

# New Apostolic Church

## Eleven Wikipedia Articles

# Contents

## Articles

New Apostolic Church	1
Catholic Apostolic Church	29
Richard Fehr	40
John Bate Cardale	41
Restored Apostolic Mission Church	42
United Apostolic Church	49
Chief Apostle	53
Wilhelm Leber	54
Old Apostolic Church	55
Apostolic Church of Queensland	59
Apostolic Church of South Africa – Apostle Unity	60


## References

Article Sources and Contributors	63
Image Sources, Licenses and Contributors	64

## Article Licenses

License	65
---------	----

# New Apostolic Church

New Apostolic Church (NAC)	
	
New Apostolic church hall with emblem	
<b>Classification</b>	Chiliastic, partly Restorationist
<b>Orientation</b>	Irvingian movement, Christianity
<b>Polity</b>	Apostolic Hierarchical
<b>Leader</b>	Chief Apostle Wilhelm Leber
<b>Distinct fellowships</b>	International Apostles' Meeting District Apostles' Meeting Project Groups: -Faith Questions -Ecumenism -Music -Communication -Youth Committee for special affairs and others
<b>Associations</b>	Consortium of Christian Churches, Germany and Switzerland
<b>Geographical areas</b>	181 nations, divided into 18 District Apostle areas, Int. headquarters: Zürich
<b>Origin</b>	1878 Hamburg, Germany
<b>Branched from</b>	Catholic Apostolic Church
<b>Separations</b>	Restored Apostolic Mission Church, Old Apostolic Church, United Apostolic Church,
<b>Congregations</b>	66,388 (12/31/2007) <sup>[1]</sup>
<b>Members</b>	11,239,935 (12/31/2007) <sup>[1]</sup>
<b>Ministers</b>	259,515 (12/31/2007) <sup>[1]</sup>
<b>Aid organization</b>	NAK karitativ, Germany
<b>Official website</b>	<a href="http://www.nak.org">www.nak.org</a> <sup>[2]</sup>

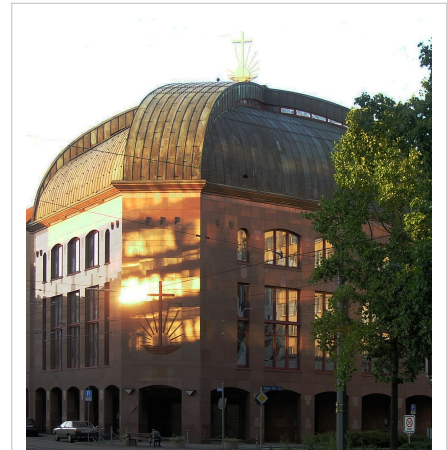
The **New Apostolic Church (NAC)** is a chiliastic church, converted to Protestantism as a free church from the Catholic Apostolic Church. The church has existed since 1879 in Germany and since 1897 in the Netherlands. It came about from the schism in Hamburg in 1863, when it demerged from the Catholic Apostolic Church, which itself started in the 1830s as a renewal movement in, among others, the Anglican Church and Church of Scotland.

Premillennialism and the Second Coming of Christ are at the forefront of the New Apostolic doctrines. Most of its doctrines are akin to mainstream Christianity and, especially its liturgy, to Protestantism, whereas its hierarchy and organisation could be compared with the Roman Catholic Church.

The church considers itself to be the re-established continuation of the Early Church and that its leaders are the successors of the twelve apostles. This doctrine resembles Restorationism in some aspects.

The official abbreviation in English-speaking countries is *NAC* (for *New Apostolic Church*), whereas it is *NAK* in German (*Neuapostolische Kirche*), *ENA* in French (*Eglise Néo Apostolique*), and *INA* in Portuguese (*Igreja Nova Apostolica*) and Spanish (*Iglesia Nueva Apóstolica*).

## History



Churches with emblem (Karlsruhe, Karlstraße)



New Apostolic Church in Dortmund-Lanstrop



New Apostolic Church in Otterndorf



New Apostolic Church in Wittmund

## The Catholic Apostolic Church



Apostle Schwartz later in life

In England in 1832, John Bate Cardale was called, through prophecies, as the first apostle of the second sending. Eleven more men from various Christian denominations, social positions and religious training were called to the newly founded apostle ministry from then until 1835. After a long period of combined preparation, these apostles started to travel around the world, preaching the gospel of Jesus Christ. The main point of their gospel was that the Church had deviated from its origins; only through restoring the Universal Church to its perfect state could the return of Christ be ensured. They were convinced that the restoration of the apostles' ministry was necessary to achieve that perfect condition.

After the death of three apostles in 1855, the apostolate declared that there was no reason to call new apostles.<sup>[3]</sup> During a meeting at Albury in 1860, the German Prophet Heinrich Geyer called two evangelists to be apostles. After deliberation, the apostles rejected this calling, explained the callings of substitutes as coadjutors to

the remaining apostles and affirmed that no further callings to the apostolate would be accepted.

## Break from the Catholic Apostolic Church

Later, on 10 October 1862, while traveling with the Apostle Woodhouse in Königsberg, the Prophet Geyer called Rudolf Rosochaki to be an apostle while staying in his home. As callings in private were no longer accepted by the English apostles, Rosochaki was told to wait patiently until God would confirm his calling in the presence of witnesses. In December, Geyer informed Angel (Bishop) F.W. Schwartz, of the Hamburg congregation, that Rosochaki had been called and Angel Schwartz then invited both of them to Hamburg. In the afternoon service of 4 January 1863, Schwartz asked the men to describe what had happened and Schwartz, along with most of the congregation, accepted this calling of Rosochaki to the apostolate.<sup>[4]</sup>

A few days later Apostle Rosochaki became doubtful of the divine origin of his calling as an Apostle after meeting with some of the other apostles. Eventually, he subordinated himself once more to Apostle Woodhouse and left the schismatics, returning to the Catholic Apostolic congregation on 17 January 1863.<sup>[5]</sup> On 26 January 1863 Angel Schwartz met with Apostle Woodhouse and Archangel Rothe in Berlin and expressed his belief in the need to continue the Apostle ministry. Therefore, on 6 February 1863 Apostle Woodhouse informed the Hamburg congregation, in writing, of its expulsion from the Catholic Apostolic Church.<sup>[4]</sup> This is commonly known as the "Hamburg Schism". The Hamburg congregation, along with Prophet Geyer, split off to form the *Allgemeine Apostolische Mission* (General Apostolic Congregation) in 1863, and shortly thereafter the Dutch branch of the Restored Apostolic Mission Church, at first known as *Apostolische Zending* and officially registered as *Hersteld Apostolische Zendingkerk* (HAZK) in 1893. Today, 4 January 1863 is considered the date on which the New Apostolic Church was established.<sup>[5]</sup>

As Rosochaki had returned to the Catholic Apostolic Church, this left the newly independent Hamburg congregation without apostolic authority: no more believers could be sealed; no ministers could be ordained. On 12 April 1863, a deacon delivered a prophecy calling Priest Carl Louis Preuss as an Apostle. Prophet Heinrich Geyer confirmed this calling a little later. On 25 May 1863, Friedrich Wilhelm Schwartz was also called as an Apostle through many prophetically gifted members in the congregation, and also through Prophet Geyer.<sup>[5]</sup> Thus began the work of the Apostles of the New Order, with German "apostles" spreading "the word" around the world.

## The First Schism

The Prophet Geyer initiated the first schism in the new body for the same reason as the schism from the English Apostles and as for leaving the Catholic Apostolic congregations, namely Apostles not validating the Prophet's call for an Apostle. Friction existed between the Prophet Geyer and Apostle Preuss concerning whether Prophets or Apostles had higher authority, and when Apostle Preuss died on 25 July 1878, open conflict broke out. Geyer had already called the coal dealer Johannes F.L. Gueldner as an apostle in a private meeting four months before apostle Preuss' death. Apostle Preuss had refused to recognize this calling and, on his deathbed, designated Elder Wichmann as his successor. However, he was not able to stop Geyer because "the word of a prophet carried more weight in those days than the word of the Lord".

Geyer called Gueldner again as an apostle, and as the successor of Preuss, in a service on 4 August 1878. The majority of the Hamburg congregation protested, Wichmann stepped up to the altar and, without much ado, relieved Geyer from his ministry. The ensuing tumult led to a flurry of apostle callings. Wichmann's wife, supported by her son, called him an apostle through prophecy. A maid called her master as an apostle, also by prophecy. Other prophetic people called a fourth person as an apostle. The result of this chaos was that none of those who were called could prevail. Wichmann told Geyer that he had to leave, so Geyer left the church with his followers, taking their vestments and several sacramental items with them. A successor for Preuss was not selected at this time (this happened later in 1880). Going by a prophecy, the remaining Hamburg congregation gave themselves under the care of Apostle Menkhoff but the congregation had suffered severe losses from the schism.

Geyer and his followers founded a new congregation in Hamburg named Apostolische Mission (Apostolic Mission). They built a chapel and "served" together with Gueldner, also in Silesia. His congregation never gained any importance, and wasted away after his death in 1896.<sup>[6]</sup> The remainder of the Hamburg congregation adopted the name Allgemeine Christliche Apostolische Mission (General Christian Apostolic Mission).

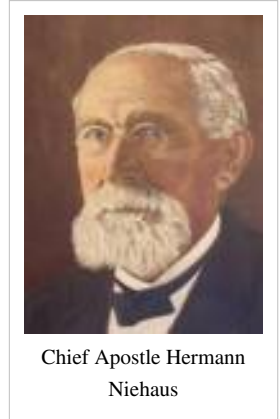
## The Chief Apostle Office established

After the death of Apostle H.F. Schwartz, the remaining active Apostles of the New Order formed a central, ruling ministry in the form of the "Chief Apostle" in either 1895,<sup>[7]</sup> 1896<sup>[8]</sup> or 1897,<sup>[9]</sup> and designated Friedrich Krebs to this office. It is important to note that this office did not exist before Schwartz's death. He had been an Angel (Bishop) in the Catholic Apostolic Church, which was opposed to designating any one person as head of the church, citing that Christ is the head of the Christian Church. In contrast, the role of the Chief Apostle ministry was not intended to usurp the leadership of Christ, but more realistically aimed to continue the succession of Simon Peter, as Christ's immediate subordinate on Earth.

In 1895, there were only six active Apostles, three in Europe and one each in South Africa, Australia, and Indonesia. With the establishment of a higher Apostolic office, the Chief Apostle appointed all subsequent Apostles<sup>[4]</sup> as opposed to prophetic calling, which had been fundamental since the formation of the Catholic Apostolic Church. By 1899, the traditional limit of twelve apostles had been discarded<sup>[4]</sup> and more men were ordained as Apostles. Parallel to the progress of the New Apostolic denomination, schisms occurred on several occasions elsewhere in the world. The reasons for those divisions were different but mainly related to disputes regarding the central ministry of the Chief Apostle.

## Development during the 20th century

In August 1906, Chief Apostle Niehaus ordained Apostle Helper Johann Gottfried Bischoff as District Apostle of the Middle Germany and Württemberg district, replacing the late Apostle Ruff. He also renamed the *Neuapostolische Gemeinde* (New Apostolic Congregation) as *Neuapostolische Kirche* (New Apostolic Church) and created a public corporation for it. He ordained numerous young ministers and regularly convened conferences of apostles. He founded the periodical church publication *Apostolisches Sonntagsblatt* (Apostolic Sunday Paper), later *Neuapostolische Rundschau* (New Apostolic Review), in 1907 as an additional weekly publication to go along with *Der Herold* and *Wächterstimme von Ephraim* (Watchman's Voice of Ephraim). In 1908 he issued the *Allgemeinen Hausregeln* (General House Rules) and in 1916 he wrote the first textbook about the New Apostolic faith *Fragen & Antworten* (Questions & Answers). This book still exists in its revised 1992 version, but will be replaced by the new catechism.



As the first of the Chief Apostles, Apostle Niehaus and Apostle Carl August Brückner visited United States congregations on 19 August 1909. The outbreak of war in 1914 brought high exposure to the church. The soldiers at the frontlines were administered the Holy Communion by field post as bread hosts with three drops of wine on them. This practice was established in every congregation in 1917 and remains to this day. While the Holy Communion had originally been celebrated separately with bread and wine, the current practice uses unleavened bread wafers which are manufactured with three drops of wine trickled onto each.

The name *Neuapostolische Kirche* (New Apostolic Church) came into use in North America as early as 1918. A variety of names had been used there previously, including *German Apostolic Church* and *Apostolic Church*. This name was uniformly adopted in Germany in the late 1920s as well.

A cult of personality materialized around the Chief Apostle and became apparent at his birthday celebrations. On the occasion of his 80th birthday, and the sixty year anniversary of the church ministry, a book with the name *Der Grösste unter ihnen* (The greatest among them) was published by the other apostles. On 25 January 1930, the day before his 25 year anniversary as Chief Apostle, he fell down the stairs in an accident and was pressed to give up his duties. He remained diligent but was finally retired by the council of apostles on 21 September 1930. He died on 23 August 1932 at the age of 84 years. The members of the church called him "Vater Niehaus" (Father).

In 1905, Chief Apostle Niehaus oversaw six Apostle Districts with 488 congregations. At the end of his tenure, there were twelve European Apostle Districts with about 1,600 congregations and further 200 congregations overseas. The New Apostolic Church in Germany counted 138,000 members in 1925.

The initially deep ecumenical conviction, which was cultivated in the Catholic Apostolic Church and then by Heinrich Geyer, had declined over time due to heavy conflicts with other Christian denominations, perhaps because the theologian education of ministers in the Catholic Apostolic Church may have been lacking (only a few had been Catholic Apostolic ministers before), or there may have been rejection by the national churches.

The lower social classes, from which important ministers were drawn, were essential for the growth of the church. Nationalistic appeals can be found in hymnaries and theological scriptures from that time. Also, significantly for that period, the church's structure became increasingly hierarchical. The most charismatic element of the Catholic Apostolic Church, prophecies, became rarer (the last oral lore dates from the 1980s) and the Prophet Ministry disappeared. In fact, a total reform of the evangelical pattern can be observed and which became apparent by expelling Catholic Apostolic influences.

## Setbacks in Nazi Germany

The New Apostolic Church, like many other small organizations and societies, had to accept compromises with the National Socialist regime to avoid being prohibited or persecuted. Even though the Christian faith and basic principles of the New Apostolic Church fundamentally contradicted the world view of National Socialism, the church was not prohibited, unlike a number of other religious communities or sects. The extent which National Socialist views and attitudes were spread within the church, and whether this happened out of fear of reprisals or one's own expulsion, is today still a controversial subject between the church and its critics.

All the New Apostolic congregations were prohibited in 1933. Then-Chief Apostle Bischoff tried to establish relations with the National Socialist regime in order to have the prohibitions removed. As a result, Mr Müller-Scheid, regional head administrator for Hessen-Nassau in the Reich Ministry for Propaganda, and assistant of Joseph Goebbels, wrote a recommendation letter for Chief Apostle Bischoff, "Friedrich Bischoff is a party comrade, known to me for years, and politically and humanly utterly reliable" (translation).

On 21 March 1933, Bischoff preached that the Führer sent by God had now come, and he let the text of that speech be sent to the Reich Chancellery. On 25 April 1933, in a circular letter to the ministers, Bischoff explained that, regarding believers' application for membership, it would be good "to submit personal data of such persons to the responsible chapter of the NSDAP for a verification" and not complete their admission into the church until a declaration of non-objection was received from the NSDAP. The Hebrew word "Zion" was removed from the title of the church publication.

Racist and political phrases found the way into church publications from a travelogue by Bischoff, "Blacks and Jews are climbing the social ladder up and up, with their cheap manpower they also dislodge the better salaried white from positions which should appertain to the white only... The coloured element has proceeded to attack... Validly, we have denied everything we have been offered in cinemas, theatres and literature as a product of a Jewish-Marxist clique" (translation), and later in the same year, "It is true, the white has been able to preserve a certain dominance, but it has begun to totter and it is going to totter ever more, the more influence the Jew wins; it is his goal namely, to split all the nations, to hold them down, and to exploit them" (translation).

Despite the National Socialist propaganda which the church was made to spread, some sources tell of converted Jews in the congregations being helped by the New Apostolic Christians. Although many of the Apostles joined the NSDAP for reasons of fear, there were a few Apostles and District Apostles who publicly expressed their adverse attitude toward the regime.

According to Nazi requirements, all divine services had to be concluded with a "Heil Hitler". Some ministers' congregation chiefs did not obey those orders, especially in rural areas. This led to several congregations being closed repeatedly over time. According to church accounts, prohibitions were cancelled partially, with hardship. This became apparent by other measures adopted. The Nazis burdened the New Apostolic Church with inordinately high duties, suppressed youth care, arbitrarily rejected purchases of land and establishment of chapels, did not allow collection of offerings and prohibited the release of church publications as well as printing of bibles and hymnaries.

This attitude was explained in 1996 by Chief Apostle Richard Fehr, while church spokesman Peter Johanning elaborated on it in 2003. Johanning gave an account of a *Jugendfreund* article of July 1933, in which "allegiance" was already invoked shortly after Hitler's seizure of power. By referencing Sir 10 EU, that text legitimized the relation of church and state, "It may be regarded as naive today, but age back then revealed different reasonings".

At that time ministers of the church were actually implored by church guidelines to abstain from political representation. "This avowal for non-political work of the church" signalled "the purposeful idea of the church administration to abstain unambiguously from any political representation, even though here and there the reality looked different". Furthermore, the spokesman described Richard Fehr's explanations concerning this issue, regarding the church administration's adaptation as on purpose "in order to perform more preaching of the Gospel".



## "Botschaft" by Chief Apostle Bischoff

On Christmas Day 1951, during service in Giessen, Germany, Chief Apostle J.G. Bischoff delivered his "Botschaft" ("message"), announcing that the Lord had made known to him that he would not die before the Second Coming of Jesus Christ, during which the chosen people were to be taken into His kingdom (the First Resurrection). In 1954, this teaching became the church's official dogma.<sup>[10]</sup> Those ministers, especially the apostles, who did not preach this message lost their positions and were excommunicated from the New Apostolic Church. Approximately one quarter of apostles active during this time resigned or retired early,<sup>[11]</sup> several schisming to form their own denomination. The most important "victim" of this policy was Peter Kuhlen, who had been ordained in 1948 as the successor to J.G. Bischoff. The impact of this message varied regionally; all of the Apostles active in South Africa resigned or retired (1954), both Apostles in South America resigned (1957), several apostles in Europe (1954–55) resigned, but no schism formed in North America. When Chief Apostle Bischoff died on 7 July 1960, his dogma about Christ's return had not been fulfilled.<sup>[12]</sup> In the service on 10 July 1960, Walter Schmidt was introduced as the new Chief Apostle and, during that service, the admonition to the members was to answer external critics with silence regarding the Bischoff Prophecy.

Even today, the church administration has not renounced the "Botschaft", but has set it at liberty for every church member to make his/her own opinion. According to Chief Apostle Wilhelm Leber it is "no dogma anymore".<sup>[13]</sup> The excommunicated ministers and members have not been reinstated.

The first official removal of all exclusions, apology for opponents of the Botschaft prophecy—not for the prophecy itself—and attempted rapprochements regarding the prophecy were started in 2005 and 2006, in Switzerland and Saarland. Since then members of *Apostolische Gemeinde des Saarlandes* have been visiting New Apostolic divine services. Until end of 2007 the NAC and United Apostolic Church (UAC) were reviewing common historical topics, supported and encouraged by liberal members. On december 4th, 2007 the NAC held a broadcasted information evening where the German apostles were blamed to be the only guilty persons for the circumstances and splits in 1955. As a result the talks were suspended by the UAC.

## Beliefs

The New Apostolic Church sees itself as the re-established worker of salvation and continuation of the first Apostolic Church, thus constituting the true congregation established by Jesus Christ. New Apostolic Christians believe in the Triune God: God the Father, the Creator of the world; the Son, Jesus Christ the Son of Man, personified God, redeemer and Head of the Church; and the Holy Spirit, who guides the church by His revelations, gives knowledge to the believers and acts universally. In this, NAC hardly differs from other Trinitarian churches.

The religion accepts the Apostles' Creed, believes in the sacramental nature of Holy Communion and baptism, considers the Bible as the authority of the Word of God, the next coming of Christ and the gifts of the Holy Spirit.<sup>[14]</sup>

According to French Bishop Jean Vernet, the New Apostolic members are "strict millenarists", but sociologist Gilles Séraphin stated their millenarism is less pronounced than that of Jehovah's Witnesses and Adventists, and that this is a "*église de Réveil*", which retains a Pentecostal look from its origins.<sup>[15]</sup>

*Questions and Answers* is the name of the New Apostolic Church's catechism. Available for decades, it was most recently revised in 1992.<sup>[16]</sup>

## Bible

In the New Apostolic Church the Bible is granted a high authority, because its writers were inspired by the Holy Spirit. The English congregations have officially used the New King James Version since 1998. It is the duty of the Apostles to watch over the regular exegesis. The apostles interpret the Bible in the same way as Protestantism and Catholicism, except for their interpretation of Holy Sealing and beliefs about the departed.

The District Apostles' meeting from 22–24 September 2004 in Nice emphasised again that the Holy Scripture is recognised and regarded as the doctrinal basis of the NAC. In particular, the statements of the New Testament, especially the gospel of Jesus and the epistles of the Apostles, are of definitive importance. Individual Biblical books and passages, along with statements of Apostles and ministers of the New Apostolic Church, must have grounding in the Holy Scriptures. The doctrine and its proclamation must not contradict the fundamental statements of the gospel.<sup>[17]</sup>

The church regards the basis of this faith as being found in the Bible, including the Apocrypha. In 2005, a District Apostles Meeting declared that "the Apocrypha are just as binding for the faith and doctrine of the New Apostolic Church as the other writings of the Old Testament" (see official statement here <sup>[18]</sup>).

## Sacraments

The New Apostolic Church knows three sacraments:

### Holy Baptism with water

The Holy Baptism with water is part of the spiritual rebirth, and a prerequisite for receiving the Holy Spirit in the Church. Both children and adults can be baptised. A person baptised as a child will later confess the baptism, at the age of 14–16, by confirmation. The baptism can be performed by priestly ministries.

Holy Baptism is taught to be the first and fundamental act of grace of the Triune God, bestowed on a person believing in Christ. The act of this sacrament includes the remission of the original sin. In this respect, the candidate for baptism has a share in Christ's merit, and experiences his first close relationship with God. The person becomes a (visible) Christian and is thus adopted into the fellowship of those who believe in Jesus Christ and avow themselves to him.<sup>[19]</sup> Baptisms performed by other Christian churches are recognised as long as they were performed with water and performed in the triune name of God.

### Holy Communion

The sacrament of Holy Communion is celebrated "as a feast of joy and thankfulness" in every service. The Church teaches that this commemorates the sacrificial death of Christ, Son of God, who allowed himself to be crucified for the sins of mankind despite his innocence. Holy Communion preserves the eternal life of the soul and accords it the security of remaining in the fellowship of life with its redeemer Jesus Christ. For the New Apostolic Church, the



Conventional Communion host



Glutenfree Communion host

"body and blood" of Jesus are dispensed as bread and wine in the form of a consecrated wafer. By partaking of it in faith, an individual assimilates the nature of Jesus and receives "strength from God". The Holy Communion is available not only for members but also baptised members of the Church and those who have been invited as guests. Priestly ministries direct the Holy Communion.<sup>[20]</sup>

### **Holy Sealing**

Holy Sealing is the dispensing of the Holy Spirit. By this act the believer is filled with Holy Spirit as a strength of God, not as the third person of the Triune God. It is carried about through prayer and laying on of hands of an apostle, provided that the believer has been first baptised with water.

The Holy Baptism with water and the Holy Sealing together constitute the rebirth out of water and Spirit; by this the "childhood in God" is attained. As a child of God the believer is granted the opportunity to participate in the Second Coming of Christ. From this moment on the believer is an adherent of the New Apostolic Church. The Holy Sealing is also dispensed to children whereby the parents must profess their faith in the doctrine of Jesus and the apostles.

The church interprets the sacrament for example with the biblical text of Acts 8:14–17 8:14–17 and Acts 19:6.

Because Holy Sealing is an institutional manner of giving the Holy Spirit, conducted by the apostles of Early Christianity, New Apostolic Church considers the "childhood in God" possible for other Christians as well referring to the overall acting of the Holy Spirit (John 3:8, Romans 18:7, 1. John 4:2).<sup>[21]</sup>

### **Second Coming of Christ and eschatology**

NAC represents the most frequent form of premillennialism. The Church teaches that the Second Coming of Jesus Christ is imminent, and the goal of faith is to be worthy to be the Bride of Christ when He returns.<sup>[22]</sup>

Eschatology in the New Apostolic Church has been refined recently to this end-time sequence:<sup>[23]</sup>

1. The completion of the true body of Christ (Invisible church)
2. The return of Jesus Christ and the rapture of His bride
3. The marriage of the Lamb and, simultaneously, the great tribulation on earth – *Steps 2 and 3 build the First Resurrection as written in the Bible*
4. The return and Jesus Christ and His congregation to the Earth
5. The binding of Satan
6. The resurrection of the witnesses of Christ from the time of the great tribulation (martyrs)
7. The establishment of the thousand-year kingdom of peace under the unrestricted rule of Jesus Christ
8. The Last Judgment
9. The new creation

### **Apostle ministry and exclusivism**

The spiritual leaders of the New Apostolic Church are called *Apostles*. They are considered to be indispensable to preparing their members for the goal of faith. This goal is to be led into eternal community with God at the Second Coming of Christ. It takes center stage of a New Apostolic Christian's faith.

The Apostles of the New Apostolic Church consider themselves as successors of the first Apostles during Early Christianity, who had been sent by Jesus Christ. In their tradition, they act as missionaries, who go to all men to preach the Gospel of Jesus Christ, and to prepare them for the Second Coming of Christ and eternal life. According to the NAC, the apostles are the only ones on earth who have the mission to forgive sins and baptise with the Holy Spirit. It is also a duty of the apostles, and all the ministers of the NAC, to affirm corporate feeling within the church and to support the members with pastoral care.<sup>[24]</sup>

The New Apostolic Church teaches that Apostles are necessary for salvation. That means that God has re-established the apostle ministry in order to collect all the Christians for the Second Coming of Christ. Therefore, the expression

"necessary for salvation" indicates the plan of God that the apostle ministry **must** act on earth until His son returns. The question, *Who will attend the Second Coming of Christ?* is not answered with it. Because the Holy Spirit acts in other churches as well, God alone forgives sins, and may find His "Children" without Holy Sealing. The NAC considers the affiliation of non-members to the Second Coming of Christ to be possible.

The NAC also claims they would not contradict other churches who teach that final salvation is granted on day of Last Judgement. The NAC sees the period of activity of the apostles to reach to the Second Coming of Christ, but no further. By Last Judgement, there will be no visible church, but the faith in Christ will be the sole element. Thus the NAC denies any claim of absoluteness or religious totalitarianism.<sup>[25]</sup>

### **Faith on beyond and afterlife**

A distinctive and controversial feature of the New Apostolic Church is its doctrine about the departed. A special divine service of remembrance and intercession in prayer takes place three times annually. In such divine services the apostles also administer the sacraments to a living subsidiary minister. Regarding this, New Apostolic Christians refer to several biblical texts such as 1 Corinthians 15:29. There are no limitations to whom in the beyond may be baptised by apostles.

The Holy Communion is administered each Sunday in divine services held by a District Apostle or the Chief Apostle. It is possible for the departed to find grace before God and have their sins forgiven. It is also possible, by the sacrifice of Jesus Christ, that the departed can find faith. Just as it is possible to be saved without finding the New Apostolic faith, the departed can be saved another way by Christ's grace, therefore without help of Apostles. The New Apostolic Church clearly states that most questions regarding this issue cannot be fully answered.

### **Moral conduct**

The behaviour of New Apostolic Christians in their personal environment is marked by the wish to lead their lives according to God's will. This means to treat everybody with respect and to be helpful. The Second Coming of Christ is the main component of New Apostolic faith and life. Other significant elements are missionary work for Jesus Christ, open confession to the New Apostolic Church and love for one's fellow human beings.

The New Apostolic Church emphasises the personal accountability of its members for their actions. The individual is responsible to God for his behaviour. The gospel of Christ, and the system of values inherent in the Ten Commandments provide clear orientation in this respect. However, the church itself is politically neutral and independent. It is financed by the voluntary donations of its members.<sup>[22]</sup>

### **New Apostolic Creed**

This is the New Apostolic Creed circa 2010.<sup>[26]</sup>

#	Article
1	"I believe in God the Father, the Almighty, maker of heaven and earth".
2	"I believe in Jesus Christ, the only begotten Son of God, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried, entered the realm of the dead, rose again from the dead on the third day, and ascended into heaven. He is seated at the right hand of God, the Father Almighty, from where He will return".
3	"I believe in the Holy Spirit, the one, holy, universal, and apostolic church, the community of the saints, the forgiveness of sins, the resurrection of the dead, and life everlasting".
4	"I believe that the Lord Jesus rules His Church and thereto sent His Apostles, and until His return, still sends them with the commission to teach, to forgive sins in His name and to baptise with water and Holy Spirit".
5	"I believe that those designated by God for a ministry are ordained only by Apostles, and that authority, blessing, and sanctification for their ministrations come forth out of the apostle ministry".

6	"I believe that the Holy Baptism with water is the first step to a renewal of a human being in the Holy Spirit, and that the person baptised is adopted into the fellowship of those who believe in Jesus Christ and profess Him as their Lord".
7	"I believe that Holy Communion was instituted by the Lord Himself in memory of the once brought, fully valid sacrifice, and bitter suffering and death of Christ. The worthy partaking of Holy Communion establishes our fellowship with Jesus Christ, our Lord. It is celebrated with unleavened bread and wine; both must be consecrated and dispensed by a minister authorised by an Apostle".
8	"I believe that those baptised with water must, through an Apostle, receive the gift of the Holy Spirit to attain the childhood in God and thereby the prerequisite for becoming a firstling".
9	"I believe that the Lord Jesus will return as surely as He ascended into heaven and that He will take to Himself the firstfruits of the dead and living who have hoped for and were prepared for His coming; that after the marriage in heaven He will return to earth with them, to establish His kingdom of peace and that they will reign with Him as a royal priesthood. After the conclusion of the kingdom of peace, He will hold the Last Judgment. Then God will create a new heaven and a new earth and dwell with His people".
10	"I believe that I am obliged to obey the worldly authorities provided no godly laws are thereby transgressed".

## Current changes

Committees (project groups) within the NAC meet from time to time, under the authority of the Chief Apostle, to discuss and revise some fundamental or exclusive views of the church concerning authority, historical or linguistic background. They frequently cite examples of the regular activity of large churches. This has led to corrections and clear distinctions to previous doctrines. The Chief Apostle describes these corrections as "focusing", because the church believes in a constant act of the Holy Spirit, who gives knowledge.

## Social issues and ethics (official statements)

### Blood transfusion, organ donation, stem-cell research

The New Apostolic Church does not have any objections to blood or organ donation, provided that either the donor consents or that brain death has already taken place.

The Church regards fertilisation as the beginning of life. Each embryo is said to deserve urgent protection whether inside or outside the womb; it is not suitable material for research or destruction. However, the Church approves research with adult stem cells.<sup>[27]</sup>

### Concubinage

Concubinage, or a so-called trial marriage, is not approved by the New Apostolic Church if it consists of a couple living together in intimate relations in a common domicile, without having been married, without Church blessing and without intending to marry eventually. The Church recommends marriage and emphasises the importance of the marriage blessing for living together. Members in concubinage are not permitted to practice a ministerial or teaching function unless they intend to marry. Such lifestyle is not considered exemplary to others.<sup>[28] [29]</sup>

### Ecumenism

The New Apostolic Church tries to be open toward the ecumenical movement. Contacts on local and institutional levels serve principally to enable better mutual acquaintance and to dismantle prejudices. Due to differences in doctrinal statements, it is not possible for the Church to participate in ecumenical divine services or acts of blessing. The New Apostolic Church has reinforced its efforts to cultivate good, neighbourly relationships with other churches and denominations. This occurs primarily through invitations to both the community and church congregations for special events and through combined benefit events for charitable purposes. Whether this may lead to membership status in the ecumenical movement cannot be determined at this time.<sup>[30]</sup>

### **Evolution and evolutionary theory**

The New Apostolic Church does not consider the broad theory of evolution to be a suitable explanation for the creation of life, because this theory does not take into consideration the presence of God as the Creator. However the Church does not consider scientific insights on evolution to be in contradiction to the statements of the Bible.

The Church is careful to distinguish between evolutionary theory and evolution itself. While the theory in scientific terms does describe the laws according to which evolution takes place, it does not give any explanation as to the origin of the creation. By contrast, evolution — the continuing development within the living and the inanimate world — occurs according to the divinely prescribed laws of nature and does not contradict the statements of the Holy Scripture.<sup>[31]</sup>

### **Homosexuality**

The Church does not approve of homosexuality on a biblical basis, but it does offer tolerance. It is solely for God to determine whether, and to what extent, a person who is absolutely confirmed in his or her homosexual disposition acquires guilt before God through the practice of his or her homosexuality. In this regard, the Church expressly states that sexual disposition has no relevance in the pastoral care. Believers who are practicing homosexuals, or living in a homosexual partnership, are barred from performing ministerial and teaching duties in the Church because of the general intolerance towards homosexuals.<sup>[32]</sup>

The Church published an official statement on sexual conduct<sup>[33]</sup> in January 2005, and has issued several other written publications about the ideal lifestyle.

### **Suicide**

According to the understanding of the Holy Scriptures, suicide is sin, because life is a gift of God. No human being has the right to take his or her own life, or that of any other human being. Likewise, no one has the right to condemn someone who has committed suicide. Only God is able to see all the factors involved, and He can also be gracious to such a soul according to His will.<sup>[34]</sup>

## **Divine service, practices and pastoral work**

Church activities are mainly focused on divine services and pastoral care of the membership. In addition, the New Apostolic Church engages in charitable activities within the bounds of its limited resources. If, in individual cases, help is urgently required, it is given directly and according to the need.

### **Liturgy**

The liturgy of the New Apostolic Church was originally consistent with the liturgy of the Catholic Apostolic Church, which contained strong elements of the Roman Catholic and Anglican rite. This lasted until 1885, when emphasis of the divine services shifted towards the *liturgy of the word* under the influence of Dutch Calvinism. Today, only a few aspects of the Catholic Apostolic tradition remain in the New Apostolic liturgy. The Holy Communion was originally commemorated only on Sunday and ecclesiastical holidays, but in 1998 this changed to include divine services during the rest of the week.

The Church does not use its own publications during services and members are discouraged from bringing their Bible, as they could be distracted from the sermons. Internal circulars and documents explaining the church's guidelines, which come from the Chief Apostle and are considered to have the same authority as the Biblical epistles, are supposed to provide the correct meanings of the Bible. They are not available to ordinary members, only to elders. According to religious anthropologist Thomas Kirsch, elders are seen as the "source of denominational knowledge", and members are connected to their religion's headquarters "through chains of referentiality in the form of textual quotations".<sup>[35]</sup>

The remission of sins (absolution) is conducted in every single divine service, in the name of Jesus, by an apostle or by a lower minister under order of the apostle. Mistakenly, many New Apostolic Christians assume that absolution belongs to the sacrament of Holy Communion or is even a sacrament on its own. Chief Apostle Leber clearly stated in 2009 that this special mission of absolution is bound to the apostle ministry, but not that other Christians or human beings would have no access to God's forgiveness. The forgiveness of sins, with or without absolution, is eventually a sovereign decision of God himself.<sup>[36]</sup>

This is the outline of a New Apostolic divine service:

- Before the divine service:
    - Musical contributions are played (e.g. organ or instrumental music, choral singing)
    - Announcements may be read to the congregation by a minister
    - Brief silence for inner preparation of each participant
    - The participants begin to sing the Opening Hymn. Meanwhile, the ministers leave the vestry and enter the church hall, heading towards the altar. The officiant leading that particular divine service stands behind the altar
  - During the divine service:
    - Free prayer by the officiant
    - The officiant reads out the biblical word for the sermon
    - Choir, musicians or the participants sing
    - Sermon of the officiant
    - Further musical contribution
    - Other ministers chosen by the officiant preach
  - Celebration of Holy Communion:
    - The Lord's Prayer is prayed by all participants
    - Absolution – forgiveness of sins by officiant
    - Officiant's constituted prayer of intercession
    - The officiant consecrates the wafer (hosts consisting of bread and wine) and gives them to the ministers
      - possibly afterwards:
        - Holy Baptism with water
        - Holy Sealing
        - Adoption (of a baptised Christian)
        - Confirmation (Act of blessing – usually on Easter Day or Palm Sunday)
    - The ministers give the hosts to the participants, while the sitting ones are singing the Communion Hymn. Further Hymn or choral singing possibly afterwards
    - In divine services of apostles only: Giving Holy Communion to chosen ministers assistant for the departed.
      - Acts of blessing possibly afterwards (e.g. marriage ceremony, wedding anniversary, ordination or retirement of a minister)
  - Close:
    - Prayer of thanks by the officiant
    - Benediction and the participants sing the *Threefold Amen*
    - Possible administrative announcements with regard to deadlines by a minister
    - Musical contribution
-

## Sermon

The New Apostolic ministers preach without a manuscript. They prepare themselves for the sermon with the small *Divine Service Guide* publication released monthly by the church administration. The Guide was reformatted in December 2007<sup>[37]</sup> to give the officiant a structured introduction to the subject matter along with background knowledge about the biblical word, historical knowledge, cross-references, additional sources and so on. The contents of one topic may be spread across several divine services within a month so that each divine service can cover a subtopic and build upon the main topic, in order to teach and guide the listeners better.

A theological education is not necessary to hold a New Apostolic ministry. Continuing the tradition of Apostle Peter, the Holy Spirit is believed to act through the ministers during the sermon, but the Church does not consider the ministers to be infallible. One criticism has been that ministers under stress preach habitual content and verbiage between sermons. Also, ministers with insufficient instruction in New Apostolic theology and doctrines have accidentally preached false teachings, leading to misunderstandings. The Church has counteracted this with numerous seminars, and it requests that ministers of each congregation coordinate their sermon topics together.

## Attendance

Anywhere from 20 to 100% of the officially registered members of the Church attend the divine services regularly. While attendance statistics in Central Europe are declining, in Eastern and Western Europe, South America and Africa attendance numbers are relatively high. Regular participants frequently engage in church life and stand out due to their feelings of togetherness. A particular care exists for children, youth, and seniors. The Church culture tends towards formal dress and appearance, although as in other denominations this has lost significance over time.

## Church music

The choir of each congregation meets for regular choir rehearsal whenever possible, as do the various orchestras and instrumental groups. Music is promoted to a great extent in the New Apostolic Church.

The cultural life of the NAC has continued to develop, just as it has opened to the public. In addition to traditional church choirs, which are sometimes known among other denominations due to their quality, there are progressive music groups and ensembles which also perform publicly. Musical works of the nineteenth century or later are an essential part of the church's music literature.

Portions of the New Apostolic music literature have been revised and supplemented by literature from other Christian churches. Most of the hymns in the New Apostolic songbook are also sung in the Roman Catholic Church or Protestant Churches. A new songbook, which replaced the one from 1925, has been used since Easter 2005 in the Germanic countries and since September 2008 in the Anglophone countries.<sup>[38]</sup>

## Fellowship

The church and delegates of other denominations regard the communal fellowship of the New Apostolic Christians as one of their biggest strengths. *We stick together. We help each other, we are on first-name terms with each other, we all know each other. If one of us builds a garage, we muck in. We are a little family.* `says Andreas Fincke, former religious scholar of the Protestant Church of Berlin.<sup>[39]</sup> Many New Apostolic Christians have deep friendships within their congregation or district.



## Emblem

The emblem of the church <sup>[40]</sup> portrays a white Latin cross, hovering above stylised waves on blue background. The sun rises at the horizon of those waves, symbolised by 10 rays. There is no definite interpretation of its meaning. According to Peter Johanning, spokesman of the church, the various elements can be interpreted as Crucifixion of Jesus Christ (cross), Holy Baptism (water) and as Holy Sealing (sun), referring to the three sacraments of the church. Sunrise or sunset in the emblem could also be regarded as the immediate Second Coming of Christ. The first official emblem was created by Chief Apostle Schmidt in 1968 and can still be found on many church buildings. It was changed to a more modern appearance by Chief Apostle Richard Fehr in 1995.

## Organization

As was the case with the Early Christian Church, the church ministers have no theological training. In addition to their family, professional and social obligations, they perform their pastoral duties in an honorary capacity. One of their most important duties is to give pastoral care to the believers assigned to them.

The NAC does not perform ordination of women. Regardless, many women teach in the Sunday Pre-School, Sunday School and Confirmation School, provide other religious education and hold leading positions in administrative duties and in music. Some congregations and districts have women who have a similar role to a deacon. At the end of his term, Chief Apostle Richard Fehr said that he considered the potential *ordination of women as deaconesses*, and the apostles are still considering the issue.

To become a minister, a male member of a congregation must accept an offer of ordination from a senior minister. It is the desire of the Church for these candidates to be elected with the assistance of prayer. This happens with the higher ministers, although ministries like priests or deacons are given to those with adequate circumstances (time, job, etc.). If the candidate accepts, an apostle will ordain him during a divine service. Apostles and also bishops, if possible, are ordained by the Chief Apostle.

The congregations are the centre of religious life. They are in the care of Shepherds, Evangelists or Priests commissioned by the Apostles. The Rectors of the congregations are assisted by Priests, and Deacons.

If a minister spreads teachings which are clearly against New Apostolic doctrines or canonical Christian interpretation of the bible he may be suspended temporarily, or be released from his ministry. A minister may also ask for time off or resign from his ministry voluntarily.

### Political neutrality:

The New Apostolic Church abstains from all political statements. It expects its members to fulfill the laws and the civil obligations of their countries as long as divine laws are not transgressed. The church attaches importance to open and trusting relations with governments, authorities and the general public. New Apostolic Christians are free to engage in public life.

## Hierarchy

The ministries in the NAC are hierarchical. The highest minister present in a congregation conducts the service. The different ministries are:

### Apostles:

#### Chief Apostle

The Chief Apostle is the head of the church. His position is equivalent to the one Apostle Peter had 2,000 years ago in the circle of the Apostles. Traditionally only the Chief Apostle appoints new apostles although at times of necessity, such as during World War II, he can commission an apostle to ordain other apostles. The Chief Apostle is only the head of the church here on earth; Jesus Christ is the head of all souls. Wilhelm Leber is the current Chief Apostle.

### District Apostles

Those working closest to the Chief Apostle are the District Apostles. They are the heads of the different regional churches and are assisted by other Apostles. Together with the Chief Apostle, they provide global unity in church doctrine and in pastoral care. District Apostles can serve Holy Communion to the departed, as well as baptise and seal the departed.

### Apostles

The apostle ministry is a very important ministry in the NAC. Only apostles can carry out the gift of the Holy Spirit and ordain new ministries. Presently there are 360 or more working apostles worldwide. Apostles can also assist their District Apostle in the commission of District Apostle Helper. District Apostle Helpers can serve Holy Communion to the departed, as well as baptise and seal the departed.

**Priests:** The different priestly ministries work in the local congregations and have responsibility for the direct spiritual care of the congregations. Priestly ministries can carry out Holy Baptism and Holy Communion. The ministries that are considered priestly are as follows:

### Bishops

A bishop works in several church districts, often directly supporting the apostle working in his district.

### District Elders

District Elders are mostly leaders of a regional church district. Some districts are too small to warrant this ministry.

### District Evangelists

District Evangelists support the District Elders.

### Shepherds

A shepherd works locally, usually leading a large congregation.

### Evangelists

An evangelist works locally, leading a congregation. The evangelist ministry is charged with testimony of the faith. They are usually for newly built congregations and are responsible for testifying the faith to non-members and members alike.

### Priests

Priests have direct responsibility for the spiritual care of the members. Several priests can belong to one congregation, depending on the local need. Priests, or higher ministries, can be commissioned to care for a congregation as the Rector. Priests conduct services unless a higher ministry is present. Priests are often switched around to conduct divine service in nearby congregations.

### **Deacons:**

#### Deacons

The deacon ministry is a local ministry. A Deacon generally works in his home congregation to support the priests. If a priest is unavailable, a Deacon will hold a divine service without the act of communion. Deacons are also allowed to participate in a service along with the priests.

Previously, there was a Sub-Deacon ministry. However, over time, the responsibilities of Deacons and Sub-Deacons began to overlap. After a District Apostles Meeting, it was decided that, as of 1 January 2002, no more Sub-Deacons would be ordained.

---

## Structure

The international office of the New Apostolic Church is located in Zürich, Switzerland, and is the seat of the New Apostolic Church International Apostle Unity (NAKI). The members of NAKI are the Chief Apostle, the District Apostles and the Apostles and the worldwide church is led from there. The church is divided into several regional churches (districts), covering entire countries or continents. Depending on national laws, the District Apostles are the heads of the regional churches (often incorporated) and have sole fiscal authority for their district. The NAC is financed by voluntary gifts from the church members and does not collect taxes. Money received is used for building maintenance, social aid and aid for the developing countries. The church is politically neutral and expects its members to comply with local laws.

The Chief Apostle and the District Apostles meet regularly to consult each other on church matters of international significance. Every three years all Apostles gather for an international general assembly.

## Finances

The international church is financed by allocations from District Apostle areas, and arranges for financially weak areas to receive aid from financially strong ones. The lion's share of earnings are used for construction and maintenance of church buildings, which are maintained by District Apostle areas. A considerable part of the budget is also spent on missionary work. The church aims to manage its affairs with as little administration as possible. All financial records are publicly available upon request and are published on church websites and in *Our Family*, the official magazine of the Church. Bookkeeping and accounting requirements are largely handled by independent Certified Public Accountants.

Pastoral and organisational duties in the congregations are carried out in an honorary capacity. All acts and blessings performed by the Church, e.g. baptisms, wedding ceremonies or funeral services are carried out free of charge. Generally Bishops and Apostles are the only ministers employed full-time by the church with their salary coming from offerings and authorised by accountants.

## Church Institutions

In keeping with the needs of the congregations, there are a great many other services provided. It is important for church activities to cater to the needs of children (Sunday Pre-school, Sunday School and religious instruction), youth (youth evenings, youth services, youth events) and senior citizens (senior events). Thus, fellowship is cultivated and the bonds between members of the Church strengthened.

## Publisher

Friedrich Bischoff, son of Chief Apostle Johann Gottfried Bischoff, founded the *Friedrich Bischoff Verlag GmbH* in the 1930s. The company is located in Frankfurt am Main, Germany and attached to NAC Southern Germany. Considered a Christian publisher, it publishes three church-internal magazines for the NAC:

*Our Family* has an international circulation of 350,000 copies. It is released twice a month in German, French, English, Spanish, Portuguese and Indonesian and once a month in another 21 languages. The content includes accounts of the Chief Apostle's divine services or travelogues, religious or historical background knowledge, stories about different congregations and advertisements. *Our Family* has had a German web presence<sup>[41]</sup> since 2008.

*We Children* has an international total circulation of 18,000 and is released twice a month in German, English, French, Russian, Portuguese and Dutch. It covers topics about "Christians and the Bible". The magazine contains children's magazine material such as reading texts, pictures to colour, handicrafts instructions, brainteasers and public activities.

*Spirit* is a magazine particularly for young New Apostolic Christians. Current issues are discussed and examined for religious and critical purposes. The magazine also publishes many accounts of other denominations. It has a German

web presence <sup>[42]</sup>.

### **Children**

There are many opportunities for children within the Church. They usually pass through several stages of education. In Sunday Pre-School (5 and younger) and Sunday School (6–10 years old) children are introduced to the general Christian faith and Bible stories. After this, children continue to Religious Education, which covers Christian and denominational history. Finally, children attend the Confirmation School, which explains New Apostolic belief in detail. A 14 or 15 year old youth can be confirmed with the blessing of the Church. During these years, children are provided with many educational materials including a bible. There are many children's activities besides Church education, one of the better examples being the famous *Cape Town Children's Choir*.

Children celebrate the Holy Communion just as adults do. However, in some congregations appointed "priests for children" give them the sacred wafer in a separate room after a little explanation of the process.

### **Youth**

The New Apostolic Church conducts annual national youth days with a special divine service. Stadiums, conference halls or similar venues are used for these events. Youth days are usually split into two main parts. A divine service is held for the youth in the morning by the District Apostle or Chief Apostle followed by a common lunch and afternoon program. There are choirs, orchestra or bands playing music. Religious issues are presented in the form of movies, theatre pieces or workshops. Many organisers are making heavier use of youth opinions and suggestions about church matters.

A special youth day for the whole of Europe, *European Youth Day 2009*, took place in May 2009 in the LTU Arena in Düsseldorf, Germany. <sup>[43]</sup>

Various youth activities take place within each district, namely monthly divine services, local or regional youth hours, choir rehearsal, sporting events and leisure activities. Many youth organise their own activity groups for photography, journalism, ecumenism, etc. There are also many youth websites for the New Apostolic Church.

### **Host Bakery**

The main bakery is located in Bielefeld, Germany. <sup>[44]</sup> One host is produced every 1.5 seconds, thus almost 130,000 hosts can be produced per day. In 2007, 230 million hosts were delivered to 50 countries in Europe, the Americas and a few in Asia and Africa. The bakery was founded in 1925 by a New Apostolic master baker named Pflug from Herne, Germany.

Chief Apostle Niehaus had the first hosts produced for New Apostolic Christians at the front lines during World War I. Before this, Holy Communion had been celebrated according to the Catholic Apostolic custom, with a piece of bread and a draught from a special wine jar.

A further host bakery was built in Cape Town, South Africa in 2003. It supplies the southern states in Africa with hosts, producing 240,000 of them per day. <sup>[45]</sup>

### **Charitable work**

Charitable and social work is growing in significance, including donations of food, medicine and clothing. Ministers hand on many donations. In poor countries and regions, Kindergartens, schools, orphanages, hospitals, retirement homes and clinics receive financial support. One such example is the "Amazing Grace" children's homes in South Africa. The church also supports interdenominational missionary and charitable organisations. The head office of *NAK-karitativ*, association for relief projects of the church, is located in Dortmund, Germany. It is officially valued as an *exemplary social organization*.

## Regenbogen-NAK

An initiative group called *Regenbogen-NAK* (Rainbow-NAC in English) was founded in 1999 by homosexual and transsexual believers of the NAC. The main issues are the particular problems which affect them in public and in the church. The committee for special affairs of the church holds a dialog with the German and Swiss representatives.

## nacworld

"nacworld" is the social networking website of the New Apostolic Church International, and enables Christians from all over the world to come into contact.<sup>[46]</sup> It is geared towards members of the New Apostolic Church. Members of other churches or religious communities are also welcome to join, and the site is open to all who are interested. nacworld can be used in German, English, Spanish, French, Portuguese, and Dutch. An nacworld account is free of charge. There are no premium features, and nacworld has no income from advertising or sponsorship.

## Ecumenism

### Historical development

Chief Apostle Richard Fehr (1988–2005) founded the "*Ecumenism Project Group*" in 1999 to represent the Church among other Christian denominations, establish contacts with other denominations and churches and involve the NAC in common activities and affairs. The church administration may consider changing some rather exclusive ecumenical doctrines, but they also have to maintain their own profile.<sup>[47]</sup>

In 1963, the World Council of Churches asked Chief Apostle Schmidt to send some deputies to a session in Geneva, Switzerland. He declined the offer because the ecumenical movement of that time was not politically neutral and also because he feared the Roman Catholic Church would have too much control. Later on, he explained publicly that participating in ecumenism would have triggered conflicts and criticism between the church and larger denominations.

An interest in ecumenism only came about when Chief Apostle Hans Urwyler sought to contact other Apostolic Denominations. In 2000, Richard Fehr called an *Apostolic Council* which embraced discussion about common social and religious topics and interests. A general rapprochement between Apostolic denominations has been underway since 2005. This brought about some conflicts, but both sides want to continue and strive for reconciliation.<sup>[48]</sup> All official "excommunications" of excluded members have now been cancelled.

In 1994 the church refused an ecumenical offer of *Arbeitsgemeinschaft Christlicher Kirchen* (*English: Consortium of Christian Churches*) with the justification that the ecumenical way of Christian unity would not be an appropriate way of religious life according to the sense and goals of Jesus Christ.

The recently founded "Ecumenism Project Group" has officially contacted other churches and has reached amicable relations with various congregations. The first dialogues were held in Southern Germany, where the New Apostolic congregations in Memmingen and Aschaffenburg<sup>[49]</sup> have joined the ecumenical institution *Arbeitsgemeinschaft Christlicher Kirchen*. The New Apostolic district Thun, Switzerland<sup>[50]</sup> is also a guest member. The leaders of this institution published a brochure about the New Apostolic Church in April 2008. The church has had discussions with various other churches, particularly with the Protestant Church, Methodists, Seventh-day Adventist Church, Anglican Church and the Roman Catholic Church. Although there are contacts and memberships in local communities there are no such on the regional or even national level in Germany where there is a strong opposition because of fundamental theological issues (services for the departed, exclusivity and nature of the church, the apostle ministry etc.).

Ecumenical efforts are also underway in the USA, Argentina and South Africa. The NAC is regarded as one of the national churches in Argentina.<sup>[51]</sup> The District Apostles Freund<sup>[52]</sup> and Barnes<sup>[53]</sup> had meetings with deputies of other churches, leading to good results. The District Apostle of the USA, Leonard Kolb, stated in an interview that New Apostolic Christians can learn a lot from other churches and that he will seek more ecumenical contacts.<sup>[54]</sup>

## Current standing

The New Apostolic Church is not currently a member of the World Council of Churches.

The New Apostolic Church allows all people, no matter their denomination, to participate in the Holy Communion. It also allows New Apostolic Christians to participate in the Eucharist of another church. The New Apostolic Christians pray the New King James Version of the *Our Father*, since Pentecost 2008. This is very similar to most other churches.

The New Apostolic baptism is recognised by Protestant churches and the Roman Catholic Church, because it is carried out in the name of the Triune God. Also the NAC recognizes every baptism which is carried out in the name of the Triune God and with water. This means that the NAC does not recognise baptism by Jehovah's Witnesses or Mormons.<sup>[55]</sup> After noting this doctrinal change, Martin Baumann said the NAC seems to be becoming a free Church.<sup>[56]</sup>

The Church does not attend ecumenical divine services because the church administration regard acts of blessing as "not sharable". But they regard prayers or greetings at the altar as possible (e.g. during a wedding). If a New Apostolic Christian marries another Christian in their church, the blessing of that church is fully recognised. The New Apostolic Church lends its buildings to other denominations and makes the buildings available for public events. They also try to sell unused churches to religious organisations. The New Apostolic Church is considered modern and progressive in comparison with other free churches or religious groups.

The New Apostolic Church believes in the Universal action of the Holy Spirit (Christian church), given the fact that elements of truth can be found in other Christian churches.<sup>[57]</sup>

On 24 October 2005 Chief Apostle Leber encouraged ministers to engage in ecumenism, which means approaching one another and talking together.<sup>[58]</sup>

## Reception

### Membership

#### Current membership

In 2006, the New Apostolic Church claimed to have about 10.8 million members worldwide, thus being by far the largest Catholic Apostolic movement.<sup>[55]</sup> The church's origins are in Europe, where about 519,000 New Apostolic Christians live.<sup>[55]</sup> Almost 385,000 believers live in the origin country Germany<sup>[55]</sup> and more than 5,200 in Austria. The church established itself in Switzerland in 1895 by founding the community of Zurich-Hauttingen. In 2009, Switzerland had 35,000 New Apostolic Church members in 218 communities.<sup>[59]</sup> Membership in Central Europe is slightly decreasing due to obsolescence and emigration, whereas in Eastern Europe it is growing.

The largest number of New Apostolic Christians live in Africa. Nearly 3 million are located in the Democratic Republic of Congo, and roughly 12% of the inhabitants of Zambia are New Apostolic. The Church also maintains high membership in Ghana, Nigeria, Angola, Kenya, Tanzania, Uganda, Mozambique and South Africa.



New Apostolic Church building in Paris, France

Nearly 1.5 million members live in Asia. The New Apostolic faith initially was brought by European emigrants to Indonesia, where 20,000 believers live today. From the beginning of the 1970s, missionaries of the Church spread their faith in other countries as well. Most Asian believers live in India (920,000) and Pakistan (200,000). About 25,000 believers live in China, and 15,000 in Thailand.

The New Apostolic Church in North America was built by German ministers in the 1870s who had emigrated to the United States or Canada. The church has grown in the United States, counting 35,000 members in the country in 1994. The church has grown from its beginnings, especially among the population of German immigrants.<sup>[60]</sup>

Some German ministers emigrated to Southern Argentina in the 1920s, where they evangelised to other European emigrants. Most of the more than 200,000 believers in Argentina today are a result of this. There are 60,000 believers living in Brazil and 35,000 in Peru.

There are 360 apostles of the church more than the half living in Africa.

- Out of 11,239,935 believers...:
  - 77.9% live in Africa.
  - 12.8% live in Asia.
  - 4.4% live in Europe.
  - 3.6% live in South America.
  - 0.9% live in Australia and Oceania.
  - 0.4% live in North America.
- Membership in Anglophone countries:
  - Great Britain, 2,722 (2005)<sup>[61]</sup>
  - USA, 37,514 (2005)<sup>[62]</sup>
  - Canada, 13,315 (2007)<sup>[63]</sup>
  - Australia, more than 100,000 (2008)
  - South Africa, 440,000 (2008)

### Chronology of worldwide membership

There are the numbers of believers between 1960–2007:<sup>[64]</sup>



...in Krasnoturyinsk, Russia



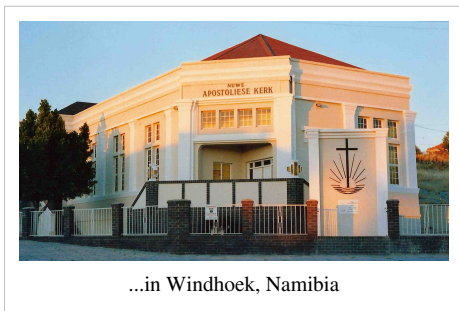
...in Cape Town, South Africa



...in Berlin, Germany



...in São Filipe on the island of Fogo, Cape Verde



...in Windhoek, Namibia

Year	Worldwide	Africa	America	Asia	Australia	Europe
1960	524,341	97,370	46,047	3,443	1,199	376,282
1970	744,194	168,303	85,861	6,569	1,870	481,591
1980	1,758,525	519,595	146,354	592,840	27,841	471,895
1990	5,936,610	3,193,905	298,104	1,897,694	59,923	486,984
2000	9,913,250	7,375,139	403,892	1,517,030	87,040	530,149
2001 <sup>[65]</sup>	10,117,444	7,652,065	412,041	1,435,360	89,144	525,163
2002 <sup>[66]</sup>	10,387,378	7,912,428	419,533	1,441,545	91,118	522,754
2003 <sup>[67]</sup>	10,624,911	8,132,225	429,372	1,449,210	92,827	521,227
2004 <sup>[68]</sup>	10,811,754	8,308,006	438,789	1,451,237	94,615	519,107
2007 <sup>[69]</sup>	11,239,935	8,758,430	461,233	1,436,190	103,567	480,515*

(\*)The decrease of membership in Europe 2007 refers to a revision of the NAC computer network's (IAKOP) numbers.

### Sociological profile

According to a survey led in 2008 by Namini and Murken, the high amount (43%) of young NAC members under 15 who had lost their fathers could be explained by the theology of the father and the figure of the Chief Apostle at the top of the hierarchy.<sup>[70]</sup>

### Controversies

The NAC was very introverted until recently and has had strict guidelines, so recently it has had to face sharp criticism. Many aspects of this criticism have been shown, through multiple professional assessments, to derive from the "ancient" period, i.e. from the 1960s to the 1990s.<sup>[71]</sup> The opening process of ecumenism has led the church to change many doctrines and guidelines, some drastically, making the church look more modern today in comparison to other churches.<sup>[72]</sup>

### Former criticism

By the 1990s, the church was fighting the following controversies which made them look like a sect in public.<sup>[73]</sup>

Resting upon the statement that only direct discipleship leads to eternal life, the Primitive Church established a system of obedience toward Jesus' apostles just after Jesus' death. The strict thought of obedience toward the apostle ministry is intended to continue this tradition. The social instruction strictly to obey a predecessor was so distinct that members had to obtain information from their "leaders". That information bound them, if only unconsciously, so that the ministers controlled the lives of many members, telling them that their information matched God's will.



A new generation of free thinkers appeared in Europe in the 1950s, but that development passed by the church. This was partly because the church publicly withdrew into a hedgehog-like defensive position through fear of attacks from other churches, and thus social change became impossible. That dictatorial hierarchy remained until the 1980s and the ecumenical opening. The linking of obedience in faith to participation in the Second Coming of Christ was often strongly criticised.

From the beginning of the 20th century until the ecumenical opening under Chief Apostle Hans Urwyler, some common prohibitions from ministers became known internally as "rules"<sup>[74]</sup> e.g.: Having a television; Going to discos, cinemas or sporting events; Growing a beard or long hair for men; Women wearing jeans or shorts during church attendance; Making a journey outside the church or marrying someone from outside the church, from "the World". Ministers often threatened members that if they did not follow these rules they would not get to participate in the Second Coming of Christ. Although the majority ignored those rules from the beginning, it resulted in psychological problems for others even under Chief Apostle Richard Fehr.

Numerous former members, especially in Germany, criticised the Church for confining women to roles such as church cleaning, parental tasks such as Sunday school, and choir participation. Recently, New Apostolic women have been granted much greater importance. Women in several congregations have partly taken over the tasks of deacons or administrators. Although women cannot be ordained ministers, this point of criticism is no longer topical. Some critics charge that there were ministers who held out the prospect of divine blessing to donors, while threatening to deny blessing to those who did not donate.

However, the death of Chief Apostle Bischoff triggered a slow but continual change, which brought, among other things, the term "self-reliance" – every single believer is personally responsible for the salvation of his soul – by Chief Apostle Urwyler in 1986. This has led to contacts with other churches, especially religious groups who split from NAC because of the "Botschaft". The spectrum has broadened in the last ten years and made it apparent there is a conservative wing and a liberal wing among the church members.

The French Commission on Cults registered the New Apostolic Church as a cult in its reports in 1995 and 1999 (see Groups referred to as cults in government documents). In 1997, the Belgian parliamentary commission established a list of 189 movements, including the New Apostolic Church. In its report of 2001, the Mission Interministérielle de Lutte contre les Sectes did not agree with the official recognition of the New Apostolic Church in 1984 in New-Caledonia.<sup>[75]</sup>

## **Current criticism**

### **Historical events**

Many former members criticise the behaviour of the church at the time of the "Botschaft" as the most controversial subject in New Apostolic history. Furthermore, the official political attitude toward the regimes of Nazi Germany<sup>[76]</sup> and in the German Democratic Republic (GDR) are heavily questioned, which seems to be a result of ignorance. Independent historians from various Apostolic churches investigated these topics, providing reliable and objective results.

### **Criticism from other churches**

The Protestant and Roman Catholic churches criticise the following doctrinal points, which have not yet been rejected:<sup>[77]</sup> the assertion that the New Apostolic apostle ministry corresponds with that of the Primitive Church, and the doctrine that genuine kinship to God can only be received by the New Apostolic apostle ministry.

The beliefs about the departed also cause trouble, but the NAC has a chance to explain that via ecumenical approaches. Another criticism is that the hierarchy of the church has no theological education.<sup>[78]</sup> Religious scholar Georg Schmid considers the NAC sermons as monotone with little depth and virtually no exegesis or theology.<sup>[79]</sup>

The important role of the Chief Apostle, frequently identified with Christ, is often criticised by mainstream Christianity. For example, in a hymnal published by the Church in 1933, 106 songs out of 200 were devoted to the apostle.<sup>[80]</sup>

### Handling of criticism

Siegfried Dannwolf, former member from Germany, describes in his book *Gottes verlorere Kinder* how he was defamed with lies and misrepresentations in his congregation after he left the church. "Even my wife didn't believe me anymore. That figures, says Dannwolf. The problem goes beyond the family, marriages break up. I haven't had any contact with my parents for years."<sup>[81]</sup> Further possible mental consecutive symptoms of membership in the NAC and individual difficulties of quitting are described by Olaf Stoffel in his book *Angeklagt*.

Such negative experiences with its ministers are lamentable exceptions for the New Apostolic Church. "Aside from the fact that such cases occur in every church, in the NAC they are relatively seldom when faced with its large membership", said a commissioner of the Protestant Church in Germany.

"It is quite a difference, whether a tree withers at the roots and thus is the entire tree lost, or whether some branches which have withered break away from the tree", commented Chief Apostle Schmidt the importance of single critics who have left the church.<sup>[82]</sup>

This is also confirmed by the cult commissioner of the Roman Catholic Archdiocese of Freiburg, Albert Lampe. He sees no comparison with dangerous groups such as Scientology, because "for this, there are too many New Apostolic Christians leading a normal life and not standing in absolute dependence".<sup>[83]</sup>

Chief Apostle Leber explained at a news conference, what adjustments he would undertake and how he would take criticism, "In the past individual persons or groups have spread a vehement temper against the church. The peak of that criticism of former members was over long ago. (...) But we have learned as well to be able to take criticism. This must be learned, this is a process as well". On the point "readiness to engage in dialogue" he said, "If there are factual requests, I will always espouse that answers are given. For this, I will always be on hand. But if frontiers of fair contact were trespassed or polemical arguments appear, a continuation of the dialogue would make no sense then".<sup>[84]</sup>

### Splinter groups

After Apostle Preuss' death in 1878, a dispute over succession caused a separation between the majority of Hamburg's congregation with Prophet Heinrich Geyer and Apostle Johann Friedrich Gueldner on one side (still under the name *Allgemeine christliche apostolische Mission*) and the Apostles Friedrich Wilhelm Menkhoff, Eduard Wichmann, and Fritz Krebs on the other.

The second schism occurred with the HAZK in 1897 in the Netherlands due to the introduction of the office of the Chief Apostle. by The group following the Chief Apostle adopted the name *Hersteld Apostolische Zendinggemeente in de Eenheid der Apostelen* (HAZEA) after the schism of 1897 and continued to use it until the 1960s.

Niemeyer and later Carl Georg Klibbe began to criticize the worshipping of Chief Apostle Hermann Niehaus' person, resulting in Niehaus' announcement of Wilhelm Schlaphoff as Klibbe's replacement in 1913. Another point of view says this was a misunderstanding. The ship on which Klibbe was believed to be traveling, after a conference of apostles, sank. He was believed to have drowned, although he had actually chosen another ship. Nevertheless, Schlaphoff declined to resign his Apostle Ministry.<sup>[85]</sup>

After his exclusion, Klibbe went on working under the name New Apostolic Church. In 1926, an agreement was reached between the followers of Klibbe and Schlaphoff. As part of the settlement, Klibbe renamed the church he had founded in 1889 as Old Apostolic Church of Africa.<sup>[86]</sup> According to court papers filed, the Klibbe group became independent from the New Apostolic Church in 1915.<sup>[87]</sup> <sup>[88]</sup> At the time of Klibbe's death in 1931 the Old Apostolic Church had more than 1 million adherents.

On 10 October 1920 Chief Apostle Hermann Niehaus appointed Apostle J. G. Bischoff as Chief Apostle Helper and on 14 December 1924 he assigned Bischoff to succeed him, even though the Saxon Apostle Carl August Brueckner had already been declared as his successor. After 1914, Niehaus was led more and more by emotions, dreams and visions. Brueckner became the focus for all those who criticised the spiritual views of the Chief Apostle and the worshipping of his person. The different opinions led to the exclusion of Apostle Brueckner and several thousand believers in 1921. The excluded founded the *Reformiert-Apostolischer Gemeindebund*. A further schism occurred when the Australian Apostle Hermann Niemeyer was excluded from the church on his way home after a conference of apostles. Like Brueckner, he had opposed the claim to power of the Chief Apostle. After his return he founded the Apostolic Church of Queensland. As a reaction to these crisis-hit times, Niehaus had all of the Apostles cast a vote of confidence in him and gathered them in his own association, the *Apostelkollegium der Neuapostolischen Gemeinden Deutschland*.

Other splits of the New Apostolic Church occurred in Switzerland *Vereinigung Apostolischer Christen*, South Africa (again) *Apostle Unity* and the Netherlands (again) *Apostolische Geloofsgemeenschap* in 1954, and in West-Germany *Apostolische Gemeinschaft* and *Apostolische Gemeinde des Saarlandes* in 1955 due to a 1951 teaching of the then-Chief Apostle Johann Gottfried Bischoff. This teaching presumed that he would not die before Jesus Christ returned to take the predestined into his kingdom (First Resurrection). In 1954 this teaching, called "The Botschaft", became an official dogma.<sup>[89]</sup> Those ministers, especially the apostles who declined to preach this, even after several interlocutions, lost their offices and were excluded from the New Apostolic Church. Chief Apostle Bischoff died in 1960 without his prophecy being fulfilled.<sup>[90]</sup> but there was no restoration of the excommunicated ministers. The various communities and congregations like the Apostolic Church of Queensland or the Apostolic Church of South Africa - Apostle Unity which evolved out of these conflicts in different countries merged in 1956 as the "United Apostolic Church".

Another, earlier, split was the break with the *Apostelamt Juda* in 1902, from which the *Apostelamt Jesu Christi* emerged.

On May 1, 2005 a document of the first steps of reconciliation was signed by the Swiss New Apostolic Church and the United Apostolic Church in Switzerland (*Vereinigung Apostolischer Christen*).

## Bibliography

### Publications by NAC

- *New Acts of the Apostles* NAKI Verlag Friedrich Bischoff Frankfort am Main 1985
- *History of the New Apostolic Church* G. Rockenfelder, editor Verlag Friedrich Bischoff Frankfort am Main 1970
- *Questions and Answers concerning the New Apostolic Faith* NAKI Verlag Friedrich Bischoff Frankfort am Main [ed unknown]
- *History of the Kingdom of God v. I & v. II* Apostles College of the New Apostolic Church, Verlag Friedrich Bischoff Frankfort am Main 1971 (vI) 1973 (vII)

## External links

### Official New Apostolic Church sites

- New Apostolic Church International <sup>[91]</sup>
- New Apostolic Church USA <sup>[92]</sup>
- New Apostolic Church UK & Ireland <sup>[93]</sup>
- New Apostolic Church South Africa – Cape <sup>[94]</sup>
- New Apostolic Church South East Africa <sup>[95]</sup>
- New Apostolic Church Canada <sup>[96]</sup>
- New Apostolic Church Australia <sup>[97]</sup>
- New Apostolic Church South America <sup>[98]</sup>
- New Apostolic Church <sup>[99]</sup> links to international English-language web sites
- European Youth Day 2009 of the New Apostolic Church <sup>[100]</sup>
- nacworld <sup>[101]</sup> The social networking website of the New Apostolic Church International

### Unaffiliated sites

- New Apostolic Church Part 1 <sup>[102]</sup> NAC Part 2 <sup>[103]</sup> by Eryl Davies – critical view of former NAC teachings
- glaubenskultur <sup>[104]</sup> German-language site, primarily focused on the NAC, some articles in English
- Homosexual, bisexual and transsexual Christians in the New Apostolic Church <sup>[105]</sup> German-language site, some English articles
- NACBoard <sup>[106]</sup> History, Documents, Analysis, and Discussion regarding the New Apostolic Church
- Waechterstimme <sup>[107]</sup> German-language site, a collection of church documents and commentary, some English articles
- Apostolischekritiek <sup>[108]</sup> Dutch-language site focused on the NAC
- Christ im dialog <sup>[109]</sup> German-language site, focused on the NAC and Christianity, some articles in English
- Life Line to the NAC <sup>[110]</sup> Doctrinal critique from a former priest in the USA
- naki.de <sup>[111]</sup> Criticism about previous doctrines – German-language website with English articles

## References

- New Apostolic Church and Ecumenism – by Apostle Volker Kühnle (German)

- [1] NAC International around the world (<http://www.nak.org/en/nac-around-the-world/>)
- [2] <http://www.nak.org/en/>
- [3] *Gathered Under Apostles; A Study of the Catholic Apostolic Church*; G.C. Flegg: Oxford, 1992. – ISBN 0-19-826335-X
- [4] *New Acts of the Apostles* NAKI, Verlag F. Bischoff 1985
- [5] *Teacher's Manual for Religious Instruction in the New Apostolic Church Vol 3.*, NAKI 2001
- [6] Translation from *Seher, Grübler, Enthusiasten. Das Buch der traditionellen Sekten und religiöse Sonderbewegungen*, 15th edition, Kurt Hutten, Quell Verlag, Stuttgart 1997.
- [7] *History of the Kingdom of God vol I* The Apostles College of the New Apostolic Church, Verlag F. Bischoff 1971
- [8] *History of the New Apostolic Church* Editor G. Rockenfelder, Verlag F. Bischoff 1970
- [9] New Apostolic Church International website, <http://www.nak.org/en/about-the-nac/history-of-our-church/as> of July 4, 2007
- [10] "fendt\_hiby"
- [11] "bischoff-1985"
- [12] English Transcription of *REPORT OF THE DIVINE SERVICE HELD IN FRANKFURT-MAIN WEST*, Chief Apostle Schmidt et al, JULY 10, 1960
- [13] New Apostolic Church International website, <http://www.nak.org/en/about-the-nac/history-of-our-church/July 5, 2007>
- [14] Bureau of the Census, William Chamberlin Hunt, Edwin Munsell Bliss (1916). *Religious bodies* ([http://books.google.fr/books?id=0UPOp4NrrYAC&pg=PA529&dq=new+apostolic+church"&hl=fr&ei=jAh8TJnZHJDJswaD78CyDQ&sa=X&oi=book\\_result&ct=result&resnum=6&ved=0CEAQ6AEwBQ#v=onepage&q=new+apostolic+church"&f=false](http://books.google.fr/books?id=0UPOp4NrrYAC&pg=PA529&dq=new+apostolic+church)). 2. p. 529. .
- [15] Séraphin, Gilles; Droz, Yvan (2004) (in French). *L'effervescence religieuse en Afrique. La diversité locale des implantations religieuses chrétiennes au Cameroun et au Kenya* ([http://books.google.fr/books?id=TGq55L3v\\_CMC&printsec=frontcover&dq=L'effervescence+](http://books.google.fr/books?id=TGq55L3v_CMC&printsec=frontcover&dq=L'effervescence+)

- religieuse+en+Afrique:+la+diversitÃ©+locale+des+implantations&hl=fr&ei=v7Z6TKWWB8-VOIDfyMsJ&sa=X&oi=book\_result&ct=result&resnum=1&ved=0CCkQ6AEwAA). Paris: Karthala. pp. 135–36. ISBN 978-2845865747. .
- [16] NAC International – Catechism (<http://www.nak.org/en/news/publications/article/13869/90/>)
- [17] NAC International – Announcement September 2004 (<http://www.nak.org/en/news/official-announcements/article/12682/>)
- [18] <http://www.nak.org/en/news/official-announcements/article/12742/55/>
- [19] NAC International – Baptism (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/all/holybaptism/>)
- [20] NAC International – Holy Communion (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/all/holycommunion/>)
- [21] NAC International – Sealing (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/all/holysealing/>)
- [22] About the NAC (<http://www.nak.org/en/about-the-nac/>)
- [23] *Questions and Answers about the New Apostolic faith*; Questions 250 – 263
- [24] District Apostles and Apostles (<http://www.nak.org/en/about-the-nac/structures-ministries/district-apostles-and-apostles/>)
- [25] Apostle Ministry necessary for salvation (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/all/294/>)
- [26] New Apostolic Creed (<http://www.nak.org/en/faith-and-church/creed/>)
- [27] New Apostolic Church – stem cell research (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/all/312/>)
- [28] opinion sexuality 2005 ([http://www.nak.org/uploads/glossary/stellungnahme-sexualitaet-en\\_02.pdf](http://www.nak.org/uploads/glossary/stellungnahme-sexualitaet-en_02.pdf))
- [29] New Apostolic Church – concubinage (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/all/concubinage/>)
- [30] NAC – official statement on ecumenism (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/E/ecumenism/>)
- [31] NAC – official statement on evolution (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/E/10/>)
- [32] New Apostolic Church – sexual behaviour (<http://www.nak.org/fileadmin/download/pdf/stellungnahme-sexualitaet-en.pdf>)
- [33] <http://www.nak.org/fileadmin/download/pdf/stellungnahme-sexualitaet-en.pdf>
- [34] NAC – official statement on suicide (<http://www.nak.org/en/faith-and-church/nac-from-a-to-z/glossar/S/suicide/>)
- [35] Kirsch, Thomas (2008). *Spirits and letters: reading, writing and charisma in African Christianity* ([http://books.google.fr/books?id=CxhyB6XmymkC&printsec=frontcover&dq=Spirits+and+letters:+reading,+writing+and+charisma+in+African+Christianity&hl=fr&ei=yQd9TOyyE8\\_aOJPavIIE&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false](http://books.google.fr/books?id=CxhyB6XmymkC&printsec=frontcover&dq=Spirits+and+letters:+reading,+writing+and+charisma+in+African+Christianity&hl=fr&ei=yQd9TOyyE8_aOJPavIIE&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false)). Berghahn books. pp. 160–65. ISBN 978-1-84545-483-8. .
- [36] glaubenskultur.de – German and fee required article (<http://www.glaubenskultur.de/premium-1133.html>)
- [37] NAC International – New "Divine Service Guide" (<http://www.nak.org/en/news/naci-news/article/15256/>)
- [38] NAC International – New Hymnbook (<http://www.nak.org/en/news/international-reports/article/15686/>)
- [39] christ-im-dialog: Interview with Dr. A. Fincke, EZW ([http://www.christ-im-dialog.de/index.php?option=com\\_content&task=view&id=244&Itemid=53](http://www.christ-im-dialog.de/index.php?option=com_content&task=view&id=244&Itemid=53)) (**German**)
- [40] <http://www.crwflags.com/fotw/images/r/rel-nac.gif>
- [41] [http://www.bischoff-verlag.de/public\\_vfb/pages/de/family/](http://www.bischoff-verlag.de/public_vfb/pages/de/family/)
- [42] [http://www.spirit-nak.de/dbw/public\\_bischoff/Homepage/\\$frameset/sp\\_start](http://www.spirit-nak.de/dbw/public_bischoff/Homepage/$frameset/sp_start)
- [43] EYD 2009 homepage (<http://www.ejt2009.eu/en/>)
- [44] Host bakery in Bielefeld – *German* (<http://www.nak-bielefeld.de/site/startseite/einrichtungen/hostienbaeckerei/>)
- [45] Host bakery in Cape Town – *German* (<http://www.nak.org/de/news/berichte-aus-aller-welt/article/12807/>)
- [46] New Apostolic Church International news about nacworld (<http://www.nak.org/en/news/naci-news/article/16760/>)
- [47] NAC Southern Germany – Speech about Ecumenism (<http://cms.nak-sued.de/Reges-Interesse-an-OEkumene-Vortrag.21373.0.html>)
- [48] Chief Apostle's desire for reconciliation (<http://www.nak.org/nc/en/news/official-announcements/news-anzeige/article/15518/>)
- [49] nak.org: Guest membership in ACK of Aschaffenburg (<http://www.nak.org/de/news/news-display/article/15197/>)
- [50] District of Thun – Ecumenism (<http://bezirkthun.nakweb.ch/index.php?id=1121>)
- [51] Maran atha – Our Lord coms – Biography Richard Fehr
- [52] New Apostolic Calendar – Our Family – Interview with Richard Freund
- [53] Our Family magazine: "Apostle Ordination in Cape Town 2007" – Interview with Noel Barnes
- [54] Our Family magazine: "New District Apostle of USA area 2008" – Interview with Leonard C. Kolb
- [55] "Église néo-apostolique: précisions sur l'attitude envers les autres chrétiens et leurs sacrements" ([http://religion.info/french/articles/article\\_223.shtml](http://religion.info/french/articles/article_223.shtml)) (in French). Religioscopes. 31 January 2006. . Retrieved 29 August 2010.
- [56] Baumann, Martin; Stolz, Jörg (April 2009) (in French). *La nouvelle Suisse religieuse: Risques et chances de sa diversité* ([http://books.google.fr/books?id=OTVDdyLvfvkC&printsec=frontcover&dq=La+nouvelle+Suisse+religieuse:+Risques+et+chances+de+sa+diversitÃ©&hl=fr&ei=P656TJucK4OeOLSa9MEG&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false](http://books.google.fr/books?id=OTVDdyLvfvkC&printsec=frontcover&dq=La+nouvelle+Suisse+religieuse:+Risques+et+chances+de+sa+diversitÃ©&hl=fr&ei=P656TJucK4OeOLSa9MEG&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false)). Genève: Labor et Fides. p. 159. ISBN 978-2-8309-1278-4. .
- [57] nak.org – The Holy Spirit and its diverse ways of activity (<http://www.nak.org/en/news/official-announcements/article/14674/>)
- [58] nak.org – Chief Apostles encourages to engage in ecumenism (<http://www.nak.org/en/news/naci-news/article/12745/>)
- [59] Baumann, Martin; Stolz, Jörg (April 2009) (in French). *La nouvelle Suisse religieuse: Risques et chances de sa diversité* ([http://books.google.fr/books?id=OTVDdyLvfvkC&printsec=frontcover&dq=La+nouvelle+Suisse+religieuse:+Risques+et+chances+de+sa+diversitÃ©&hl=fr&ei=P656TJucK4OeOLSa9MEG&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false](http://books.google.fr/books?id=OTVDdyLvfvkC&printsec=frontcover&dq=La+nouvelle+Suisse+religieuse:+Risques+et+chances+de+sa+diversitÃ©&hl=fr&ei=P656TJucK4OeOLSa9MEG&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false)). Genève: Labor et Fides. p. 158. ISBN 978-2-8309-1278-4. .
- [60] Lerat, Christian; Rigal-Cellard, Bernadette (2000) (in French). *Les mutations transatlantiques des religions* (<http://books.google.fr/books?id=Rh686QNRJRjC&printsec=frontcover&dq=Les+mutations+transatlantiques+des+religions&hl=fr&>

- ei=gQF8TLyIClqTswbM4diyDQ&sa=X&oi=book\_result&ct=result&resnum=1&ved=0CC4Q6AEwAA#v=onepage&q&f=false).  
Pessac: Presses universitaires de Bordeaux. p. 270. .
- [61] New Apostolic Calendar – Our Family 2005 – Page 82
- [62] New Apostolic Calendar – Our Family 2005 – Page 80
- [63] New Apostolic Calendar – Our Family 2007 – Page 82
- [64] Booklet for religious education – third part – page 80
- [65] "Zahlen, Daten, Fakten (Stand 31.12.2001)" (<http://www.nak.org/nc/de/news/berichte-aus-aller-welt/article/12782/>) (in German).  
Neuapostolische Kirche International. 6 October 2002. . Retrieved 2 September 2010.
- [66] "Zahlen, Daten, Fakten (Stand 31.12.2002)" (<http://www.nak.org/nc/de/news/news-display/article/12791/>) (in German).  
Neuapostolische Kirche International. 21 February 2003. . Retrieved 2 September 2010.
- [67] "Zahlen, Daten, Fakten (Stand 31.12.2003)" (<http://www.nak.org/nc/de/news/berichte-aus-aller-welt/article/12822/>) (in German).  
Neuapostolische Kirche International. 28 January 2004. . Retrieved 2 September 2010.
- [68] "Zahlen, Daten, Fakten (Stand 31.12.2004)" (<http://www.nak.org/nc/de/news/news-display/article/12970/>) (in German).  
Neuapostolische Kirche International. 17 March 2005. . Retrieved 2 September 2010.
- [69] "Zahlen, Daten, Fakten (Stand 31.12.2007)" ([http://www.nak.org/fileadmin/download/pdf/ZDF\\_311207.pdf](http://www.nak.org/fileadmin/download/pdf/ZDF_311207.pdf)) (in German) (pdf).  
Neuapostolische Kirche International. 2008. . Retrieved 2 September 2010.
- [70] Brandt, Pierre-Yves; Fournier, Claude-Alexandre (13 November 2009) (in French). *La conversion religieuse – Analyses psychologiques, anthropologiques et sociologiques* ([http://books.google.fr/books?id=bkwyqblGQUoC&printsec=frontcover&dq=La+conversion+religieuse:+Analyses+psychologiques,+anthropologiques&hl=fr&ei=nLp6TObYOYWgOObaqLgG&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCkQ6AEwAA](http://books.google.fr/books?id=bkwyqblGQUoC&printsec=frontcover&dq=La+conversion+religieuse:+Analyses+psychologiques,+anthropologiques&hl=fr&ei=nLp6TObYOYWgOObaqLgG&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCkQ6AEwAA)). Labor et Fides. pp. 135. ISBN 978-2-8309-1366-8. .
- [71] evangelical times; example for former points of criticism ([http://www.evangelical-times.org/Website\\_Pages/ArticleDetail.php?articleID=1967](http://www.evangelical-times.org/Website_Pages/ArticleDetail.php?articleID=1967))
- [72] "Fincke-Interview mit Glaubenskultur" (<http://www.mediasinres.net/lupe/fincke-interview-mit-glaubenskultur/>) (in German).  
mediasinres. 2007. . Retrieved 2 September 2010.
- [73] Unfactual description as cult ([http://www.jesus-is-savior.com/False\\_Religions/new\\_apostolic\\_church.htm](http://www.jesus-is-savior.com/False_Religions/new_apostolic_church.htm))
- [74] NACBoard discussions (<http://nacboard.yuku.com/>)
- [75] MILS (2001). "MIVILUDES report of 2001" ([http://www.miviludes.gouv.fr/IMG/pdf/MILS\\_Rapport\\_2001\\_fr.pdf](http://www.miviludes.gouv.fr/IMG/pdf/MILS_Rapport_2001_fr.pdf)) (in French) (PDF).  
p. 76. . Retrieved 6 October 2009.
- [76] Critical thinking about Nazi-NAC links (<http://www.webcitation.org/query?url=http://www.geocities.com/heartland/pointe/5115/&date=2009-10-25+23:48:46>)
- [77] Schmid, Georg (2003) (in German). *Kirchen, Sekten, Religionen*. p. 181.
- [78] Dobrowsky, Bernhard; Sinabell, Johannes (2006). "Neuapostolische Kirche, Die Geschichte" (<http://www.weltanschauungsfragen.at/informationen/n/articles/2005/01/10/a2454>) (in German). weltanschauungsfragen. .
- [79] Schmid, Georg (2007). "NAK Neuapostolische Kirche" (<http://reinfo.ch/nak/2007.html>). Relinfo. . Retrieved 2 September 2010.
- [80] Mannion, Gerard; Mudge, Lewis (11 December 2007). *The Routledge companion to the Christian church* ([http://books.google.fr/books?id=OT33-JOkEr4C&printsec=frontcover&dq=The+Routledge+companion+to+the+Christian+church&hl=fr&ei=\\_RJ9TMONE4jEOM3lrYIE&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q&f=false](http://books.google.fr/books?id=OT33-JOkEr4C&printsec=frontcover&dq=The+Routledge+companion+to+the+Christian+church&hl=fr&ei=_RJ9TMONE4jEOM3lrYIE&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q&f=false)).  
Routledge. p. 257. ISBN 978-0-415-37420-0. .
- [81] "Von Aposteln an den Rand des Selbstmords getrieben" (<http://www.religio.de/akinfo/208.html>) (in German). religio. . Retrieved 2 September 2010.
- [82] Quotation: Chief apostle Walter Schmidt, 14 April; in "Angeklagt", 1999, P. 128
- [83] Recension M. Koch, w.r.t. Lecture by Peter Johanning. (German) (<http://neuapostolische-kirche.glaubenskultur.de/artikel-113.html>)
- [84] naktuell.de: News conference chief apostle reversal 18 May 2005 (German article) (<http://www.naktuell.de/0505/0505006.html>)
- [85] Pienaar. K. Die openbaring van die dwaalleer van die Ou Apostelkerk. 2003. Volhard Uitgewers.
- [86] Klaits, Frederick (2010). *Death in a church of life: moral passion during Botswana's time of AIDs* ([http://books.google.fr/books?id=izl4SOKi3t8C&printsec=frontcover&dq=Death+in+a+church+of+life:+moral+passion+during+Botswana's+time+of+AIDs&hl=fr&ei=dy99T02yJpeXONei-JcG&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false](http://books.google.fr/books?id=izl4SOKi3t8C&printsec=frontcover&dq=Death+in+a+church+of+life:+moral+passion+during+Botswana's+time+of+AIDs&hl=fr&ei=dy99T02yJpeXONei-JcG&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false)). University of California Press. p. 316. ISBN 9780520259669. .
- [87] Kreunen v Klibbe and the New Apostolic Church, 432 of 1926 (SA)
- [88] Duncan. B.R. Die Nuwe Apostoliese Kerk: Waarheid of dwaling. Christelike Opleiding en Kerkgroei. Kuilsrivier.
- [89] *Letter to all members in the United States, Canada, and Great Britain*, J.P. Fendt and E. Hiby, January 1955
- [90] "Letter to Administration Brothers and Members at home and abroad", Signed by the Apostles, July 7, 1960
- [91] <http://www.nak.org/>
- [92] <http://www.nac-usa.org/default.asp>
- [93] <http://nacukie.org>
- [94] <http://www.naccape.org.za>
- [95] <http://www.nac-sea.org.za>
- [96] <http://www.naccanada.org//AM/Template.cfm?Section=Home>
- [97] <http://www.newapostolic.org.au>

- [98] <http://www.inasud.org/>
- [99] <http://www.newapostolicchurch.org/>
- [100] <http://www.ejt2009.eu/en/>
- [101] <http://www.nacworld.net>
- [102] [http://www.evangelical-times.org/Website\\_Pages/ArticleDetail.php?articleID=1967](http://www.evangelical-times.org/Website_Pages/ArticleDetail.php?articleID=1967)
- [103] [http://www.evangelical-times.org/Website\\_Pages/ArticleDetail.php?articleID=180](http://www.evangelical-times.org/Website_Pages/ArticleDetail.php?articleID=180)
- [104] <http://www.glaubenskultur.de/>
- [105] <http://www.regenbogen-nak.de/e/f-index.htm>
- [106] <http://nacboard.yuku.com/>
- [107] <http://waechterstimme.tripod.com/>
- [108] <http://www.apostolischekritiek.nl/>
- [109] <http://www.christ-im-dialog.de/>
- [110] <http://lifelinetonac.com/>
- [111] [http://www.naki.de/\\_nak\\_eng/nak\\_lehre\\_e.htm](http://www.naki.de/_nak_eng/nak_lehre_e.htm)

## Catholic Apostolic Church

---

The **Catholic Apostolic Church** was a religious movement which originated in England around 1831 and later spread to Germany and the United States.<sup>[1]</sup> While often referred to as **Irvingism**, it was neither actually founded nor anticipated by Edward Irving. The Catholic Apostolic Church was organised in 1835 under the lead of apostles. The last apostle died in 1901 after which the membership gradually declined.

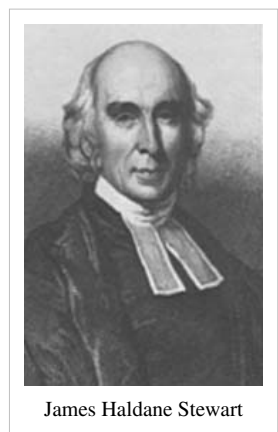
The term *Catholic Apostolic Church* belongs to the entire community of Christians who follow the Nicene Creed. It has, however, also become specifically applied to the movement. The title was never assumed by the members, except insofar as it applied to the whole community of Christians as described above. This misapprehension results from later external analysis, which assumed that the results of the ecumenical prayer movement in the early 19th century, accompanied by what were regarded as outpourings of spiritual gifts in Great Britain (and elsewhere, though swiftly repressed by the local church authorities in other countries), was the genesis of yet another Christian sect.

### History

#### Early history

The impulse to the prayer movement in the 1820s was given (among others) by the Anglican priest James Haldane Stewart. He made an appeal to this by means of more than half a million pamphlets which were spread throughout Great Britain, the United States and Europe. They longed for renewed spiritual power, as had been visible in the first century after the outpouring of the Holy Spirit in the young church. This movement was by no means restricted to the British Isles, with similar investigations and prayers being offered in France, Germany and elsewhere. In the same period, the Presbyterian John McLeod Campbell preached in Scotland that Christ died, in principle, for all believers and not only for a small group of the elect.

In 1830, prophetic utterances were recorded in Port Glasgow, Scotland, among dissenters and Karlshuld, Bavaria, among Roman Catholics. These took the form of prophecy, speaking in tongues and miraculous healing. They were regarded as the answer to the prayers many had prayed. These occurrences spread in Scotland and England where certain ministers allowed their practice, although they were not approved of by existing church authorities. However, they died out in Bavaria under the opposition of the responsible clergy.



James Haldane Stewart

## Edward Irving

Edward Irving, also a minister in the Church of Scotland and supporter of Campbell, preached in his church at Regent Square in London on the speedy return of Jesus Christ and the real substance of his human nature. He attracted thousands of listeners, even from the highest circles, and during his summer tours in Scotland (1827, 1828) believers came to listen to him with tens of thousands in attendance.

Irving's relationship to this community was, according to its members, somewhat similar to that of John the Baptist to the early Christian Church. He was the forerunner of the coming dispensation, not the founder of a new sect. Around him, as well as around other congregations of different origins, coalesced persons who had been driven out of other churches for the exercise of spiritual gifts. Shortly after Irving's trial and deposition (1831), he restarted meetings in a hired hall in London, and much of his original congregation followed him. These, over the course of the next two years, accepting the presence of restored apostles and guided by words of prophecy, saw Edward Irving officially installed as their bishop. This congregation became known as the "Central Church", one of seven that were defined in London as forming a pattern of the whole Christian Church.

## Separation of the Apostles and their "Testimony"

Within the congregations mentioned, over the course of a little time, six persons were designated as apostles by certain others who claimed prophetic gifts. In the year 1835, six months after Irving's death, six others were similarly designated as called to complete the number of the twelve. Since all those so designated were acting to one degree or another in local congregations, they were then formally separated from these duties, by the bishops of the seven congregations, to occupy their higher office in the universal church on July 14, 1835.

The names of the apostles were: John Bate Cardale, Henry Drummond, Henry King-Church, Spencer Perceval, Nicholas Armstrong, Francis Woodhouse (Francis Valentine Woodhouse), Henry Dalton, John Tudor (John O. Tudor), Thomas Carlyle, Francis Sitwell, William Dow, and Duncan Mackenzie. The following account has been given of their antecedents by one who knew them personally:

Classed by their religious position, eight of them were members of the Church of England; three of the Church of Scotland; and one of the Independents. Classed by their occupations and social positions, three were clergymen, three were members of the bar, three belonged to the gentry, two of them being members of Parliament; and of the remaining three, one was an artist, one a merchant, and one held the post of Keeper of the Tower. Some of them were of the highest standing socially and politically, some of them of great ability as scholars and theologians; and all of them men of unblemished character, soundness in the faith, and abundant zeal in all Christian labors.

These, together with the seven congregations in London, the coadjutors of the Apostles, formed what was known as the *Universal Church*. The seat of the Apostolic College was at Albury, near Guildford. They retired there immediately after their separation to set in order the worship and prepare a "Testimony" of their work. This was presented to the spiritual and temporal rulers in all parts of Christendom in 1836, beginning with an appeal to the bishops of the Church of England, then in a more comprehensive form to the Pope and other leaders in Christendom, including the Emperor of Austria-Hungary, the Tsar of Russia, the Kings of France, Prussia, Denmark, and Sweden, as well as King William IV of England. The Apostles declared that the Church was the body of all that had been baptized in the name of the Father, Son and Holy Ghost, thus laying aside all divisions between nominal Christians, and that the Apostolate had been restored for setting the whole body of Christianity in order to be ready for the Second Coming of Christ; therefore, they called upon all the clergy and lay authorities to recognise this and submit.



## Structure and ministries

### Apostles

The apostles were the conveyors of the Holy Spirit, the declarers of the mysteries of God, and the authoritative interpreters of prophetic utterance; acting in concert they were the source of doctrine and the demonstrators of the mind of Christ. Their teaching was brought to the people by the evangelists and pastors, and by the ministers of the local churches for those who accepted their ministry.

Each apostle would have one coadjutor, who was used to travel through areas of his responsibility and represent the apostle in conferences.

### Grades of ministry and ordination

The ministry was exclusively male, on the grounds of the headship of the man over the woman as laid down by God in Genesis. All ministers had to be called by the word of prophecy to their place; this was still elective, in that frequent opportunity was given to present oneself as willing to take on a role in the ministry, and also that any direct call could be refused, though in practice this was extremely rare. All ministers had to be ordained by the apostles or their delegates; after they had been called and responded faithfully, a date would be set for their ordination.

Three grades of ordained ministry were recognised: Bishop, Priest, and Deacon. Ministers could be reassigned from one congregation to another by word of prophecy, except for inducted bishops who were considered to be "married" to the congregation of which they had charge. Each rank had different vestments to differentiate their function. It also occurred that people would be called to an office (say, that of priest) but would fulfil a lower rank (say, that of deacon) until it became clear where they would serve. This clarification was either prophetic or practical in character—if a priest was needed somewhere such a person might be asked to take up the role, or a special mission might be accorded.

All grades were allowed to preach sermons and homilies. All sermons were referred to the apostles in order to ensure that the teachings were in accordance with the Bible, revealed truth, and the apostles' doctrine. The Catholic Apostolic Church had among its clergy many clerics of the Roman Catholic, Anglican and other churches. The orders of those ordained by Greek, Roman, Lutheran, Presbyterian and Anglican bishops were recognized by the simple confirmation of their ordination through an apostolic act.

### Bishops

A bishop was in charge of only one congregation, though others might be under his care until they too could be put under the care of their own bishop. A bishop was titled "angel" (following the passage in Revelations chapters 2 and 3), defined as "a bishop who has been ordained by an Apostle". All local ministers were subject to him, and he was responsible for the welfare of the congregations committed to his charge. While the angels had full authority within their congregations, it was expected that, having received the apostles, they would acknowledge the apostles' oversight, doctrine and forms of worship. Each angel could have one "help" or "coadjutor" who would also be of the rank of angel.

If an angel had been sent to take charge of a congregation, he could not be inducted until that congregation had accepted him. If the congregation outgrew itself, subsidiary local congregations could be formed each with their angel and ministries. These were limited to four in number (only the church in Berlin had the full complement of four). The angels of the subsidiary congregations were under the charge of the angel of the mother church.

Certain angels were designated as "archangels". There were two classes of archangels: the metropolitan archangels, of which there were supposed to be six in each tribe (this was never fully implemented throughout the tribes); and the universal archangels, who were called by word of prophecy to the post without being in charge of a "metropolitan congregation"; these last were at the disposition of the apostles for missions within the Church at large. All angels received a (small) salary and were "separated"—that is, they had no other work to support them.

**Priests**

The priesthood was fully developed in many congregations. At least six priests were to be found to help the angel in the services, among them each of the four ministries was to be found. There were frequently many more priests than six, and each would have the oversight of particular members or areas. The six priests might also have helpers who were also of the rank of priest. The six priests (known as elders) were separated and received stipends, others might or might not receive stipends.

**Deacons**

The deaconship was particularly set up to look after the monetary affairs of the congregation, help the laity with regular visits and advice, and take part in evangelism. Seven were set up in each full congregation for this end, and there would be one helper who was also a deacon. Other deacons not of this seven would aid in looking after the congregation.

The deacons were not separated and each had in general his own source of income outside of the Church. Deacons were not identified by word of prophecy but elected by the congregations. Certain names would be put forward, and each family would have one preference vote.

**Fourfold ministry**

The hierarchy of angels, priests and deacons was not considered sufficient to perfect the saints, but the spiritual ministries taken from Ephesians 4:11 were developed for this end. These were defined to be four in number (as against the interpretation of a fivefold ministry): (Apostle or) Elder, Prophet, Evangelist, and Pastor (or Teacher). These were referred to as the "border" or "colour" of the ministry and were discerned by prophecy. Since these ministries were supposed to indicate something about the fundamental character of the minister personally, the border could not be changed once defined.

Because the fourfold ministry was necessary to perform the full services of the liturgy, four priests, one of each border, had to be present along with the bishop. The border could be defined for any person or minister; thus, there were combinations of rank and border in any manner. For instance, there were angel-prophets, angel-evangelists, and priest-prophets as well as priest-elders, deacon-pastors, deacon-prophets, and so on. Certain of these combinations often implied particular roles. For example, the angel-evangelists were particularly responsible for evangelism within their geographical region or tribe while angel-prophets were automatically at the disposal of the apostles in Albury.

The elder was generally in charge of organisation and declaring doctrine. The function of the prophets was to explain Scripture, minister the word of prophecy, and exhort to holiness, as well as to identify spiritual influences and borders (though this last function had to be done in special meetings call for that purpose and not at any time that pleased the prophet). The evangelist was used to declare the Gospel and explain the Bible teachings. The pastor was used for the teaching of truth, the provision of spiritual counsel, and comfort to the laity. Once a congregation had an angel and the fourfold ministry from local people (not including ministers who had transferred from other congregations), the full services could be held. This was announced by the hanging of seven lamps across the chancel.

## **Laity and other officers**

### **Unordained officers**

There would be under-deacons who would help out in the church services (keeping doors, handing out liturgies, and so on) and also work with the deacons in visiting the congregation. They received a blessing from the local angel but were not ordained. They could take certain minor services with license from the presiding minister of the congregation.

Two acolytes accompanied the angel during the celebration of the services and others would help robe the ministers beforehand but would not accompany the service. Deaconesses received blessing from the angel but were unordained. They mainly helped the deacons in their care for the congregations, particularly towards the women. Lay-assistants were also blessed for various reasons related to church work. All unordained officers would wear a cassock in church, though they would usually sit with the congregation.

Two under-deacons or lay-assistants would be designated as "scribes" in order to record any words of prophecy and also write down the sermons and homilies as they were preached. After comparing their accounts, the copy would be sent to the apostles so that they could understand the spiritual state of the congregations. They would also note any prophetic utterances and submit them to the angel.

### **Laity**

The congregations were expected to be at least as spiritually endowed as the clergy, and prophetic utterances from the laity were common. Each family or person living alone was under the care of a deacon, deaconess, and priest to whom they could resort if in need of advice or help, temporal as well as spiritual. Members also had access to monetary relief if in need. Access to ministers was encouraged.

## **Organisation**

### **Twelve Tribes**

For ecclesiastical purposes, the church universal was divided into twelve tribes because Christendom was considered to be divided into twelve portions or tribes, defined according to the prevailing spiritual character of the country and only secondarily geographically. It is interesting to note that nineteenth-century political geography was not followed, notably in the recognition of Poland (which at that time did not exist as a separate country) as a tribe in its own right. Certain countries outside Europe were designated as "suburbs" of a tribe.

Each tribe was under the special charge of an apostle and his co-ministers. The apostles always held the supreme authority, though, as their number dwindled, their coadjutors inherited their responsibilities as long as they lived and assisted the survivors in the functions of the apostolate. The last apostle, Francis Valentine Woodhouse, died on February 3, 1901.

The central episcopacy of forty-eight was regarded as indicated by prophecy, being foreshown in the forty-eight boards of the Mosaic tabernacle. All of the functions, ordinances, vestments and symbols were thus taken from the Bible and were said to be the fulfilment of how the primitive church was originally set up under the first Apostles. All members were expected to be spiritual, there was no limitation of spiritual manifestations to the clergy, and contacts on spiritual matters between the clergy and the laity were encouraged, though only ordained ministers were allowed to preach or take services.

## **Structure of the local church**

Each fully-endowed congregation was presided over by its angel or bishop; under him were twenty-four priests, divided variously into the four ministries of elders, prophets, evangelists, and pastors. Six priests were further designated "elders" and aided the bishop in the rule of the local church. With these were the deacons, seven of whom regulated the temporal affairs of the local church, though there could be up to 60 according to the number of people in the congregation. Moreover, there were also underdeacons, deaconesses, acolytes, singers, and doorkeepers, though none of these were ordained.

The understanding was that each elder, with his co-presbyters and deacons, should have charge of 500 adult communicants in his district, making one church have 3000 members, corresponding to the number of converts at the first preaching of the Gospel in Acts. This could be only partially carried into practice.

## **Layout of churches**

Churches were to be built by the means of the local congregation and to their approved designs, though the organisation and layout of the church had to follow the apostles' prescriptions. The church building had to be freehold and the title deeds given over to the apostles for their perpetual use; there was usually a set of trustees in each country for legal reasons.

The church was to be laid out in three distinct parts, corresponding to the three divisions of the tabernacle or the Temple in Jerusalem. The nave would be for the congregation, then slightly elevated by a step or two the chancel for the priests and deacons (deacons sitting in cross benches at the entrance and priests along the sides). The third part, slightly elevated again with regard to the chancel and separated from it by a low barrier with a gate, was the sanctuary. Communion would be distributed to the faithful kneeling at this barrier, the ministrant being inside the sanctuary. The sanctuary contained the altar, placed centrally against the wall or dividing partition, and usually elevated on a pedestal.

## **Furniture**

The decoration and style varied considerably according to the means of each congregation and the local preferences. The altar was usually ornate, with a receptacle (referred to as the "tabernacle") for storage of the eucharist on top. Either side of the altar would be a lamp, lit during high services. Hanging centrally over the sanctuary would be another lamp, lit when the eucharist was stored in the "tabernacle". If the congregation had the fourfold ministry, the seven lamps, reminiscent of the seven-branched candlestick of the Jewish rituals, would hang over the chancel near the sanctuary. These would be lit in the morning and put out after the evening service. All lamps were oil lamps with wicks and only pure olive oil was used.

There would be a special chair or "throne" for the angel at the end of the chancel on the left; in the middle of the chancel at the same level would be a special kneeler used by the angel during the intercession part of the service; a censer stand stood next to it. Over on the right side of the chancel stood a table of prothesis used for the to-be-consecrated bread and wine for the communion, as well as other offerings as the service demanded. A lectern was provided in the chancel on the right side for the Scripture readings; while at the front of the chancel two further lecterns, on the left and on the right, were used for the Gospel and Epistle readings in the eucharist service. A pulpit on the left side (as looking towards the altar) would be provided for preaching: sometimes this would be placed adjoining the chancel, sometimes in the nave among the congregation. At the back of the nave near an entrance a font with a cover would be placed for baptisms.

## **Tithes and offerings**

The ministry was supported by tithes in addition to the free-will offerings for the support of the place of worship and for the relief of distress. Each local church sent a tithe of its tithes to the apostles, by which the ministers of the Universal Church were supported and its administrative expenses defrayed; by these offerings, too, the needs of poorer churches were supplied.

There was no collection during the service, but a trunk with various compartments for the different types of offerings was placed at the entrance to the church. They were generally divided into tithes, general offerings, thank-offerings, offerings for the upkeep of the church, the poor, and support for the universal ministry. Uniquely this trunk was left untouched until the presentation of the offerings during the Eucharist on Sundays, when it would be emptied and counted in a vestry by two deacons during part of the service, before a prayer of dedication to the purposes outlined would be pronounced. Distribution of money to the poor, not just members, was regularly practised.

## **Liturgy and forms of worship**

For the service of the church a comprehensive book of liturgies and offices was provided by the apostles. The first impression dates from 1842 and includes elements from the Anglican, Roman, and Greek liturgies as well as original work. Lights, incense, vestments, holy water, chrism, and other adjuncts of worship were in constant use. The complete ceremony could be seen in their Central Church (now leased to Forward in Faith and known as Christ the King, Gordon Square) and elsewhere.

The daily worship consisted of matins with proposition (or exposition) of the sacrament at 6 AM, prayers at 9 AM and 3 PM, and vespers at 5 PM. On all Sundays and holy days there was a solemn celebration of the Eucharist at the high altar; on Sundays this was at 11 AM. On other days low celebrations were held, in the side-chapels if the building had them, which with the chancel in all churches correctly built after apostolic directions were separated or marked off from the nave by open screens with gates. The community laid great stress on symbolism, and in the Eucharist, while rejecting both transubstantiation and consubstantiation, held strongly to a real (mystical) presence. It emphasized also the phenomena of Christian experience and deemed miracle and mystery to be of the essence in a spirit-filled church.

## **Sources of forms of worship**

After the Testimony, the apostles were directed to travel through Christendom, to visit all parts of Christianity and Christian worship, and search for the correct forms; the form and content of worship was not to be the result of arbitrary choice but defined by interpreting the Bible. Particular emphasis was laid on the relationship between the rites under the Jewish law as laid down in Leviticus and the liturgy of the church. The apostles brought these back after one or two years to Albury and the worship was set in order as a result. The forms of worship and the liturgy developed until the 1860s as special services were added.

Following the more or less complete rejection of their Testimony, the apostles were led to set up congregations to look after those who had accepted them and had been excluded from their habitual places of worship and to install in them the forms of worship that they had been led to identify. In the 1850s, the clergy of the Church of England were invited to come and see what had been set up, but this too remained fruitless. The services were published as *The Liturgy and other Divine Offices of the Church*. Although many forms and prayers were taken over from different parts of the Church, many had to be written by the apostles since they did not exist elsewhere; about two thirds of the liturgy was original. Apostle Cardale put together two large volumes of writings about the liturgy, with references to its history and the reasons for operating in the ways defined, which was published under the title *Readings on the Liturgy*.

## **Main services**

The Eucharist, being the memorial sacrifice of Christ, was the central service. The Apostles rejected transubstantiation as well as consubstantiation while insisting on the real spiritual presence of the Body and Blood of Christ in the sacrament. Communion was taken in both kinds. Children were also admitted to communion from time to time, and more frequently until admitted to full communion, which generally occurred between the ages of 18 and 20. Communion would be distributed each day after morning prayer, though no consecration would be performed.

Each day morning and evening services were held at 6 am and 5 pm. These, together with the Eucharist (11 am on Sundays) and the Forenoon service which immediately preceded it, were considered services of obligation, to be attended as often as other duties allowed. Afternoon services were also instituted. The apostles did not limit the services to these hours and other services could be held with the angel's permission.

There existed full and shorter forms. The full form could only be offered in a church under an inducted angel, where the four ministries had been provided by members of the congregation (rather than ministers co-opted from other congregations).

Each service in the full form started with an act of confession, followed by absolution, reading of the scriptures, anthems, psalms and the recital of the creed. The fourfold ministry would then offer the four Pauline divisions of prayer - supplications, prayers, intercessions and giving of thanks, with the addition of collects for the seasons and with the Lord's prayer placed in the centre. Following this, the angel would offer a prayer of universal intercession, at which time also incense would be offered. The service would close with an anthem and a universal blessing from the angel. Shorter forms followed almost the same course but without the four divisions of prayer, without incense and in a less elaborate form.

## **Special services**

Holy days required special services, in particular the feasts of Christmas, Easter and Pentecost; with other major celebrations at All Saint's day, Good Friday and the eve of Pentecost. Among other feasts were Circumcision, Presentation, Ascension, All Angels, and Advent, as well as the anniversary of the separation of the apostles. Each major feast was followed by an octave of special prayers.

Comprehensive special services were also provided for many other occasions, both public and private, including ordinations, special days of humiliation or rejoicing, blessings for work and visiting the sick. For more information see the liturgy.

## **Prophecy and spiritual gifts**

Prophetic utterances in any church were the responsibility of the angel who would note what had been said and in turn submit words that were found important to the apostles. They would in turn use these words to direct their actions, and some would be circulated to the angels to be read to their congregations. These last were referred to as "words of record". No-one was expected to act immediately upon any word but to wait for it to be ministered to them in the right way.

Numerous examples of miracles as well as the spiritual gifts described in the Pauline Epistles were recorded. As therein described, the existence of a spiritual gift does not convey any superiority of the person involved but a benefit for the whole church; and each person may exhibit a gift as the Holy Ghost so moves them.

## Spiritual development

Baptism was not considered the end of spiritual endeavour but the reaching of maturity through the laying on of the apostles hands (known as "sealing"), after acceptance to full communion and the renewal of baptismal vows, was considered necessary to the full development of every person whether woman or man, lay or clergy. Classes were held for younger people and new members, a catechism was written, and regular contacts with the ministers having the care of the family or person was instituted and encouraged.

Infant baptism was practised on the grounds that it was the only gate to eternal life, and it seemed wrong to deny this to anyone. The child would receive first communion shortly afterwards and then again after the age of five about once per year. With the agreement of the responsible minister this would be increased to three times per year at the feasts of Christmas, Easter, and Pentecost as the child grew up, with communion once per month after the age of fourteen or so. Full communion was entered into in a formal service not long before the laying on of the apostle's hands was to be arranged.

## Number of congregations and members

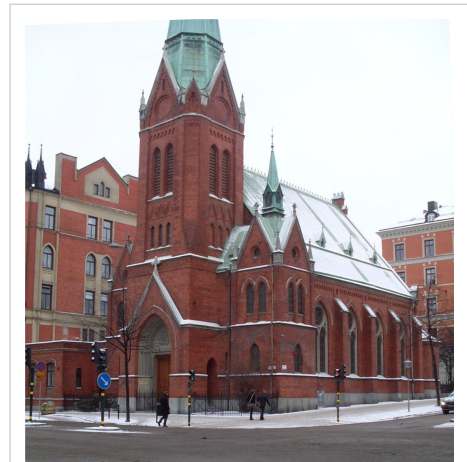
The existence of apparently separate congregations is understood by the community not as in any sense being a schism or separation from the one Catholic Church, but a separation to a special work of restoration, blessing and intercession on behalf of it on the one hand, and the results of the rejection of the Testimony on the other. In the early days those who accepted the Apostles were told to remain in their congregations and explain their adherence to their ministers. As the nuclei of the first congregations sprang out of the rejection of certain ministers by the churches to which they belonged, so many churches were set up to take care of those who were similarly cast out. Such congregations were established as patterns of the restored worship.

Indeed, sectarianism is wholly rejected: the basic principle is that all who are baptized in the name of the Trinity are Christian and form part of one church. The name was taken directly from the Apostles' Creed as belonging to all Christians and not designating something new.

Inspired by outbreaks of agalliasis (manifestations of the Spirit), and miraculous healing, the numbers of those who accepted the Apostles throughout the world grew at an amazing rate. The majority, after the rejection of the Apostles by the other churches, were cared for in separated congregations with ordained ministries. However, when the last apostle died in 1901 without an appearance of the 'Light of the World', the Catholic Apostolic Church declined; since ordination was only possible with Apostolic consent, no further consecrations to the ministry could be made. External evangelism, common since the beginning in 1835, ceased at the same time, and all services were reduced to a shorter form, even in congregations where the full Ministry was operating.

Estimated membership at the beginning of the 20th century was 200,000, in almost 1000 congregations worldwide, spread as follows: England: 315, Scotland 28, Ireland: 6, Germany: 348, Netherlands: 17, Austria/Hungary: 8, Switzerland: 41, Norway: 10, Sweden: 15, Denmark: 59, Russia, Finland, Poland and the Baltic States: 18, France: 7, Belgium: 3, Italy: 2, USA: 29, Canada: 13, Australia: 15, New Zealand: 5, South Africa: 1.

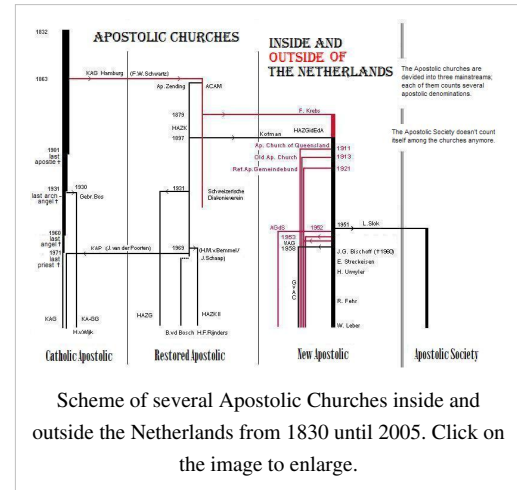
The last Angel died in 1960 in Siegen, Germany; the last Priest in 1971 in London, England; the last Deacon in 1972 in Melbourne, Australia.



The former Catholic-Apostolic church in Stockholm, Sweden, built in 1889-1890. Since the 1970s, it has served as a Greek Orthodox church.<sup>[2]</sup>

## New Apostolic schism

After the death of three apostles in 1855 the apostolate declared that there was no reason to call new apostles. Two callings of substitutes ("*Jesus calleth thee Apostolic Messenger. He would use thee Coadjutor for him whom He hath gathered to Himself.*") were explained by the apostolate in 1860 as Coadjutors to the remaining apostles. After this event another apostle was called in Germany in 1862 by the prophet Heinrich Geyer. The Apostles did not agree with this calling, and therefore the larger part of the Hamburg congregation who followed their 'angel' F.W. Schwartz in this schism were excommunicated. Out of this sprang the *Allgemeine Christliche Apostolische Mission* (ACAM) in 1863 and the Dutch branch of the Restored Apostolic Mission Church (at first known as *Apostolische Zending*, since 1893 officially registered as *Hersteld Apostolische Zendingkerk* (HAZK)). This later became the New Apostolic Church. The person called to be an apostle later recanted and was accepted back into his original rank.



Scheme of several Apostolic Churches inside and outside the Netherlands from 1830 until 2005. Click on the image to enlarge.

## Notable members

Aside from Irving, notable members include Thomas Carlyle, Baron Carlyle of Torthorwald (1803–1855), who was given responsibility for northern Germany. (This is not Thomas Carlyle the essayist (1795–1881), although Irving knew both men.)

## Adventist theology

The immediate Second Coming of Christ was the central aim of the congregations; the restoration of perfect institutions by the Apostles was deemed necessary to preparation of the whole church for this event. The doctrines of achievable personal holiness, attainable universal salvation, the true spiritual unity of all baptized persons, living and dead, in the 'Body of Christ', the possibility of rapture without dying, and the necessity of the fourfold ministry directed by Apostles for perfecting the Church as a whole, formed the cornerstones of the theology.

John S. Davenport explained their theology by saying that the changes which attend the Coming of the Lord will not be such as will attract the attention or the gaze of men.

The pending judgments, such as are announced by the seven trumpets of the Apocalypse - the political, ecclesiastical, and social changes which they involve, will seem to come about as ordinary events in human history, produced by the changes that were working in society.

The rising up of the Antichrist and his full revelation will appear as the outcome of changes of opinion that have been going on for a long time, and will be upon men before they are aware of it.

It is only they who are looking for the Lord's appearing, who have received with faith and reverence the warnings of the great event, who will recognize its tokens and not be taken by surprise.



## Notes

- [1] "Catholic Apostolic Church" (<http://www.infoplease.com/ce6/society/A0810873.html#axzz0xIH0GuVx>). The Columbia Electronic Encyclopedia, 6th ed. 2007.
- [2] "Stockholmskällan: kvarteret Trasten ([http://www.stockholmskallan.se/php/fupload/KUL/SSM\\_Nordostra\\_Vasastaden\\_byggn\\_inv\\_1988\\_09.pdf](http://www.stockholmskallan.se/php/fupload/KUL/SSM_Nordostra_Vasastaden_byggn_inv_1988_09.pdf))", survey documentation of the city block "Trasten" in Stockholm, from the City Museum of Stockholm.

## Further reading

- G.C. Flegg: *Gathered Under Apostles; A Study of the Catholic Apostolic Church*; Oxford, 1992. - ISBN 0-19-826335-X
- Edward Miller: *The History and Doctrines of Irvingism or of the so-called Catholic Apostolic Church in two vols. - Vol. I & II*; (C. Kegan Paul & Co.) London, 1878; reprinted by Elibron ([http://www.elibron.com/english/other/item\\_detail.phtml?msg\\_id=35733](http://www.elibron.com/english/other/item_detail.phtml?msg_id=35733)) in 2004. - ISBN 1-4021-1652-7 (paperback - Vol. I) or ISBN 1-4021-1651-9 (hardcover - Vol. I) & ISBN 1-4021-1654-3 (paperback Vol. II) or ISBN 1-4021-1653-5 (hardcover Vol. II).
- A.L. Drummond: *Edward Irving and his Circle*; London, 1934.
- P.E. Shaw: *The Catholic Apostolic Church, sometimes called Irvingite (A Historical Study)*; New York, 1946.
- Rowland A. Davenport: *Albury Apostles*; London, 1973; translated as *Albury Apostel*; (Oculi Verlag) Hannover, 2004. – OCLC 117816.
- J.A. Schröter: *Die katholisch-apostolischen Gemeinden in Deutschland und der Fall Geyer / The Catholic-Apostolic Church in Germany and the "Geyer" case*; 2. edition, Marburg, 1998 - ISBN 3-8288-9014-8
- Johannes Albrecht Schröter: *Bilder zur Geschichte der Katholisch-apostolischen Gemeinden / Images Of The History Of The Catholic Apostolic Church*; (Glaux Verlag Christine Jäger KG) Jena, 2001. - ISBN 3-931743-42-X
- Grayson Carter, *Anglican Evangelicals. Protestant Secessions From the via media, c.1800-1850*. Oxford, OUP, 2001. ISBN: 0-19-827008-9

## Doctrine

- Robert Norton: *Restoration of Apostles and Prophets*, (Bosworth) London.
- John Bate Cardale *Readings on the Liturgy, The Church and Tabernacle*
- Francis Sitwell *The Purpose of God in Creation and Redemption* (6th ed., 1888)
- L Albrecht *The work of Apostles in the time of the end* (2nd ed., 1955)

## External links

- More than 2000 historical CA-documents from a NewCA source (in German only) (<http://www.apostolic.de>)
- Restoration of the building and wallpaintings in the CAC in Edinburgh (<http://www.mansfieldtraquair.org.uk/>)

# Richard Fehr

---

**Richard Fehr** (born 15 July 1939) was the seventh Chief Apostle (international church president) of the New Apostolic Church from 22 May 1988 to 15 May 2005<sup>[1]</sup>.

## Life

Richard Fehr originally worked as a typesetter and married his wife on 8 September 1960. They have one son.<sup>[2]</sup>

## Term in office

He was ordained Chief Apostle by his predecessor Hans Urwyler at his bedside in the hospital. Because of the severe disease which made Chief Apostle Hans Urwyler unfit for service in July 1987, he entrusted Richard Fehr with his substitution and ordained him Chief Apostle Helper on 28 August 1987. On 3 May 1988, Fehr was ordained Chief Apostle by the very ill Urwyler. Fehr officially assumed this office on 22 May 1988 in Fellbach, Germany.

Fehr later ordained Wilhelm Leber his successor on 15 May 2005 in Fellbach and officially asked him for his own retirement.

## Positions

Date	Position gained
15 November 1961	Subdeacon
11 November 1962	Deacon
18 August 1963	Priest
30 May 1971	Evangelist and congregation chief
12 April 1973	District Elder
18 July 1976	Bishop
25 May 1980	Apostle
7 June 1981	District Apostle of the Switzerland district
22 May 1988	Chief Apostle
15 May 2005	Retirement

## External links

- Image of Richard Fehr <sup>[3]</sup>

[1] "Video of "Pentecost 2005": Chief Apostle changeover in Fellbach" (<http://www.nak.org/en/news/naci-news/article/12717/>). New Apostolic Church International. 15/05/2005. . Retrieved 21 June 2011.

[2] "Spring 2011 ~ Religious Instruction Lesson #3" ([http://www.nac-usa.org/AM/files/SS/03\\_Teacher\\_The\\_Chief\\_Apostles\\_Part\\_2\\_RI.pdf](http://www.nac-usa.org/AM/files/SS/03_Teacher_The_Chief_Apostles_Part_2_RI.pdf)). New Apostolic Church USA. . Retrieved 21 June 2011.

[3] [http://cms.nak-sued.de/uploads/pics/STAP\\_RF.JPG](http://cms.nak-sued.de/uploads/pics/STAP_RF.JPG)

---

# John Bate Cardale

---

**John Bate Cardale** (1802–1877) was the first apostle of the Catholic Apostolic Church.

J. B. Cardale was born in London on 7 November 1802, as the eldest of five children. In 1815 he entered Rugby School and in 1818 joined his father's law firm, though he would have preferred to take holy orders. When he qualified as a solicitor on 8 July 1824 his father retired.

Cardale's religious beliefs were evangelical and, like other such believers, he was excited by reports of healings and glossolalia taking place in Glasgow in 1830. He visited Scotland in August and, on his return, reported favourably on the phenomena. In October he opened his home for prayer meetings, where similar "outpouring of the Spirit" took place.

In April 1831 Cardale's wife, followed by others, began to prophesy and "sing in the Spirit". However, their Anglican priest rejected the authenticity of the gifts and Cardale stopped attending his regular church and began attending the Caledonian Church in Regent Square, where Edward Irving was more sympathetic and permitted similar manifestations to occur in his church. Irving's trustees were not pleased with his management of the church, so they brought the matter before the London presbytery. Cardale acted as Irving's solicitor but was unsuccessful in preventing their expulsion, so finally in October 1832 Irving's congregation moved to a church in Newman Street.

The new church community began to call itself the Catholic Apostolic Church, but the members were often popularly referred to as Irvingites. Cardale was soon proclaimed as an "apostle" in prophecy by members of the congregation. He became the first of 12 such apostles, who were given responsibility for the church's government.

On 14 July 1835 the 12 apostles gathered in Newman Street for the 'Separation of the Apostles'. Sinds 1840 they gathered in the council chamber of a cathedral church that had been newly built for them by Henry Drummond at Albury near Guildford. In 1836 the Christian world was divided by prophecy into twelve regions or "tribes", for each of which an apostle would be responsible. England (or Judah), the seat of apostolic government, was allocated to Cardale, the "Pillar of the Apostles". By then he had retired from active legal work in 1834 and remained in England while his fellow apostles travelled far and wide.

In 1839, when the apostles' authority was questioned by some members of the church, Cardale acted decisively: he recalled his fellow apostles and discontinued the regular meetings of the Council of the Churches, in which critical voices had been raised. The end of the church's prophetic element was underlined by the adoption in 1843 of an elaborate new liturgy. This was mainly the product of Cardale's efforts and it reflected his researches into the Eastern and Catholic offices, as well as the Anglican rites of his upbringing. The church's liturgy was enlarged in 1846 to include the rite of "sealing".

For 35 years Cardale ministered to Catholic Apostolic congregations throughout the United Kingdom. When the apostle Henry King-Church died in 1865, Cardale accepted responsibility for Scandinavia and taught himself Danish. In 1867 he worked for a time in Copenhagen.

He died at his home on 18 July 1877 and was buried in Albury churchyard.

---

## References

- **Timothy C. F. Stunt**, Cardale, John Bate (1802–1877)', Oxford Dictionary of National Biography, Oxford University Press, 2004
- **J. Lancaster**, *John Bate Cardale, Pillar of Apostles*, dissertation, University of St Andrew, 1978
- **D. J. Tierney**, *The Catholic Apostolic church: a study in tory millenarianism*, Historical Research, 63 (1990), 289–313.
- **E. Miller**, *The history and doctrines of Irvingism*, (1878)
- **R. A. Davenport**, *Albury Apostles*, (1974)
- **C. G. Flegg**, *Gathered under apostles: a study of the Catholic Apostolic church* (1992)
- **P. E. Shaw**, *The Catholic Apostolic church, sometimes called Irvingite* (1946)
- **T. C. F. Stunt**, *From awakening to secession: radical evangelicals in Switzerland and Britain, 1815–35* (2000)

## Restored Apostolic Mission Church

The **Restored Apostolic Mission Church** (Hersteld Apostolische Zendingkerk - HAZK) was a bible-believing, chiliastic church society in the Netherlands, Germany, South Africa and Australia. It came forth from the Catholic Apostolic Congregation at Hamburg that separated itself from the mother-church in 1863. In 1969-1971 it had fallen apart into three sections.

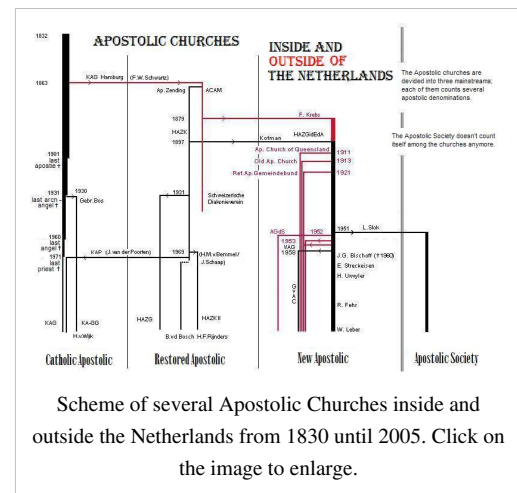
### Introduction: short history and schisms

The Restored Apostolic Mission Church (HAZK) placed great emphasis on the fourfold ministry of apostles, prophets, evangelists and pastors (according to Ephesians 4:11). According to the official church-doctrine, apostles are placed 'first' (compare 1 Corinthians 12:28) and as the only ministry authorised to ordain ministers and to 'seal' members (comparable with the Catholic confirmation). Following the sealing the spiritual gifts became evident in the apostolic congregations, among which the gift of prophecy.

In 1897 the current New Apostolic Church (in those days still called the *Hersteld Apostolische Zendinggemeente in de Eenheid der Apostelen* (Restored Apostolic Mission Congregation in the Unity of the Apostles)) tore itself away from the HAZK. Here among other things the office of chief-apostle was introduced. (compare "I am the vine, you are the branches." - John 15:5) The New Apostolic Church in turn produced in 1951, amongst others, the *Apostolisch Genootschap* (Apostolic Society).

In 1931 the Haarlem HAZK-congregation in the Jacobijnenstraat cut itself loose and continued on as *Hersteld Apostolische Zendinggemeente* (Restored Apostolic Mission Congregation). Some of the underlying reasons were the Haarlem point of view on the 'equality of the ministries' and strife over the doctrinal opinions around Christ.

In 1969 again a schism took place in the Restored Apostolic Mission Church under the leadership of the Amsterdam prophet H.M. van Bommel, who had already for years opposed the apostolic supervision both verbally and in writing. He therefore also rejected the apostolic prophesying of J. van der Poorten, who in 1968 was called and ordained to the office of apostle. This prophesying called for the restoration of the original apostolic order. It turned into an insurrection against the lawful apostolic supervision, where vB and two other schismatic prophets during a last discussion with the practically complete apostolate on 29 November 1969 rejected the Old Testament as a



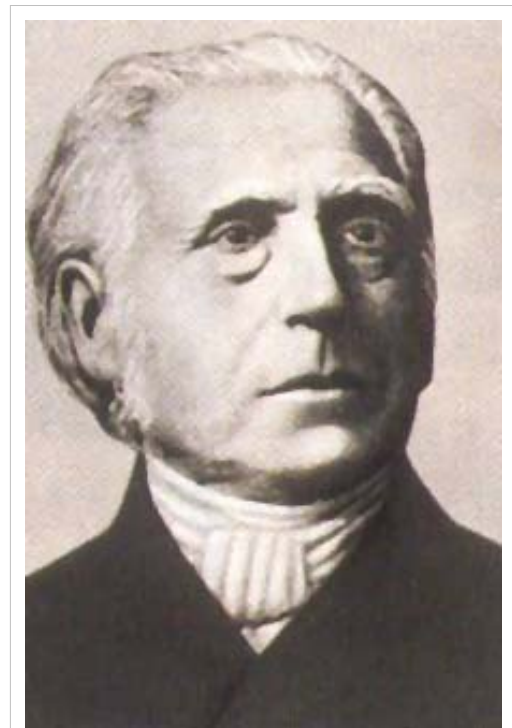
guideline of faith and doctrine, unless the NT explicitly referred to it. However, the separatists, who are sometimes called 'Bemmelians' after their leader, maintained the old name HAZK, so now there were two church-societies with this name.

In the second half of 1970 a second group of prophets set itself up and on 14 October 1970 at Arnhem had themselves separated as 'the Elijah of this time' and who in roughly a year brought the HAZK to ruin by their prophesying. J. van der Poorten, who had already distanced himself before, laid down his ministry on Good Friday 1971, while confessing that the schism of 1863 was already unlawful. At Easter he was restored on prophetic direction to the office of apostle, but now at the re-established altar of the Catholic Apostolic Church. He was followed by a majority of the congregations of Amsterdam, Enkhuizen, a part of Utrecht and the congregation in Sydney. Since then there is in fact nothing left of the original HAZK.

## History

### Origin

Cause of the schism with the mother-church in 1863 was the calling of a new apostle by mouth of the German council-prophet Heinrich Geyer. In the course of a few years already five of the twelve British apostles had died, including Carlyle, apostle for North-Germany. A possible apostle-calling had been rejected the British apostolate in advance, but the angel (= overseer, compare Revelation 2 and 3) of Hamburg, Friedrich W. Schwartz, accepted the called Rosochacki as apostle with the agreement of nearly the whole congregation and withdrew the congregation from the supervision of apostle Woodhouse, who exercised the care for Germany. After a few weeks Rosochacki receded, but an attempt by Schwartz to then heal the breach, was rejected by Woodhouse. In Hamburg now the priest Preusz is called as apostle for North-Germany Schwartz for the Netherlands. The congregations under Preusz were called *Allgemeine christliche apostolische Mission* (ACAM). The ACAM also sent apostles to other German states and even to Hungary and the United States. In September 1863 Schwartz settled in Amsterdam, where he founded a flourishing congregation, in those days still known by the name *Apostolische Zending* (Apostolic Mission). Smaller congregations came into being during these years at Enkhuizen, Haarlem, IJmuiden and Hoorn.



Apostle Schwartz later in life

### Relationship with the ACAM in Germany

A chasm soon developed between the Dutch HAZK and the German ACAM because Schwartz had abolished the liturgical services and vestments. In the early years Schwartz had good contacts with the Free Evangelical Congregation) of Reverend Jan de Liefde, the well-known founder of the *Association for the Salvation of the People* (Vereniging tot Heil des Volks) in Amsterdam. Several ministers allowed themselves to be sealed in the HAZK, such as F.W. Menkhoff. The latter was first sent out as evangelist (1867) to Bielefeld (Westfalen) (which then was still part of the area of responsibility of Schwartz), after which he was called as angel in 1869 and as apostle in 1872 and soon founded several congregations. In 1869 Schwartz came also in contact with Dr. Groenewegen, who wrote *The Book for our times*) some of it based on the notations of Schwartz.

After the death of Preusz in 1878, in Hamburg a certain Güldner was called as apostle by prophet Geyer. When Güldner was to be ordained, some, among whom Friedrich Krebs, tried to prevent this, which made Geyer and Güldner leave, followed by nearly all 300 members of the congregation. The little group of ten rebels joined up with the HAZK, after which Schwartz and Menkhoff, in spite of protests of the ACAM, appointed Krebs as counter-apostle to Güldner.

From Germany, Krebs soon began to make an end to the autonomous work methods of the HAZK-apostles in the work- or tribal areas allotted to them. In his quest for the 'Unity of the apostles' he abolished the callings by mouth of the prophets and declared the office of prophet redundant, for Krebs would from then on appoint the most important ministers himself. Later the Australian apostle Niemeyer reacted to this with the mocking remark, that thus Krebs 'was surrounded by his own court of yes-men'. Since he deemed himself equal to the Christ, Krebs' words were more important than the Bible, for didn't he speak 'living words for these times'. Krebs' supporter and later chief-apostle Hermann Niehaus did call the Bible 'withered hay and stinking stagnant well water', while the opponents of Krebs in turn were denounced as 'bible riders'. (This quote has been attributed to a church periodical which was published in Nov. 1896; from the date it must be concluded that it was in *Wächterstimmen aus Zion*, no. 11 of 1896). Krebs was the first who assumed the ministry of a chief apostle in the church in 1896. His successor was Hermann Niehaus.

### **Schism of the 'New Light' (1895-1897)**

When Menkhoff died in May 1895, Krebs managed to accomplish that Niehaus became the successor of the first. This caused a fierce fight, and led by the faithful to the bible prophet Hugo at least half the tribe separated. Half a year later, on 6 December 1895, Schwartz also died. Because the people in the Netherlands hardly knew what was happening in Germany, they accepted Krebs as caretaker apostle, until a successor would be called by one of church-prophets in a calling service which would be held especially. Meanwhile, the period of mourning of twelve weeks was lengthened by Krebs to a year and six weeks and Niehaus, who could speak Dutch reasonably well, was engaged to win the Dutch ministers to the 'New Light,' as Krebs' teachings were mockingly called. When in the Netherlands people began to fear that Krebs himself would indeed appoint a new subservient apostle, the ministers of the main congregation of Amsterdam demanded that the calling service would as yet be held according to the prescribed rules. This happened on 17 January 1897 conducted by Krebs and Niehaus, and here the Amsterdam deacon Martin van Bommel was called as apostle for the Netherlands (indicated as the tribal area 'Judah') by means of an overwhelming number of prophecies and visions. He was accepted on the spot by all and inducted into the apostolate. When Van Bommel did not wish to acknowledge Krebs' chief authority, a month later Krebs - without authorisation - informed Van Bommel that he was deposed from the office of apostle. Kofman of Hoorn, supported by Krebs and Niehaus, now instigated a revolt against Van Bommel and separated approximately half of the thousand members of the HAZK. They called themselves since then the 'Hersteld Apostolische Zendingkerk in de Eenheid der Apostelen' (Restored Apostolic Mission Church in the Unity of the Apostles), later to become the New Apostolic Church. Kofman was immediately appointed there as apostle by Krebs.

### **Developments under apostle Van Bommel (1897-1925)**

Under Van Bommel important apostolic principals came under pressure. Shortly before his death Schwartz in his 'Concept' had laid down what was the correct order of the ministries. He literally wrote that the supervision and the authority in a tribal area rested with the apostolate, with *all overseers (angels) of the congregations* bound thereto. And further: *The Apostle of the tribe is the Angel of the portal congregation. He has an angel-helper, who is called for this. The angel-helper can have a helper or elder with the purpose to assist in the ruling.* Finally, in every congregation as many prophets, evangelists and pastors may be added as is necessary. Schwartz concluded his Concept with the compelling proclamation: **This arrangement will remain as order for the tribe of Judah, given to the tribe by the Lord Jesus Christ by means of His Apostle.**

Having become obstinate due to the conflicts with the Amsterdam ministry, apostle Van Bommel put this spiritual law aside. He did not want to hear of any very much needed appointment of new ministers. He thought that the office of prophet was un-biblical; - the Holy Spirit revealed Himself by anyone with the gift of prophecy. Callings he found unnecessary, helpers he could appoint himself. Neither did he believe in the election of deacons by the congregation, he appointed them himself. Thus in a short time did not only the ministries of overseer (angel) and elder disappear, but also those of evangelist and prophet. In 1903 Van Bommel was gravely rebuked for this apostasy in a word of prophecy with the words: 'Was it not I Who gave My deceased ap. Schwartz the Law of the Spirit? Therefore, My apostle, I want that thou shouldst bring this Law unto fulfilment,' etc.

Meanwhile Van Bommel began to proclaim the Sabellian fallacy in which the Trinity of God is denied; the Godly Being would not exist of three independent Persons but of one single Person. In old times God had revealed Himself as the Father, after that He became man as Jesus in Mary and finally He made Himself known as the Holy Spirit. All these deviations led to a parting of spirits in 1904. His father-in-law, pastor N.J. Verkruijsen of Haarlem, closed his congregation to him, pastor Meijnders left Amsterdam to join Verkruijsen, and pastor T. Korff of Enkhuizen wrote a sharp, warning letter. In 1913 the breach with Haarlem was healed, but there was no mention of the restoration of the disappeared ministries. Van Bommel did hold calling services for Haarlem and Enkhuizen to replace the deceased Verkruijsen and Korff, but because he regarded the office of prophet as unnecessary, he appointed deacons who had the gift of prophecy as 'acting prophets.' In 1920 because of internal pressures he held a calling service in Amsterdam, where by mouth of deacons a pastor and an evangelist were called, and, probably as a great shock to him, also a prophet. It would be a long wait, however, till the restoration of the congregational election of deacons.

### **Developments since apostle Kalwij (1925-1968)**

In 1925 the deceased Van Bommel was succeeded by the pious deacon-evangelist J.G. Kalwij. Rather quickly he already had problems with evangelist Verkruijsen in The Hague, who proclaimed the democratic order that supervision and rule rested with the council of priests and not with the apostolate. After he was suspended for this in 1929 he separated his congregation. In 1931 in Haarlem, where J.W. Verkruijsen had succeeded his father as pastor, there developed a terrible spectacle, when it was attempted to bring a deceased person back to life. After his suspension he followed his brother, whose opinion on the so-called 'equality of the ministries' he shared. He separated the congregation, which was joined by the congregations in Vlissingen and Australia. They adopted the name of *Hersteld Apostolische Zendinggemeente* (Re-established Apostolic Mission Congregation).

Under apostle Kalwij and his successor Dielof W. Ossebaar, who was called in 1947, there was some prosperity and the HAZK consisted of congregations in Amsterdam, Enkhuizen, Haarlem, Arnhem, Wageningen, Den Haag, Utrecht, Amersfoort, Groningen and Zwolle, and some in Germany, Austria, Australia and South Africa. At her height she had altogether about 2000 members, led by four apostles.

### **The schism of 1969**

In March 1968 the number of apostles was augmented by three to a number of seven, wherefore the expectation that a revival was imminent seemed justified. Something happened, however, that no one had expected. The apostle Jacob van der Poorten (vdp), recently called for England (tribe Reuben), was moved to prophesying grave penance, in which the HAZK was called upon to return to the original apostolic order. It led to a fierce hurricane which in a short time brought the little hazk-ship to its doom. The deeper cause of this drama was the late apostle Van Bommel's contempt for the spiritual law of Schwartz on overseer-ministries, instead of which he had introduced the unwise one-man-rule of the apostle. This understandably had led to opposition, not only of the Verkruijsens, but also of others, among whom the Amsterdam prophet H.M. of Bommel (vB). They again, however, made the mistake to violate the biblical order by stripping the office of apostle of its authority and to assign the church rule to a general counsel of priests. Already from the beginning of the commission of apostle Ossebaar, vB had tried to undermine the former's authority and when the apostolate had forbidden a communion-blessing favoured by vB and had forcefully

prescribed the consecration form of the mother-church, his aversion towards the apostolate had grown into a bitter feud. The nucleus of the forbidden blessing read: 'We bless this bread **into** the sacramental body and this wine **into** the sacramental blood of our Lord Jesus Christ,' etc. As vB had expressly declared in word and writing, his main purpose was the use of the words *blessing into*, wherefore it had the meaning that the priest made bread and wine into (sacramental) flesh and blood. By the rejection of these consecration-words he was so embittered, that he had considered separating himself. He even asserted that because of the abolishing of his communion-blessing the HAZK was under the judgement and was punished with satanic prophesying.

Already an opponent of apostolic authority, vB turned very quickly against the apostolic prophesying of vdp, asserting that it was a violation of the office of prophet. When vdp in early 1969 was moved to prophesy callings for the diaconal ministry, vB called for resistance: deacons should be chosen by the congregation, wherefore prophesied callings were un-biblical. Moreover, according to him, only prophets were authorised to prophesy callings. He neglected to mention that shortly before he had rejected the restoring of sub-deacons and had prevented a proposed diaconal election. When on Pentecost 1969 vdp was moved to prophesy the callings for the disappeared ministries of elder and angel, everything came to a head. vB and a number of supporters accused him that he, under devilish influence violated the 'spiritual law of Schwartz' and sought to restore the ordinances of the mother-church that Schwartz would have abolished. In reality it was vB himself who did not want anything to do with those old ordinances, while he knew very well from a book written about the mother-church by vdp that the latter was rather critical of her ordinances.

It soon became apparent that the 'Bemmelian' party were aiming for a split, with which vB had his own intentions. During tumultuous meetings they were completely uncooperative. Although it was shown with documents that the apostolic prophesying was in full accordance with Holy Scriptures and the spiritual law of Schwartz, they closed their ears and cried that they were not concerned with whatever evidence. Because in the apostolic prophesying reference was often made to the Old Testament and the mosaic tabernacle, they cried unashamedly to be unconcerned with this either and they said the same of the Epistle to the Hebrews and the Revelation, where there is spoken with such emphasis about the tabernacle. It was remarkable that up to the split there was not an incident of counter-prophesying. On the contrary, many, amongst whom their later prophets Hobé and Grimmelius, were often moved to prophesy impressive confirmations.

During the 'robbers-meeting' of September 1969, the rebellious party carried out her intentions. With an air of importance the Haarlem pastor Rijnders, father of the current leader of the 'Bemmelians' put the following ultimatum to apostle Ossebaar: the prophesying of vdp had to be rejected as satanic and he as well as the other apostles called for the countries abroad should leave the country. With increasing indignation the meeting had heard the malicious man, not knowing what the rebels were planning to do. When with the concurrence of the majority of the meeting Ossebaar rejected the ultimatum, the trouble-makers stood up and left the meeting cursing.

At the insistence of the wavering ministry of Arnhem as yet an attempt was made in November to heal the split. At the beginning of that meeting of only apostles and prophets, where also the schismatic prophets vB, CB and Sch. were present, Ossebaar proposed to take Holy Scripture as the basis of the discussions. vB replied that he only wished to speak about 'the doctrine of the beginning,' which he understood as: 'Everything that is written in the N.T. and absolutely nothing more,' with which his two followers concurred. Then something shocking happened. Immediately after their Marcionitic rejection of the Old Testament, their own prophet CB was moved to contradict vB by prophesying that *the entire Holy Scriptures* contains the testimony of God. They would not be corrected, however, and continued to absolutely reject 'that there are matters that could be derived from the O.T. that were not explicitly written in the N.T.' Everyone knew that especially vB was lying, who with the exception of feast days, used to preach exclusively from the O.T., while his prophesying was similarly permeated with old-testamentic figures. But because the acceptance of all bible-books would mean that he would have to acknowledge the apostolic prophesying of vdp as biblical, he preferred this awful denial. Thus the schism had become definite. The congregations led by the rebels of Haarlem, Utrecht, Amersfoort and Wageningen put themselves under the



leadership of vB, who were joined by some members of Amsterdam and Den Haag. Then it also became apparent what had always been vB's purpose: at his command his communion-blessing was restored in the schismatic congregations. This company kept on calling itself HAZK, for which Ossebaar's enemy of years, J. Schaap was appointed as 'apostle' by mouth of vB.

### **The chaos of 1970/71 and the end**

Although the large congregation of Arnhem had reluctantly concurred with the restoration of the old apostolic order of the ministries, she also entertained the sectarian opinion that prophesying was the exclusive task of prophets. When Ossebaar wanted to silence vdp because of prophecies he disliked and found support for this with the prophets, Ossebaar was warned in the word of prophecy that if he preferred their prophesying to the apostolic prophesying, he would get what he desired: the prophets would decline into a Jezebel and he himself into an Ahab. With this it was announced that Ossebaar would be dragged along by false prophesying and the congregations would be dispersed. Within a few weeks already this became reality in Arnhem. In a meeting led by Ossebaar great chaos developed because unauthorised prophets and members of the congregation prophesied commands and callings. This was the beginning of a terrible rule by the prophets that would totally destroy the HAZK.

When vdp was moved to reject what had happened, Ossebaar and the prophets decided to silence him, whereupon he withdrew himself in July 1970. After his departure the false prophesying of the prophets burst forth with full intensity. On their command during October 1970 Ossebaar appointed in Arnhem twelve prophets as 'the Elijah of this time'. According to their own 'prophesying' they would produce a tremendous light and would perform world-shocking miracles. Before the commencement of this meeting a messenger read out a prophecy spoken by vdp, in which all were seriously advised to leave the church-building and that whoever would participate in this folly, would be consumed by fire from heaven.

To strengthen the confused members of the congregation against the false prophesying, vdp was moved to a counter-prophesying, which he regularly sent to the ministers of the HAZK. Because of this the Arnhem fools deteriorated into a great frenzy and they poured out their curses over him and everyone that would oppose them. On Good Friday 1971 vdp laid down his ministry in the HAZK and in spirit reunited himself with the British apostles, whereby he expressed that he rejected the schism of 1863. Dozens of priests and deacons openly indicated their readiness to do the same, whereupon Ossebaar on the command of the prophets deposed them, denied them the admission to the church and robbed them of their salary. When the prophets from the pulpit cursed everyone that supported the expelled ministers and believed the prophesying of vdp, Enkhuizen separated herself and the majority of the members of Amsterdam fled to seek comfort in other churches, or to attend the services that vdp was holding at his home.

Among the expelled were also all the members of the executive of the association 'De Amsterdamse Kas' (The Amsterdam Fund) that managed the properties of the congregation of Amsterdam, such as the church building on the Bloemgracht. The authority to depose and replace these managers, rested with the meeting of members of the congregation of Amsterdam. Without calling a meeting of the eligible members and without notifying them according to the rules, Ossebaar and overseer vdB fraudulently appointed themselves as managers and thus stole the church building and other property.

Now that the resistance had been broken, the leaders of the prophets of Arnhem, WS and vH, gave themselves over to an unbelievable anti-Christian prophesying. Almost every old heresies was poured out over the poor multitude. The Godhead of Christ was denied, He would have been begotten by Joseph; every one would be a little bit god and christ; the concept of sin was a fantasy, for both good and evil were godly characteristics; every one should do what he thought was good and much more of those 'wonderful' things. Whoever believed this 'prophesying' of vH and WS had then properly become a spiritual human being and had no further need of any sacrament. As a sign symbolising this, the Lord's Supper was solemnly buried. With bread on a silver paten and wine in a silver chalice and followed by a number of ministers, Ossebaar proceeded to the toilet of the church-building of Arnhem, reverently tossed bread

and wine into the toilet-bowl and flushed them with a solemn 'amen' into the sewers. During a gathering in the church-building of Arnhem vH even got in such a frenzy that he (respectfully watched by Ossebaar and consorts) smashed the furniture on the dais into pieces.

When the prophets had finished their frenzy, Ossebaar and a small remnant came back to their senses. The ring-leaders refused, however, to become Christian again and left. Of the twelve prophets, that formidable Elijah, not one remained and there was nothing left of the altars but smoking piles of rubble, as it had been foretold in October 1971. The remnant again celebrates communion from time to time and with every effort remains silent on all the terrible things that had happened. They call themselves now *Hersteld Apostolische Zendingkerk - Stam Juda* (Restored Apostolic Mission Church - Tribe Judah) which only consists of a few small groups in Amsterdam and Arnhem.

## External links

German quotes of Krebs on [www.naki.de](http://www.naki.de) <sup>[1]</sup>

## Further reading

- Johannes Albrecht Schröter: *Die Katholisch-Apostolischen Gemeinden in Deutschland und der "Fall Geyer"*; (Tectum Verlag) 3rd lightly improved print, 2004 – ISBN 3-89608-814-9.
- Dr. M.J. Tang: *Het apostolische Werk in Nederland (tegen de achtergrond van zijn ontstaan in Engeland en Duitsland)*; (Boekencentrum) Den Haag, 1st print 1982, 4th print 1989. - ISBN 90-239-1472-4.
- Helmut Obst: *Apostel und Propheten der Neuzeit*; (Verlag Vandenhoeck & Ruprecht) Göttingen. - ISBN 3-525-55438-9
- Kurt Hutten: *Seher - Grübler - Enthusiasten*; Stuttgart, various prints.
- M. van Bommel (and others): *De ware oorzaak der scheuring in de Hersteld Apostolische Zendinggemeente in Nederland*; Amsterdam 1897.
- A.J. Korff: *Beknopte geschiedenis der Apostolische Kerk*; (1st print, approx. 1935; 2nd print - supplemented by J. van Bommel - 1963)
- J. van der Poorten: *Mijn Koninkrijk is niet van deze wereld*; Woodridge, 1976.

## References

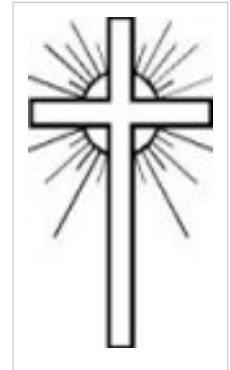
[1] [http://www.naki.the/\\_nak\\_geschiede/nak\\_geschiede\\_krebs.htm](http://www.naki.the/_nak_geschiede/nak_geschiede_krebs.htm)

# United Apostolic Church

---

The member churches of the **United Apostolic Church** are independent communities in the tradition of the catholic-apostolic revival movement which started at the beginning of the 19th century in England and Scotland.

The goal of their faith is the reconciliation of mankind with God and the union with Jesus Christ at his return. They want to spread and promote the Christian faith on the basis of the Holy Scripture.



## Organization

Nine churches are members of the United Apostolic Church, which was founded in Düsseldorf, Germany in 1956:

- Apostolic Church of Queensland (Australia)
  - United Apostolic Church (India)
  - United Apostolic Church (Philippines)
  - Unity Apostles Church (Kenya)
  - Unity Apostles Church (New Zealand)
- Apostolic Church of South Africa - Apostle Unity (South-Africa)
- Apostolische Gemeinschaft (Germany)
- Gemeente van Apostolische Christenen (Netherlands)
- Igreja Evangélica Apostólica (Brazil)
- Union des Chrétiens Apostoliques (France)
- Vereinigung Apostolischer Christen (Switzerland)

Since 1994 the **Apostolische Gemeinschaft** in Germany incorporates also the **Reformiert-Apostolischer Gemeindebund** of the former German Democratic Republic.

The **United Apostolic Churches** are currently led by ten apostles:

- Apostle Groß, Knauth, Lieberth, Loose - Germany
- Apostle Den Haan - Netherlands
- Apostle Schaeffer - France
- Apostle Baltisberger - Switzerland
- Apostle Erasmus - South Africa
- Apostle Flor and Dargusch - Australia

From 1 June 2007 on Ap. Schaeffer from France is also spiritually responsible for the German congregations in the Saarland, however they still belong to the German organisation. Small congregations in Sao Paolo, Brazil; Los Angeles, USA and Buenos Aires, Argentina do not exist any more. The Philippine congregations were founded and are administered by the Australian apostles. In London, Great Britain a new congregation of immigrated South Africans has been founded recently. After the sudden death of Apostle Vanathaian of India in 2005 these congregations were closed and the members were asked to join other Christian denominations. From 2010 on the Australian church took over the administrative structure and the remaining people and re-started the mission work. From Australia on also mission work is done in Pakistan, Japan and Canada.

The European member churches are very close in theological and organizational matters. There are more or less loose contacts as well as theological differences to the churches in Australia and South Africa.

---

## History

### Roots

The history of the denomination starts with the spiritual revival movement at the beginning of the 19th century. Scholars have listed many sociological and religious reasons for this movement. In small social circles, where theologians and laymen of various churches and social classes belonged, activities were developed out of zealous faith and longing for salvation.

One of the most important circles was that of the London banker and member of parliament Henry Drummond (1786-1860). In 1826 he invited about 30 clergymen and laymen for a conference in Albury Park, in order to clear various interpretations of prophecies concerning the apocalypse under the influence of prayer and Bible study. They also contacted faithful Christians in Scotland, where it was reported that people had experienced prophecy, speaking in tongues and miraculous healing. The focus of these revelations was the imminent return of Jesus Christ.

When some members of the Albury-circle were excommunicated from their churches, they gathered in new congregations which were later called the Catholic Apostolic Church. They believed in the imminence of the Second Coming of Christ, in preparation for which they resolved to re-establish the early-Church offices of apostles, prophets, etc. Besides enthusiasm, the new congregations looked for order, too. Through the prophecy of members, apostles were called forth and, after further callings, some men were sent to various ministries. The first "apostle" (J. B. Cardale) was called in 1832. He became the principal liturgist and "Pillar of Apostles". In 1833 Henry Drummond became the second "apostles", and was later assigned responsibility for Scotland and Switzerland. Within two years the church's prophets called forth 12 apostles, equivalent to the original 12 apostles of the New Testament. The full college of 12 held their first council in 1835. During 1837 and 1838, they undertook missionary journeys to mainland Europe, Canada, and the USA.

The new apostles set up a liturgy for their congregations. Their first aim was not the foundation of new congregations but to fight for the unity of all denominations which form the one and only church. Because of excommunications from the established churches, however, new congregations were founded in several countries. In 1836 the apostles wrote a manifest, called the Testimonium, to all church and state leaders of the Christian countries.

### Schisms

From 1855 onwards the first apostles died and it was decided that no further apostles should be called and ordained. This decision was controversial and the German prophet Geyer called a new apostle in 1863. This was not recognized by the leaders of the Catholic-Apostolic Church and led to the excommunication of Geyer and the congregation of Hamburg, Germany. Now, new churches developed in the Netherlands which were called the *Hersteld Apostolische Zendingkerk* and **Allgemeine christlich-apostolische Mission** in Germany, from whom the New Apostolic Church evolved since 1907. The latter formed a central ruling ministry in form of the Chief Apostle. Parallel to the progress of the new apostolic denomination there occurred splittings throughout the world on several occasions.

The reasons for these splittings were different but mainly related with the central ministry of the Chief Apostle and its claim for supremacy. The ministry of a Chief Apostle cannot be proved by the Bible as well as no other church leader can derive his absolute power from the special position of Peter among the disciples.

The new apostolic Chief Apostle Niehaus was led more and more by emotions, dreams and visions after 1914. The Saxon Apostle Brueckner became the solicitor for all those who criticized the spiritual views of the Chief Apostle and the worshipping of his person. The different opinions led to the exclusion of Apostle Brueckner and some thousand believers in 1921. The excluded founded the **Reformiert-Apostolischen Gemeindebund** soon.

The main reason for the great divisions of the **New Apostolic Church** in Switzerland 1954 and West-Germany 1955 was the new teaching in 1951 of the then-reigning Chief Apostle J.G. Bischoff. This teaching presumed that he

would not die before Jesus Christ returns and takes the predestined into His kingdom (First Resurrection). In 1954 this teaching became an official dogma. Those ministers, especially the apostles, who did not preach this message lost their offices and were excluded from the New Apostolic Church. In these times about 20.000 members left the church only in Germany; some were expressively excluded, while others left voluntarily. This was about 5-10% of the total NAC membership at this time. Not all of these people joined the UAC churches but lost faith completely or went to other churches. Chief Apostle Bischoff died in 1960, his prophecy unfulfilled. There has been no rehabilitation of the excommunicated ministers to this day, although there were first steps of reconciliation in Switzerland in 2005.

## Teaching

In the 1950s and early 1960s the teaching and the belief was mainly that of the New Apostolic Church. Starting in the 1970s the member churches of the **United Apostolic Church** made important new orientations and reforms in structural and in theological questions, respectively concerning the question of church, sacraments and ministries. They tried returning back to the roots of the Catholic-Apostolic Church.

The first sort of catechism of 1956 was completely revised and in 1984 und 1991 a new catechism "Book of Faith" was edited in 2 editions. The parts concerning the sacraments have been updated in July 2005. Also the creed has been changed then again. From 1956 to 1984 a modified new-apostolic creed with 9 articles has been in use. Then it was shortened to six articles and actually the ecumenical version of the Apostles' Creed is in use, without any specific denominational amendments.

## Nature of the Church

The members of the **United Apostolic Church** consider themselves as a part of the One Holy Catholic and Apostolic Church. Membership is acquired with baptism only and does not depend on the sealing anymore. Baptism of other churches is fully recognized as well as the apostolic baptism is normally recognized as it has been procured in the name of trinity. The European members of the church are highly involved in ecumenical cooperation and try to join ecumenical organisations and institutions locally and regionally.

## Understanding of the Apostle's ministry

The word "apostolic" refers to the sending from Jesus Christ, as the word "apostle" comes from the Greek *apóstolos*, which means "one sent with a message." As one should not understand the word "Catholic" (universal) only in a denominational sense, so it is with the word "apostolic" (sent). Jesus Christ sent his disciples into the world to preach his gospel. "Apostolic" does not mean separation from other denominations, but correlation with the teaching of the apostles (see gospel, Acts of the Apostles).

The **United Apostolic Church** recogns the ministry of apostle as highest authority of responsibility and teaching. It is not considered as necessary for salvation. This unusual title in free churches does not intend any thinking of exclusivity but only describes a service ordained by Christ. It is not understood as only existing in the own church but potentially everywhere in the church of Christ even if this specific title is not used. All other ministries are supposed to be ordained by Christ directly and do not depend on the apostle's office. The general priesthood of all believers is becoming more and more popular. Besides the apostles there are bishops, elders, pastors, evangelists, priests and deacons. In 2003 the European apostles decided on female ordination and in 2004 the first three female deacons were ordained in Germany. Actually there are ten female deacons working in Germany. The one in the Netherlands has been ordained as first female priest within die UAC on July, 29th by apostle Den Haan. On march 1st, 2009 the first German female priest was ordained in Bocholt by apostle Groß. On August, 30th apostle Den Haan ordained the priest Ineke Ras as herder and leader of den Enkhuizen congregation in the Netherlands and meanwhile there are also two female priests working in Germany.

## Sacraments

The **United Apostolic Church** knows and celebrates three sacraments: baptism, sealing and communion. These three are considered as different images of the one godly salvation.

**Baptism** is the rite of initiation and the participation in the church of Christ. It is considered as rebirth with water and spirit. It is conducted with floating water and children can be baptized on the faith of their parents.

**Communion** is celebrated in a commemorative sense and as salvation from sin and reconciliation with God.

**Sealing** is the celebration of the Holy Spirit which came into the world on Pentecost. Through this spirit man is able to recognize Christ as his saviour and to grow in faith. It is not conducted on children before their confirmation at the age of 14 anymore. And - as a novelty among apostolic churches - it is not necessarily bound to the office of the apostle.

A monthly magazine, called **The Herald** is published since 1954, first of the Swiss **Vereinigung Apostolischer Christen**, nowadays the editorial is with the **Apostolische Gemeinschaft** in Düsseldorf, Germany. There has been an online version available. From Januar 2010 on the "Herald" is not published any more and a new, coloured, bigger magazine called "Blickpunkt" is edited every two months.

## Source

- Wikipedia Germany
- Apostolic Church of Queensland, *Book of faith*
- Wissen, Volker: Zur Freiheit berufen - Ein Portrait der Vereinigung Apostolischer Gemeinden und ihrer Gliedkirchen, Remscheid 2008 - ISBN 978-3-86870-030-5

## External links

- [www.united-apostolic.org](http://www.united-apostolic.org) <sup>[1]</sup> United Apostolic Church Europe (UAC)
- [www.apostolicchurchqld.org.au/](http://www.apostolicchurchqld.org.au/) <sup>[2]</sup> Apostolic Church of Queensland (Australia)
- [www.apostolisch.ch](http://www.apostolisch.ch) <sup>[3]</sup> Vereinigung Apostolischer Christen (Switzerland)
- [www.apostolisch.de](http://www.apostolisch.de) <sup>[4]</sup> Apostolische Gemeinschaft (Germany)
- [www.apostolisch.nl](http://www.apostolisch.nl) <sup>[5]</sup> Gemeente van apostolische Christenen (Netherlands)
- [www.apostle-unity.co.za](http://www.apostle-unity.co.za) <sup>[6]</sup> Apostoliese Kerk - Aposteleenheid (South Africa)
- [www.herold.apostolisch.de](http://www.herold.apostolisch.de) <sup>[7]</sup> The Herald, monthly periodical (in German)

## References

- [1] <http://www.united-apostolic.org>
  - [2] <http://www.apostolicchurchqld.org.au/>
  - [3] <http://www.apostolisch.ch>
  - [4] <http://www.apostolisch.de>
  - [5] <http://www.apostolisch.nl>
  - [6] <http://www.apostle-unity.co.za>
  - [7] <http://www.herold.apostolisch.de>
-

# Chief Apostle

---

The **Chief Apostle** is the highest minister in the New Apostolic Church, and has existed since 1896.

## History

The term "Chief Apostle" was first used officially to describe Jesus Christ in the New Covenant Scriptures, Book of Hebrews, Chapter 3, verse 1, where he is also called the High Priest. As far as the controversies regarding which of the remaining 11, then 12 and then more apostles after that which includes then Saul, later called Paul, Scripture itself does not say. It may very well have been that they continued to follow the Messiah as their head. Indeed that is what the Bible itself promotes.

The following are other views on chief apostles and the religions that therefore must flow out of those beliefs. One system in common use today is used by Messianic apostles who believe James "the Just" was Chief Apostle, in Jerusalem, following Jesus (they use the Hebrew form of his name, Y'shua, in various spellings) return to his Father in Heaven. A similar system is used by Catholic churches worldwide, varying from Roman Catholics, to Anglican Catholics, to Coptic, Russian etc. Each with a differing view on whom is, or was, a Chief Apostle originally, and sometimes, even now.

A similar view introduced by minister Friedrich Krebs and can be compared to the one Apostle Peter had 2,000 years ago amongst the original Apostles (He is seen as the first Chief Apostle in the early church). Before Krebs introduced it, the title was already used in the Catholic Apostolic Church, however with a completely different meaning (as the German word "Stamm" means "tribe" and was used to describe the working areas (=tribes) of the apostles).

*Former Chief Apostles:*

Name	Birth-Death	Birthplace	Place of Death	Working Period
Friedrich Krebs	1832 - 1905	Elend (Harz) (Germany)	Braunschweig (Germany)	1895 - 1905
Hermann Niehaus	1848 - 1932	Steinhagen (Germany)	Quelle (Germany)	1905 - 1930
Johann Gottfried Bischoff	1871 - 1960	Unter-Mossau (Germany)	Karlsruhe (Germany)	1930 - 1960
Walter Schmidt	1891 - 1981	Neuemühle (Germany)	Dortmund (Germany)	1960 - 1975
Ernst Streckeisen	1905 - 1978	St. Gallen (Switzerland)	Cape Town (South Africa)	1975 - 1978
Hans Urwyler	1925 - 1994	Spiegel (Switzerland)	Bern (Switzerland)	1978 - 1988
Richard Fehr	1938 -	Flaach (Switzerland)	--	1988 - 2005
Wilhelm Leber	1947 -	Herford (Germany)	--	2005 -

## Function

The function of the Chief Apostle is to lead the New Apostolic Church. On questions about the faith of New Apostolic Church members, he has the highest authority. Together with the district apostles he determines the policy of the church.

The Chief Apostle can ordain new apostles or retire them.

One of the most interesting Chief Apostles was J.G. Bischoff: at Christmas in 1950 he declared his "Botschaft" ("message"). This teaching announced that he would not die before Jesus Christ's return, during which the chosen people will be taken into His kingdom (the First Resurrection). In 1954 this teaching became official dogma. Those ministers, especially the apostles, who did not preach this message lost their positions and were excommunicated from the New Apostolic Church. The most important "victim" of this policy was Peter Kuhlen, the ordained

---

successor to J.G. Bischoff. When Chief Apostle Bischoff died in 1960, his dogma about Christ's return had not been fulfilled.

The various communities and congregations which evolved out of these conflicts in different countries (Australia, Europe, South-Africa) gathered in 1956 to form the United Apostolic Church.

## Source

- Wikipedia Germany

# Wilhelm Leber

---

**Wilhelm Leber** (born July 20, 1947) is a German mathematician and minister in the New Apostolic Church.

## Life

Wilhelm Leber was born in Herford in Westphalia. In 1975 he earned his doctorate in mathematics at the Johann Wolfgang Goethe University of Frankfurt am Main with a dissertation entitled *Konvergenzbegriffe für lineare Operatoren und Stabilitätsaussagen*.<sup>[1]</sup> After earning his degree, he began working at the University of Hamburg.

## Church life

In 1990 Wilhelm Leber was ordained to the ministry of Apostle in the New Apostolic Church. When in 1992 his predecessor retired, he was ordained as a District Apostle and given charge of the regional churches in Bremen and Hamburg, and in 1994 also the church of Mecklenburg.

On May 15, 2005 he received the ministry of Chief Apostle of the New Apostolic Church.

## References

- [1] "Wilhelm Leber" (<http://www.genealogy.ams.org/html/id.phtml?id=21979>). *Mathematics Genealogy Project*. Department of Mathematics, North Dakota State University. . Retrieved 2007-02-21.



# Old Apostolic Church

The **Old Apostolic Church** is a Christian religious community, with historical roots in the Catholic Apostolic Church and the New Apostolic Church.<sup>[1]</sup> The Old Apostolic Church is part of a branch of Christianity called Irvingism, and is separate from Protestantism.

## History

The Old Apostolic Church's roots are found in the Catholic Apostolic Church, that was founded in 1832 by Henry Drummond, Edward Irving, and others.<sup>[1]</sup>

After the death of three Catholic Apostolic Apostles in 1855 the apostolate declared that there was no reason to call new apostles. Two callings of substitutes ("*Jesus calleth thee Apostolic Messenger. He would use thee Coadjutor for him whom He hath gathered to Himself.*") were explained by the apostolate in 1860 as Coadjutors to the remaining apostles. After this event another apostle was called in Germany in 1862 by the prophet Heinrich Geyer. The Apostles did not agree with this calling, and therefore the larger part of the Hamburg congregation who followed their Bishop F.W. Schwartz in this schism were excommunicated. Out of this sprang the *Allgemeine Christliche Apostolische Mission* (ACAM) in 1863 and the Dutch branch of the Restored Apostolic Mission Church (at first known as *Apostolische Zending*, since 1893 officially registered as *Hersteld Apostolische Zendingkerk* (HAZK)). This later became the New Apostolic Church.

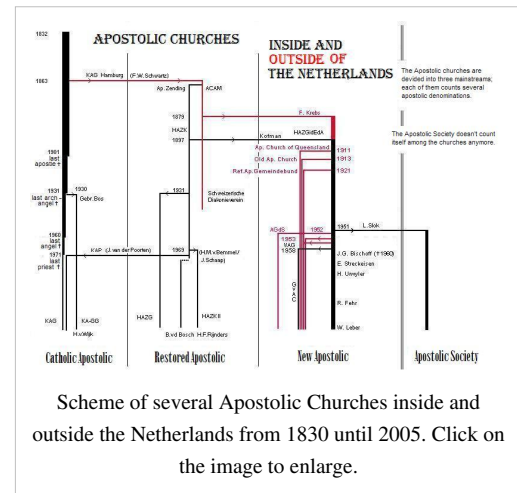
In 1889 Evangelist Carl George Klibbe arrived in South Africa to begin mission work for the New Apostolic Church. He was ordained Apostle in 1893 by Apostle H.F. Niemeyer of Australia. At that time the office of Chief Apostle was not yet established and each Apostle functioned independently from one other. Due to the personality cult of Chief Apostle Hermann Niehaus, Niemeyer separated himself from the German branch of the Church and founded The Apostolic Church of Queensland in 1912.

The South African branch also severed all contact with the German branch. The following reasons are given by the Old Apostolic Church for this act:

- Niehaus' ban on prophetic gifts (visions, dreams and prophecies),
- Niehaus' refusal to appoint Prophets,
- Niehaus' acceptance of the literal interpretation of the Bible,
- establishment of the office of Chief Apostle, and
- personality cult that formed around the Chief Apostle.

Niehaus tried to remove Klibbe from office and a counter-Apostle, Wilhelm Schlaphoff was appointed. In 1913 Klibbe was excommunicated from the New Apostolic Church. For some time, there were two conflicting organisations in South Africa using the name New Apostolic Church; the registered church under the leadership of Klibbe and a breakaway group under the counter-Apostle Schlaphoff.

Finally, in 1926, an agreement and settlement was reached between the two churches. The church that became independent in 1915 would change its name to the Old Apostolic Church, so that Schlaphoff could register the New Apostolic Church(Africa).<sup>[2] [3]</sup> The name "Old Apostolic Church" was chosen due to Klibbe's dedication to the original doctrine<sup>[4]</sup> At the time of Klibbe's death on 22 May 1931 the Old Apostolic Church had more than 1 million adherents. Apostles Edward Fredrick William Ninow, Carl Fredrick Willam Ninow and W. Campbell were



Scheme of several Apostolic Churches inside and outside the Netherlands from 1830 until 2005. Click on the image to enlarge.

appointed by Klibbe before he died.

In mid 2006 three Apostles and their followers of the German church Apostelamt Jesu Christi joined the Old Apostolic Church. In the beginning of 2007 this German branch of the OAC was registered as Altapostolische Kirche e.v. (Deutschland).<sup>[5]</sup>

At present the Old Apostolic Church is estimated to have around 1.5 million members in Africa and 30 000 in Europe. Congregations can be found in South Africa, Swaziland, Namibia, Zimbabwe, Mozambique, Botswana, Zambia, Malawi, USA, Canada, British Isles, Netherlands, Belgium, Australia, New Zealand and the United Arab Emirates. The Old Apostolic Church is independent from the New Apostolic Church and the United Apostolic Church.<sup>[6]</sup>

## Schisms from the Old Apostolic Church

The following groups broke away from the Old Apostolic Church:

- 1925 "Apostolic Church" under the leadership of Heinrich Velde, the son in law of Apostle Klibbe. This group became part of the Apostolic Church of South Africa - Apostle Unity and the United Apostolic Church.<sup>[7]</sup>
- 1968 Twelve Apostles Church of Africa, due to doctrinal differences under the leadership of Apostle Ndlovu after he was removed from office.<sup>[8]</sup>
- 1972 Reformed Old Apostolic Church under the leadership of Apostle Robert Lombard, broke away due to the unwillingness of the Old Apostolic Church leadership to take part in political debate concerning racial segregation, and a leadership dispute with other OAC Apostles concerning revelations received by Lombard.<sup>[9]</sup> It was first established as the Non-White Old Apostolic Church but forced to change its name in a court case in 1975.<sup>[10]</sup>

## Organisation

The leadership of the Old Apostolic Church is a body known as the Conference of Apostles. This body is responsible for all temporal and spiritual matters relating to the church. The conference of Apostles consists of all active and retired Apostles of the church, and is led by the Chairman who is appointed for a term of two years. The Chairman may not serve more than two terms.

The OAC is divided in districts for administrative purposes. There are currently nine districts, (Western Cape, Eastern Cape, Kwazulu-Natal, Free State/Northern Cape, Gauteng, Northern Districts, Botswana/Zimbabwe, Mozambique and Germany. Each district is under the control of the Forum of Apostles, which consists of the Apostles working out of that District Office.

The District Office is under the administrative leadership of the District Secretary, who is usually a Fourfold Officer (Overseer, Prophet, or Evangelist). The District Office also has welfare officers and staff to administer the church's funeral fund.

Each Apostle is responsible for a specific area known as an Apostleship. An Apostleship consists of several Overseerships.

An Overseership is led by a troika of an Overseer, Evangelist and Prophet. An Overseership is divided in several Elderships.

An Eldership, under the leadership of an Elder might be one or several congregations, and consists of several Priests and Underdeacons. The Priest is responsible for the spiritual welfare of the congregants and is assisted by the Underdeacon who leads Bible study and evangelistic testimony.

Some Elders and Priests may receive specific responsibilities such as Evangelistic, Prophetic, Youth, Senior Citizens, Hospital Chaplaincy or Military and Police Chaplaincy.

Ministers in the OAC are appointed and ordained by the Apostle through the laying on of hands. They are chosen through the discernment of spiritual gifts given by God, and though they do not receive any theological training, doctrine and scriptures are taught through the breaking of bread within the Church, and by teachings which are inspired by the Holy Spirit and by the Scriptures. All ministers are lay persons, and do not receive any salaries.

## Views

### Ecumenism

The Old Apostolic Church is an exclusivist church and believes that it is the only path to salvation, and thus does not have any ecumenical relationship with any other churches, or religious organisations. There is no salvation outside the Old Apostolic Church, according to OAC doctrine and teachings.

For some years, a relationship was maintained with the German Apostelamt Jesu Christi (AJC), a church with similar views. This relationship was broken when three AJC Apostles and several congregations formed the German branch of the Old Apostolic Church in 2006.

### Politics

The Old Apostolic Church is a free church. It is intrinsically separated from government (as opposed to a theocracy, or an "established" or state church). The Old Apostolic Church does not define government policy, nor have governments define church policy or theology, nor seek or receive government endorsement or funding for its general mission.

Members of the Old Apostolic Church are not allowed to become registered members of any political parties, stand for election, or openly declare their political views. The OAC do not support any political parties. Members are however allowed to vote.<sup>[11]</sup>

Members must obey all laws of the countries in which they reside.<sup>[12]</sup>

The leadership of the Old Apostolic Church did make some submissions to the Truth and Reconciliation Commission (South Africa), and was the only Apostolic (Irvingist) Church to do so. The church policy stipulates that all assistance will be given to government.<sup>[13]</sup>

The Old Apostolic Church's view on non-participation in politics has led to two schisms. In 1972 several coloured members formed the Reformed Old Apostolic Church, and in 1968 several black members formed the Twelve Apostles Church of Africa.

### The Bible

The Old Apostolic Church recognises and uses the Authorised King James Version (King James Onlyism) as primary text. All Bibles used must be comparable to the Authorised King James Version.<sup>[14]</sup> The Afrikaanse Ou Vertaling (Hersiene Uitgawe) is used in Afrikaans speaking congregations. In Germany the 1912 Luther Bible is used.

The Old Dutch Statenvertaling is highly revered within the church and is still quoted. Before the introduction of the first Bible in Afrikaans in 1933, the Dutch Bible was used mostly among Afrikaans speaking members.

The Old Apostolic Church do not believe in the literal interpretation of the Bible. The Bible should be interpreted spiritually or allegorical. Though historical events in the Bible cannot be dismissed, the Bible is understood in a Natural and Spiritual way and Spiritual interpretation is preferred. The stories in the Bible may or may not be historical events, but are lessons that have to be interpreted in the same way as the parables in the Gospels.

The Bible is not the only source of authority (Sola Scriptura), it must go hand in hand with the Holy Spirit to interpret the text. The Bible cannot give salvation but can lead the way to salvation which is the body of Christ (the church). According to OAC beliefs no more texts can be added to the Bible.

Salvation is out of the spoken word, which is according to the OAC is in Jesus Christ, and not in the Bible, though the Bible is used in teachings and testimonies. The church is not founded on the Bible, but on Jesus Christ, and the scriptures testify of Jesus Christ.

## Sacraments

The OAC believes that there are three sacraments; Holy Communion, Holy Baptism and Holy Sealing.

The OAC also believes that these sacraments can be given to the departed. This is performed by an Apostle by giving the sacraments to two substitutes (normally a Fourfold Officer and his wife). According to OAC belief, the dead do not enter the body of the substitute, or reside within any members, as only one soul (the mind of the person) and one spirit (Holy Spirit) can be present within a body.

## References

- [1] (<http://www.nac-sea.org.za/history.html>) History of the New Apostolic Church
- [2] Kreunen v Klibbe and the New Apostolic Church, 432 of 1926 (SA)
- [3] Duncan. B.R. Die Nuwe Apostoliese Kerk: Waarheid of dwaling. Christelike Opleiding en Kerkgroei. Kuilsrivier.
- [4] <http://www.nac-sea.org.za/history.html>
- [5] (<http://f3.webmart.de/f.cfm?id=1449553&t=2633236&pg=3&a=1&r=threadview&>) Leitender Apostel verlässt das AJC K.d.ö.R
- [6] (<http://www.oldapostolic.com>) Old Apostolic Church
- [7] ([http://www.apostle-unity.co.za/apostle\\_unity/eng/history.htm](http://www.apostle-unity.co.za/apostle_unity/eng/history.htm)) History of the Apostle-Unity
- [8] (<http://www.twelveapostlescc.co.za/index.php?menu=about>) History of the Twelve Apostles Church in Christ.
- [9] Martin, Harry. I Tell You The Truth
- [10] Old Apostolic Church of South Africa v Non-White Old Apostolic Church of Africa 1975 (2) SA 684 (C) at 687 D-E. 4.
- [11] Old Apostolic Church: Household Rules
- [12] Old Apostolic Church: Confession of Faith
- [13] Old Apostolic Church: Household Rules
- [14] Old Apostolic Church: Household Rules

## Sources

- Tang, M.J.: Het Apostolische Werk in Nederland. ([http://www.apostolischekritiek.nl/het\\_apostolische\\_werk\\_in\\_nederla1.htm](http://www.apostolischekritiek.nl/het_apostolische_werk_in_nederla1.htm))
- History of the New Apostolic Church in South East Africa (<http://www.nac-sea.org.za/history.html>)
- History of the Apostolic Church of Queensland (<http://www.apostolicchurchqld.org.au/SubPages/ChurchHistory.htm>)

## External links

- <http://www.oldapostolic.com> The Old Apostolic Church Official Page
- <http://www.oldapostolic.eu> Old Apostolic Church: European Mirror Web Page
- <http://www.oldapostolic.net> Unofficial Web Page
- <http://www.vasvat.co.za> Old Apostolic Church - Drug Addiction and Welfare Program

# Apostolic Church of Queensland

---

The **Apostolic Church of Queensland** is an Australian church which has its roots in the restoration movement of the Catholic Apostolic Church of the early 19th century. It was founded 1883 in Queensland, Australia by H. F. Niemeyer and took its actual name in 1911.

It is a member church of the United Apostolic Church which was founded in Düsseldorf, Germany in 1956.

The church's logo is a 4R-symbol as it is used by the South African sister church, too. The four "R"s stand for: RIGHT - ROYAL - RIGHTEOUS - RICH. RIGHT according to the bible, ROYAL as the Bride to have membership with Christ, RIGHTEOUS in partaking of the body and blood of Christ and RICH in the promises Christ gave to his apostles.



## History

The young evangelist Heinrich Friedrich Niemeyer, but more commonly referred to as H.F. Niemeyer was sent to mission in Australia by the former new apostolic chief apostle Friedrich Krebs in 1883. He settled in Hatton Vale and started his mission among German immigrants. After a short period he had already gathered 80 people. In 1886 he was ordained as Apostle during a visit in Germany. After the death of Friedrich Krebs the new chief apostle Hermann Niehaus tried to strengthen his position in comparison to the other apostles and introduced reforms whereof a conflict occurred. After a general apostles' meeting in 1911 Niemeyer was expelled from his office and the church. All Australian church members followed him. Therefore the new apostolic church history only starts in 1911.

During the World War I Niemeyer was imprisoned because of his German origin. His health weakened therefore and shortly after his release he died in 1920. His son Wilhelm Niemeyer took over the church's leadership. He was ordained as apostle already in 1912. From 1918 on the language in which divine services were held was changed from German to English. At this time there probably still existed a prophet's office which calls the other offices. It obviously was abolished afterwards as than visions and dreams revealed new talents for church ministries.

Wilhelm Niemeyer's successor was Emil Zielke who ordained two apostles, Arnold Edward Zielke (1905-1988) and Arnan Niemeyer (1908-1995) in 1961. The church was divided into a Northern and Southern district. In 1977 Meryn Zischke (1927-1988) succeeded Arnan Niemeyer. In 1988 suddenly both apostles died and it was up to the European apostles of the federation to look for new leaders. At that time differences between Europe and Australia became evident as on the 5th continent dreams and visions were very important for choosing new ministries. Only on September 23, 1990 the Elder Kenneth Dargusch(South-Queensland) and the Priest Clifford Flor (North-Queensland] were ordained in the Hatton Vale central church with 2.000 members attending the service.

The Southern district comprises 11 congregations that are administered from Hatton Vale by Apostle Kenneth L. Dargusch. The Northern district consists of 16 congregations that are led by Apostle Clifford Flor from Mackay.

From 1990 on the Australian congregations started a mission on the Philippines and founded the **United Apostolic Church of the Philippines** with actually 19 congregations in three districts.

---

## Teaching

The apostles of the United Apostolic Church started to reform the new apostolic teachings from 1970 on. In 1984 a sort of catechism the so called *Book of Faith* was edited by all apostles of the union. From 1990 on the European apostles started to discuss ordination of women and decided upon in 2004. They also changed the views on the understanding of the nature of church, the sacraments and the ministries. The Australian and South-African partners (see also: Apostolic Church of South Africa - Apostle Unity) did not follow completely. Therefore there are actually not only differences in liturgy but also in teaching.

The ministry of the apostle is much more relevant for salvation in the Southern hemisphere and the priesthood of all believers is much more neglected.

## External links

- Apostolic Church of Queensland - [www.apostolicchurchqld.org.au](http://www.apostolicchurchqld.org.au) <sup>[2]</sup>
- United Apostolic Church - <http://www.united-apostolic.org> <sup>[1]</sup>

The Apostolic church gives you great and true meanings of god and his kingdom. I'm glad to be a part of the Apostolic church :)

# Apostolic Church of South Africa – Apostle Unity

---

The **Apostolic Church (Apostle Unity)** is the South African branch of the United Apostolic Church. It has roots in the Catholic Apostolic Church in the early 19th century. It was founded in 1955 as a schism of the New Apostolic Church. It is part of a branch of Christianity called Irvingism, and is separate from Protestantism.

It is a member church of the United Apostolic Church which was founded in Düsseldorf, Germany in 1956, after several apostles of the New Apostolic Church were excommunicated for refusing to accept the teachings of the Chief Apostle that Jesus Christ would return in his lifetime.

Its logo is a 4R-symbol as it is also used by the Australian sister church, The Apostolic Church of Queensland. The four "R"s stand for: RIGHT - ROYAL - RIGHTEOUS - RICH. RIGHT according to the Bible, ROYAL as the Bride to have membership with Christ, RIGHTEOUS in partaking of the body and blood of Christ and RICH in the promises Christ gave to his apostles. <sup>[1]</sup>

## History

### History of the Klibbe group

In 1889 Evangelist Carl George Klibbe arrived in South Africa to begin mission work for the Apostolic Church. He was ordained Apostle in 1893 by Apostle H.F. Niemeyer of Australia. At that time the office of Chief Apostle was not yet established and each Apostle functioned independently from one other. Due to the personality cult of Chief Apostle Hermann Niehaus, Niemeyer separated himself from the German branch of the Church and founded The Apostolic Church of Queensland in 1912. In 1913 also Klibbe was excommunicated of the New Apostolic Church. He then founded the **New Apostolic Church(Africa)**. Klibbe later changed the name of this church to the Old Apostolic Church of Africa. <sup>[2]</sup> Also in 1913 he ordained his son in law H. Velde as priest in Swakopmund, Namibia. Velde was sent to Johannesburg. Later he was ordained as elder, and as evangelist. <sup>[3]</sup>

In 1920 Apostle H.F. Niemeyer died and was succeeded by his son, Wilhelm Niemeyer. A break occurred between the young Niemeyer and Klibbe. In 1925 Apostle W. Niemeyer appointed Hendrik Velde as Apostle for Africa, and Velde and his followers founded a Church separate from Klibbe, named The Apostolic Church of South Africa. On 27 September 1956 Velde died after a traffic accident in Wynberg, Cape Town. <sup>[3]</sup>

---

## History of the NAC excommunicated group

When Apostle Klibbe was excommunicated in 1913, a counter-apostle Wilhelm Schlaphoff was appointed by Chief Apostle Hermann Niehaus. Schlaphoff formed a new branch of the New Apostolic Church in South Africa after the original South African branch declared independence in 1915. Since that time there existed two churches in South Africa named the New Apostolic Church. The independent branch became the Old Apostolic Church in 1926 after an agreement was reached between Klibbe and Kreunen, a member of the New Apostolic Church.<sup>[4]</sup> Due to the "Botschaft" of the chief apostle Johann Gottfried Bischoff the New Apostolic Church suffered serious conflicts in the 1950s. In 1954 the apostles Philippus Jacobus Erasmus (1904–1960) and D.C.S. Malan (1918–1968) were excommunicated. Heinrich Franz Schlaphoff (1894–1965) resigned from his office as Apostle. They administered a prosperous district of about 60,000 members. They founded the **Apostolic Church** and many members of the New Apostolic Church followed them.<sup>[3]</sup>

## Union

Because of the sudden death of Apostle Velde an already arranged gathering with the excommunicated group could no longer take place. The Australian apostle Zielke asked elder Petersen of the **Apostolic Church of South Africa** to meet with the excommunicated Apostles Erasmus and Malan. In Cape Town they reached an agreement on 23 November 1956 to merge their churches. About 800 members and 3 church buildings were brought into the new **Apostolic Church (Apostle Unity)** from the Klibbe group. Already in July 1956 the excommunicated group joined the newly founded International Federation of the United Apostolic Church.<sup>[3]</sup>

On 14 May 1972 two new apostles were ordained: Johannes Philippus Erasmus (\*1943) and Josua Jeremia Joubert (\*1932). In 1978 Philippus Jacobus Erasmus retired. He died on 26 October 1986. In 1989 a mission was opened in the homeland of Venda. In February 1993 the congregations celebrated their centenary. At the end of July 1997 apostle Joubert retired.<sup>[3]</sup>

## Current Situation

According to rumors testifying has almost entirely come to a standstill in this church. The main contributing factor is that this church has a tremendous problem shedding the stigma that it is the 'Erasmus' church (run by the Erasmus family clan). Recent ordinations of close relatives within the Erasmus family have just strengthened this view even further. The problem in the church is not the ordination of family members into any position, but the fact that current leaders in the Western Cape are spreading lies to Apostle Erasmus and without him investigating it use the altar to reprimand the ordained brothers. The Western Cape are currently run by 2 Bishops but the one Bishop is not always honest in his reports to The Apostle. He is in fact chasing members out of the church because he does not have it in him to forgive and forget. He also believes in retribution and not peace and forgiving whoever says something against his management style. In the beginning of 2011 with the Apostle's visit he spread lies about ministers that assaulted him. He in return wanted to get to the brother and lied to Apostle Erasmus without a blink of the eye. I always ask why can Kimberley prosper under only 1 Bishop, why are they growing on a daily basis. Is the reason not that the Bishop supplies leadership and does not gossip when he visits his various congregations. Why do you feel the love in the voices of Gauteng brothers when they talk about the Apostle and the wonderful work he performs. When you come to the Western Cape everything differs. This is in line with comments published previously on this website but deleted since, criticizing the lack of independent decision making within this organization with particular reference to its finances and succession planning.

There is a view that an influx of new members (mainly from the New Apostolic Church) will take place in the near future and that all must be prepared to receive them. There is a renewed surge to make the truth about the great split that took place in the 1950's as mentioned above known to all. The delay in this influx not happening sooner can possibly be ascribed to the fact that it must first shed this stigma relating to its control and financial (mis-) management and prove that decisions are made with a clear view towards furthering the work of God and not to

please man. Only by appointing competent people with the desired spiritual credentials and not natural relations will help it to move forward towards a sustainable independent future.

The church is divided into 8 districts with 34 parishes which are mainly situated in the provinces of Western Cape and Gauteng. The headquarters are in Johannesburg.<sup>[5]</sup>

### Church Buildings



Church Elsiesrivier, Cape Town



Church Kraaifontein, Cape Town



Church Grassy Park, Cape Town

### Sources

- Introduction to The Apostolic Unity (Apostle Unity)
- Teks Boek vir Apostoliese Christene

### References

- [1] Introduction to the Apostolic Church (Apostle Unity) p.14
- [2] <http://www.nac-sea.org.za/history.html>
- [3] [http://www.apostle-unity.co.za/apostle\\_unity/eng/history.htm](http://www.apostle-unity.co.za/apostle_unity/eng/history.htm)
- [4] Kreunen v Klibbe and the New Apostolic Church, 432 of 1926 (SA)
- [5] [http://www.apostle-unity.co.za/apostle\\_unity/eng/comunities.htm](http://www.apostle-unity.co.za/apostle_unity/eng/comunities.htm)

### External links

- Apostolic Church of South Africa – Apostle Unity - <http://www.apostle-unity.co.za> (<http://www.apostle-unity.co.za>)
- United Apostolic Church - <http://www.united-apostolic.org> (<http://www.united-apostolic.org>)



# Article Sources and Contributors

**New Apostolic Church** *Source:* <http://en.wikipedia.org/w/index.php?oldid=43834670> *Contributors:* Ioddbins1, Addihockey10, Andres, Angr, AnonMoos, Artaxiad, Astynax, Autoerrant, Betacommand, Bifmalibu, Bobblehead, BrownHairedGirl, Calamity666, Chaosdruid, Choster, Chris the speller, Cmdrjameson, Colonies Chris, Cornerbock, Darklilac, David Schaich, Davidschaefer, DeSinT, Dismalscholar, Doc Tropics, DoktorGodenhalm, Dutch Herder, EastTN, Eduard Gherkin, Electricinija, Europe22, Flod logic, Fnorp, GLGerman, Gadget850, Grahamwest, HeikoEvermann, Henrygb, Hockeycrazyrazy, IZAK, Jesuit222, John of Reading, Josh Parris, KbbSchindos, Kostya Wiki, Latreia, Leonardo Alves, Leszek Jańczuk, Michael C Price, Modulatum, Mungomba, Nacengineer, Naudefj, Neddyseagoon, Nanya, Numbo3, Nyttend, Olessi, Quibik, R'n'B, RafeOsh, Rich Farmbrough, Sam Hocevar, Samw, SaneSerenity, Serdelll, SlackerMom, StAnselm, Stephan-E.Ludwig, Summer Song, Tabletop, Taurus65, Thatrptplyr, True Pagan Warrior, Vees, Vilhelm21, Wesley, Wmahan, Woohookitty, Zapvet, 169 anonymous edits

**Catholic Apostolic Church** *Source:* <http://en.wikipedia.org/w/index.php?oldid=439272700> *Contributors:* Afterwriting, Againme, Alexander Domanda, Anaraug, Anglicanus, Angr, Aristides, BD2412, Bobblehead, Bobblewik, BrainyBabe, BrownHairedGirl, Carolynparrishfan, Charles Matthews, Cmdrjameson, Colonies Chris, DeSinT, Dutch Herder, EdJohnston, Euchiasmus, Fr.Bryan, Frater Faelan, Greek Transistor, Hegvald, Hmains, Howcheng, Hurven, Ihcoc, JASpencer, Jamesatkinsonwake, Jeremynicholas, John Carter, JonHarder, Jonathunder, Kbdank71, Ltwin, Malleus Fatuorum, Melaen, Melissadolbeer, Mungomba, Neddyseagoon, Paul Barlow, Planetneutral, Ptolemy Caesarion, Rich Farmbrough, Rjwilmsi, Robofish, Sam Hocevar, SaneSerenity, Scough1991, Search4Lancer, Taurus65, Timotheos, Vees, Woohookitty, WordyGirl90, 61 anonymous edits

**Richard Fehr** *Source:* <http://en.wikipedia.org/w/index.php?oldid=435379736> *Contributors:* Hobit, Jesuit222, Rich Farmbrough, SPKirsch, Squids and Chips, TheTito, Woohookitty

**John Bate Cardale** *Source:* <http://en.wikipedia.org/w/index.php?oldid=396479149> *Contributors:* Carolynparrishfan, D6, Dutch Herder, Mungomba

**Restored Apostolic Mission Church** *Source:* <http://en.wikipedia.org/w/index.php?oldid=411787384> *Contributors:* Barticus88, Bobblehead, BrownHairedGirl, Cburnett, Charles Matthews, DabMachine, Dutch Herder, GuyIncognito, Howcheng, MaWiG, Michael C Price, Neddyseagoon, Od Mishehu, Pearle, R'n'B, RJFJR, Rich Farmbrough, RobyWayne, S, Search4Lancer, SlackerMom, Woohookitty, 2 anonymous edits

**United Apostolic Church** *Source:* <http://en.wikipedia.org/w/index.php?oldid=434713493> *Contributors:* Aristides, Barticus88, Bobblehead, BrownHairedGirl, Bwilkins, Clay, Cmdrjameson, Copey 2, Dutch Herder, Iridescent, Konzertheld, MarsRover, Mungomba, Neddyseagoon, Olessi, Rich Farmbrough, Rjwilmsi, Ryanlerch, Sam Hocevar, Taurus65, Wmahan, 21 anonymous edits

**Chief Apostle** *Source:* <http://en.wikipedia.org/w/index.php?oldid=419785385> *Contributors:* Ioddbins1, Angelbo, BigT1983, Cheyinka, DeSinT, Drbreznjev, GreatWhiteNortherner, Jashiin, Jeandré du Toit, Jesuit222, Mungomba, Neddyseagoon, Pingpong1332, SlackerMom, Taurus65, 20 anonymous edits

**Wilhelm Leber** *Source:* <http://en.wikipedia.org/w/index.php?oldid=439596358> *Contributors:* Booyabazooka, Coyets, Danwh89, DeSinT, Delirium, Edgeindex, Jesuit222, Leonardo Alves, Melanchthon, Mkill, Ravn, Sarg, SlackerMom, Vanish2, 12 anonymous edits

**Old Apostolic Church** *Source:* <http://en.wikipedia.org/w/index.php?oldid=439331356> *Contributors:* ApocalypsePlease, Bceglowski, Blackbattleknight, Bobblehead, BrownHairedGirl, Dangerous-Boy, Dartist, Drpickem, Ewald.schoeman, Frater Faelan, Jeff G., Joshdbox, Leo Lazauskas, Lightlowemon, Mandarax, Mboverload, Mild Bill Hiccup, Mseliw, Neddyseagoon, Noq, Ntonjes, Ohconfucius, ReJazz, Riccye, SaneSerenity, Sequel.sa, Signalhead, SlackerMom, Tabletop, Taurus65, The wub, Vardion, Waxmeister, William Avery, Woohookitty, 32 anonymous edits

**Apostolic Church of Queensland** *Source:* <http://en.wikipedia.org/w/index.php?oldid=342616843> *Contributors:* Amank2, Frankie816, Kerkman, KnowledgeOfSelf, MBisanz, Neddyseagoon, Neutrality, Rjwilmsi, Ryanlerch, SlackerMom, Tabletop, Taurus65, 5 anonymous edits

**Apostolic Church of South Africa – Apostle Unity** *Source:* <http://en.wikipedia.org/w/index.php?oldid=431413631> *Contributors:* Canis Lupus, Chris Taylor, Dakae777, Dangerous-Boy, Davecrosby uk, DI2000, Drpickem, Exmember, Greenman, Hawkestone, JamesBWatson, Kerkman, Mandarax, Mentifisto, Neddyseagoon, Oakattie, Ohconfucius, Riaanv, SaneSerenity, Taurus65, Vor777, Woohookitty, Zaian, 21 anonymous edits

# Image Sources, Licenses and Contributors

**File:Huerth-Hermuelheim-Neuapostolische-Kirche-005.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Huerth-Hermuelheim-Neuapostolische-Kirche-005.jpg> *License:* Creative Commons Attribution-ShareAlike 3.0 Unported *Contributors:* Horsch, Willy

**File:Karlsruhe Kirche Neuapostolisch Karlstrasse.jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:Karlsruhe\\_Kirche\\_Neuapostolisch\\_Karlstrasse.jpg](http://en.wikipedia.org/w/index.php?title=File:Karlsruhe_Kirche_Neuapostolisch_Karlstrasse.jpg) *License:* Creative Commons Attribution 2.0 *Contributors:* User:Ikar.us

**File:NeuapostolischeKirche.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:NeuapostolischeKirche.jpg> *License:* GNU Free Documentation License *Contributors:* Kira Nerys

**File:Otterndorf Neuapostolische Kirche 01 (RaBoe).jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:Otterndorf\\_Neuapostolische\\_Kirche\\_01\\_\(RaBoe\).jpg](http://en.wikipedia.org/w/index.php?title=File:Otterndorf_Neuapostolische_Kirche_01_(RaBoe).jpg) *License:* Creative Commons Attribution-ShareAlike 3.0 *Contributors:* Ra Boe

**File:Wittmund Neuapostolische Kirche.jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:Wittmund\\_Neuapostolische\\_Kirche.jpg](http://en.wikipedia.org/w/index.php?title=File:Wittmund_Neuapostolische_Kirche.jpg) *License:* Creative Commons Attribution-ShareAlike 3.0 *Contributors:* Eastfrisian

**Image:Schwartz1.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Schwartz1.jpg> *License:* unknown *Contributors:* Original uploader was Herder

**Image:Niehaus.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Niehaus.jpg> *License:* Public Domain *Contributors:* NAK Berlib/Brandenburg

**File:Host-newapostolic.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Host-newapostolic.jpg> *License:* Creative Commons Attribution-ShareAlike 3.0 Unported *Contributors:* Frater Faelan

**File:Host-newapostolic-glutenfree.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Host-newapostolic-glutenfree.jpg> *License:* Creative Commons Attribution-ShareAlike 3.0 Unported *Contributors:* Frater Faelan

**File:P1010817.JPG** *Source:* <http://en.wikipedia.org/w/index.php?title=File:P1010817.JPG> *License:* Public Domain *Contributors:* Taurus65

**File:New Apostolic Church (Krasnoturyinsk).jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:New\\_Apostolic\\_Church\\_\(Krasnoturyinsk\).jpg](http://en.wikipedia.org/w/index.php?title=File:New_Apostolic_Church_(Krasnoturyinsk).jpg) *License:* Creative Commons Attribution-ShareAlike 2.5 *Contributors:* Kostya Wiki

**File:ZA-CA-newapostolic-Vredehoek.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:ZA-CA-newapostolic-Vredehoek.jpg> *License:* Public Domain *Contributors:* taurus

**File:Neuapostel7.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Neuapostel7.jpg> *License:* Creative Commons Attribution 3.0 *Contributors:* Angela Monika Arnold

**File:SFilipe8.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:SFilipe8.jpg> *License:* Creative Commons Attribution-ShareAlike 3.0 *Contributors:* User:Torbenbrinker

**File:Windhoek New Apostolic Church, 1990.jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:Windhoek\\_New\\_Apostolic\\_Church\\_1990.jpg](http://en.wikipedia.org/w/index.php?title=File:Windhoek_New_Apostolic_Church_1990.jpg) *License:* Creative Commons Attribution-ShareAlike 3.0,2.5,2.0,1.0 *Contributors:* dealerofsalvation

**File:James Haldane Stewart.jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:James\\_Haldane\\_Stewart.jpg](http://en.wikipedia.org/w/index.php?title=File:James_Haldane_Stewart.jpg) *License:* Public Domain *Contributors:* Digitally scanned and retouched by Herder

**File:Sankt Georgios grekisk-ortodoxa metropolitkyrka, Stockholm.jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:Sankt\\_Georgios\\_grekisk-ortodoxa\\_metropolitkyrka\\_Stockholm.jpg](http://en.wikipedia.org/w/index.php?title=File:Sankt_Georgios_grekisk-ortodoxa_metropolitkyrka_Stockholm.jpg) *License:* Creative Commons Attribution 3.0 *Contributors:* Hegvald (talk) 10:18, 9 January 2009 (UTC)

**File:Apostolic.JPG** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Apostolic.JPG> *License:* GNU Free Documentation License *Contributors:* Dutch Herder, Howcheng, Nv8200p

**Image:Apostolic.JPG** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Apostolic.JPG> *License:* GNU Free Documentation License *Contributors:* Dutch Herder, Howcheng, Nv8200p

**Image:logo-uac.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:Logo-uac.jpg> *License:* Public Domain *Contributors:* User:Taurus65

**Image:4r.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:4r.jpg> *License:* Public Domain *Contributors:* Mattes, Rocket000, Taurus65

**Image:ZA-CA-Elsiesrivier.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:ZA-CA-Elsiesrivier.jpg> *License:* Public Domain *Contributors:* taurus

**Image:ZA-CA-Kraaifontein.jpg** *Source:* <http://en.wikipedia.org/w/index.php?title=File:ZA-CA-Kraaifontein.jpg> *License:* Public Domain *Contributors:* taurus

**Image:ZA-CA-Grassy\_Park.jpg** *Source:* [http://en.wikipedia.org/w/index.php?title=File:ZA-CA-Grassy\\_Park.jpg](http://en.wikipedia.org/w/index.php?title=File:ZA-CA-Grassy_Park.jpg) *License:* Public Domain *Contributors:* taurus

# License

---

Creative Commons Attribution-Share Alike 3.0 Unported  
<http://creativecommons.org/licenses/by-sa/3.0/>

---