

community

The New Apostolic Church around the world

02/2026/EN



All things are
new in Christ

Editorial

A God of love and mercy

Divine service

New wine, new life

Doctrine

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New Apostolic Church
International



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A God of love and mercy

Dear brothers and sisters,

The resurrection of Jesus Christ lies at the heart of the Christian faith—of our faith. Through it, God confirmed both the teaching and the very person of Jesus Christ.

Jesus Christ came to proclaim a teaching to humankind that was unlike any other. He revealed the true nature of God to the people, telling them that God was their Father, that He loved them. What matters to Him is not merely the observance of certain commandments, rules, or laws, but the attitude of our hearts and the love we show. He is very close to us, and He cares about us. He is a God of mercy. He is our God. He is not a God who punishes or seeks revenge.

Through the resurrection, God proved that Jesus is truly His beloved Son. God cared for Him throughout His life. But the priority was to help Jesus Christ enter the kingdom of God as a human and share eternal fellowship with Him.

That was the Father of Jesus Christ. And He is our Father as well. We believe that God loves us, not because He gives us a lot of money or solves all of our problems, but because His love allows us to remain faithful until the end and



New Apostolic Church International

enter His kingdom. We know that He cares for us in our daily lives, yet that is not the most important thing. What matters most is that He wants to help us attain eternal life.

Heartfelt greetings

A handwritten signature in blue ink, consisting of a stylized 'J' and 'S' that are connected and looped together.

Jean-Luc Schneider

New wine, new life



New Apostolic Church Canada

Divine service with Chief Apostle Jean-Luc Schneider in our Margaret Avenue church in Kitchener, Ontario (Canada) on Sunday, 19 October 2025

Mark 2: 22

“And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.”

I am aware that this is a special divine service for the brothers and sisters in Canada because the District Apostle and the District Apostle Helper are retiring, and a new District Apostle will be appointed. That makes it very special for the whole district. Nevertheless, this is above all else a divine service. This divine service is not about the two brothers who will be retired or about the new District Apostle. It is about you. It is about your salvation, your relationship with God. And it is about me and my salvation and relationship with God. That is the most important thing today: that we experience a divine service in which God speaks to you and me. He will give us the message we need to remain faithful and be ready for the return of Christ. That is the most important aspect of this divine service.

Our Bible passage is taken from a conversation Jesus had with the Pharisees and scribes. They accused Him and His disciples of not observing important traditions. Specifically, it was about fasting. Jesus explained that He had come to bring a completely new message, and that this new message did not fit into the old traditions. He used the image of the wine and the wineskins to explain this.

Today, we underestimate how novel this message was back then. It was difficult to understand and even more difficult to accept. Jesus said, “You have heard that it was said ... but I say to you ...” For devout Jews who clung to their traditions, this was a spiritual revolution.

What was new about His message? Firstly, His understanding of the nature of God. For the Jews, God was their ruler, who behaved like the kings they knew: He established laws, imposed His rules, and used His power and author-

ity—by force if necessary—and punished disobedience. He defended His people and, if necessary, destroyed their enemies. Jesus, though, revealed the true nature of God: He is a loving and caring Father, a God of grace and mercy. He forgives. He loves sinners. That was a revolution, something entirely new and not easy to accept.

Jesus also taught a completely new understanding of the relationship between God and humankind. He redefined what it meant to be righteous and to live in the proper way before God. In order to be considered righteous, Jews had to follow the law and the traditions. They

had to do the right thing at the right time and in the right way. Only then could one earn God’s blessing. That was the understanding of righteousness in the old covenant.

Jesus, however, taught that simply observing rules and traditions was not enough. What truly mattered was a person’s heart, their intentions and motives. Loving God and loving

Jesus called for a new way of thinking: people would have to change their mindset, their attitude. Everything would have to become new



Children welcome the Chief Apostle with a serenade



one's neighbour were what counted. The problem was that such a heart's attitude failed to make much of an impression on the outside. While everyone can see when you follow the law, genuine love for God and one's neighbour is harder to recognise.

In addition, there was a completely new understanding of God's blessing. People then had a clear idea of what a blessing meant: God rewarded people's obedience with peace and prosperity, and granted the righteous a good life. And vice versa: anyone who did not prosper deserved it because he or she had done something wrong.

Jesus turned this idea on its head. In the Beatitudes, Jesus said that the poor, the suffering, and those who are persecuted are blessed. For Him, blessing no longer had anything to do with earthly well-being. Blessing meant eternal life: perfect and eternal fellowship with God. He explained that one cannot earn this blessing, one can only receive it by grace. And even those who loved God and their neighbour with all their heart had to humbly ask for grace. For many, Jesus' teaching shook the very foundation of people's spiritual lives. They had been taught differently.

Jesus also redefined the understanding of the goal of faith. For Jews it meant becoming devout, living and acting rightly before God and in relationship with their neighbour. This was not enough for Jesus. He demanded that people deny themselves, become a new creation, and align themselves with His example—a completely new teaching.

Finally, He introduced a new understanding of what it means to be the people of God. It was no longer just Israel, but now included people from every nation and tradition: believers from all walks of life who, despite their differences, are one, united by their faith in Christ.

Imagine what a revolution that was for Israel. Jesus called for a completely new way of thinking: people would have to change their mindset, their attitude if they wanted to live according to this teaching.

The teaching of Christ is not only new; it is universal and eternally valid. His teaching does not require any adaptations or changes. The Mosaic Law had to be adapted to changing external circumstances time and again—and still has to be to this day: from the tabernacle in the desert, to the temple in Jerusalem, to synagogues in the Dispersion.

*Let us remain
faithful to Christ
and reject any
compromise with sin*



But Jesus said, “Heaven and earth will pass away, but My words will by no means pass away” (Matthew 24: 35). His gospel applies to all of humankind, at all times and under all conditions. What He teaches is eternally valid. The message is clear: to receive eternal life, one must be reborn out of water and the Spirit, become part of the church of Christ, follow the Apostles of Jesus, and receive Holy Communion. This is what we will hold on to. This is the truth of Jesus Christ, and it does not need to be adapted or changed.

However, I am a little concerned because this radical novelty of the gospel seems to deter Christians today just as it did

in the past. It is too much for them, and they want to return to their old traditions. Already Paul had to admonish the Galatians to stick with the gospel and not return to the yoke of bondage—the yoke of sin.

Remember Israel: the Lord freed the people from the yoke of the Egyptians. They were happy and free. But after a while they forgot the hardships of slavery and only remembered the good things about life in Egypt: the pots of meat and the bread. Many Christians feel the same way today: life would be easier if we made small compromises with sin. Jesus really is a little too demanding. “You don’t have to do



Top: The Chief Apostle (left) retires District Apostle Mark Woll (right) and District Apostle Helper Frank Dzur
Right: Arnaud Martig is appointed as District Apostle



everything He says one hundred per cent.” Let us remain faithful to Christ and reject any compromise with sin.

God often accused the Israelites of only coming to Him in times of need: when things went badly for them, they offered sacrifices to receive help from Him. But once the problem was solved, their relationship with God would slacken again. Some Christians are also caught up in this pattern. Christ called on the disciples to leave everything and follow Him. For many this is too radical. They only follow Jesus in order to receive His help in this life. They come to God like one might visit an old aunt: to ease one’s conscience, to ask her for assistance, or in the hope of an inheritance.

Without passing judgement: many speeches, so-called Christian sermons, deal almost exclusively with earthly matters. If you do this or that and follow the rules, you will be blessed. “Look how rich I am. If you do the same thing, you will become as rich as I am—because I am blessed. If you obey the rules, you can become a good person. Life would be much better, if everyone were to follow these rules ...”

The dimension of eternal life has been lost. It is all about life on earth, about earthly blessing: it is back to the Old

Testament. The aspect of changing, the aspect of eternal life is no longer important. What a pity! Jesus died to give us eternal life—not to solve our earthly problems, not to rule the country, and not to make us rich. If that were all that mattered, we would not need a New Testament—the Old Testament would suffice.

Some Christians like the rules and standards of the Old Testament, namely the idea that by doing the right thing you are automatically blessed. It is easier if you have a list to follow and know what to do than to model your life on the commandments of the New Testament. There is no list there telling you what to do and when to do it in order to be blessed. Jesus’ commandment is simple: love God and love your neighbour. We must constantly examine ourselves in order to know how we should behave towards God and our neighbour in any moment and each situation. And when you finally realise that loving like Christ is beyond you, it can be unsettling. We might think it is easier to return to the old rules—but that is not the New Testament.



Chief Apostle Helper Helge Mutschler



District Apostle Helper Arnaud Martig



District Apostle Mark Woll

The old Adam, our old nature, always wants to cling to the past. But we are to become a new creation, yet the old Adam resists. Our old nature believes it can earn salvation through good works and thinks God is obliged to give it to us. Our old nature does not accept that God grants everyone the same grace. We think it is unfair when others who are less faithful receive the same as we do. Our old nature tells us that sinners should be punished and must change.

But God says, “That is none of your concern. I save whom I want to save.” This is the New Testament. But the old Adam cultivates his ego. He imposes his way of living and thinking on others and demands that they adapt. Also in the Church: Europeans want a European Church, Africans an African Church, North Americans a North American Church, and South Americans a South American one. This is driven by the desire: I don’t want to change; I decide who I am and everyone else should adapt. But where does that leave the idea of following Christ and becoming like Him? It is totally forgotten. Many are so consumed with themselves and wanting to be respected and accepted as they are, that the true purpose is lost. But Christ asks us to deny ourselves in order to become like Him. The unity of the Church is based on our common decision to follow Jesus Christ. That is something the old Adam, our old nature, resists.

Brothers and sisters, this is just some food for thought. Christ brought a radically new teaching: a new image of God, a new relationship with God, a new understanding of

blessing, and the call for a new creation and a new people. To this day, many Christians shy away from it. It is too new, too challenging, too demanding for them.

We have become Christians, we have become New Apostolic, because we desire eternal life. And for this reason, we know we must become a new creation. This transformation began with our rebirth out of water and the Spirit. It is an ongoing process. To continue with it we need the word of God, Holy Communion, and the fellowship of our brothers and sisters. And we are working on becoming more and more like Christ.

The more we become like Christ, the easier it is to be united in Him despite our differences.

CORE THOUGHTS

Jesus Christ reveals to us the nature and will of God. His teaching is eternally valid and points us toward eternal life. We love God and our neighbour. Our unity is based on our shared desire to become like Christ.



God's creation: a sign of His love and faithfulness

Here is an invitation to marvel. Thanking God also means being careful with His gifts and treating them with due respect—health, family, nature, and eternal life.

“How can we thank God?” Chief Apostle Jean-Luc Schneider asked in his Thanksgiving Day service on 5 October 2025 in Libreville in Gabon. He put a special focus on the creation.

The mystery of creation

“We believe in God, the Almighty, the Creator of all things,” the Chief Apostle emphasised, referring to the First Article of the New Apostolic Creed. It is good, he said, that we take time once a year to celebrate the Creator and reflect on the goodness, beauty, and complexity of the creation.

“Since time immemorial, human beings have tried to understand and explain it.” Science has made great strides in this field, and new discoveries are still being made all the time. “You never stop being amazed.” That strengthens our faith, the Chief Apostle said, adding, “God the Creator is always greater than anything we can imagine.”

It is important that we accept that we cannot understand everything God does. “But we believe that He is perfect. We believe that God loves us. And that is why we trust in Him. We believe in Him.”

God's commandments give us direction

The creation may be good, but there is much unhappiness on earth, the Chief Apostle said. This can be traced back to the fall of Adam and Eve. Their disobedience had consequences for all of humankind and the whole of creation. “Because human beings did not obey God's commandment,” the Chief Apostle explained.

- They put their own interests above those of others.
- They put the present before the future.
- They placed more importance on material things than spiritual things.



The congregation in Libreville on 5 October 2025

“Let us treat His gifts with respect.” Just as God is faithful, “let us too be faithful and do good, even when things are going badly for us”.

Our future perspective: the new creation

God is now working on creating a new creation with new people, a new earth, and a new heaven. There, perfect fellowship with God will be possible again. Jesus Christ is the first perfect human being who entered the kingdom of God.

“Now God is continuing His work,” the Chief Apostle explained. “He made us His children. He leads us through baptism with water and the Spirit. His word, Holy Communion, and the forgiveness of our sins help us to become like Jesus.

We must work on ourselves and be determined to change. Because Jesus’ most fervent wish is that His followers be one. “Let us work to strengthen the unity of God’s children,” the Chief Apostle appealed. “The Lord has made us into a new creation in order to welcome us into His new creation.”

- They put their own interests before Christian values.

Jean-Luc Schneider therefore appealed to all New Apostolic Christians:

- Let us obey God’s law and not add to evil.
- We are aware of the consequences for the world, the earth, and our fellow human beings when we do not keep God’s law.
- Let us keep this law for God and our neighbour so that we can look up to God.
- And let us do good so as not to add to evil.

However, this is still not enough to solve all the problems. This requires a Saviour, the Chief Apostle said: “We are grateful to God for giving us this Saviour in Jesus Christ. So we must be good, which is the equivalent of serving Jesus.”

The faithful and merciful God

God is faithful and cares for human beings. “The Creator continues to send rain, and makes the sun rise on the evil and on the good.” He does not punish us if we make a mistake. God gives us far more than we deserve.

Through our offerings we express our gratitude. In doing so, let us not behave like a merchant and expect to receive something in return. God cannot be bought. “What God gives us, He gives us by grace.”

We can also show our gratitude to God by looking after the things He has given us: our health, our family, the planet.

CORE THOUGHTS

Psalm 19: 1

“The heavens declare the glory of God; and the firmament shows His handiwork.”

We praise the Creator and humble ourselves before Him. We believe in Jesus Christ as our Redeemer. We thank God for His faithfulness through kindness and good works. We are determined to become like Jesus Christ.

A power that strengthens and gives courage

“This will not be to everyone’s liking,” the Chief Apostle said at the beginning of the divine service. Here is why Christians can and must be open about their faith today.



New Apostolic Church France

He had made enemies of everyone, this Paul: the Jews because he had turned away from them, the Greeks because they considered themselves intellectually superior, and the Romans because he placed Christ above the emperor.

The quiet shame of faith

“What is shame?” Chief Apostle Jean-Luc Schneider asked and answered: a painful sense of embarrassment, of awkwardness, or even fear. And this also applies to Christians today “because the majority opinion definitely does not reflect the Christian faith”.

People don’t talk about their faith for fear of being marginalised or rejected. People are afraid of being laughed

at because the gospel is seen as an outdated doctrine for the uneducated. They are ashamed of all the mistakes that Christians have made.

We do not need to apologise for the gospel

“If we are asked to defend our values, then we do not need to be ashamed of the gospel,” the Chief Apostle emphasised, saying that no one should be ashamed to speak out and say, “No, I believe in Christian values, I believe in the commandments, I believe in Christ.”

“The most extreme, the most idiotic, the most far-fetched ideas” are being promoted and aired today and demand re-



Chief Apostle Jean-Luc Schneider with the ministers after the divine service

spect. “Why should Christians remain silent? There is no reason for this. Why should we be ashamed of the gospel, of defending Christian values?”

Why Christians should not remain silent

Why should we not be ashamed of the gospel? “Because the gospel is not a handicap, a straitjacket that is imposed on us to make us well-behaved, nice, and obedient,” the Chief Apostle said. Rather, the gospel is a power, a force that illuminates our lives and gives them meaning, he added. In fact, it gives us the strength to carry on no matter what happens and to overcome difficulties.

“The gospel is a power that makes us strong, gives us confidence, and gives us hope.” Because: “I know what the right path is, what the right values are, namely those that will pay off in the end and not lose their value over time.” And: “We know that, in the end, Jesus will win. For us, for those who follow Jesus, the story will end well. That gives us confidence and assurance.”

Not a crusade, but a faith that is practised

“This gospel works,” the Chief Apostle continued. However, “the effectiveness of the gospel depends on the depth and intensity of our faith,” he said. “So if we don’t feel the full effect of the gospel, we really need to ask ourselves some questions.” This includes: “Is our faith intense enough? Is

it deep enough? Is it sincere enough? Or is our faith just a synonym for the exercise of religion? Or does it consist of simply following a set of rules and traditions?”

“This is not about starting a crusade and converting the whole world,” the Chief Apostle made clear. “Punitive faith, which is content to follow rules in order to be blessed and which hopes for the punishment of those who do not follow these rules, produces no fruit but only violence and bad reactions.”

Rather: “The whole idea is to live our faith, practise the gospel, serve God, serve our neighbour, and simply do what the Lord asks us to do,” the Chief Apostle said. “True faith in the gospel becomes active in love.”

CORE THOUGHTS

Romans 1: 16

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

We believe in Christ and do not allow the world to intimidate us. The gospel shapes our words, our actions, and our entire being. It is the source of our salvation.



How lambs conquer wolves

Defenceless among predators: this is the situation of Christians, as Christ Himself described it. But He also shows us the way through and out.

Jesus Himself used the image of herd animals and predators when He appointed seventy disciples and sent them out two by two to proclaim the kingdom of God.

“This was not just a word for the disciples two thousand years ago,” Chief Apostle Jean-Luc Schneider emphasised in a divine service on 21 September 2025 in Bangalore, India. “Jesus has also called each and every one of us to preach the kingdom of God and to contribute to His plan of salvation here and now.” And the story of the lamb and the wolf is more relevant than ever.

The wolf in us

Jesus, who describes Himself as the good shepherd, deliberately chose the lamb as a symbol for His disciples: a gentle, vulnerable creature that could hardly defend itself, let alone

attack. “Sometimes it seems as if we are weak because Jesus tells us, ‘Do no evil. You must forgive. You must do good.’”

On the other side is the wolf, a fearsome predator. “The Bible uses the image of the wolf to represent the powers that want to hinder the plan of salvation—the enemies of Christ,” the Chief Apostle explained.

He also noted that there are people who act like wolves.

- People who are no longer guided by values, but by egoism: “What matters to them is money, power, and glory. They want it all, whatever the cost. There is no compassion: I want it, I need it, I’ll just take it!”
- People who pounce on the defenceless in packs: “The youth will understand this. Just look at what is happening on the Internet. On social media they attack the poor and the weak.”



Chief Apostle Jean-Luc Schneider pays tribute to the retiring District Apostle Helper David Devaraj

- False prophets who twist the gospel for their own benefit: “They preach the gospel, but only because they hope to reap personal benefits to line their own pockets.”

The campaign of the lambs

One can certainly feel helpless in the face of such “wolves”. Is it not pointless to tell people about eternal life who only think about their material well-being? Is it not futile to promote love, humility, and forgiveness in a world that seems governed by the law of the jungle?

The Chief Apostle explained what needs to be done and what can be done:

- Believe in your calling and trust the Sender: “Believe that God loves you and would never ask you to do anything that He knows you cannot do. Trust in His power and truth. He has promised to complete His work of salvation, and He will do so.”
- Remain a disciple of Jesus. “Let us opt to follow Christ and do His will. Even if you seem weak, forgive. Even if nobody notices and it seems useless, be kind and do good.”
- Understand your own mission correctly. “Our mission is not to convert everyone. Our mission is just to prove,

here and now, that the gospel of Jesus Christ is the truth, that we can do the will of God and live according to the rules of God, and that this is a source of blessing, joy and peace.”

“Everything else is none of our concern; it is God’s business. He will complete His work,” Chief Apostle Schneider emphasised. Yet, not in the way we might imagine, he added. “He will complete His work in a way that we cannot imagine, in a way we cannot understand. I cannot tell you how He will do it. I have no idea, but I know that He will do it and that all who remain true disciples of Jesus Christ will receive eternal life.”

CORE THOUGHTS

Luke 10: 3

“Go your way; behold, I send you out as lambs among wolves.”

Christ sends us into this world to be His witnesses. We believe in our calling and place our trust in Christ. Let us faithfully follow His teachings. God will complete His work.

THE MIRACLE OF PENTECOST

BASED ON ACTS 2: 1-47

Fifty days after Easter, on Pentecost, the Apostles are gathered in a house with the women and men who followed Jesus. They are waiting for the power of the Holy Spirit to come upon them, as Jesus had told them.



Suddenly from heaven there came a sound like the rush of a violent storm, and it filled the entire house. Tongues like fire rested on each of them, and the disciples were filled with the Holy Spirit. He enabled them to speak in different languages about the great deeds of God. At the same time, pilgrims from Mesopotamia, Asia, Egypt, Libya, and Rome were visiting the city. They had travelled to Jerusalem to offer sacrifices in the temple.

Many pilgrims came to the house where the disciples, filled

with the Holy Spirit, spoke to them. They noticed something amazing: everyone heard the message in their own language. Astonished, they asked, "How is this possible? Are not all those who are speaking from Galilee? How can they speak in other languages?"

Some thought that the disciples might be drunk.

Then Peter stood up and spoke to the crowd, "No one here is drunk. Today a great miracle has happened. God has poured out His Holy Spirit, as He promised

through the prophets.”
Then Peter told them about Jesus, how He was crucified and rose from the dead. Peter’s sermon touched the hearts of the people.
They asked the Apostles, “What should we do?”
Peter told them, “Be baptised so that your sins may be forgiven and you may receive the Holy Spirit.”

Many believed Peter and were baptised. About 3,000 people joined the Christian church that day. They stayed together, listening to the words of the Apostles, praying, and breaking bread. They shared everything they had.



AT ABIGALE'S IN DIAMOND CITY, ALBERTA, CANADA

Last year, the Chief Apostle issued the motto "It's time to do good!" I have been trying to live by that for a long time. For example, I enjoy **helping** those who need a little extra assistance like the younger children or seniors in our congregation. And last year I took part in the Coldest Night of the Year campaign with the other Sunday School children and young people from my congregation. It is a fundraising walk. We collected money for the homeless in Lethbridge.



My name is **Abigale**. I am 13 years old, and live in Diamond City, a small hamlet in southern Alberta, Canada. When I grow up, I want to obtain my master's in mathematics and be a teacher.

I already look forward to becoming a Sunday School teacher. Here you see me with some other children from **Sunday School** in Lethbridge, the congregation that I go to.

I have been playing the **violin** for four years. On the photo you can see me at our Christmas programme, playing the carol "The First Noel". Last year, I made my school acting debut by performing the role of Papa Bear in "Goldilocks on Trial". It was my first public appearance outside of my roles in our annual Christmas programme at church. I have been on the school volleyball and basketball teams the last three years. My hobbies are reading, skiing, skating, and making cards.



Meet my **family**: my dad Josh, my mum Michelle, my younger sister Kaitlyn, and my older sister Olivia. I am a fifth generation New Apostolic Christian. My dad's great-grandfather attended church services in Switzerland before emigrating to Canada and establishing his family here.

This is our **church building** in Lethbridge. The New Apostolic faith came to Canada through a young sister who emigrated from Germany to the Waterloo area in the province of Ontario. The first divine services were held in her house. And because she kept inviting neighbours, a small congregation soon developed.



The **maple leaf** is the iconic symbol of Canada, and many people who visit Canada bring home **maple syrup** as a sweet reminder of their time in the country. In Canada, maple syrup is a breakfast favourite. We love to drizzle it over **pancakes** or over bagels topped with sesame and poppy seeds.

Meet Maple, our **family dog**. We named her Maple because when she joined us seven years ago in fall, her fur matched the colour of the leaves falling from the trees.

Did you know that the maple leaf is also featured on the Canadian flag?



nac.academy: digital and international

Ongoing training of ministers everywhere: this is the idea behind a new programme offered by the New Apostolic Church International, which is primarily aimed at ministers.

nak.org, nac.today, and nac.photos have received some company. nac.academy is the name of the new e-learning platform. Like the other websites, its name is also its Internet address. If you enter nac.academy in your web browser, you can register straight away or log in with your existing Church account (Single Sign-On, SSO).

In theory and for practical application

Pastoral care, preaching, prayers in divine service, salvation for the departed, and our concept of ministry. These are the courses that are currently available. Further topics are in the pipeline such as understanding the sacraments, conflict resolution, and acts of blessing. There are also direct links to the *Catechism* (CNAC), the *Catechism in Questions*

and *Answers* (CNAC-QA), the *Liturgy of the New Apostolic Church*, and the *Guide for Ministers*.

The courses on nac.academy are currently available in English, German, French, Spanish, Italian, Indonesian, Tagalog, Swahili, Albanian, and Romanian. Translations into Latvian, Lithuanian, and Portuguese are in progress.

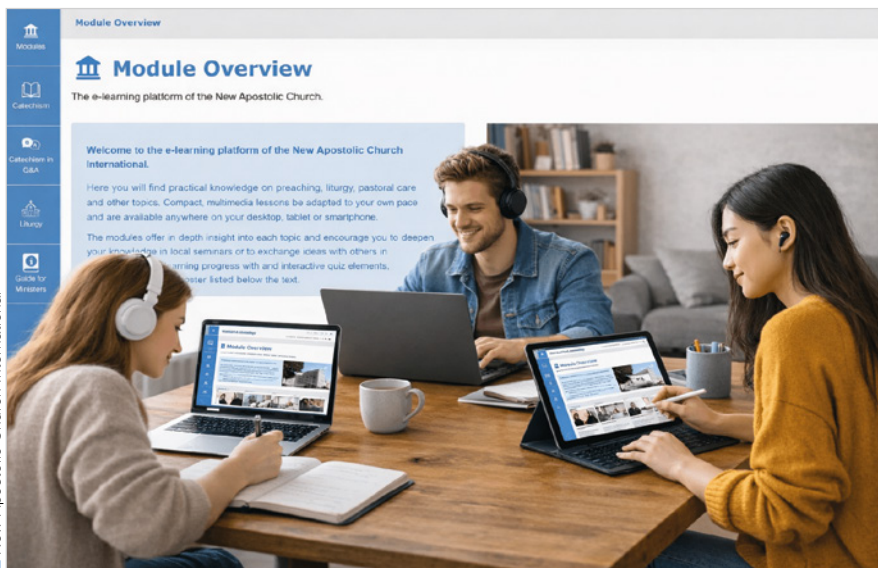
Learning at your own pace

The modules are multimedia-based: in addition to texts that can be read or listened to, there are infographics and videos, and users can check on their progress with multiple-choice tests. Everyone can access the content at their own pace, anywhere and any time, on their desktop, tablet, or smartphone. The technical basis is Ilias, an open source software that is used internationally by universities, government agencies, and companies.

And how was nac.academy able to launch such diversity quickly and cost-effectively? With the help of AI, of course. However, only the conversion to audio and video uses artificial intelligence. The content is based on the official, current doctrinal statements and publications of the New Apostolic Church and has been reviewed and approved by the Chief Apostle and the Coordination Group.

Creating opportunities for all

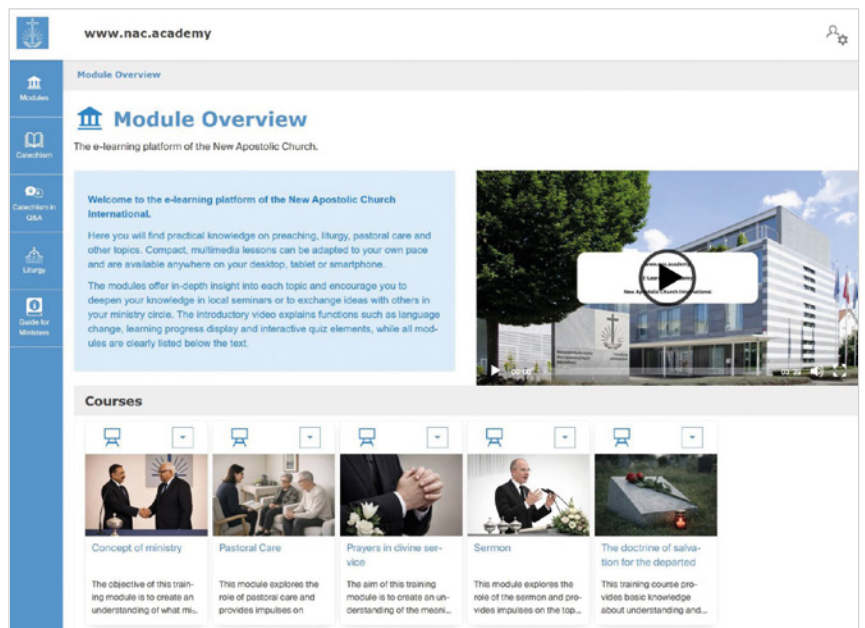
The training and ongoing education of ministers is nothing new in the New Apos-



tolic Church. However, the opportunities vary greatly around the world. The project manager explains this in the welcome video on nac.academy.

In 2023, the District Apostle Meeting discussed a corresponding survey. “Some areas have good resources, in others there are just fewer capacities and opportunities.”

That is why Chief Apostle Schneider gave the go-ahead for nac.academy. Some four hundred users from Africa, Europe, America, and Asia have registered to date. Some 96 per cent were convinced by the modules, and 97 per cent expressed the desire for more training of this kind. Anyone interested can now form their own opinion.



Sample module: The doctrine of salvation for the departed

“For He is not the God of the dead but of the living, for all live to Him.” (Luke 20: 38)

Welcome to the e-learning training module on “The New Apostolic Church’s understanding of salvation for the departed.” This training module will impart basic knowledge about the understanding and practice of how salvation is imparted to the departed. Why do we believe that life goes on after death? And what does this mean for our understanding of the soul and a new life with God? How does God effect grace and salvation in the beyond, and what is the significance of Jesus’ sacrifice for the departed? Is our hope for a reunion with our loved ones justified? And how does the New Apostolic understanding of this subject matter differ from spiritualism?

Belief in the hereafter

“For the things which are seen are temporary, but the things which are not seen are eternal.” (2 Corinthians 4: 18)

Why do we believe in life after death?

- Human beings consist of body, soul, and spirit (CNAC 3.3.4).
- The soul is the personal core of a human being. It remains intact and continues to exist even after physical death.

- The immortality of the soul is firmly anchored in the belief system of the Church. It implies that a person’s existence is of an enduring nature before God and through God (CNAC 3.3.2).
- Holy Scripture attests to life after death, for example in the Wisdom of Solomon (Wisdom 3: 1, 4) or in the parable of the rich man and poor Lazarus (Luke 16: 19–30).

The condition of the soul after death is an expression of its proximity to, or remoteness from, God. Death does not change the soul—it remains the same as it was in life. It is not only on this earth, but also in the beyond that a person can be defined by belief or unbelief, reconciliation or irreconcilability, or love or hatred. This condition is also addressed in Jesus’ parable of the rich man and poor Lazarus (Luke 16: 19–31), when He speaks of a place of security and a place of torment. The departed can become aware of their condition. Those who suffer torment can hope for help.

What is the soul?

“God gave His most distinguished creation a life force and also permitted them to share in divine characteristics such as love, personality, freedom, reason, and immortality.”

- The soul is understood to be the core of a person’s being. Human beings are created in the image of God. For this reason, their personality continues to exist even after death—God has granted them immortality.
- Immortality means that a person continues to exist—before God and through God—forever.



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enced earthly death with all the associated suffering and pain. The sacrifice of Christ established everything that a person needs in order to find salvation. So it is that human beings must be baptised with water, receive the gift of the Holy Spirit through the laying on of hands of a living Apostle, and experience the

What is the resurrection body?

- In the resurrection, each human being will be equipped with a new, spiritual body (CNAC 3.3.4).
- This resurrection body is no longer an earthly body, but rather a “spiritual body” (1 Corinthians 15: 44), that is, a new form of corporeality in which the person’s former physical existence is retained.
- It is only once the soul is united with the resurrection body that perfect fellowship with God will become possible. It is at that point that a person’s salvation will be perfect, because it is then that he/she will have the same resurrection body as Christ (1 Corinthians 15: 20).

Our hope in a life after death is based on the belief that God has granted the soul immortality and will allow it to resurrect. According to the New Apostolic understanding of faith, God’s will to save applies to all human beings—both living and dead. This is the foundation of our understanding of salvation for the departed: this doctrine states that even the dead can receive salvation in Christ.

Sacraments for the departed

Dispensed in this world, effect in the beyond?

The souls of the departed can still decide for salvation. For this they need the grace of God. But how does this justify the New Apostolic practice of dispensing sacraments in this world?

Sacraments for the departed

God Himself became human in Jesus Christ and experi-

reality of God and His care in the fellowship of the Lord’s Supper.

Sacraments always have a material, visible aspect, as well as an invisible side: the visible sign and the invisible activity of God. This also applies to the departed. When the sacraments are dispensed by proxy on this earth, this has its effect upon the souls in the beyond who long for them. They gain access to grace and can receive salvation.

Exactly who receives salvation in the beyond remains up to the sovereign decision of God. No one knows which souls in the beyond will accept the sacraments.

The role of the Apostles

The Apostles act in the stead of Christ and in His name (CNAC 7.6 and 9.6.3). They continue the activity of Jesus as described in 1 Peter 3: 19–20: Christ Himself proclaimed the gospel to the dead—and the Apostles today act in the same mission.

Three times each year, the Chief Apostle and the District Apostles (or Apostles commissioned by them) conduct divine services for the departed. In these divine services, the sacraments are dispensed upon proxies in the same way they would be otherwise.

In those services for the departed in which no sacraments are dispensed, the officiant speaks a prayer of intercession. This prayer expresses thanksgiving that salvation can also be bestowed upon the unredeemed departed through the

sacrifice of Jesus Christ. Receiving the sacraments creates the prerequisite for these souls to have fellowship with Jesus Christ and to attain the prerequisite for becoming firstfruits in order to ultimately receive eternal life, that is, perfect fellowship with the triune God.

In the intercessory portion of the prayer, the officiant prays for unredeemed souls to receive the faith and strength they need in order to turn to Christ in trust and humbleness. This part of the prayer also expresses the plea that they may feel a longing for God's grace and the sacrament, and thereby experience salvation.

The resurrection of the dead

The hope for perfection and completion

The dispensation of the sacrament to the departed is closely associated with belief in the resurrection.

What is meant by the resurrection?

The resurrection of the dead is among the central beliefs of the New Apostolic Church. It is an expression of hope for eternal life in fellowship with God.

At the return of Christ, the dead will resurrect (CNAC 10.1.2). The souls of the departed will be granted a resurrection body, that is, a spiritual body which is no longer subject to earthly decay. A person's original wholeness is restored through the resurrection—body and soul are reunited.

It is only once the souls of the departed are endowed with the resurrection body that complete salvation is possible, because then they will be like Jesus Christ, the "firstfruits of those who have fallen asleep" (1 Corinthians 15: 20).

Also associated with the resurrection is the hope of a reunion with the departed. The church is comprised of both the living and the dead. All of them hope for eternal life with God. In the resurrection and ultimate fellowship with Christ, it will be possible to be united in a new way—with God and with one another. The focus here is not on any human concept, but on the perfect fellowship of all the redeemed in God's kingdom.

What the doctrine of salvation for the departed is not

Not a spiritualist practice

The New Apostolic Church's doctrine of salvation for the departed must not be confused with spiritualism.

The aim of spiritualism is to establish contact with the dead in order to obtain information from them or to gain insights into the beyond. The departed thus become an object of human curiosity, and the beyond is considered a dimension of the immanent world that is open to human inquiry.

There are several Bible passages that expressly warn against such practices (Deuteronomy 18: 9–12; 1 Samuel 28: 7–20).

The sole and exclusive interest of the doctrine of salvation for the departed, on the other hand, is to make salvation accessible to departed souls.

Not an extension of ancestor worship

The doctrine of salvation for the departed *must not* be confused with traditional ancestor worship either.

In ancestor worship, the departed are often assigned an intermediary role between God and human beings. The departed are venerated, and their favour is solicited with sacrificial gifts and rituals. The prevailing belief is that the ancestors influence the lives of their descendants—for better or for worse—depending on whether they are given sufficient honour.

According to the New Apostolic faith, Jesus Christ is the sole Mediator between God and humanity. The living do not need the dead. Rather, the departed need the salvation of God in Jesus Christ.

The doctrine of salvation for the departed is not a veneration of the dead, but simply an expression of God's love for all human beings—both living and dead.

Ministers and all interested parties are invited to register online at www.nac.academy

“We have learned that God loves us”

An Apostle in prison! And young people went with him. Their mission: pastoral care. The following story from Equatorial Guinea shows how a change of heart can transform someone’s life.

Around fifty young people from the congregations of Bata, Niefang, and Evinayong went to the juvenile detention centre in Teguete together with their Apostle Salvador in late June 2025. They did not come empty-handed, but brought essential items such as clothing, water, hygiene products, and football and basketball gear. They wanted to provide material and moral support to the inmates.

Visiting offenders

The campaign was part of the Alcance a la Comunidad (Community Work) programme, which the New Apostolic Church in Equatorial Guinea has been running since 2024.

People in need and socially disadvantaged groups are regularly offered one-off assistance in the form of material goods. Motivational talks are also part of this pastoral care concept. The idea came from Apostle Salvador Mitogo Obiang.

The facility in Teguete takes in minors who have committed offences such as theft, robbery, assault, or drug-related crimes. While in detention, the young people can train as carpenters, plumbers, or electricians to help with their reintegration into society following their release. They also receive psychological counselling. In June, a total of 27 young offenders were housed there, 25 men and two women. Most of them are between 15 and 18 years old.



Apostle Salvador Mitogo Obiang with young people from Equatorial Guinea



Visiting the juvenile detention centre in Tegucigalpa

Example: the criminal on the cross

During the visit, the young inmates attended an interactive talk on the subject “Change your attitude and your circumstances will change”. The talk focused on the biblical event of the two criminals who were crucified next to Jesus (Luke 23: 39–43). One of them was aware of his faults and his situation and asked Jesus to remember him when He came into His kingdom. Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

Apostle Salvador explained that this man’s attitude changed his situation. He was admitted to paradise with Christ. “The Lord’s reaction to the criminal on the cross makes it clear that God loves all human beings, regardless of who we may have been in the past.”

Choosing a better future

If we decide to change today, God can offer us an even more blessed future, the Apostle told the inmates. He encouraged the young people, “We may not be able to avoid the consequences of our past actions, but we can choose our actions today to work toward a better future.”

To change, one must not wait for the perfect moment, like the one criminal. “In fact, we should not wait with doing good until we have been reintegrated into society,” the

Apostle urged. “We can start right now, where we are, and put the commandment to love our neighbour into practice.”

“We have changed”

The presentation was followed by a discussion. Some inmates reported: “We are normal young people. As children, some of us did not have the opportunity to learn how to do things properly. In fact, some of us only received an education here.”

They asked the Apostle to take the following message to the people outside: “Please let them know that even though we are locked up here, we are not bad people.” And: “Please tell them that we have changed. They teach us a lot here. We ask them to please forgive us in their hearts for what we have done, because we deeply regret what we have done.”

Passing on what they have learned

“No one has come to talk to us like you did,” the young inmates said gratefully. “We would like to ask you to come more often and to talk to us.”

The young inmates summed the visit up as follows: “If it were possible, I would like to pass on what I have learned here today to young people who are exposed to the same influences that brought us here.”



New Apostolic Church Zambia

The studios of NAC28TV in Zambia

A special opening sequence was created for the television programme



Faith, hope, and love 24/7: NAC28TV on air

New Apostolic television at the push of a button ... How is that possible? Zambia is making it possible because all people should have access to the gospel.

Piano and strings combine and create a simple light melody. Delicate white lines flit across the dark blue background. They bend and twist until they begin to take on form. Letters appear, forming words and shining in light blue, orange, black, and white: NAC28TV, Zambia – Faith, Hope, Love. The emblem of the New Apostolic Church appears, followed by the opening credits of Zambia’s television programme.

From idea to major project

Two hours of airtime per week on public television on ZNBC TV3—that was the beginning of NAC28TV in Zambia. The project started in 2017, and a lot has happened since then. But how was this whole idea born in the first place?

“The idea came about due to demand from the members,” District Apostle Kububa Soko says. His working area has

around 1.6 million Church members. He points out, “We have to also evangelise via television, through our programmes.”

Initially, the programme was broadcast on national television on an hourly basis and was free of charge, but then that changed. “Then we were supposed to pay. That was very expensive,” the Apostle recalls. So, what should we do? Quite simply, we established our own television station!

Three steps to our own station

First step: the broadcasting licence. This was granted by the National Broadcasting Authority in Zambia in November 2022. But we could not just get started right away. There was still a lot more to do before we could go on air.

Second step: the studio. A new studio was built specifically for this project. At the same time, test transmissions began



The media team of NAC28TV at work



Behind the programming is a well-equipped media team of five people. They all belong to the Church administration and are journalists who have been trained for these activities and work in the Public Relations department, which includes television and other things. “They were hired specifically for this department.”

Making use of opportunities and looking ahead

in December 2023 in the Church’s administration office. We aired some Church activities.

Third step: the name. It is NAC28TV. This derived from the former designation District Apostle Area 28, which includes Zambia, Malawi, and Zimbabwe.

On air 24/7 and across borders

Today, NAC28TV broadcasts around the clock and offers an extensive English-language programme. Among other things, the station broadcasts divine services, devotions, activities by the charity organisation NACRO, concerts, and choir performances.

The station’s coverage extends across the entire sub-Saharan region and can be received on channel 540 with a StarTimes satellite dish or on channel 128 using a TopStar antenna. According to the national broadcaster, “an estimated 4.5 million people have access to the channel”, District Apostle Soko reports.

And what do the viewers say? “There are many people who watch us on television,” the District Apostle reports, “and we receive many compliments from people who are not even members of the New Apostolic Church.” Singing and concerts, in particular, have proven to be strong crowd-pullers. “This is helping us reach out to as many people as possible.”

Plans for the future are already taking shape. Having its own studio opens up many opportunities for the New Apostolic Church Zambia, and musicians have expressed interest in using it for their recordings. “But it should be religious music,” the Apostle says. In addition, people will be able to book advertising time on the channel. After all, funds must be raised to operate the channel and the organisation, for example. “We not only want to generate income to run the station”, District Apostle Soko emphasises, “but we also want to finance our charitable organisations.” Looking ahead, he adds, “We are also thinking beyond broadcasting.” Stay tuned, there will be more exciting developments to come from Zambia.



NÃO TEMAS
APENAS CRÊ!



Jangan Takut,
Percaya Saja!

GKB ASIA TENGGARA 2026

When trust begins to take shape

Threatening waves and outstretched hands are the most prominent motifs in the logos illustrating our 2026 motto. Shown here are the official designs from the District Apostle Areas.

A wave towers over a group of people. But they are being carried in a large hand. This is how the New Apostolic Church Southern Africa visualised the motto “Don’t be afraid. Just believe!”

The idea with the wave was inspired by the story of Jesus calming the storm. The wave symbolises the spiritual and natural challenges we face, which can lead to fear and anxiety. The hand represents God’s permanent presence in our lives, supporting us during our challenges even when the waves crash on us.

Carried through ups and downs

A very similar idea comes from a completely different corner of the globe. The logo from Canada depicts a small sailboat navigating through stormy waters. The New Apos-

tolic Church Canada explains that the image captures the reality of our spiritual journey. “Life brings real storms, real fears, and real challenges that can leave us feeling vulnerable and unsteady.” The boat is small, and the sea is vast, but Jesus Christ is with us. “He illuminates our path—leading us through the storm and preparing us for a perfect future.”

Waves, a family, and a cross underneath a dome. This is how the Democratic Republic of the Congo South-East has visualised the topic. Despite spiritual and material upheavals, believers rise above them and turn to Christ. They know they are safe in God’s care.

Protected under His hand

“Be quiet” is the message from the Democratic Republic of Congo West. However, the finger pressed to the lips is



not meant to silence people, but to quiet fears. A human face in profile symbolises humanity facing challenges, fear, and uncertainties. The surrounding blue circle represents God’s caring and protective presence, as well as His love and faithfulness toward the believer.

This is exactly how the surrounding circle in the logo from the New Apostolic Church Zambia, Malawi, and Zimbabwe is to be understood. A girl stretches her hand upward as a strong hand reaches down from above. This alludes to various biblical stories in which Jesus said at the end, “Your faith has made you well.”

The design from South America is discreet. “Do not be afraid, just believe!” is such a powerful phrase that the image should only accompany it, not explain it. The only graphic element is an open hand. The open hand “neither pushes nor holds back: it waits, offers, supports, and provides confidence. It denotes the shelter, support, and constant presence of our Father.”

Between shield and butterfly

A blue-orange protective shield forming the shape of a

cross is the pictorial element in the concept from South-East Asia. The shield is a reference to the shield of faith mentioned in Ephesians 6: 16. The colour blue represents calmness and trust, while orange signifies courage and hope.

The design from the Western Pacific district depicts delicate butterflies among flowers. “The most delicate and fragile in God’s creation are often the most vulnerable,” the district explains. “Yet, within the environment He has designed for them, they live, flourish, and make a quiet but vital contribution to the harmony of life.” For God’s “strength is made perfect in weakness” (2 Corinthians 12: 9).

A child learning to walk and being encouraged by his father. This is how East Africa has visualised the motto. When children are learning to walk, dangers are many and are real. But the possibility of walking is also real. To remove the paralysis of fear, the heavenly Father encourages His children to take their first steps by believing in Him.

“Don’t be afraid. Just believe!” in numerous languages. The European District Apostle Areas have once again visualised the motto as a word cloud.



New Apostolic Church International

Focus on pastoral care: sharing experiences

Providing pastoral care is part of the mission of the New Apostolic Church. How it is practiced in different cultures was discussed by the District Apostles last year.

“Pastoral care is just as important as preaching.” Chief Apostle Jean-Luc Schneider made this clear in Koforidua, Ghana in January 2019. Because: “The Lord wants us to take care of His people.”

“Every New Apostolic Christian is offered personal pastoral care,” the Catechism stipulates in 12.4.3. Jesus Himself set an example in two ways. Firstly, with the image of the good shepherd who knows His own, talks to them, protects

them, and goes to seek them. And secondly, through His conduct: He reached out to all people, regardless of who they were. He listened, helped, comforted, counselled, admonished, strengthened, prayed, and taught.

Based on unity, practised in diversity

“Believers receive special care in all circumstances of life,” the Catechism says. “The Regional Churches are free to



At the District Apostle Meeting held in November 2025, the District Apostles and their assistants engaged in small-group discussions on pastoral care

develop special pastoral care offers for members in special phases or circumstances of life,” the *Guide for Ministers* adds in chapter 7.10.

Pastoral care follows these guidelines worldwide. But how this is done locally is as diverse as the cultures and social conditions in which the people live their New Apostolic faith. And we must not forget, pastoral care also has its limits. It cannot answer all existential questions or alleviate every need. Besides, the volunteer ministers face challenges in terms of time, expertise, and emotions.

Increased focus on pastoral care

How does the Church reach people at the local level? Do the methods differ in Africa and in Europe, in urban congregations and rural areas? The District Apostles and their assistants discussed this in small groups: What helps in practice, and what does not? Who provides pastoral care, and how are they prepared and supported? Where are the limits, and what procedures apply in exceptional cases? The focus was on target groups such as young people, young families, and people in special circumstances. Pastoral care online, home visits, guidelines, and clear escalation paths were discussed.

Regardless of the form, the core of pastoral care—making God’s love tangible—remains the same everywhere.

Forty-five voices, one rhythm

Coral Afrikaníssimo: African dialects, traditional instruments, and the goal of proclaiming the gospel of Jesus Christ.

Feel the Rhythm! is what the Afrikaníssimo choir from Lisbon in Portugal embodies with heart and soul. The group made its concert debut in December last year in the New Apostolic Church in Sassoeiros. As the choir filed into the church in their colourful robes, they sang a processional piece after which Apostle Dimitrios Diniz opened the concert with a speech. The choir’s repertoire includes a wide selection of songs in various African languages. But who is behind this choir and how did this extraordinary music project come about?

Janicio Lukoki from Angola launched the project with the aim of praising the gospel of Jesus Christ through African rhythms and melodies. Strengthening the bond between Christians is another important objective of the choir, consisting of members from the New Apostolic Church and other denominations. The choir has forty-five singers and a ten-member leadership team. Most of the members have African roots and come from the Democratic Republic of Congo, Angola, São Tomé and Príncipe, and Cape Verde. The majority live in Portugal, but some also live in Germany, Belgium, France, and Luxembourg. Owing to the large distances between the choir members, some of the rehearsals in preparation for the concert took place online. For the on-site rehearsals, the choir members paid their own expenses and stayed overnight locally.

After the concert it was clear: “The New Apostolic Church in Portugal has agreed to support the growth of this music project in the future,” it says on the official website of the Regional Church.



New Apostolic Church Portugal



Coming up

- 5 April 2026 Metz, France
- 12 April 2026 Winnipeg, Canada
- 1 May 2026 Makati, Philippines
- 3 May 2026 Taguigon, Philippines
- 10 May 2026 Hamm, Germany
- 14 May 2026 Langenthal, Switzerland
- 17 May 2026 Strasbourg, France
- 24 May 2026 Cape Town, South Africa
- 7 June 2026 Luanda, Angola
- 14 June 2026 Stäfa, Switzerland
- 21 June 2026 Karlsruhe, Germany
- 28 June 2026 Kinshasa, DR Congo

New Apostolic Church
International

