

community

The New Apostolic Church around the world

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ZMW 20

Children's write

Starting with the next issue, we will be featuring articles, bible stories, drawings and poems written by Sunday School Children. Please dear children send your articles to info@naczam.org.zm

Motto 2018 Faithful to Christ

Editorial

The Chief Apostle on our 2018 motto

Divine service in Chicago
Go!

Doctrine

The realm of the departed

New Apostolic Church
International



■ Editorial

- 3 Faithful to Christ

■ Divine service in America

- 4 Go!

■ A visit in Africa

- 10 Following the example of Jesus

■ A visit in Australia

- 12 The bitter-sweet taste of the gospel

■ A visit in Europe

- 14 Remaining in the house of the Lord

■ Doctrine

- 16 The realm of the departed: key questions
18 The difference between our practice and Spiritism

■ Global news

- 20 Maiden visit to the roof of the world
22 nacmaps: congregations are just a tap away
23 Steady growth in membership

■ News from District 28

- 25 NAC joins the fight against cholera
26 District Apostle visits Lukulu
28 District Apostle Ndandula visits Kitwe-Chingola Apostle area
29 Sister Edna Kalunga Sitali interred
29 Dedication Services in Choma /Kalomo Apostle area
30 Malawi South Apostle working area

Faithful to Christ

Dear Brothers and Sisters,

I wish you an abundance of divine blessing and many experiences with God.

It is a nice tradition to exchange best wishes with one another at the beginning of a new year. But we can do much more for each other. We can also pray for one another and ask God: “Bless my brother! Strengthen my sister! Protect and comfort them.”

And this is something we can do every day throughout the year. I am thinking about our brothers and sisters who live in regions where there is war, hardship, and violence. But I am also thinking about those who suffer a lot in body and heart. Dear brothers and sisters, you can be sure that many are praying for you!

The Apostles in particular pray that everyone will be able to reach the goal of our faith: the return of Christ. Let us also prepare for this in the new year. Let us continue to follow our training programme, with its annually changing focal points.

We have already occupied ourselves with the themes of love, joy, victory, and glorifying God. This year we will occupy ourselves with another important characteristic of the bridal congregation: faithfulness to Christ.

In addition to love and joy, faithfulness is another important aspect of a bride’s nature. It will not work any other way. But how can we demonstrate our faithfulness to Christ? Allow me to mention four points here:

- being faithful to Christ means following His example.
- being faithful to Christ means preserving our love even in difficult times.



■ NAC International

- being faithful to Christ means wanting to serve.
- being faithful to Christ means keeping our promises.

These are the most important points. In the divine services we will find out what this means for us personally.

The theme of faithfulness is a very broad one. It incorporates such central notions as sincerity, trustworthiness, steadfastness, and reliability. In the year ahead, we will look at the numerous different facets of faithfulness.

Why? Well, it is really quite clear: our faithfulness to Christ is essential for our faith. So essential in fact that some languages use the same word for both “faith” and “faithfulness” in the New Testament.

In this mind and spirit, I wish you strong faith in the year 2018. Let us remain faithful and true to the Lord!

Yours,



Jean-Luc Schneider

Chief Apostle Jean-Luc Schneider celebrated a nationwide service for ministers in Chicago (USA) on Saturday, 10 June 2017



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NAC USA

| Go!

Matthew 28: 19–20

“Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”

My very dear brothers, it is special for me to be in your midst today, knowing that many brothers are connected nationwide for this special service. And that does not happen that often, so I would like to use this opportunity first of all to express our gratitude for your work, for your help, and for your service. I deliberately say “our gratitude” because I just want to be the spokesman of the Apostles. You know, we fully depend on your help and your work. Jesus sent the Apostles, and it is our faith and conviction that the Apostles of the New Apostolic Church have also been sent by Jesus Christ. He gave them a huge mission, one they cannot fulfil on their own. We need your help. We need your prayers.

We need your support. And that is why we are so thankful that you are prepared to work for Jesus Christ together with the Apostles. At your ordination you said yes to receiving a part of the authority and a part of the mission of the Apostles. In other words, we share the burden. The Apostle from whom you received your ministry has delegated a part of his authority to you. You fulfil this commission not as you would carry out a task in your company, but with your whole heart and out of love. It is not just a job that has to be done. It is a work of faith, a work of love that requires many sacrifices and prayers. That is why we are so thankful that you were prepared to accept this task. As ministers you act as a delegate of the Apostle. With the ordination you received a part of the authority of the Apostle. That means that the ministry and the ministerial authority are valid only as long as you are connected to the Apostle ministry and as long as you act in the commission of the Apostle. This is a distinctive feature of the New Apostolic Church. This is not the case in every church. In fact, in some churches ministers can do what they want—as long as the congregation agrees, of course. That is not the case in our Church. The ministerial authority of the ministers—the priestly ministers and the Deacons—is only valid if they act in the commission of the Apostle.

From time to time, brothers come up with funny ideas: “It would be nice if we could do this or that?” Then I have to tell them: “It may be a nice idea, but are you sure that you are acting in the commission of your Apostle? If that is not the case, you have no authority to do this.” Ninety-nine point nine nine per cent of our brothers act accordingly and that is why we are so thankful. Okay, in the US it is one hundred per cent.

Why do I mention this? Because it is important. We have all received a certain mission. As ministers, you act in the commission of your Apostle, who has received His commission from Jesus. And that is why I have chosen this Bible text today, because it is important for all of us—Deacons, priestly ministers, and Apostles—to be aware that this is our mission. It is the mission of the Apostles and they delegate a part of it to other ordained ministers.

From time to time, it is therefore interesting to think about what our mission actually consists of. Jesus makes it very clear: “Go!” That is the first part of our mission. When you

are ordained into a ministry—I am sure I do not need to mention this here—it does not mean that you have been promoted. You do not suddenly become the boss. You receive a mandate to work. You have a mission: “Go!” That means move. It means that we, the Apostles, but also all the other ministers, must penetrate deeper and deeper into the knowledge of Jesus Christ. We must not stagnate and think that we know everything. We must penetrate deeper into the knowledge of Jesus Christ. And for that we need the guidance of the Holy Spirit. And we need to follow His guidance. Let us do so and move and go to the people.

Let us go and tell the people about the glory of Jesus Christ and plant it in their hearts so that they can love Jesus

Teaching the gospel requires personal contact. Jesus did not address this call to an organisation or a company. It is a call that has gone to each and every one of us: the Apostles as well as to their co-workers. “Go!” We cannot say, it is the task of the Church. If that would be the case then we could say, “Okay, let’s do some advertising to make the gospel

and the New Apostolic faith known. Let’s run a public relations campaign.” That is not our commission. We have been commissioned to, “Go!” Jesus wants us to foster personal contact with people. You cannot win disciples with an advertising campaign on TV or wherever. Personal contact is part of the commission we have received. We must be aware of this: “Go!” You have to go to the people. You have to tell them. You have to convince them. You have to motivate them. That is the difference between a Christian church, in particular the work of God, and a company. We cannot act as a company would. We have received the commission to go. We must move and go to the people and speak with them in person.

What must we go and do? Make disciples of all the nations. To make disciples means that we must motivate people to follow Jesus. That is the task. The definition of “disciple” is: one who follows Jesus. So making disciples of all nations means we must motivate them to follow Him. That means that we must first of all believe that the gospel is valid for all people—irrespective of the conditions they live in, their cultural background, their economic situation, or their past. And that applies to the gospel in its entirety. We cannot qualify or limit it and say, “The law is valid for all people. Those who don’t do the will of God will be punished.” That is only one small aspect of the gospel. The gospel in its entirety is valid for all people—for every single person on earth. Brothers, we must believe that. We must go to all



nations. That was the understanding our forefathers had: we must go everywhere, to every country, and bring the gospel to the people and acquaint them with the New Apostolic faith. We are grateful for this and they deserve our respect. The North American ministers and members especially accomplished an enormous task in spreading the good news worldwide. That is an important aspect, but only one aspect.

In Mark it says: “Go into all the world and preach the gospel to every creature” (Mark 16: 15). That means we are not only to go to the Christians in every country and preach the gospel to them, but to the entire population. We must go to everybody, irrespective of their conditions, their culture, their age, or whether they are poor or rich. And that is my concern when I look into the congregations worldwide. I always ask myself, “Do our congregations reflect a cross-section of the population in the country?” Not yet. But our task is to go to all the nations and to the entire population, without exception. My dear

brothers, we have to think over that: the entire population, “every creature”. What exactly is our task then? We are to make disciples of them, to encourage them to follow Christ. We do not want to promise them anything. It would be easy to go to the poor and promise them that they will become rich if they follow Christ—and even more, if they become New Apostolic. It would be easy to go to the sick and tell them, “If you are faithful, if you follow Christ and the

Apostles, you will be healed.”

It would be easy to go to the oppressed and say, “If you follow Christ, you will be liberated.” But this would not make disciples of them.

Many people followed Jesus because they were hoping for a miracle. They wanted to be healed. But these were not

the kind of disciples Jesus wanted. Others expected Jesus to change their situation, to deliver them from the yoke of the Romans. This did not happen. Jesus wanted disciples who followed Him because they loved Him, because they trusted Him, and were ready to leave everything behind to follow Him. It makes no sense therefore to try and

It is our task to teach the law of Jesus Christ—not our own law, our own rules, or our own traditions



attract people by promising them blessing, wealth, success, and deliverance. That is nonsense. That is not how you win disciples.

There is also no need to threaten people with the great tribulation: if you are not faithful you will suffer with all the others, but we will be delivered. There is no need to threaten anyone.

How can we make all the nations disciples of Jesus? We have to make the glory of Christ visible for them. We have to plant the love for Christ in their hearts. We have to help them discover and recognise how great Jesus is: Jesus is God and God is Jesus. He is the humble one. He is the loving one. He is grace. He is patience. He is the Almighty, yet so humble. He loves everybody with the same love. He loves the rich as much as He loves the poor. I could speak about this for hours, but you know as well as I do: that is what we should do. Let us tell the people about the glory of Jesus Christ and plant this glory in their hearts so that they can love Jesus. And then they will follow Jesus because they have discovered His love for them and that He died for them: He wants to save me; I follow Him because He loves me and I want to be with Him in eternity. I follow Him because He is my example. I want to become like Him.

That is the true motivation to follow Christ. Brothers, it is our task to go to everybody, irrespective of their circumstances, their culture, or their position in society. Go and encourage them to follow Jesus and reveal the glory of Jesus Christ to them. The decision to follow Jesus will then be of their own volition because they know: I need to be with Jesus; I want to become like Him; and I want to be with Him for all eternity. Such are disciples.

And then we have to baptise them. As priestly ministers you have the authority to dispense the baptism with water. And then the souls must be prepared for the baptism with the Spirit through the Apostle. That is a specific task. Dear brothers, we have to make clear that the rebirth out of water and Spirit is not just a condition that needs to be fulfilled, and once that is done everything is fine. We have to explain to the people that when they are baptised with water and Spirit, they receive special strength: “You receive a certain power, and then it is up to you to use this power. This power allows you to do certain things, such as loving Jesus, forgiving others, following Jesus, changing one’s ways, and becoming more like Him.” Sometimes, I worry a little bit. I am not sure that the preparation for Holy Sealing is done with enough emphasis. We must clearly show the candidates what power they will receive with Holy Sealing and what they will be able to do with this.

The best way to explain something is to demonstrate it. Last Sunday I mentioned that we should be an example. This is one way to make the power visible that we received through Holy Sealing. Baptise the people who believe, explain to them what it means to be baptised, and show them that this is not the end of the story but only the beginning. Tell them that they will receive the power they need to be able to grow into the nature of Christ. That is an important part of our mission: “Go therefore and make disciples of all the nations, baptising them ...”

And then “teach them to observe all the things that I have commanded you”. Then we have to encourage them to follow Christ. They have discovered the glory, love, grace, and patience of Jesus Christ. They have felt His great love for them and decided to follow Him out of love. Now they want to follow Him and become like Him. And now, and only now, can we tell them how they can follow Christ and what they have to do. There are a few rules that need to be observed: the law of Christ. Explaining this to them at this stage is no longer a problem, because their actions and decisions are no longer driven by the fear of punishment. Now they love Christ and we can tell them, “If you want to please Jesus, then do this but don’t do that.” And they will do it out of love. And what you do out of love is not a problem.

Sadly enough, sometimes we do quite the contrary. The first thing we often tell people is, “Don’t do this. If you do, you will go to hell. But if you do this you will be blessed.” We have to forget that. People first of all have to love Jesus before we can tell them how to follow Him. Once they do it will no longer be a problem for them. But we have to teach them as Jesus commanded us. That does not sound like much, but it is not that easy. It is actually a huge thing to achieve, even though the list of rules is short.

It is our task to teach the law of Jesus Christ—not our own law, our own rules, or our traditions. And we have to make sure that our preaching and teaching focuses on the gospel only—on that which Jesus and the Apostles who are mentioned in the Bible taught. Everything they taught was relevant to salvation. We must concentrate on that which is relevant to salvation and not on any supposed rules or regulations. You know what I mean. None of this has anything to do with our ministerial commission or with salvation. We cannot say that we are acting in the power of the ministerial commission given us. That is nonsense because our ministerial commission is clearly defined: “... teaching them to observe all things that I have commanded you,” Jesus said, not what we have decided and think is right. We must teach them the gospel.

Following Christ does not mean uniformity. We have to be aware of that. As I said in the beginning, we have to believe that the gospel is valid for all people, irrespective of

their circumstances, origin, cultural background, or their social situation. You can follow Christ when you are very poor. You can follow Christ when you are very rich. You can follow Christ when you are sick. You can follow Christ when you are healthy. You can follow Christ at a young age and when you are old. No matter what circumstances you live in, you can follow Christ. We need to become more and more aware of this. We cannot expect people to conform to our example because we are of the opinion that this is the only proper way to show that you are a follower of Christ. We have to teach them to follow the gospel of Christ in the conditions and circumstances they live in. They do not have to change. And we do not have to make sure that they become rich in order to be able to follow Christ. That is definitely not our task. Of course we hope that the situation of the poor improves and that those who are sick can be healed. But that has nothing to do with Jesus’ commission: “... teaching them to observe the things that I have commanded you.” That is definitely something completely different.

My dear brothers, our task in the future is to go to all people and encourage them to follow Christ without making any kinds of promises. Let us just show them the glory and the love of Jesus Christ. And that requires that we go and speak to them. And once they love Jesus we can dispense baptism with water. And then we can prepare them to receive the Holy Spirit. We can explain to them what power they



District Apostles Leonard Richard Kolb (USA) and Raúl Eduardo Montes de Oca (Brazil) were called to assist

will receive, and we can show them how they can use this power. Then we have to teach them how to follow Christ and to make clear that they can do so also in their situation. Thankfully, they do not need to become French to be faithful. They do not need to dress as I do. They do not need to eat the things I eat. They do not need to like the music I like. I think you understand. Let us respect people's dignity.

This also applies to the young generation. Let them enjoy their youth in their country and in the world they live in. They do not need to become as we were when we were young or as we are now. Let them be the young people they are. They live in their world and in their time. They can follow the gospel also in their world and their time. This is something we have to think about. It is not comfortable. I know what I am talking about. It is a lot to ask, but it is the will of God. This is part of the mission of the Apostle ministry, which we participate in: "... teaching them to observe all things that I have commanded you." That is what we teach in our sermons.

Sometimes, my dear brothers, our teaching also consists of setting an example. And that is why at times we have to go through trials. Remember, God is not punishing us. It is not a sign that He is no longer interested in us. It is not a sign that we did not do a good job and He cannot bless us because of this. We are exposed to trials as all the other children of God and all other people are. But when we have to go through trials, when we have a special cross to bear, God expects a little bit more of us. He wants us to be an example in this situation and to observe the things He has commanded us. Do not be discouraged. Do not be upset if something happens in your life. To teach by way of example is also part of our commission. If the desire lives in us: "Heavenly Father, I want to fulfil the commission you have given me also in this special situation. I want to be an example of what You have commanded us," I tell you, brothers, you will experience the promise of Jesus: "I am with you always, even to the end of the age." You will experience this especially in such moments, and God will bless you in a special manner.



CORE THOUGHTS

We go to all nations and people to show them the glory of Jesus and to encourage them to follow Him. We teach them what is essential to their salvation, without requiring them to conform to our example.



■ NAC Angola

Following the example of Jesus

Faith in the sacrifice of Jesus and in His love is essential. From there it is only a small step to responding to His love by doing good works. Chief Apostle Jean-Luc Schneider mentions seven ways we can combine our faith with works.

On 20 August 2017 the Chief Apostle conducted a divine service in the Estádio das Mangueiras in Saurimo (Angola), which was attended by 3,200 brothers and sisters.

The grace of God was manifested in the life and death of Jesus Christ, Chief Apostle Schneider said. Jesus Christ came to earth and sacrificed His life in order to deliver mankind from evil, to erase original sin, and to forgive sins. Through His example and teaching we learn to live a life that is pleasing to God and to prepare ourselves for the return of Christ.

How can we live a Christian life in the twenty-first century?

1. By renouncing evil. “When we look at the suffering and death of Christ the true nature of evil becomes apparent. Jesus had to suffer through hatred, violence, and injustice. The people were corrupt and were full of lies and hypocrisy.” We do not want to be slaves of such a power, the Chief Apostle continued.

2. By practising the gospel. Jesus died to deliver us from sin. Why did He do that? Because He loves us! Let us model our lives on His word, His gospel. We practise His teaching not out of fear of being punished or because we want to earn something for ourselves. We keep His word because we have recognised the love of Jesus.

3. By following Jesus. Jesus gave His life so that we might be with Him. Our love for Him prompts us to seek His nearness. We always seek His fellowship: this is something we do today in divine service—where we seek His fellowship in Holy Communion—and we yearn to have eternal fellowship with Him in heaven.

4. By showing humility and repentance. The Lord Jesus triumphed over sin and death because He was absolutely sinless. He received the resurrection body and was able to return to the Father. We have the same goal: to enter the kingdom of God, and to be with the Father and the Son. But we notice that despite all efforts we continue to be fallible.



Right: Apostles Manuel Quefasse Mupila and Capote Marcos Misselo receive Holy Communion for the departed

We are completely dependent on grace, which is why we are humble before God, show remorse, and repent.

5. By forgiving our neighbour. We need the forgiveness of our sins. The Lord Jesus grants grace to the humble. How can we thank the Lord for the grace He grants us? By forgiving our neighbour as he forgives us. Let us forgive our neighbour out of thankfulness for the grace that God has granted us.

6. By overcoming trials. The Son of God was in heaven, but because He wanted to save us He became incarnate and came to earth. He went through everything that human beings have to go through too. Humans suffer from injustice, something Jesus was subjected to as well. Humans feel sorrow; so did Jesus. Humans are betrayed. Jesus was betrayed too. Humans must die. As a human, Jesus died too. Because we love Jesus we are prepared to suffer for Him and with Him. We submit to trials and accept them. We give up many things because we follow Jesus Christ.

7. By being witnesses. Jesus Christ brought His sacrifice for all of mankind. It is our desire that as many people as possible can participate in this sacrifice and His salvation. That is why we serve the Lord. Let us tell our neighbour about the gospel. Let us be true witnesses of Jesus Christ in our daily lives.



CORE THOUGHTS

Titus 2: 14

“... who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.”

The sacrifice of Jesus and His teaching induce the believers to renounce the evil one, to live a God-pleasing life, and to prepare for the return of Christ.

| The bitter-sweet taste of the gospel

If you chew long enough on a piece of bread it will begin to taste sweet. This is what science says. And so does the Bible. The gospel can be as sweet as honey bread, but it can also be bitter. A taste-test with the Chief Apostle.

On 24 September 2017 Chief Apostle Jean-Luc Schneider celebrated a divine service in Melbourne in Australia. The District Church received a new Apostle, Peter Schulte, who was also assigned as a District Apostle Helper.

The Bible text used by the Chief Apostle speaks about a little book which John took out of the angel's hand and ate. "This book can be understood as an image for the word of God," the Chief Apostle said in interpreting this image. We have to eat it, he said, in other words, we have to occupy ourselves with it and put it into practice. As a matter of principle, the gospel is the glad tidings and therefore as sweet as honey. But, the Chief Apostle added, there are limitations and constraints, which people can interpret as bitter. The Chief Apostle mentioned a few examples of this bitter-sweet teaching.

God is love. What a sweet message! "God loves us all equally. No matter who we are, where we come from, irrespective of our weaknesses, and despite our failures: He loves us.

That is the sweet message." But when you go into this a little deeper, it becomes clear that God truly loves all human beings, not only certain individuals. "He loves my neighbour just as much as He loves me—even if my neighbour is a great sinner. He loves him as much as me." For some this may sound very bitter, and not all can accept it. They are glad that God loves them, but they cannot accept the fact that God loves their neighbour just as much as them. "Let us accept the love of God. It is wonderful to know that God loves me with all my weaknesses. And for this reason it is not a problem that He loves my neighbour as much as He loves me."

God is grace. More sweet news. Jesus Christ is the Saviour who conquered hell and death. That is why He is able to save believers from death. But that also means that Jesus Christ is the only way to salvation! There is no other way. For some people this is bitter. For them this message is too demanding. They believe that there are other ways that lead to fellowship with God. Of course there are many ways to



Photo: NAC Australia



become a better person. There are many ways one can do good. But the gospel states that only faith in Jesus Christ, the Son, leads to the Father.

God is liberty. What a sweet message! God gave man a free will. “We have the freedom of choice. He will never force us to do anything against our will.” On the other hand, God wants believers to choose Christ freely, and do so in a clear and definite manner—without compromise. This is the bitter side of the decision, the Chief Apostle added. But Jesus clearly said that He will confess those before His Father who confessed Him before others. “Let us not be ashamed to say that we are Christians, that we believe in the gospel. Let us profess our faith in Jesus Christ.” That is not always easy, he said, but the Lord has promised us that He will acknowledge us before His Father.

God is glory. What wonderful news! The faithful can be heirs of His glory. What a wonderful outlook! The bitter side: we have to follow the path He walked. We have to carry our cross, deal with trials, and fight and struggle against the devil. “And for some this is too much. Following Christ to heaven is fine, but giving oneself up—one’s thoughts, opinions, and plans—and bringing oneself into alignment with Jesus is too much for some.” But for the glory of God every struggle is worthwhile. We will not even remember our sufferings. No one can attain this glory by their own merit. “Because we are aware of this grace, we do not want to get upset if God does not spare us every sorrow even though we are faithful. Our reward is fellowship with Christ!”

Chief Apostle Schneider: “Faith in the gospel is a source of salvation for those who accept its limitations and constraints.”



Walking to the Town Hall in Melbourne (Australia): District Apostle Andrew H. Andersen, Chief Apostle Jean-Luc Schneider, and District Apostle Urs Hebeisen (from the left)

CORE THOUGHTS

Revelation 10: 10

“Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.”

Faith in the gospel is a source of salvation for those who accept its limitations and constraints.

Remaining in the house of the Lord

Where do you find God? Everywhere, right? After all, He is omnipresent. And where do you experience God? The place where He is at home. Following is a divine service on the three places where God dwells.



■ Horst-Dieter Kämpfer



“An absolute nightmare for all interpreters.” This was how Chief Apostle Jean-Luc Schneider described the Bible text for the service he conducted on 30 July 2017 in Zepernick, Germany. This is because where the German Bible text says “divine service”, it says “beauty” in English and Spanish, and “glory” in French. “The psalmist knew: if I really want to enjoy the care of God in all its fullness, I must go into the house of the Lord,” said the Church leader before going on to interpret the temple in three different ways.

The service of God upon man

In divine service we can experience God, the Chief Apostle said. “This is not man’s service upon God, but rather the service that God performs upon human beings,” the Chief Apostle continued.

- First of all, we become acquainted with the glorious will of God. So what is the will of God? God desires your salvation, my salvation, and the salvation of my neighbour.

- Even when all human beings reach the very limits of their skill and knowledge, God still knows a way out. God always has a solution. God always has an answer.
- Even if we have done something very terrible—provided that we feel remorse for our actions—God tells us, “All is well. I have forgiven you.”
- We can experience the presence of God in the celebration of Holy Communion, where God encounters us, and the Lord Jesus says, “You—I love you very personally. I died for you. I am here with you. I am very close to you.”

The nearness of God in fellowship

If we want to experience the presence of God, then we cannot experience it as a solitary human being. In order to experience the care of God in full measure, we must be part of the fellowship of the believers—in other words, part of the church of Christ, the Chief Apostle continued.



The congregation in Zepernick moved into a new church building. Chief Apostle Schneider dedicated it on 30 July 2017. On the day before, the congregation attended a concert in their new church

The plea to be permitted to dwell in the house of the Lord thus actually incorporates the following concrete supplications to God:

- help me to overcome all the things that separate me from You.
- no matter what happens, please allow me to recognise that You have brought us together.
- let us serve together; let us work together; let us overcome together.

And how can the glory of God be experienced in fellowship?

- Wherever the congregation assembles in the name of Jesus Christ, and prays together in the mind and Spirit of Jesus Christ, God will answer. He will not necessarily do what we expect of Him, but He will answer!
- When we see how God treats His children, how patient He is at times with one or the other in his weakness, and allows him to realise, “I still love you as much as ever.”
- When He comforts us through our brother, through our sister. And here we must say, “God has just sent you to me.”

The dwelling place of God within man

“Then there is also a third kind of temple: God, the Holy Spirit, has taken up an enduring dwelling within us,” the

Chief Apostle said. “May it also be our plea to experience the presence of God within ourselves again and again!” However, for this to happen we must likewise go into the temple: we are to look into ourselves and think about what God has made of us, and what His intentions for us are.

CORE THOUGHTS

Psalm 27: 4

“One thing I have desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.”

We experience God’s care by seeking fellowship with Him in divine service, continuing steadfastly in fraternal fellowship, and allowing the Holy Spirit room in us.



The realm of the departed: key questions

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Belief in the idea that the condition of the souls in the beyond is changeable and in God's universal will to save: these are the answers to two key questions concerning the doctrine of the departed taught by the New Apostolic Church.

Our current practice derives from the biblical text (see *community* 04/2017), however, it is also legitimated by the authority of the Apostle ministry, whose task it is to interpret the gospel in an appropriate and timely manner, as well as to expand upon it and preach it.

The sacramental care for the departed must by no means be confused with Spiritism. In Spiritism, the world of the beyond is ultimately understood as a part of this world, which one might explore as though it were a previously uncharted continent.

The New Testament and the New Apostolic faith that is based upon it are both very cautious in the statements they make about the world of the departed. After all, it is not a matter of gaining or imparting new insights into the beyond. It is not about gaining knowledge about the world of the beyond, the condition of the dead, or anything of the like. By no means can the beyond be fused into the here and now, or placed at the disposal of the latter. This is not a matter of satisfying human curiosity, but rather only of expressing the promise of salvation, which applies equally to both the living and the dead.

At this point it is appropriate to ask two questions. First of all, in what condition do the dead find themselves? And secondly, why do they need sacraments?

In what condition do the dead find themselves?

The answer to the first question can only succeed if one recognises the continuity of person, both in life and death. The historicity of human existence may indeed end with death, yet it remains a part of the departed individual. This means that everything a person has ever thought, experienced, or done—his successes as well as his failures—remain part of him. The personhood of the individual therefore remains intact even in death. The departed individual is unique and distinctive, and remains an individual being recognised and addressed by God.

The conditions of the souls in the beyond as an expression of nearness to, or remoteness from, God are quite diverse. In any event, the departed have not experienced any change at all as a result of death. Those departed souls who find themselves in a condition of remote-



ness from God need special care and intercession. According to New Apostolic conviction, the dispensation of the sacraments leads to a change in the condition of the departed. This does not mean of course that we re-baptise souls who were not New Apostolic or that souls who are being sealed are made into New Apostolic Christians.

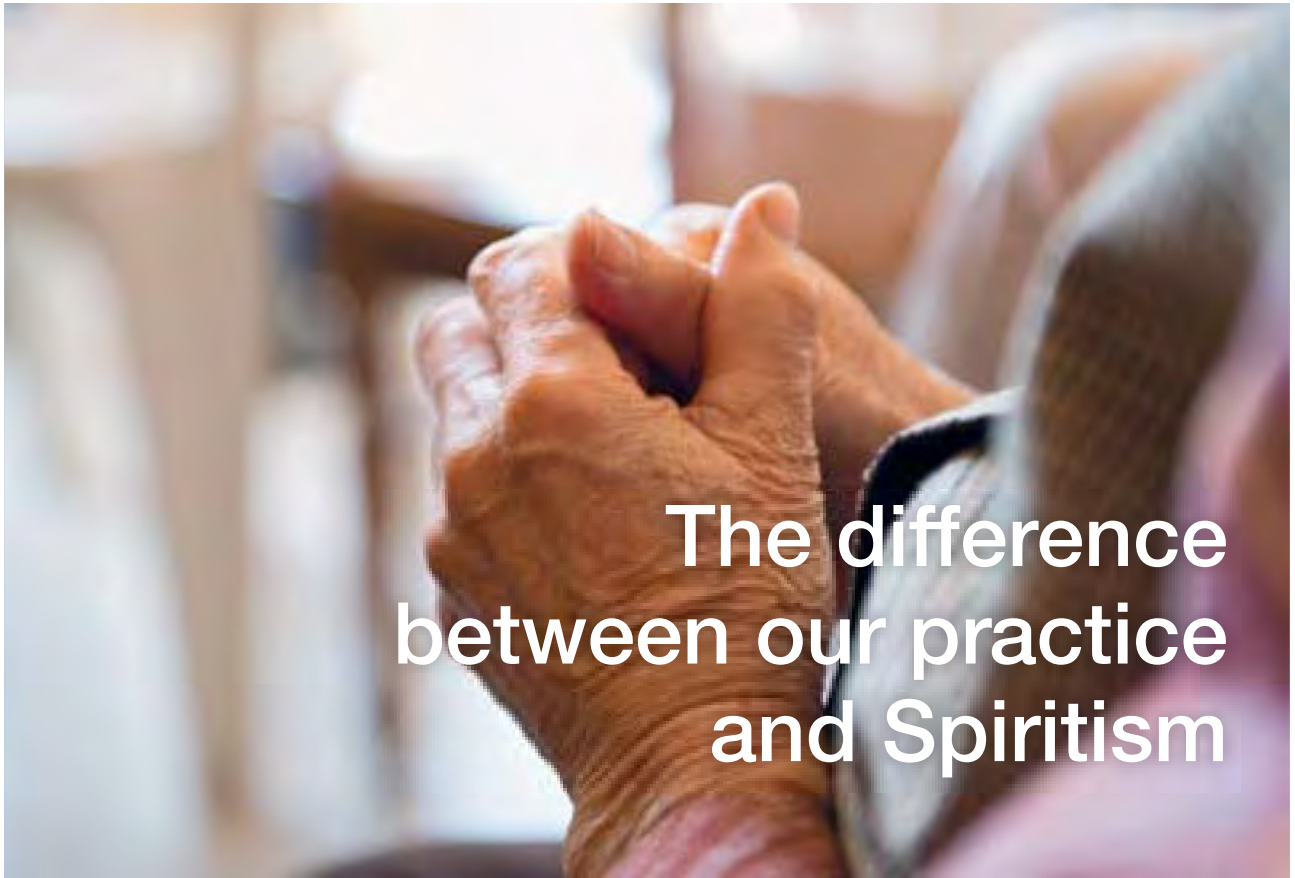
The conviction of many Christians, that “human beings can no longer change the attitude toward God which they had assumed in life”, or that “no more change is possible, because human beings are firmly settled in death” is contrary to the New Apostolic faith. In consideration of this, the notion of eternal torment in hell or eternal damnation is also without basis. The foundation for any positive change—here as well as there—is the loving care of God, and therefore faith. Consequently, the departed are not absolved of the necessity of believing. The foundation and support for faith—which results in a new relationship with God—are the sacraments, that is to say, Holy Baptism, Holy Sealing, and Holy Communion.

Why are the dead dependent on the sacraments?

According to the New Apostolic faith, the state of being a Christian is rooted in, and reinforced by, the sacraments. Therefore baptism with water is absolutely necessary, as it constitutes God’s yes to the individual. In other words, those who wish to receive salvation,

whose faith is to be strengthened and maintained, are dependent on receiving the sacraments. According to the New Apostolic understanding, this applies to both the living and the dead alike. The New Apostolic Catechism states the following in this respect, at the same time emphasising the significance of the Apostle ministry: “The Apostles fulfil the commission of Jesus—namely to proclaim the gospel, to forgive sins, and to administer the sacraments—upon both the living and the dead. They act in Christ’s stead and in His name. Just as Jesus Christ brought His sacrifice on earth, salvation is also imparted through the Apostles on earth. Since sacraments always have a visible component, they can also only be performed in the visible realm. The effect of the sacraments as essential elements in imparting salvation is the same for both the living and the dead.”

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Intercessions instead of contacting the dead, divine activity instead of human curiosity: the construct of the New Apostolic Church concerning the departed has nothing to do with Spiritism.

At times the New Apostolic Church faces the reproach that its understanding of the departed realm exhibits a certain similarity with Spiritist practices or that it even belongs in the same spectrum as Spiritist ideology. The following makes it clear that our construct of the departed can in no way be associated with Spiritism.

What is Spiritism?

To begin with it is necessary to clearly define what Spiritism actually is. Spiritism assumes the reality of a world in the beyond inhabited by the souls of the dead, among other things. This basic assumption is not only found in Spiritism, but also in many religions of the past and present. The New Apostolic Church also assumes the existence of a

realm of the beyond in which the souls of the dead dwell. However, this basic assumption is expanded by Spiritism, which not only claims the existence of these souls, but also claims the ability to take up contact with them, for example, through a medium.

Biblical examples

Necromancy, a central element of Spiritist practice, is already mentioned in the Old Testament, as Spiritism was part of the religious practice of the pagan environment of Israel. The Old Testament therefore emphatically rejects all forms of necromancy—including astrology, fortune-telling, and so on—as forms of idolatry. For example, in Deuteronomy 18: 9–12 we read: “When you come into the

land which the Lord your God is giving you, you shall not learn to follow the abominations of those nations. There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practises witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to the Lord, and because of these abominations the Lord your God drives them out from before you.” Another familiar example is the account of the witch (or medium) of En Dor, who conjured up the spirit of the prophet Samuel at Saul’s request (1 Samuel 28: 7–20). This Old Testament account was often taken as proof that, while the conjuring of the dead is forbidden, it is certainly possible and can be performed by human beings. However, this biblical account is not intended to substantiate the possibility of necromancy, but rather to demonstrate how far Saul had already distanced himself from God. The prophet ultimately only appears in order to express the fact that the king has been rejected by God.

Modern Spiritism

Over the course of time, particularly since the late seventeenth century—the Age of Enlightenment—the idea that one could enter into contact with spirits or with the dead came to be regarded as superstition. It was only in the nineteenth century—once people had tired of following the rationalism of the Enlightenment in every aspect—that there was something of a revival of this practice.

Modern Spiritism came into being in the nineteenth century. While the conjuring of spirits and departed souls was often part of a religious practice in the past, modern Spiritism does not necessarily have a clear religious association. Here the idea is to find a systematic and almost scientific way to take up contact with spirits or the souls of the dead, not only in order to prove that there is life after death, but also to prove the existence of a world beyond, which itself becomes the object of further exploration and inquiry. The dead are questioned, for example, about the condition in which they find themselves and what the world of the beyond is like.

Spiritism is thus interested in proving the existence of an immortal soul, and of the beyond, by inquiring of the dead, among other things. The beyond, as well the souls of the departed, thus become an object of research and inquiry in Spiritism. Often the departed are nothing more than the objects of human curiosity. Therefore the contrast between this world and the beyond—between transcendence and immanence—is no longer taken seriously. Rather, the

world of the beyond comes to represent a kind of invisible here and now, in which the same laws and regularities of the material world apply.

Often Spiritism is also understood as an alternative to Christianity, which—so it is claimed—is mired in dogma and not sufficiently inquisitive of the beyond.

Does our practice have anything to do with Spiritism?

So how are we to assess the reproach that our understanding of the departed realm is a form of Spiritism, or at least that it has a strong relationship to it? While a Spiritist calls upon the souls of the dead in order to learn something of them, our practice as concerns the departed does not endeavour in any way to make contact with them in order to learn more about them or the beyond. In our construct, the departed are not objects of human curiosity or any sort of scientific desire to explore either. Nor is the beyond regarded as any sort of invisible here and now, which could be scientifically explored. Rather, it is simply accepted as a completely different, incalculable, and unsearchable dimension.

Our practice as concerns the departed is only interested in one thing, namely to make the sacraments—which are necessary for salvation—accessible to the departed. Here it is not human beings who act in the beyond on their own impulse or in their own special interests, but rather God Himself who makes use of human beings—namely the Apostles—to ensure that the sacraments can be accessed by the souls of the departed. The question of which souls among the departed receive the sacraments—in other words, of who attains salvation and who does not—remains concealed to us.

Our understanding of the departed does nothing more than clearly express God’s universal will to save, which encompasses both the living and the dead. In our practice, there is no contact with the departed themselves. Rather, we are to bring forth intercessions in which we ask God to show grace and mercy to the unredeemed. Through such prayers of intercession, and through corresponding actions of love toward our fellow human beings, we show God that we are not only interested in our own salvation or the salvation of the living, but genuinely also in the salvation of the departed. This also brings expression to the certainty that the dead and the living comprise a great fellowship of souls in need of salvation, and that the church of Christ itself is a fellowship comprised of both the living and the dead.



Lily David / David Devaraj

Maiden visit to the roof of the world

They are numbered among the highest New Apostolic congregations in the world: Ghankula (2,151 metres) and Naugaon (1,435 metres) in the Himalayan foothills. Day-to-day life, getting around, and divine services—this is another world.

There are thirty-five members between these two congregations in northern India, located on the border to Tibet. They are looked after by three Priests. Ghankula in the Uttarkhand District and Naugaon in Gherwal District belong to an Apostle district that stretches over an area of 1,500 kilometres. To Delhi, the country's capital, the aerial distance is 350 kilometres. The congregations in the region are small, scattered, and hard to reach. The people in the region speak Hindi.

Locating congregations by GPS

Google Earth supplies satellite pictures of this region, but the network of roads in this region has not been completely mapped. The congregations are easy to locate by GPS—at least online: Ghankula 30.175297, 78.907718 and Naugaon 30.14666667, 78.94166667. The brothers and sisters who live in the region know their way around, fortunately. The linear distance between the two congregations is only five kilometres. But because of winding mountain roads and two mountain peaks that have to be traversed, the distance is inflated to 40 kilometres, which works out to about a three-hour walk.

The people in these remote regions farm for a living. Most families have livestock. Those who do not work in the

fields collect firewood for a living. Tourism is booming. There are several small guests houses along the route with breathtaking views. Many locals—including some of our members—have their own four-wheel drive vehicles, which can be hired. There are many pilgrims who visit the temples of Badrinath and Kedrinath, and many travelers who want to see the unique beauty of the mountains.

Flying, driving, climbing

District Apostle Helper David Devaraj also had to cover the steep terrain on foot when he was there in March 2017. “The terrain is merciless. Steep climbs by foot are the only access in these Himalayan foothills,” he reported when he came back. He visited four congregations, celebrated two divine services, conducted seminars, and spent the rest of the time visiting the members. But before he could take his final ascent to the villages, he had to cover 2,440 kilometres—meaning two flights and a seven-hour drive on winding mountain roads.

“Being surrounded by the cradle of Hinduism and its revered pilgrimage centres, the congregations have survived through very testing times,” David Devaraj says. He was awed by the faith of his brothers and sisters. The congregations in the Himalayan foothills were established in the



District Apostle Helper David Devaraj on his way to celebrate divine services and make family visits



1980s by Apostle Ram Sahae (1932–1986). The members are scattered, and live in small Christian pockets in a country in which most people profess Hinduism or Islam.

On the roof of the world

District Apostle Helper Devaraj is awed and highly motivated: “Being surrounded by this natural beauty and being embraced by eagerly waiting warm hearts was a feast in itself. Unimaginable. Now I feel the need to help these members even more.” His next step will be to establish the presence of the Church in the area in order to strengthen the brothers and sisters, Apostle Devaraj says.

Divine services, seminars, family visits

The day after the divine service in Ghankula he undertook a journey on treacherous mountain roads to visit the mem-

bers in Naugaon, where the Church was first established in the Gherwal region. He held a teaching seminar, which was followed by a divine service with Holy Baptism and Holy Sealing. The small mountain congregation was delighted and insisted that the Apostle and his team visit their homes. This entailed crossing from one mountain slope to the other, which the members did effortlessly. But it was not so easy for the city-bred visitors.

In the village of Pokhari, Apostle Devaraj visited the three New Apostolic families who live there. His visit there was in the middle of the week on a morning and could not have come at a better time. The local Priest had just been hospitalised, the Apostle reports. He spent time with the members and comforted them ...

nacmaps: congregations are just a tap away

There are 60,000 congregations around the world. People who travel a lot get to know quite a few of them. Nobody can memorise all the addresses, but there is absolutely no need for it either. For smartphone users there is a simple solution: nacmaps.

With the newly developed app, congregations can be located either by specifying the city name or by using the second function “Congregations in the vicinity”.

And if the congregation has its own website with additional information? The website is stored on the congregation page in the app and is only a click away.

Latest addresses

The new app of the New Apostolic Church accesses the latest address listings. Mergers of congregations, newly founded congregations, or a congregation that has just been made wheelchair accessible—everything is correctly displayed in the app already a few hours later. Many countries are already registered in the database, more will follow. The data is also accessible offline, that is, without an Internet connection.

One app of many

nacmaps is the fourth app of the New Apostolic Church and can be downloaded free of charge from the iTunes (iOS) and Google (Android) Stores. In addition to nacmaps the New Apostolic Church also offers apps dedicated to news and information (nacnews: iOS and Android), an app for the Catechism (naccatechism: iOS and Android) and an app for the *Catechism in Questions and Answers* (nacfaq: iOS and Android). All apps are free of charge.

Email or phone contacts

Email addresses and phone numbers of the congregations—if they are in the database—are also displayed in the app. All you need to do is tap on the screen and contact is made to the right person, either by email or phone.

Navigation and congregation website

Once you have found the right congregation all you have to do is tap on “Plan your route” and the app starts via Maps app, Google Maps, or your own navigation app.

Displaying all the congregations in the vicinity or a specific one—for nacmaps it is as easy as one, two, three



Steady growth in membership

By nac.today

The membership of the New Apostolic Church grew slightly in the year 2016. This is indicated by the most recent membership statistics. The figures hold a few surprises.

On 31 December 2016 the number of New Apostolics in the world was around nine million. Compared to the previous year, this was an increase of just over one per cent. With nearly 7.6 million New Apostolic Christians, Africa accounts for about 84 per cent of all church members worldwide.

Slight differences in congregation size

The sizes of the 59,000 congregations around the world vary slightly from continent to continent. The global average on the reporting date was 153 members per congregation. This value generally varies between 149 in the Americas to 162 in Australia. The highest average size is found in Europe, with 173 members per congregation.

Big differences in the number of ministers

At the end of 2016, the New Apostolic Church counted well over 251,000 ministers worldwide. About 90 per cent are Priests or Deacons. In terms of numbers this means that every congregation has 4.25 ministers and every minister looks after 36 members.

With an average of nine ministers per congregation, the number of ministers in Germany is twice as high as the worldwide average. Statistically, the congregations in Asia only have 1.8 ministers. This means that every minister has 86 members to care for. The other extreme is found in the south of Germany, where, statistically, every minister has 19 members to look after.

The numbers in detail

- **Africa:** 7,591,527 members, 50,217 congregations, 209,372 ministers
- **North and South America:** 230,069 members, 1,547 congregations, 9,194 ministers



1. DR CONGO

2. FRANK SHULDT

- **Asia:** 626,128 members, 3,985 congregations, 7,249 ministers
- **Europe:** 442,601 members, 2,548 congregations, 19,848 ministers
- **Australia, Oceania:** 127,766 members, 787 congregations, 5,910 ministers
- **Worldwide:** 9,018,091 members, 58,994 congregations, 251,573 ministers



3. INA Brasil
4. NAC Australia
5. NAC India
6. NAC South East Asia
7. NAC USA

NAC joins the fight against cholera

By Nathaniel Lowa in Lusaka

District Apostle Charles S Ndandula says the New Apostolic Church remains committed to joining efforts with the Government of the Republic of Zambia and other stakeholders in the fight against the Cholera outbreak in the country which has affected over 3,000 people in just over 3 months.

District Apostle Ndandula said this during the handover of an industrial cooker and a freezer valued at K44, 000 to Ministry of Health in Lusaka, Zambia to be used for the meals for the patients and store their foodstuffs and medicines.



District Apostle Charles Ndandula with government officials during the donation at Ministry of Health in Lusaka, Zambia on January 16, 2018.

The items were donated through the New Apostolic Church Relief Organization (NACRO), a humanitarian wing of the New Apostolic Church.

“We have been very concerned about the Cholera situation in our country and we have participated in disseminating the awareness message and the need to maintain hygienic conditions, cleaning exercises and through prayers and we will continue doing that”, he said. After consulting the Ministry of Health, today we are donating an industrial cooker and a freezer.

On the 6th of October 2017, the Ministry of Health in Zambia declared an outbreak of Cholera mainly in the outskirts of the capital city Lusaka.

The Ministry further invoked Statutory Instrument No. 79 of 2017 restricting public gathering, including any form of church gatherings.

District Apostle Ndandula pledged the church’s continued support and cooperation with all stakeholders to bring the cholera outbreak to an end.

Minister of Health Dr. Chitalu Chilufya thanked the church and other stakeholders who responded to the call of helping government by donating various items including, water purifiers, safety clothing, motor vehicles, and financial assistance among others.

Cholera is an infectious disease that causes severe watery diarrhoea, which can lead to dehydration and even death if untreated. It is caused by eating food or drinking water contaminated with a bacterium called *Vibrio cholera*.



District Apostle Charles Ndandula handing over an industrial cooker and freezer to Ministry of Health in Lusaka, Zambia on January 16, 2018.

| District Apostle visits Lukulu

By Curren Machona in Lukulu



District Apostle Charles Ndandula during a meeting with ministers and their spouses in Lukulu on December 9, 2017

District Apostle Charles S Ndandula visited New Apostolic Church members of Kaoma – Lukulu Apostle Area from December 8 – 11, 2017.

On Saturday, December 9, 2017, District Apostle Ndandula conducted a meeting for ministers and their wives at Lukulu central church. He used the text word from Mathews 28: 19 – 20

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son, and the Holy Spirit. Teaching them to observe all that I have commanded you, and behold, I am with you always until the end of age”

During the meeting, District Apostle Ndandula encouraged the ministers to go out and proclaim the gospel of Jesus Christ to all people; and encouraged wives of the ministers to support their husbands. The ministers should talk about their faith and also testify through their conduct at home and in society. Whatever they do should be driven by their love for God and their love for their neighbor. They should

also know that they will never be alone, the promise given by Jesus to His disciples to be with them until the end of age, also applies to them.

The meeting was attended by 330 ministers and 125 wives.

On Sunday, December 10, 2017, District Apostle Ndandula conducted a divine service at Libala Congregation in Lukulu where he used the text word from 1 John 3: 2

“Beloved, now we are children of God, and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is”

During the service, District Elder Bukolo Mukisi of Lui District was placed into retirement, while two (2) District Elders and three (3) District Evangelists were ordained.



District Apostle Ndandula interacting with the members after the divine service at Libala congregation in Lukulu on December 9, 2017.



District Apostle Ndandula hands over assorted items as a donation from the church and the sisters' fellowship to Lukulu district hospital.

The Divine Service was attended by 2161 members including 25 visitors.

After the Divine Service District Apostle Ndandula presented a donation, on behalf of the sisters' fellowship of Kaoma – Lukulu Apostle Area, and from the office to Lukulu District hospital, valued at K13,000.

Making the donation at the hospital, the District Apostle said the donation came about as a concept of partnership between the church and the Government departments.

He said further that the New Apostolic Church remains committed to providing soul care and cultivate a warm fellowship in which everyone shall experience the love of God and the joy of serving Him and others.

“In line with the mission of the New Apostolic Church, our purpose is not only to preach the gospel of Jesus Christ, but as a church, we remain committed to supplement government's effort in providing social services to the people, whenever this is possible from our limited resources”, he said.

The items, which included four (4) wheel chairs, 40 hospital blankets, 20 bags of 25kg mealie meal, cleaning detergents, sugar, salt, among others were received by Lukulu Acting District Medical Officer Mr. Amos Hamukale. Mr. Hamukale commended the New Apostolic Church for supplementing government efforts saying the donation would go a long way in helping the patients even in their recovery and would be put to good use.

District Apostle Ndandula commended the sisters' fellowship that came up with the concept of the donation for their motherly thoughts for the people at the hospital.

He further urged the sisters' fellowship to continue with the spirit of sharing among other activities they do such as taking care of orphans and the elderly in their communities.

Earlier before the donation, the District Apostle Ndandula paid a courtesy call on the acting District Medical Officer Amos Hamukale and further toured the hospital. Also present at the handing over ceremony were the Acting District Commissioner for Lukulu, the Council Chair persons for Lukulu and Mitete and the District Hospital Administrative Officer, Mr. Pius Mishengo.

District Apostle Ndandula visits Kitwe-Chingola Apostle area

By Mafo Seulu and Nimon Muleya in Kitwe



District Apostle Charles Ndandula arriving at Chambeshi Central congregation on October 6, 2017.

On Friday, October 6, 2017, District Apostle Charles S Ndandula accompanied by Apostles Richard Kasoma of Kabompo, Ignatius Luneta of Senanga and Jacob Mwansa of Mufulira arrived in Kitwe to the joy of New Apostolic members. A welcome dinner was hosted in honour of the visitors.

On Saturday October 7, 2017, District Apostle Ndandula conducted a festive divine service in Chambishi – a mining town on the Copperbelt. In this service he read from Revelations 10:10

“Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in the mouth. But when I had eaten it, my stomach became bitter.”

The District Apostle encouraged the congregation to accept the bitter experiences they undergo in the course of doing the work of God. Four District Elders and two District Evangelists were put into retirement. Four District Evangelists were ordained into the District Elder ministry and six District Evangelists were ordained.

On Sunday October 8, 2017, District Apostle Ndandula conducted another divine service in Chibuluma congregation and read from 2 Corinthians 9:8

“And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.”

1,654 souls attended this service.

Meanwhile, Grace Sitali reports from Livingstone that District Apostle Ndandula conducted a divine service in Musi O Tunya Congregation on November 12, 2017.

Revelations 21:6-7

“And He said to me, it is done! I am the Alpha and Omega, the Beginning and the End...”

During the service, District Apostle Ndandula assured the members that God is the foundation of life. “My dear brothers and sisters, God says to us that it is done. We go through so many things, some of which we can change and not able to change others. He is the author of everything, the Alpha and Omega. Let Him also be the finisher of our salvation. God will give us the fountain of life through the Holy Spirit. The gospel of Jesus is the foundation of our faith as it is the way. Godly life is transmitted to us through the baptism of water and the spirit”, he said.

District Apostle Ndandula further urged the members to remain faithful to God and overcome evil.

“The overcome shall rejoice in the gifts of paradise. Let us give priority for spiritual things. We must ensure that we are not shaken in our faith by the circumstances we pass through in life. Sometimes we acquire friends of convenience and then in that way, we compromise our priority for spiritual things. If we do things for the convenience of society only then we compromise our faith. We must be determined for our spiritual things by doing things that please God and not ourselves or our fellow human beings only. We should always strive to do things which bring honour and glory to God. Let our works be a reflection of our faith”, he said.

District Apostle Ndandula also assured the members of God’s love; and that God, will always be there for His people.

“Beloveds, the love that God has for you and me is beyond any love of a human being. God will never forget us even when our own mothers may forget us, as recorded in the scripture. One way of getting determined is never to be discouraged by the tribulations that we pass through in life. Sometimes we get so discouraged that it even affects our faith. We should always be determined to forge ahead. Let us be determined to receive eternal life. We should learn to forgive our neighbour and also do away with our own pride. Some people think that forgiving others is a weakness, that’s not true. We should forgive even those that have done harm to us. In this way, God will make us worthy to receive eternal life. God will never forget us because he loves us”, he said.

Sister Edna Kalunga Sitali interred

By Mafo Seulu in Kitwe



December 5, 2017 was a solemn day for New Apostolic Church members in Kitwe – Chingola Apostle Area; Area Apostle Steven Lishebo Lindunda conducted an emergency burial service of Sister Edna Sitali of Kitwe.

Sister Edna went missing on 22nd November, 2017 and her whereabouts were

not known until Tuesday 5th December, 2017 when her body was discovered in the bush near Mindolo dam in Kitwe.

Considering the state in which the body was in, a decision was made that burial takes place almost immediately. All was set and at about 16:00hrs Apostle Lindunda accompanied by several District Leaders conducted the burial service at Chingola Road Cemetery in Kitwe.

He read from Job 6: 8-10

“Oh, that I might have my request, That God would grant me the thing that I long for! That it would please God to crush me, That he would loose his hand and cut me off! Then I would still have comfort; Though in anguish I would exult, He will not spare; For I have not concealed the words of the Holy one.”

The Apostle appealed to the mourners to honour Sister Edna by emulating her passion for God’s work.

She is survived by three daughters.

Dedication Services in Choma /Kalomo Apostle area

By Lynet Sikankwanda

District Apostle Helper (DAH) Robert Nsamba was in Choma/Kalomo Apostle Area on the weekend of October 6 – 8, 2017 where he dedicated two churches. On October 7, 2017 the DAH dedicated Katete church in Simwaada Elder District in Kalomo. In this festive service, Deuteronomy 4:29 was used as text word.

“There you will look for the Lord your God, and if you search for Him with all your heart, you will find.”

455 members attended this divine service.

On October 8, 2017, the DAH dedicated Muyala church in Simwaanda Elder District. 2 Corinthians 9:7 was used as text word.

“So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”

And on October 24, 2017 Apostle Baker Chakwana dedicated two (2) churches; Simunchembu and Siamambo of Siamambo Elder District. Genesis 19:17 text word

“Then one of the Angels said, run for your lives! Don’t look back and don’t stop in the valley. Run to the hills, so that you won’t be killed.”

During the divine service, Apostle Chakwana urged the members to resist sin and remain faithful to the teaching of Jesus Christ. “My dear brothers and sisters, from our text word, let us at all times endeavour to overcome temptations from the devil by resisting sin. We should remain faithful to the doctrine of the Apostles and teachings of our Lord Jesus”, he said.

350 members including 15 visitors attended the divine service. On the same day, Apostle Chakwana conducted the second service and dedicated Siamungala church.

For the dedication divine service which started at 14:00hrs, the Apostle used Matthew 25:21 as a text word

“Well done, you good and faithful servant! Said his Master. You have been faithful in managing small amounts, so I will put you in large amounts. Come in and share My happiness!”

328 members attended the divine service.

Meanwhile, there was joy among New Apostolic Church members of Munyemunyemu congregation in Zimba Elder district, when Apostle Baker Chakwana dedicated the new church on November 19, 2017.

In this festive dedication divine service, Apostle Chakawana used 2 Corinthians 11:7 as a text word

“I did not charge you a thing when I preached the Good News of God to you, I humbled Myself in order to make you important. Was that wrong of Me?”

During this service Shepherd Jackson Mungala was placed into retirement after serving for 31 years in various ministries.

282 members attended this divine service.



District Apostle Helper Robert Nsamba cuts the ribbon during the dedication of Muyala church on October 8, 2017.

Malawi South Apostle working area

By Brian Nkosi in Malawi, David Mwiya and Nimon Muleya in Zambia



Apostle Alexon Nyaleye (right) with Apostle Edwin Kasamu during the Apostles' Meeting with Chief Apostle Jean Luc Schneider held in Blantyre, Malawi on November 5, 2016.

The Malawi South Apostle area (as the name implies) is in the Southern part of Malawi and is led by Apostle Alexon Samson Nyaleye. Apostle Nyaleye was born on 1 January, 1954 as the first born of the eight children (4 males and 4 females) of his parents, in Zomba district, the former Capital and fourth largest city of Malawi. He was born and raised up in a muslim family.

His contact with the New Apostolic Church was through Priest Chikanga, who had invited Alex to his house and gave him a copy of the 'Our Family' magazine and invited him to a divine service. In April 1984 Alex Nyaleye was adopted by District Evangelist Daniel Chavula and sealed by District Apostle Andrew Fernandes in July 1984, who ordained him into his first ministry in August 1984.

He did his primary education in Zomba, then went to Dedza Secondary School and studied for Bachelor of Education Degree at Chancellor College.

On 21st December 2003 in Brussels, Belgium, Chief Apostle Richard Fehr ordained Alexon Nyaleye and Michael Milupi

(Lusaka East) Apostles, in which service Apostles Arnold Mhango and Robert Nsamba were commissioned as District Apostle Helpers for Malawi and Zambia respectively.

Apostle Nyaleye is resident in Blantyre. He married Maureen in the year 1978, and God has blessed them with 5 children; 3 boys and 2 girls, he has 6 grandchildren, 4 boys and 2 girls.

The Apostle's area is subdivided into 19 Elder districts, has membership of 68,717 with 462 congregations administered by 1,062 ministers. He is assisted by Bishop Charles Godwin Zimba who resides in Zomba.

Malawi is a landlocked country in south east Africa. Before independence in July 1964, it was known as Nyasaland. It is bordered by Zambia to the north west, Tanzania to the north east, and Mozambique on the east, south and west. It is commonly called the "Warm Heart of Africa", because of the hospitality of the Malawians.

The name Malawi is derived from the word Maravi. The people of the Maravi Empire were iron workers. Maravi is believed to mean "Flames" and may have come from the sight of many kilns lighting up the night sky – maybe the reason why the Malawi National Soccer team is also called 'The Flames of Malawi'. A dynasty known as the Maravi Empire was founded by the Amaravi people in the late 15th century. The Amaravi, who eventually became known as the Chewa (a word possibly derived from a term meaning "foreigner"), migrated to Malawi from the region of the modern-day Republic of Congo to escape unrest and disease.

The main tribes of Malawi are Tumbuka, Ngoni and Tonga, which dominate the northern region. The Chewa which is the largest, are found primarily in central Malawi. The southern region is highly populated by the Yao and Lomwe tribes.

The capital city is Lilongwe, which is Malawi's largest city.

Malawi is predominately a Christian country, with some Muslim minority. As at July 2016 census, the estimated

population of the country was 18,091,575. The main stay of the economy is agriculture.

History of the New Apostolic Church in Malawi

The beginning of the New Apostolic Church in Malawi is traced back to 1944, when Herbert Kaira established the first congregation. Already in 1943, District Elder George Henwood had given new impulses for the vineyard work in Nyasaland. In 1947, Herbert Kaira (father to James Herbert Kaira, later Apostle) with his family and few believers, travelled from Nyasaland to Livingstone a distance of more than 1000 kilometres to attend a sealing service on 10th August 1947 conducted by Apostle Wucherpfenning (from South Africa). In this service, one year old James Herbert Kaira (this is the man who would later serve as an Apostle from 02nd October 1988 to 07th March 2012), was sealed.

Today, the church in Malawi has grown to 2025 congregations with a membership of 243,546, cared for by 5496 ministers, among them 1 District Apostle Helper, 4 Apostles and 4 Bishops.



Apostle Alexon Nyaleye



Chief Apostle Jean Luc Schneider arriving at Chirimba Central in Blantyre under Apostle Nyaleye's working area on November 6, 2016.



Coming up

7 Jan, 2018	Banjul (Gambia)
14 Jan, 2018	Cologne (Germany)
19 Jan, 2018	Lahore (Pakistan)
21 Jan, 2018	Karachi (Pakistan)
11 Feb, 2018	Landquart (Switzerland)
18 Feb, 2018	Cape Town (South Africa)
25 Feb, 2018	Dieburg (Germany)
28 Feb, 2018	Yaoundé (Cameroon)
2 Mar, 2018	Bata (Equatorial Guinea)
4 Mar, 2018	Libreville (Gabon)
18 Mar, 2018	Buenos Aires (Argentina)
19 Mar, 2018	Rosario (Argentina)
24 Mar, 2018	Ocna Mures (Romania)
25 Mar, 2018	Baia Mare (Romania)
30 Mar, 2018	Cottbus (Germany)



Coming up

Mon, Jan 01, 2018	09:00	New Year - Eden
Sun, Jan 07, 2018	09:00	Divine Service - Chelstone
Sun, Jan 14, 2018	10:00	Divine Service - Mosi o Tunya
Sat, Jan 20, 2018	10:00	Divine Service - Kalikiliki
Sun, Jan 21, 2018	09:00	Divine Service - Mt. Makulu
Sat, Jan 27, 2018	10:00	Divine Service - Mukuni
Sun, Jan 28, 2018	09:00	Divine Service - Hillcrest
Fri, Feb 01, 2018	15:00	Divine Service - Kasope
Sat, Feb 03, 2018	09:00	Children's Service - Kitwe
Sun, Feb 11, 2018	09:00	Germany with Chief Apostle - Lanquart
Sat, Feb 17, 2018	10:00	Divine Service - Luanshya
Sun, Feb 18, 2018	09:00	Divine Service - Tag-argan
Sat, Feb 24, 2018	10:00	Divine Service - Sesheke
Sun, Feb 26, 2018	09:00	Divine Service - Mwandi
Sat, Mar 03, 2018	10:00	Divine Service - Mwachisompola
Sun, Mar 04, 2018	09:00	Divine Service for the departed - Kabwe
Sat, Mar 10, 2018	10:00	Divine Service - Maramba
Sun, Mar 11, 2018	09:00	Divine Service - Mosi o Tunya
Fri, Mar 16, 2018	10:00	Divine Service - Chama
Sat, Mar 17, 2018	10:00	Divine Service - Lundazi
Sun, Mar 18, 2018	09:00	Divine Service - Chipata Central
Sat, Mar 24, 2018	10:00	Divine Service - Muzoka
Sun, Mar 24, 2018	09:00	Divine Service - Choma Central
Fri, Mar 30, 2018	09:00	Good Friday Service - Victoria Falls

