- Seventh Day Adventists are known for their support of sound health practices believed to be acts of religious obligation. They abstain from use of alcohol, tobacco, illegal drugs. Many are vegetarian. Their emphasis on physical and mental health has led the Seventh Day Adventists to concentrate much of their mission work on hospitals and medical missions.
- Men’s and women’s roles emphasize the traditional over the innovative. Both genders are encouraged to dress modestly and manifest a “gentle and quiet spirit.” Church sponsored activities play a major role in most of their lives.

Jehovah’s Witnesses

- The Witnesses believe that we are in a time of transition that precedes the reign of Christ on Earth. They interpret Matthew 24 and Luke 21 to teach that the year 1914 marked the beginning of the transition period from human rule to the Thousand Year Millennial Reign of Christ.
- The Witnesses do not consider themselves to be a church, but rather a group of Bible students and publishers of God’s Word. They “publish” in the sense that they translate and publish Bibles and religious tracts, but also, they “publish their understanding of God’s message for modern day people by every means at their disposal.” They also do not celebrate their birthdays or any festivals or feasts of the church because they find no biblical support for such actions.
- The group was originally organized by Pastor Charles Tazi Russell, who is thought of as the “organizer” and not the founder, since God alone founded the church. They believe that they are the one true faith mentioned by Paul in Ephesians 4:5. They meet in “Kingdom Halls” for Bible study and instruction using their own translation of the Bible, “The New World Translation.”
- Witnesses consider themselves to be the forerunners of the new kingdom alerting the world of the coming battle of Armageddon. A limited number of people, 144,000 (Revelation 7 and 10) will live and reign with God.

- Witnesses are called to maintain separation from the world. To this end they avoid participation in the political process by neither voting nor running for office. They do not serve in the military, do not salute the flag, or sing the national anthem. To do so would be false worship of an idol – the state. Witnesses identify the three chief agents of Satan against the church to be the government, big business, and churches that teach false doctrine (i.e. all those except the witnesses).
- Conservative lifestyle stresses traditional gender roles. Women do participate fully in their door-to-door evangelism often accompanied by their children.

COMPARISON

TEACHINGS

DISCIPLES

1. Human statements of faith used for insights but are not binding or authoritative.
2. Man's duty to become a Christian involves confession of Jesus as Christ, repentance, and Baptism.
3. Original sin denied, but man with free will accountable to God.
4. Holy Communion observed in fellowship as a memorial to Christ and as a channel of God's grace.
5. Advocate Christian unity; believe division in Christ's church is sin.

LUTHERANS

1. Creeds, Catechisms, and confessions as summaries of Scripture's teachings.
2. God's Gospel proclaimed for man's response of faith by the power of the Holy Spirit.
3. Original sin seen as the condition of man's nature in need of grace.
4. Holy Communion is the celebration of Christ's Real Presence and is a means of grace.
5. Historically hesitant about union, fearing truth might suffer. However, ecumenically involved.

TYPE OF WORSHIP

Free to use traditional forms of liturgy or to create form relevant to times and specific situations. Communion celebrated each Lord's Day as focal point of worship.

Liturgical order utilized with Eucharist celebrated with increasing frequency in realizing the unity of Word and Sacrament.

GOVERNMENT

Local church autonomy; cooperation with other Christian churches in missionary and benevolent work; hold International Convention; support ecumenical structures.

Congregational form found in the U.S., with cooperative work through national church body. Involved in world cooperative work, such as WCC.

CHARACTERISTICS

Strong emphasis on Bible; priesthood of all believers; members admitted when reach age of accountability, make public statement of faith, and receive Baptism; witness to Christian unity.

Strong emphasis is on Word and Sacrament. Child received in Baptism and later instructed in the meaning of his faith. Involved in some ecumenical work.

The Latter Day Saints

LDS BELIEFS

1. Beliefs are very distinctively different from Christian denominations. Book of Mormon and the Bible are sources of authority. As new revelations were received over time, they were recorded in Doctrines and Covenants. Pearl of Great Price contains additional revelations given to Joseph Smith and are held to be highly authoritative. Based on these writings, there are thirteen Articles of Faith that summarize the Church's belief.
2. Believe in God, but believe in three separate individuals united in purpose. Father, and Jesus Christ, have physical bodies "much like ours." Spirit is a spirit.
3. "Free agency" – human beings have free will and will be punished only for their own sins, not those of Adam. People have come to earth from a pre-earth existence and "the freedom to choose for ourselves between right and wrong is the most important thing we brought with us." Jesus' death makes salvation possible – salvation comes by way of faith and work.
4. Degrees of exaltation in heaven – highest of these is available only to those who have followed all the laws and ordinances of the church. Those who attain this level become "gods" to whom all other beings, even the angels, are subject.

LDS LIFESTYLE

1. Body is given by God and is sacred. **Word of Wisdom** spells out the health code with lists of prohibited foods and activities, Follow Word of Wisdom will lead to great wisdom and knowledge.
2. Family is absolute center of LDS life for social and religious emphasis.
3. Marriage is highly valued and highest goal is producing children. Through several sealing ceremonies, husbands and wives and children may be joined for eternity.
4. Value education as well as self-sufficiency for the stability of the community.

LDS RITUAL

1. Gather weekly in services similar to many Protestant churches with hymns, prayers, sermons, etc. Also offer classes for men, women, teens, children.
2. Temples are where special rituals for the most distinctive features of LDS ritual life are held. Temple Recommend required: bishop and stake president interview to ascertain worthiness to enter.

- **Endowment** – prerequisite instruction
- **Eternal marriage** – Temple marriages exceed “till death do us part” and extends to eternal marriage. Required to attain highest level of exaltation.
- **Temple Baptism** – Similar to many non-sacramental church’s baptisms done by immersion. However, can also be performed for the dead who died without requisite knowledge of the truth. This allows them to proceed in their levels of exaltation in the spirit world.

LDS ORGANIZATION

1. **Theocracy** – hierarchy under the direct rule of God since highest leaders receive continual revelation from God. Church has a President considered to be a prophet of God. He is served by two counselors, who along with the President, make up the First Presidency. They are advised by the Quorum of Twelve Apostles.
2. **Priesthood** in the LDS is restricted to worthy males 12 years old and older. Conveys the authority to act in the name of God. Emphasizes importance of traditional and separate roles for males and females. Two orders of priests: Melchizedek (higher) and Aaronic (lower). Three subdivisions in each order.
3. Emphasis on Missionary work
4. Emphasis on music



La Casa de Cristo

LUTHERAN CHURCH

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