

**BISHOP'S CHARGE PRESENTED TO THE SECOND SESSION OF THE
SIXTH SYNOD OF THE DIOCESE OF NSUKKA ON MONDAY 1ST
NOVEMBER 2010, AT ST. THOMAS' CHURCH AKU, IGBO-ETITI
LOCAL GOVERNMENT AREA**

1.0 PROTOCOL

In the name of God the father, God the Son and God the Holy Spirit. Amen!

*Your Grace, the Archbishop of Enugu Ecclesiastical province Most Rev. Dr. A.A. Madu.
My Lord, Rt. Rev. Dr. Ikechi Nwosu and mummy, Mrs. Nne Patience Nwosu the Synod
preacher and wife.*

My Lord , Rt. Rev. Dr. George Latunji Lasebikan - our resource person

My Lord, Rt. Rev. Dr. J.C. Ilonuba the pioneer Bishop of Nsukka

My Lord Bishops here present

The President, of the Women Ministries, Diocese of Nsukka – Mrs Ifeoma A. Agbo (JP),

The Hon. Chancellor of the Diocese, Sir Hon. Justice Fidelis I.N. Ngwu,

The Hon. Minister of Information and Communication, Prof. Dora Akunyili

*The Executive Chairmen of Igbo-Etiti, Igbo-Eze South, Nsukka, Igbo-Eze North, and Uzo-
Uwani Local Government Areas*

*The Registrar of the Diocese, Bar. Onyinyechi E. Ugwulor and other Legal luminaries here
present,*

The Venerable Archdeacons,

The canons of the Cathedral and the house of Clergy,

Your Royal Highnesses,

Gallant Knights and Ladies of St Paul,

The respected Bishop's Nominees,

Special Guests to the Synod,

The distinguished Delegates to the Synod,

Members of the Press,

Ladies and gentlemen.

We welcome you all to the second session of the sixth Synod of our beloved Diocese in the name of God the father of our Lord Jesus Christ, who has blessed us with every spiritual blessing.

2.0 APPRECIATION

First of all, we wish to appreciate the love & kindness of God upon this Diocese. We seem to be very special among others as regards God's abundant blessings in all we've laid our hands to do this year. Indeed God has been so kind and we must have to appreciate him.

Beloved in the Lord, you must agree with me that where we are now has been made possible as a result of the understanding and co-operation of the good people of Nsukka Diocese. The giant stride in progress that we are making should have been a mirage if not the strength and courage we draw from you. We thank you and appreciate you.

We must have to appreciate the parishes that we have visited within this period for their enthusiastic support and warm reception which they have shown us. We felt highly elated seeing crowds coming out en mass to welcome the bishop and his wife. In many occasion you deprive yourself and your family the comfort of living in order to meet up with

obligation demanded by God's works; the God that sees in secrets will bless you abundantly in open.

Our profound appreciation goes to the clergy and Lay Pastors who labour in the Vine yard of God. God recognizes every detail of your work towards the furtherance of his kingdom. We appreciate you, knowing that our good Lord will reward you immensely.

We specially recognize our Co-labourers in the vine yard of God, the Knights and Ladies of St Paul. Your readiness to respond whenever you are needed is a proof that you are fulfilling your calling in this Diocese. Our heavenly father will acknowledge you in due time.

Time may fail us if we begin to enumerate the silent roles of our legal team, members of different Committees, work supervisors, staff of the Diocesan Secretariat, the drivers and the host of others who in one way or the other might have played a vital role in expanding the gospel through our joint ministry. May God reward you abundantly.

You may have noticed that we gave out the Sunday service programme free yesterday, someone paid for it – our brother Chukwuma Igwebueze, the son of Sir, Igwebueze Ugwoke produced that programme free of charge. Also our brother, the newly Appointed commissioner in Enugu State Sir, Denis Agbo sponsored the general programme. We are grateful, may God reward you.

Our special thanks also go to the Diocesan Synod Planning Committee, led by Ven. Dr Ab.C Okoye, the Local Organizing Committee and her Chairman Sir. Dr. G.C.E. Mba May the good Lord bless you all.

We appreciate you, Ven. Emmanuel I. and Mrs Uche Onah, the Archdeacon of Aku Archdeaconry and wife, the vicar of Ohemuje parish Rev. Jude Oga and wife, the Curate in St Thomas, Rev. Kenneth Eze and wife, the Chairman of the Igbo-Etiti L.G.A. who has shown us wonderful love, and the entire St Thomas Church & the Aku Archdeaconry. May the Almighty God reward you abundantly.

3.0 CONGRATULATIONS

We congratulate all the members of the Diocese who have received God's blessings in a special way within this period through births, promotions and marriages.

We specially congratulate our Economic Adviser and Chairman of the Diocesan Endowment Fund committee, Sir. Hon. Dennis Agbo who was recently made the commissioner for Human Capital Development and Poverty Reduction – Enugu State.

We also congratulate, the Executive Chairman of Igbo-Etiti L.G.A., Hon. Ogbonna Idike, the Executive Chairman Igbo- Eze South, Hon. Christopher Omeje, the Executive Chairman Igbo- Eze North, Hon. Chijioke Ugwu, the Executive Chairman Uzo-Uwani L.G.A., Hon. James Ademu for their re-election, and Hon. Bar. Tony Ugwu for his election as the Executive Chairman of Nsukka L.G.A. May God keep and bless you in this position for his glory and blessing of His people.

4.0 RESOURCE PERSONS

4.1 *RT. REV. (DR) IKECHI NWACHUKWU NWOSU*

Bishop Ikechi Nwachukwu Nwosu was born on 24th November, 1949, to the family of Mr. John Enyim Nwosu and Mrs. Patience Afoukwu Nwosu of Umuelem, Amakama,

Umuahia, in Abia State. He did his Primary School in St Luke's Primary School, Amakama Umuahia and Methodist Primary School, Uzuakoli from 1954 to 1963. He got his School Certificate in 1972 at Sancta Crux Secondary School, Olokoru Umuahia. In 1973, he obtained his Higher School Certificate (A' Level) at Holy Family college, Abak, Akwa Ibom State. Rt. Rev. (Dr) Ikechi N. Nwosu attended Trinity Theological College Umuahia in 1978 where he Obtained Dip. Th, Wycliffe Hall, Oxford England in 1980, where he got Cert. This and University of London, England where he obtained his B.D. in 1983. His Lordship did his M.A. in New Testament at the University of Nigeria Nsukka in 1988, and Ph.D. from Ridley Hall, Cambridge England in 1995.

Rt. Rev. Ikechi N. Nwosu had gotten a very wide range of working experiences since his Diaconate Ordination in 1978. He has served as a teacher, Registrar and Rector in Trinity Theological College, Umuahia; Director in Ibru Centre, Agbarha-Otor in Ughelli, Delta State from 1999-2003, before being enthroned as the bishop of Umuahia Diocese in 2003.

The most fortunate thing that happened to me in the course of God's preparation for the ministry is to meet Bishop Nwosu -Dor-k as he is fondly called by students- at Trinity College Umuahia. His character moulded me, his sermons ignited me and his purpose driven life becomes my irresistible example. He is my mentor. You will agree with me, having listened to his sermon yesterday that nobody should have handled this topic better. Thank you, Sir, for giving us this time despite your tight schedules.

He has authored so many inspiring books including academic books. Bishop, Ikechi Nwosu is happily married to Mrs. Nne Patience Nwosu (nee Umesi). They are blessed with three Children. He is a teacher of the word, and has spoken in Synods, Conferences, Crusades and Seminars.

4.2 RT. REV. DR. GEORGE LATUNJI LASEBIKAN

The Rt. Rev'd Dr George Latunji Lasebikan is the bishop of Ondo Diocese. He was born in August, 1948 in Ibadan to the family of Late Rev. and Mrs. Gabriel Ladokun Lasebikan. He had his Primary Education in St David's School Kudeti Ibadan, Ago Ijaiye Methodist School Molete, Metta, Lagos and finally at St lukes's Demonstration School Molete, Ibadan. He had his Secondary Education at both Ibadan Grammar School and Loyola College Ibadan. Bishop G.L. Lasebikan spent twelve (12) years of academic exposure at the University of Ibadan where he earned Diploma in Religions Studies B.A. (Hons) in Religious studies, M.A. in Religious studies, M.Ed. in Guidance and counseling and Ph.D. in Religious study specializing in the field of the Old Testament. He also attended Lincoln Theological College Drury Lane, Lincoln, England from 1989-1990 to improve his theological knowledge.

Rt. Rev. G.L. Lasebikan was made a deacon in 1984, preferred a Canon in April 1992, & Archdeacon in 1995. In 1998, he was elected, consecrated and enthroned as the 6th Bishop of Ondo Diocese.

Bishop Lasebikan had served in different capacities, both within and outside this nation. He had worked as a Primary School teacher, Secondary School tutor and a Senior Lecturer at University of Ibadan where he retired in 1998. He had served as CMS Mission partner to Great Britain, a Resource Person to the EFAC international Conference in Kent, Britain, as well as the West African Co-ordinator of EFAC international. He is also a speaker both in National & International Christian Conferences.

He was our Synod preacher in 2005 at Ovoko and accepted to come for this Synod because of his love for this Diocese and our ministry. His is one of those Bishops with his wife who have lavished their love for me and are committed unto the success of our ministry. Thank you Sir and continue until we become perfect and mature.

The Rt. Rev'd G.L. Lasebikan is happily married to Mrs Esther Oyinlola Lasebikan (nee Oloji). They are both blessed with four Children.

4.3 REV. CANON. DR. SAMUEL OBIAJULU IKE

Rev Can. (Dr) Samuel Obiajulu Ike is the current Chaplain of “Chapel of His Resurrection” ESUT Teaching Hospital, Enugu. He is also a Consultant Physician and Cardiologist at University of Nigeria Teaching Hospital, Enugu, and at the same time a senior Lecturer in College of Medicine, University of Nigeria, Enugu Campus. Canon Dr. Ike got born again in his form one at Federal Government College, Enugu where he did his secondary education in 1977. He did his University Education at the University of Nigeria Enugu Campus. He graduated as a Medical Doctor in November 1987.

Dr. Ike furthered his career as a specialist in UNTH Enugu where he qualified as a consultant (FMCP) in 2001.

Pre-Ordination Christian involvements:

1. School President, Nigerian Conference of Christian Medical Students, UNEC.
2. Bible Study Secretary, Christian Union, UNEC.
3. President, Christian Union
4. Sub-zonal President, NIFES, Enugu sub-zone
5. Zonal President, NIFES Nsukka Zone
6. Vice Chairman, Chapel Council, Chapel of Redemption UNEC.
7. Lay-Reader, Anglican Diocese of Enugu, 1985

Rev. Can. (Dr) Samuel Ike Obtained his Dip. Th., with distinction from Trinity Theological College Umuahia in December 2006. He was made a Deacon in 2004, ordained a priest in 2006, and preferred a Canon in Oct. 2008. He is happily married with three Children.

Can. Ike is one of those seasoned Christians who have used his gifts for building the body of Christ. Thank you, sir for coming.

5.0 THE HOST ARCHDEACONRY

We thank the people of Aku Archdeaconry for accepting to host our second session of the 6th Synod. You have performed impressively well. May the good Lord to whom you have rendered this service reward you abundantly. You have hosted many of our Diocesan programmes but have excelled in this one.

The restructuring in the Diocese last year in which Uzo-Uwani was carved out from the former Nsukka-East Archdeaconry made you to metamorphose into Aku Archdeaconry. You were formally inaugurated yesterday. Congratulations.

Below are the brief histories of churches making up Aku Archdeaconry:-

5.1 ST. THOMAS' CHURCH AKU

A far more reliable record about the establishment of the Anglican Church in Aku cannot be complete without recalling the foresight and ingenuity of the priest in charge of Nsukka Province, Rev. A.N. Asiokuwu in the 1920's. The Church generally was struggling to gain foothold and widespread in the province as many communities were unwilling to embrace Christianity.

During this period a team of influential young men in Aku most of whom were polygamists travelled on foot to Uburu, Uzuakoli and Umuahia to purchase imported goods and also sell their locally made goods in exchange. Among them are Aka Nwobodagu, Odo Nwozo, Odo Nwonu, Michael Eleam, Amu Nnadi. Ugobo Nwamba, Nnadi Ogbulagodo, Odenyi Dialoke and Ezeikeanyi Nwenyi. They usually called at the residence of one Chief Ogbu Nweze who was very receptive and hospitable to them at Uzuakoli. He was a Christian and polygamist. He told them that his Church the Church Missionary Society (CMS) admits polygamists as members and that the Church had been established at Nsukka and Enugu. He therefore urged them to request for its extension to Aku. The traders were impressed and so with deep conviction they later sent a delegation of six members to meet Rev. H.H. Daws of St. Peters Church Enugu and requested for the establishment of the church at Aku.

To determine their readiness to embrace Christianity, they were asked to pay the sum of six pounds (£6) as an initial fee towards their demand. They promptly responded and paid the amount. They were finally directed to meet Rev. A.N. Asiokuwu at St Paul's Church Nsukka from where Benson Jidefo Ezewudo of Nobi was nominated. Ezewudo was formally a trader at Ibagwa –Aka before his positing.

5.1.1 EARLY MINISTRY

The first catechist who had no knowledge of the location of Aku in Nsukka province began to make enquiries. The year was 1932. Along the way he came in contact with Ochiebo Nwugwu, wife of Odo Nwozo of Ezelu-Uwani Obie at Opi where she was returning from the market. There he made her understand that he was a catechist posted to Aku to open up a new Church there. The impression created affectionate approach with hospitality. Aku people had been looking forward to the catechist and so were thrilled on his arrival. The catechist was escorted to Aku with great enthusiasm to the welcome of large congregation.

However, late Ezewudo from Umuawada Nnobi has little or no in-depth knowledge of the Bible like what is obtained today but with extreme carefulness, he was able to pilot the affairs of the church successfully, thus gathering experience.

Bible classes and conduct of religious services actually started in a semi-thatched village hall at Ezelu-Uwalu Obie. It is really difficult to assess the problems in providing a programme in Bible reading and education in morals and Bible doctrines which faced the early Christians of the time. Over a time, as the personality of the Church improved, the catechist won the respect of his followers.

Not long afterwards, he aroused interest in the church and large converts started to attend services. Among the pioneers were: Aka Nwobodagu, James Isioji, Amu Nnadi, Odo Nwozo, Odo Nwonu, Oduenyi Dialoke, Shedrack Okagu, Ezeikeanyi Nwenyi, Okwuaku Ezeamenyi, Didigwu Nwamunabo, Michael Eleam, Solomon Amadi, Gabriel Odenigbo, Dorcas Idike and a host of others.

5.1.2 SITE OF THE CHURCH

In spite of the progress made, the difficulties involved in reconstruction works often bothered them. They therefore needed to provide a place of worship housing a seating capacity of about 100 worshipers. Thus, the idea of moving to a fresh location which is the present place of worship was raised.

Because the location of the Church was in a thick forest, believed to be inhabited by evil spirits, it was not uncommon that people feared entering the forest except through a narrow pathway meant for burial purposes. The attention of the catechist was drawn to the sacred place. Having started to associate with Christians and non-Christians, he found out that the people were not faring well spiritually so he began to encourage them to clear the forest. Eventually, the people joined in experimenting with the directive of the new teacher thereafter the entire place was cleared without any harm.

With a lot of enthusiasm, the church grew and those who had not been interested having seen what has happened saw it as a factor in forming attractions. Ezewudo's desire to build an outstanding church was however cut short when the church got burnt down by robbers, in order to suppress the growth. One late Ugwu Nwogbu was the only known victim caught in the act. What really happened to him cannot be explained as the colonialists controlling the police often abide by the rule of law. The strong feelings of success seem to have been devastated nevertheless, the church managed to survive with the elders making an honest assessment and acknowledgment of the teething problems they are bound to experience.

The Roman Catholic Church had long been established in 1922 and so had grown into full maturity before the Anglican Church came into being. As expected, the pioneer Church was obviously in conflict with the establishment of a rival Church. Because of its doctrine, members never saw anything good about the Anglican Church. Members were discriminatory, emotionally distant from one another and uncaring. However, the two denominations existed side-by-side of their illiteracy and uncoordinated approach to the real teachings of the Bible.

The management of the Churches passed through many hands, some of whom were not even qualified as catechist to handle proceedings in the Church. The earliest teachers were in charge of both the church and the school as the school provided the nucleus of future members. The earliest school children were G.O. Ezeorah, Albert Onu, Japhet Ugwuogo, Okechi Amu-Nnadi, Benson Ozo, Ekwuroha Nwonu, Moses Eze, Joseph Onuze. Others are Anthony Amorha, Sylvanus Amorha, Godson Nwafor, Francis Alaku, Bernard Alaku and Felix Dialoke.

Below are the Church teachers and catechists who featured in grooming the church at one time or the other through history.

Benson Ezewudo of Nnobi and Dan Okechukwu of Achi (1932-1934); Jonathan Agwuncha of Oraifite and Joseph Aduba of Achi (1935-1936); Emmanuel Chokuba of Awkuzu and Stephen Iloelu of Achi (1937-1939); Dennis Afunanya of Obosi (1940); Herbert Molokwu of Awka (1942-1943); Nathan Nwankwo of Amawbia (1944); Geoffrey Ezeorah (1943-1947); Hezekiah Agu of Udi (1948), H. Okoro of Olo and Isaac Ejikeme of Obosi (1949); Sylvanus Uzowulu of Nnewi and Dan Ogbonna (1950-55), John C. Smart Ogene of Atani (1956-1958); Igwebueze Ugwuoke of Obukpa and P.Ezembu of Mbu Amon (1960), Simon Okoro of Ibagwa Aka (1961-1962), Francis Eze of Alor Uno (1964-1971); Jeremiah Ezema of Edem Ani (1972-1975); James Ugwu of Ibagwa (1975)

In 1978 Rev. C.O. Aneke was posted to Aku as a curate. His stay was short but he made numerous converts. Rev. Aneke Who hails from Amokwe in Udi Local Government area extended his fellowship to all Christians and non-Christians and visited the sick and supported the weak as a way of encouragement in evangelism. He soon, in exchange, enjoyed the hospitality and companionship of the people of Aku. The new Church building was started during his time.

Rev. G.L.C. Umesie of Inyi who succeeded Rev. Aneke was resident priest for a short while, from 1981 to 1982, and then followed by Rev. G.E. Uvuka also from Inyi. His stay was particularly remarkable for it was through his outstanding drive and evangelism that four new churches were established. They are St Mathew's Church Ohemuje Aku; Emmanuel Church Ochima; St Peter's Church Ohebe Dim and Holy Trinity Church Onyoho. He prepared grounds for the creation of Aku parish but left in 1988.

5.1.3 PARISH

Rev. J.C. Eze (now retired Venerable) of Edem Ani took over from him in January 1988. In February 14, 1988, Aku Parish was inaugurated by His Lordship Bishop G.N. Otubelu (Bishop Emeritus) of Enugu Diocese. Rev. Eze was the first superintendent of the parish. He also succeeded in establishing St Andrew's Church Ejuona, Aku.

Rev. N.O. Okwu took over from him in 1995 but his stay was short-lived. It was through his hard work that walling of the Church started.

In 1997, Rev. A.N.C. Ogbochie of Unadu who briefly relieved him made a remarkable input. It was through him the metal roofing materials for the new church building were purchased. In 1999 Rev. Canon G.E. Uvuka returned for the second time but left to USA.

Ven. J.C Onah of Ovoko arrived Aku in January, 2000. It was through his motivation and fund raising that the new church building was roofed by June 2000. His effort was also outstanding having reached out to all nooks and cranny in spite of the loss of some eminent members of the Church.

In 2001, Rev. Cannon G.A. Ugorji succeeded and continued to expand construction works required in the church. Through his efforts a modern bungalow was built for the curate and a solid foundation laid for Archdeacon's house. The main Church building is nearly completed while other developments are being mapped out in strategic positions. The second batch of the Knights of St Paul (KSP) was successfully inducted at St. Thomas church Aku in 2003 under the efforts of the Church leaders.

Despite the creation of new churches in various locations in the town yet another initiative was introduced by the then vicar .

Ven.G.A. Ugorji saw the need to expand further services by establishing a new Church at Ngboko, Ugwunani and Amogwu even though he realized it was a task that would require tremendous amount of efforts and skills. He insisted to ensure that people who are willing to embrace Christianity there were not denied the opportunity because of the distance and location of the main church. Today the churches: Christ Church Mgboko, All Saints Ugwunani and St Stephen's Amogwu have come to stay and enjoy the benefits of serving God as an established church in their back yard with a catechist who conduct services every Sunday. It is expected that this accomplishments will not only draw congregation but will strengthen the foundation.

In the year 2000, the church hosted its first Synod as a mark of growth having attained the status of a Parish. Realizing that the church had lost most credible members who could have given it a better touch, the women folk unanimously carried the challenges to greater height. They no longer abandon the church to the men; rather they overshadowed the men by making outstanding contributions to the growth of the church. However, the church passed through many obstacles but had continued to surmount them despite obvious task surrounding it. In line with the progress many lost heroes will always be remembered for their contributions. They are: Geoffrey Ezeorah , Maxwell Onu, Clement Alaku, Engr. Aka Ogbobe, Engr. Okey Amu-Nnadi, Isaac Odenigbo, Frank Amorha and Josiah Nwoga. Etc.

The relationship in the church had been healthy, hence assistant Priests Rev. A.I. Uchendu and Rev. L.N. Eze, as well as catechist Alphonsus Ezugworie were later posted to the church to strengthen the work of evangelism currently spreading its tentacles to Ohemuje, Ngboko, Oshigo, Ugwunani, Ochima, Ohebe and lately Amogwu.

5.1.4 RECORD

Interestingly, it is worthy to note that the first pupil to obtain the First School Leaving Certificate in St. Thomas Church was Okechi Amu-Nnadi who also emerged the first graduate in Nsukka Diocese in 1952. In 1957, Chief Ekwuroha Nwonu was licenced, the first Lay Reader from the church by Rt. Rev. C.J. Patterson.

The first baptism at Aku was performed by Rev. A.N. Asiekwu in 1935 while the first Holy Communion was performed in December 1937 by Rev. G.P. Bernard.

The first District Church Council was held in Aku in 1948 with Rev. G.P Bernard presiding. The first women conference was held in 1957 with Rev. H. O. Nwigwe presiding while the first Diocesan Synod took place in Aku in 2000 with the Rt. Rev. (Dr) J.C. Ilonuba (JP) Bishop of Nsukka presiding.

5.1.5 ARCHDEACONRY

Meanwhile because of remarkable advancement, Nsukka South Archdeaconry comprising Aku, Adani, Abbi and Umulokpa parishes was in April 9, 2006 inaugurated by His Lordship, Rt. Rev. (Dr) J.C. Ilonuba (JP), the pioneer Bishop of Nsukka Diocese. During the seating of the First Session of the Sixth Synod last year 2009, at St Andrew's Church, Ibagwa, his Lordship, Rt. Rev. A. E. Agbo carved out Uzo-Uwani Archdeaconry from the then Nsukka South Archdeaconry, leaving behind the present Aku Archdeaconry.

The growth of the church has been an on-going challenge and history cannot rule out some living activists who too have lend great support and are rather growing healthier and reaping benefits on a family level.

They include: Amorha family, Nwonu, Eleam, Alaku, Ogbobe, Idike, Ngwa, Amu-Nnadi, Ekwu, Dialoke, Ogbu, and a host of others.

We commend these families and various others believing that God will continue to bless them all with long life and to appreciate that their labour are never in vain.

5.2 ST. PETER'S ANGLICAN CHURCH, OHEBE-DIM

St Peter's Anglican Church, Ohebe-Dim was founded on 26th January, 1986 with an open –air service at Afor Agu in Akibute, Ohebe-Dim. It was this day that the resident priest

Rev. G.E. Uvuka baptized the church and gave its name as St Peter's (ANG) Church Ohebe Dim.

After this, a devout Christian Mr. Isaac Attama offered his compound and property like chairs and tables for the immediate take off of the church. His entire family with others became the foundation members of the church . There were thirty members both elders and youths as at that time.

5.2.1 LAND FOR THE CHURCH

Rev. Uvuka, Geofery Ezeora with Mr. Attama Jonathan met Chief Agu Mwokeyi (late) and other Ohas from Amudo clan for the release of a portion of land for the new church. So, on behalf of the entire Akibute village, Amudo donated land for the church the same year.

The first catechist for the new church was Mr. Cyprain Ezugwu (now Rev. Ezegwu) whose inspiration gave rise to the growth of evangelism in Ohebe Dim. He was assisted in evangelical work by Bro. Boniface Ugwu, Bro. Adolphus Ebune and others. Presently the church has come to stay in earnest with Bro. Omeje Levi as the catechist. We pray that God will help the church in all ramifications.

5.3 ST MATTHEW'S CHURCH, OHEMUJE

St. Matthews church, Ohemuje was the brain child of Rev. Canon G. E. Uvuka. In late 1982, Canon Uvuka summoned a meeting of St. Thomas Parochial church committee (PCC) and officially informed them of his intention to plant a church on Ohemuje land. Then St. Thomas PCC comprised people from different villages in Aku including Ohemuje. On approving this evangelistic proposal, the committee through Rev. Uvuka, G. O. Ezeorah, A. U. Amorha and others, approached Ama- Ezike Ohemuje for permission to be using their village hall for church service and programmes. Ama-Ezike Ohemuje, then under the visionary leadership of Atiyim Onumanya as the eldest man gave out this hall free of charge to the church in that since the formal inauguration of St. Matthews church on 23rd December ,1983 till date ,they have never demanded payment from the church for the use of their hall .The leading members of Ohemuje Anglican faithfuls then were: Late James Isioriji , Late Raymond Osagu, Late J. U.Ugwuoga, Lazarus Agu, Chief John Ekwueme, Joseph Agbachi, Albert Olu, Hyacienth Ubior and many others.

Canon Uvuka, after the inauguration of the church on December 23rd 1983, appointed Rollins Ogbu from Aku as the first church teacher. The following persons have also served the church in different capacities:

Lawrence Ogbu from Ohemuje	1984	–	1994
Clement Ezikeanyi from ohemuje	1994	–	1995
Joseph Chukwuma (now Rev) from obukpa		1995	– 1997
Godwin Agbo from Ehandiagu	1997	–	1998
Cyprian Ezugwu (now Rev) from Aku	1998	–	1999
Luke C Eze (now Rev) from Imilike-Agu	Jan 2000	–	2001
Alphonsus Ezugwuorie from Ehaalumona	Jan 2002	–	Dec 2003
Lawrence Ogbu (2 nd missionary journey) Ohemuje	Jan 2004	–	Dec 2006
Rev. Emmanuel Ali (1 st Priest) from Uhunowere	Jan 2007	–	July 2009
Rev. J. O. Oga (2 nd Priest) from Ehalumona	August 2009	–	Date

The church started with few members who sat on two benches, then to people covering many seats. In 1985, the Anglican Youth Fellowship (AYF) was inaugurated by

Canon Uvuka with Joseph Didiugwu as the First Leader. After that, other organizations such as the EFAC, Brigade, etc. started springing up. The church grew from clapping of hands to Gospel Band.

Rev. Kenneth Ugodu, the vicar of Imilike Agu Parish is an indigene of this church together with Rev. Canon Nathaniel Ugwu who retired from Udi Diocese and unfortunately died on Friday 3rd September, 2010 when this record was being compiled. The church has renovated the village hall thereby giving it a church structure and on Sunday 30th August 2009 the Bishop of Nsukka Diocese, the Rt. Rev. A. E. Agbo uplifted and inaugurated St. Matthew as a Parish and placed Rev. J. O. Oga as her first Vicar.

With the help of the then Archdeacon of Nsukka South, the Ven. Chuma Anioke in 2008, the age-long court cases of the church with some Ohemuje people who have truly opposed the church and hindered her from having a permanent site were withdrawn and closed entirely. By the closure of those cases and the subsequent inauguration of the Parish in 2009, the church has witnessed tremendous peace and progress. They regained their lost site, and immediately moulded many bags of cement into blocks and are presently laying the foundation of Ultra – Modern Church building of their own. Their population is rapidly increasing as souls are constantly added to their number.

5.4 CHRIST CHURCH MGBOKO, AKU

Christ Church Mgboko, Aku started as a group of Mgboko Christian faithful worshipping at St Thomas Church, Aku. This group, Mgboko Christian Association was chaired by the late Isaac Odenigbo. The founding fathers of this Association were Pa Gabriel Odenigbo, Isaac Odenigbo and Benedict Omeh all of the blessed memory. Their major activities were at St Thomas Church, Aku with Priests like Rev. Eze, Rev. Uvuka, Rev. Okwu, Rev. Ogbochie now Venerable, and Rev. G. Ugorji, now Venerable as superintendents.

As the number of converts continued to increase and precisely by April 2002 a crusade was organized by Mgboko Christian Association at Amagu Uwani Village Square. The crusade gave birth to many converts which convinced the then vicar that Mgboko Christians could form branch of Anglican Church. On 30th April, 2002, Anglican Church Mgboko, Aku was inaugurated. Prominent among the members were Messrs Fredrick Mbah, John Omeh and wife Virginia, Emmanuel Agudiegwu, Rapheal Odoh of Useh, Innocent Okagu, Christopher Ugwu, Agnes Odenigbo, wife of late Isaac Odenigbo and a host of others.

The Church started from a house donated by Mr Fredrick Mbah, Canopies were provided by Mr. Emmanuel Agudegwu to accommodate members. Mr. John Omeh and wife provided Hymn books for services. The first local Teacher was Mr Johnson Ezugwu. After one year and precisely by April, 2003, the church was named Christ Church, Mgboko, Aku. The first Diocesan catechist was Mr. Isaac Ugwuanyi who served from 2004-2006.

The Church within this period acquired a parcel of land donated by Mgboko Community in 2005. The land has been surveyed. The church has moulded about 35 bags of cements. In 2007 the church moved into premier Primary School II from where all activities of the church are carried out up till date. The first Priest was Rev. L.N. Eze who led the

Church up till 2009. Rev. Eze was replaced by a Lay Pastor, Barnabas Onyema who assumed duties on 26th February, 2009.

5.5 ST PAUL'S CHURCH AMABOKWU

The Church started on 4th day of February 2006. It was very clear that the founder of this Church called St. Paul's is Rev. Can Dr. E.E. Idike and wife Mrs Ochiora Nduema Idike (JP), with the help of many other people like Mr. Emmanuel Obute.

Rev. Can. Dr E.E. Idike with these above mentioned people went round gathering people to worship in that church of God. They went to the extent of buying drinks, calling the whole town to come and celebrates with them for what God Almighty has done for them and through that many souls were converted. Land was given to them but because they were few in number they continued worshipping in primary school.

On 11th June 2006 it was named St Paul's Church Amabokwu by Ven. G.A. Ugorji. The Church is progressing and presently they are building a permanent church structure. We give God the glory Amen

5.6 ALL SAINTS' CHURCH UGWUNANI AKU

The church, All Saints, Ugwunani was established on the 27th day of December 1989 under the priestly mission of Rev. Can. A.N.C. Ogbochie who is presently a Venerable. He was then the St. Thomas Parish Vicar.

Since the inception of the Church, the following workers have laboured for the growth of the Church:

- Sylvanus Ozunkwor 1989-2002
- Victor Eleamu 2003-2004
- Edwin Ugwunwike Jan. 2005-Dec. 2005
- Godwin Ugwu Jan. 2006 till date

May all honour, glory and majesty be ascribed unto His name. Amen.

6.0 EVENTS IN THE DIOCESE

6.1 NEW DIOCESAN SECRETARIAT

The ultra-modern Diocesan office, located at St Cyprian's compound was commissioned and dedicated on Friday 4th December, 2009. The secretariat was commissioned by the Head of Service, Enugu State, Hon. Chris Ugwu, while we carried out the Dedication ceremony. Hon Justice (Sir) C.E.K. Anigbogu a High Court Judge of Anambra State chaired the occasion.

It attracted many personalities and Diocesan officials. The Chancellor of the Diocese, Hon. Justice F.I.N. Ngwu and other Legal men witnessed the occasion. The wonderful performance of the Diocesan choir added colour to the occasions.

The office complex was built to accommodate major Departments of the Diocese. It has Bishop's office with his Administrative Assistant and Secretary's offices in one section, Accounts Department which has three offices, the Synod Secretary's office Media and Communication office, General office, Stores, a big reception room. The secretariat also houses the office of women ministry, the Legal office and a modern conference hall.

The vision of this complex came as a solution to the accommodation problems of the Faith Foundation Hospital, and as well to give a befitting structural accommodation to the Diocesan offices, in order to reflect the vision of the Diocesan.

6.2 ADVENT ORDINATION

The Advent ordination took place on December 6th (Sun), 2009 at St Luke's Church, Nsukka. The Eleven Deacons that were Priested included Rev. C.U. Obileke, Rev. Dr. S. U. Chukwuemeka, Rev. Emeka G. Eze, Rev. (Pharm) S.E. Ezea, Rev. S.I. Obiazor, Rev. Engr. Prof. Nkemakonam Nwolisa Osadebe, Rev. Dr. J. Onyechi and Rev. Dr. Moses Ebuka Omeke.

The sermon was preached by the retreatant, Rev. Dr. Fred Nwachukwuma.

6.3 CAROL OF NINE LESSONS

The Diocese organized the festival of Nine Lessons and Carols which took place on Sunday, 20th December, 2009 at the Cathedral Church of St Paul, Nsukka. The theme of this feast was "Celebrate Jesus."

It was grand and glamorous. Among the choral groups that participated were (1) The Federal Radio Corporation of Nigeria (FRCN Choir), Enugu,

(2) Christ Church U.N.N.,

(3) Nsukka Diocesan Choir,

(4) St Paul's Cathedral Choir and

(5) St Andrew's Cathedral Choir, Ikem, Eha-Amufu Diocese.

Among the dignitaries in attendance were, the recently retired Comptroller of Prisons (Enugu State) Mrs Oweh, the Executive Chairmen of Igbo-Eze North, Igbo Eze South, Nsukka, Igbo-Etiti and Uzo-Uwani L.G .Areas . Others include the house of Clergy, the Knights and Ladies of St Paul and the host of others.

We hope to organize another carol this year and are using this opportunity to appeal for sponsorship.

We heartily appreciate the Chairman of Diocesan Music committee Dr. Sam. Chukwu and, in a very special way, the Music Director Mr. Izuchukwu Uzowulu, for His tireless commitment to the development of Church music in the Diocese.

6.4 ANNUAL PRAYING AND FASTING

The month of January has become synonymous with fasting and prayer in our Diocese. It has become an annual event. This year's January praying and fasting took a new turn as new things were introduced. At the church level, majority of the members observed this event very religiously, starting from 1st to 31st January. Many churches engaged in soul reviving programmes while social activities were eschewed. Both the Diocesan Women and Christian Fathers Fellowship organized special programmes at the Diocesan level respectively. The event was concluded with a Diocesan night vigil which took place at central school Nsukka. The event attracted thousands of believers across the whole Diocese.

The most interesting thing concerning this prayer and fasting is that people do not handle it ritualistically. It is a period used to prepare for the year spiritually. Great testimonies resulting from these events abound. All glory and honour be ascribed unto God. Amen. We wish to remind ourselves that we will still observe it next January and challenge those who have not been participating to join and reap the fruits.

6.4 EASTER CARNIVAL

The Diocese organized a Match Rally in honour of the resurrection of our Lord Jesus on Easter Monday, 4th April 2010. I and Mama Nsukka led in the match and all the churches in the Diocese were mobilized towards this great event. It was a great Celebration as all the faithful members were clad with three different uniforms – white, green and orange. All important personalities, in the Diocese were in attendance, including the chancellor of the Diocese Hon. Justice F. I. N. Ngwu, the president of the council of knights, clergymen/wives, men, women, and children.

Three zones were covered during this occasion. The Nsukka town, Enugu – Ezike and Obollo – Afor. Prayers were said at different strategic points during the rally. It was very glamorous as the whole Diocese was shaken by this event. May God be glorified. We appreciate greatly, Rev. Christopher Okwor and his team for a job well done.

6.5 VALEDICTORY SERVICE FOR THE RETIRED PRIESTS / LAY PASTORS

On 20th March, a valedictory service was held on behalf of our retired priests and lay pastors at the Cathedral Church of St. Paul's, Nsukka. All the Clergy and Wives, relatives, friends and well wishers were in attendance. It was organized for the just retired workers of the Diocese as an appreciation for their labour in the Lord's vine yard. We appeal to those who were omitted because they retired earlier to bear with us as we will arrange for their own soon.

The retired priests include:

Ven. John C. Onah

Ven. Benneth I. O. ILO

Rev. Theophilus Onah

Rev. Lawrence Eze

The Retired Lay Pastors are:

Pastor Samuel Eneje

Pastor Samuel Ugwoke

Pastor Innocent Eze

Pastor Christian Eze

Pastor Clifford Ugwuanyi

We pray that God will give them sound health and a joyous retirement life.

6.6 COLLATION / INSTALLATION OF CANONS AND ARCHDEACONS

The Collation / Installation of Canons and Archdeacons was held on Sunday 21st March, 2010. The newly collated Archdeacons included:

- ⇒ Venerable Chijioke Onyechi
- ⇒ Venerable Christian C. Eze
- ⇒ Venerable Clifford Ugwuanyi

Among the Canons that were collated and installed at St. Paul's Cathedral Nsukka included:

- Canon Theophilus O. Ugwuishiwu
- Canon Vincent I. C. Akunna
- Canon Nnamdi U. Ijeudo
- Canon Samuel A. Ugwu

6.7 MINISTERS WELFARE WEEK

During the last Session of the Synod Sitting, a far reaching decision was taken regarding the proper welfare of the ministers of the gospel in the Diocese. Ministers' welfare week was scheduled to take place in November. However this was consciously delayed for proper structure to be on ground for the success of this vision.

On 3rd February 2010, the Diocesan Welfare Committee was inaugurated by his lordship. The committee was charged among other functions to bring about successful realization of the ministers welfare week.

I use this opportunity to commend the good work of this committee, chaired by our beloved daughter, Professor Mrs. Ngozi Nnam for the huge success of this week, which later took place from 5th -11th April 2010. The exercise was a success in that both cash, fairly used cars, clothing, foodstuff, motorcycles, electronic home appliances and set of seats were donated by members of the church, and distributed to the ministers.

May I remind us that the motive behind this exercise is to reawaken Biblical support and care for ministers in this Diocese, therefore we declare it an annual event in the Diocese. We pray that it will inculcate in us the habit of care and support for the ministers of the Gospel as well as encourage respect for authority, orderliness and discipline in the Church. (See 1Thes.5:12-13; Heb. 13:17; 1Tim. 5:18 and 1Cor. 9:7,11)

It is my prayer that as you have ministered to the welfare of the Ministers of God, He will abundantly minister to the needs of your families'. Thank you very much.

6.8 INAUGURATION OF ARCHDEACONRIES

We can still recall that one of the bold steps taken in pursuance of holistic evangelism in the Diocese during the sitting of the first session of the sixth Synod held at St. Andrew's Church Ibagwa, was the creation of four new Archdeaconries. During the period under review, these new Archdeaconries were inaugurated as follows:

- ◆ 17th April 2010: Nsukka Central Archdeaconry
- ◆ 18th April 2010: Alor – Uno Archdeaconry
- ◆ 24th April 2010: Uzo - Uwani Archdeaconry
- ◆ 25th April 2010: Edem – Ani Archdeaconry

Venerable Steve Dimelu who had been an Archdeacon was installed as the Archdeacon of the new Nsukka Central Archdeaconry; Ven. Christian C. Eze was installed the Archdeacon of Alor-Ulo Archdeaconry, Ven. Clifford Ugwuanyi was installed as the Archdeacon of Uzo Uwani Archdeaconry while Ven. Theophilus O. Ugwuishiwu was collated and installed as the Archdeacon of Edem Archdeaconry.

6.9 2010 CLERGY MISSION

The Clergy Mission of this year, 2010 took place from June, 5th -20th. This lasted for two weeks as against one week last year, 2009. This year's Clergy mission took a new turn following the huge success and testimonies recorded in last years mission expedition. In order to consolidate this year's mission activities, the duration was extended to two weeks.

The whole serving Priests were deployed to various Churches in the Diocese including the archdeacons and the non-Stipendiary Priests. Seventy Nine (79) small Churches across the Diocese were covered in this event. These included the missionary Churches under local helpers and Lay Pastors which needed encouragement and support.

Various activities were carried out during this event. There were house to house visitations on daily bases. Various crusades took place in some Churches with tremendous results. Counsellings and night vigils were carried out as many cases of deliverances were recorded. The mission activities of this year did not leave the physical areas of the Churches untouched. Funds were raised in many Churches for the building Projects of either the Church halls or the parsonage buildings

The exercise was concluded with the Holy Communion Services in these various Churches. Throughout the events, we were able to visit and supervise the Clergy in these fields. Both the members of these mission Churches and the house of Clergy were filled with joy in the course of this event.

6.10 2010 TRINITY ORDINATION

This year's Trinity Ordination witnessed an ordination of 5 Priests and 15 Deacons. The ordination took place at the Cathedral Church of St. Paul's Nsukka on Sunday, 4th July, 2010. the event commenced with the retreat from Wednesday 30th June to Sunday 4th July. The retreatant was Ven. John Adubasim from Niger Delta North Diocese.

Among those that were Priested include

Rev. Kingsley Samuel Ekedilichukwu Obeta,

Rev. Williams Okolo,

Rev. Edwin Ginikanwa Agbo,

Rev. Paul Ogugua Odo and

Rev. Nehemiah Sunday Ogbuele.

Those that were made Deacons were:

Rev. Robinson Agbo,

Rev. Samuel Chinedu Odo,

Rev. Chukwuma A.O. Ogbu,

Rev. Edwin Okechukwu Ugwuoke and

Rev. Innocent Chukwuemeka Oko, who are fresh graduates of Trinity College Umuahia and St Paul's University College, Awka.

Other Deacons were:

Rev. Emmanuel U. Omeje,

Rev. Ejike Anthony Nwobi,

Rev. Emmanuel Chidozie Ogbochie,

Rev. John Emenike Okwor,

Rev. Johnson Chukwudi Ezeobeta,

Rev. Christopher Onyekachi Eze,

Rev. Ikechukwu Ezechi,

Rev. Luke Chukwudi Eze and

Rev. Christopher Ezema

Rev. Alfred Chukwudi Ike.

They have since been posted to their new stations, continue to pray for their ministries.

6.11 CMS ANNIVERSARY

We celebrated the Church Missionary Society Anniversary in a grand style this year on 27th July at Christ Church Chapel University of Nigeria Nsukka to reawaken the Anglicans on their responsibility to the Diocese and their heritage as Anglicans. It was a huge success. We thank God for the insight through the teachings and thank the Anglican faithful in Christ Church for their warm reception.

6.12 NSUKKA DIOCESAN GUILD OF STEWARDS

Learning is a continuous process they say, and when one stops learning he will stop progressing. Based on this wisdom, we invited the Guild of stewards of Abuja Diocese, to train our own stewards. The response from the Diocese was encouraging as we recorded about four hundred in attendance. The training was held at the Cathedral church of St. Paul's Nsukka on Friday 16th to Sunday 18th July, 2010.

The impact of this innovation and training is already being felt around the Diocese.

Rev. Ekene Eze has been appointed the chaplain while Evang. Charles Ebizie is the president

7.0 DIOCESAN PROJECTS AND INVESTMENTS

God has been helping us in our development projects. His faithfulness fulfils the scriptural injunction that “whatever we lay our hands upon shall prosper.”

7.1 AGRICULTURE

In our Agricultural sector, a great progress and achievements have been recorded within this year in review. One of our Priests who was one of the contingents of Enugu State sent to Songai for Agricultural training came back successfully and has started to inject his expertise knowledge into the sector. Two multipurpose co-operative societies have been registered with state Government, our pineapple Orchard is doing well with another four thousand suckers planted making it fifteen thousand suckers in the farm. May we note that Rev. Prof. B. N. Mba who is the supervisor of this farm has not taken any other money from the Diocese except the initial capital, yet he has continued to work in the farm on daily bases. It is only God that can reward such labour. Our piggery farm which we commenced with four in pigs has increased to 103 in number excluding 18 that has been disposed. We still have pigs of different sizes to sell. We planted two hectares of late maize this year which has just been harvested.

7.2 FAITH FOUNDATION HOSPITAL

The Faith Foundation Hospital which was commissioned on 3rd November 2008 by the then Enugu State Commissioner for Health, Dr. Martin Chukwunwike experienced astronomical growth within this short period. The hospital maintains 39 staff including two Resident Medical Doctors, a visiting Orthopedic Surgeon and a corper Doctor. Presently it offers Laboratory, Orthopedic, X-ray, Radiological services. Drugs of over ten million naira (N10m) was supplied by PATHS. Steady increase in the number of outpatient/inpatient has been recorded. However, we must have to appreciate our beloved in the Lord, Sir Dr. Oguonu, Sir Dr. E. Onuwurh and Dr. Chukwemeka who, despite their tight schedule have always given the hospital the needed consultancy services. I also comment the efforts of the hospital administrator – Ven. C. C. Eze for his sacrificial commitment and services in the hospital.

Currently, the salary/wage bill of the hospital is ₦596,300.00 and the hospital has been able to pay their salaries since January last year promptly and buy their drugs without any demand from the Diocese.

From November 2009 to September 2010 they have had a total of 1593 outpatients, 394 inpatient, 17 deliveries, 11 deaths, and 44 surgeries. The table below shows the distributions.

Months	Outpatient	Inpatient	Delivery	Death	Surgery	Total
Nov. 2009	128	35	1	2	1	167
Dec. 2009	86	30	-	1	2	119
Jan. 2009	175	46	4	1	5	231
Feb. 2009	119	33	2	-	7	161
March 2009	159	33	1	-	-	193
April 2009	170	22	2	3	2	199
May 2009	138	33	2	1	4	178
June 2009	77	36	-	-	3	116
July 2009	80	31	-	-	5	116
Aug. 2010	281	47	3	2	6	339
Sept. 2010	180	48	2	1	9	240

Total	1593	394	17	11	44	2059
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7.3 DIOCESAN PRINTING PRESS

The diocesan Printing Press passed a turbulent period of time. This left the firm to indebtedness of over N500, 000.00. This necessitated the setting up of the Management Board and re-organization of the Press. Presently there is an improvement. The office has now been moved to Bethany Plaza. A new manager and two other skilled workers have been employed. Some new equipment have been acquired and there is still plan to acquire more. We are believing God that we have crossed the Red Sea and we are matching into our promised land. Our commendation goes to the Chairman Diocesan Printing Press Management Board (DPPMB), Prof. Johnson Urama for his efforts to revive the Press.

7.4 MEDIA & COMMUNICATION

Being aware of the role of communication especially in the 21st century and its place in the effective discharge of our ministry, we have set up this department. Our vision is to have a state of the art communication equipment that will help the Diocese in disseminating information. We have started in our little way by procuring professional video/photo cameras, projector and screen accessories at the cost of ₦500,000.00. One of our pastors Mr. Steve Ugwu has been seconded to this department. We appreciate the zeal and commitment of the Director - Rev. Joel Ugwuoke.

7.5 CATHEDRAL PROJECT

The work in Cathedral project has resumed after a long break as a result of inadequate fund. The Cathedral Committee organized Cathedral fundraising which took place on September 18. Though it collided with President Goodluck Jonathan's Declaration for Presidency which took many people away from the launching, but still it was successful. We realized about N10 million which will all be committed to the project.

We thank God for the instruments used for the success of the fundraising.

We wish to remind the churches that the 2nd Sunday Cathedral Offering is still on and if we will be able to meet our target of 10 yrs for the cathedral all hands must be on deck.

7.6 DIOCESAN WEBSITE UPDATE:

The Diocesan Website has been re-designed and upgraded. The present address is www.nsukkadiocese-anglican.org. It has been upgraded to a Multimedia site with music, and linked to the Church of Nigeria Website, GAFCON website, Cana website etc. Presently it has customized email account for all the Diocesan officials, Boards and committees, while that of the Clergy is in progress. The website has a lot of features which cannot be enumerated here.

Our thanks go to Rev. Can. (Engr) Ifeanyi Akunna, who did the designing free of charge. We also appreciate God who granted him success in his study trip to London.

7.7 BETHSAIDA INSTITUTE OF LEADERSHIP AND MISSION (BILEM)

We should recall that one of the cardinal elements of the Diocesan vision as stipulated in the way Forward is developing a strong Mission foundation that will recruit, train and send

out Missionaries to the world through establishment of seminary and Evangelism Training Institute. Following the return of Rev. Can. Chinedu Ona from Singapore, Ven. E. I. Asogwa and Pastor Christian Orji from Ibadan in their study trips and the inauguration of the Diocesan Missionary Board on March 11, 2010, efforts to establish this institute was intensified.

The Institute was officially opened on 3rd May, 2010 at Okpuje in Nsukka L.G.A. The Governing Board has been constituted under the chairmanship of Rev. Prof. N. N. Osadebe, Rev. Chinedu Onah was appointed as the Rector.

The school kicked off without delay with ten students and we thank God that this first set of students has graduated. They have been posted to Parishes and they are doing well. God's hand is truly on this school. A brother who wish to remain anonymous gave us 5 plots of land and cash of 1 million naira to develop it, A member at Okpuje gave a house of 12 rooms for use as hostel- free for 3 years and the chairman of the Board gave his Toyota Siena bus to the school. May God bless these ones.

8.0 FOUNDATION STONE LAYING

The foundation Stone Laying Ceremony of the following Churches took place during the period undereview.

1. St. Luke's Church Amufie – Church building on 17th Oct., 2009.
2. St. May's Ihakpu-awka parsonage on Sunday 8th Nov., 2009
3. Cathedral Church of St. Paul's Archdeacon's house on 5th June, 2010.
4. St Matthew's Church Ejuona Obukpa on Wednesday 22nd September 2010.
5. St Michael and All Angels at Owere Obukpa on Tuesday 28th September 2010.

9.0 ADMISSION AND CONFIRMATION

As we commend those priests who were thorough in their preparations, we wish to remind others that confirmation and admission should be used as a wonderful avenue for Christian discipleship. If we miss it at that point it will be difficult to recover.

The following is the statistical record:-

Date	Parish	GG	WG	MU	CFF	MALE	FEMALE	TOTAL
7/2/10	Christ Church chapel, UNN					26	16	42
28/2/10	St Matthew's Church Ohemje	34	51	6	-	55	150	205
28/3/10	All Saints Church, Obollo Afor	11	16	1	-	31	69	100
11/4/10	St Matthew's Church Ekwegbe	4	16	5	-	46	67	113
9/5/10	St Mark's Church, Obukpa	2	9	2	10	47	79	126
16/5/10	St John's Church, Itchi	6	15	6	-	34	56	90

19/5/10	St Paul's Church ,Nsukka	35	35	32	3	57	99	156
30/5/10	St Stephen's Church Ogurute	16	29	7	16	41	87	128
11/7/10	St John's Church ,Onuiyi	2	3	9	-	18	31	49
18/7/10	St Philip's Church ,Ozalla	2	12	3	6	39	76	115
8/8/10	St Thomas's Church ,Aku	5	27	4	-	34	150	184
15/8/10	St John's Church ,Edem	10	28	7	-	62	74	136
12/9/10	St Mary's Church ,Opi	10	25	4	6	66	134	200
19/9/10	Emmanuel Church Ezimo	8	17	3	7	27	42	69
17/10/10	St Luke's Church ,Amufie	2	2	3	1	38	77	115
	Total	147	285	99	49	622	1207	1831

10.0 KNIGHTS OF ST PAUL

We will continue to thank God for the gift of Knighthood to Nsukka Diocese. The loyalty, love and sacrificial services of the few of them that are active are wonderful. I congratulate Sir. Prof. Micah Osilike, and his new executive for a successful one year in office. I know it had not been easy, but you have demonstrated that you are equal to the task.

The Council is living up to expectation on the building of Christ Redemption Anglican Chapel at Nsukka Prisons. I have been reliably informed that the Church is nearing completion and will be dedicate before the end of this year.

A 3-day. Retreat was organized for the council of knights by the Diocesan. This took place on 30th April -2nd May 2010 at Agbarha-Otor Ecumenical Retreat Centre, Delta State. Theme of the Retreat was tagged: "Knighthood: a Call to Discipleship."

Among the major speakers during this retreat were Rt Rev. Ken & Mrs Ngozi Okeke, the Bishop on the Niger and the wife.

A total of 181 Council members participated in the retreat.

The Retreat was characterized by exciting seminars, Group discussion, Devotions and Prayer Sessions.

The council during this Retreat made far-reaching decisions:

1. A formal code of Admission into Knighthood should be in place. The prospective knights and Ladies should pass through screening process whereby notice of bann should be made. Each prospective knight should be of a good proven character with exemplary life, who will stay surefooted in the lord, ready to serve the Lord with his strength & resources.
Pre-investiture training Exercise should be in place for the Novice. This should last for a period of six months at least.

The names of the qualified novice should then be forwarded to the selection Committee which should be in place, through the Bishop by their Parish Priest.

2. The Council also resolved to strictly implement the directives of the Diocesan New Structure. This addresses the issue of instituting Prayer Group & Networking among the Council. Barr. Chike Ngwu (KSP) was then appointed to co-ordinate Prayer/Spirituality Group of the council which was immediately established. Dr. Nonso Oguonu (KSP) on the other hand was appointed to co-ordinate the Welfare Committee with specific peculiar function
3. Due to the excitement of the retreat, a proposal of subsequent retreat was put up at the same venue in 2012

The Diocese, for now will only recognise those who participated in the retreat and were issued with Certificate of participation as true & real Knights or Ladies of the Council in addition to the few whose letters of permission were granted and those who were not able to attend on serious health reasons.

Knighthood is for serious minded and committed Christians. We shall no long condole the **Non-Participating Ceremonial Members**.

In this Synod the group that will discuss Knighthood in the Diocese will suggest a team that will produce code of conduct for the Council to help us in curtailing some of the excesses we are observing in some members.

We will invest another set of Knights by next year to inject new blood to the council. The parish Vicars by this notice are requested to submit their screened prospective candidates to the office of the Bishop on or before the end of January 2011. Other details will be made known to you later.

11.0 CHRISTIAN FATHERS FELLOWSHIP

We thank God that the vision of the founding fathers of this fellowship is yielding the desired goal. We appreciate the leadership of this fellowship who are leaving no stone unturned to ensure that all men in the Diocese become alive unto God.

Their activities this year included, one day prayer summit in January, one day Retreat on Family life and the annual conference that was hosted by St. Bartholomew's Church Obimo. Their units which include, Prayer/Spirituality, Evangelism, Training and Manpower Development, project and finance are all working towards completing their set goals for the year.

I wish to report that since the CFF took the responsibility of nurturing one of our churches at Ojo – a Church that was almost “Mission Impossible”, the Church has come to life. They intend to hold a crusade at the same church before the end of this year.

The fellowship is also getting ready to start work at the site of their filling station which is located at Ofuluonu Junction.

12.0 WOMEN MINISTRY

We will continue to appreciate God for what He is doing among the women of this Diocese. I thank the president, my darling wife, Mama Nsukka, Mrs. Ifeoma Agbo – a silent worker, astute administrator and prudent manager, and her team of humble and obedient vice presidents, and the visionary and spirit led unit coordinators.

The women under this formidable team have done wonders in the area of evangelism, health and care-given services.

Their focus this year among the three churches they are nurturing is Igga Church. From 7th – 9th May 2010 the women ministry went on evangelism rampage at Igga. Within themselves about N400,000.00 was raised for the church building. The Action and outreach unit attended to about 300 widows at Ibagwa-Aka medically and donated 80 pieces of Nigeria wax and fairly used bags. At Aku here about 200 widows received free medical treatment with a donation of 49 Nigeria wax. At the women conference held at Ovoko about 120 Nigeria wax was distributed to indigent members and a physically challenged girl Miss Juliet received scholarship of six years in secondary school.

Their multi-million naira water packaging factory has started production, and they supplied the water we are drinking in this Synod. Thanks to Sir Prof. Fab. Okafor, for his consultancy services. Please do well to patronize this company it is our own.

The women ministry crowned their activities in the Diocese this year by donating another 1 million naira towards cathedral project during the last cathedral launching.

13.0 ANGLICAN TRADITIONAL RULERS COUNCIL

You will recall that during the last Synod all the Traditional Rulers in the Diocese were officially invited to the Synod. Our aim was to ensure that they take their rightful position in the body of Christ by being close to the church thereby not falling into wrong hands to be influenced negatively. Moreover it will be a channel for us to counsel appropriately and timely and above all they will become Christ Ambassadors.

Since then the council has not been fully inaugurated for some logistic reason but we are committed to this course. We therefore appoint H.R.H Igwe N.B.T. Ezeani (KSP) the traditional ruler of Ekwegbe as the chairman of this council. They will be inaugurated on Wednesday 15th Dec., 2010 at the Conference Room of the Diocesan Secretariat. This will serve as the formal invitation to all the Anglican Traditional Rulers and we direct the clergymen to ensure that all those concerned from their parishes will attend.

14.0 LAITY COUNCIL

The traditional Anglican structure which is still operational is made up of three houses – the house of Bishop, the house of Clergy and the house of Laity (people). The role and importance of the unordained members of the church cannot be overemphasized. Where they are active, the church will be alive, where they are inactive the ordained groan under heavy burden. The vision of the Diocese as stipulated in the “Way Forward” is to set up a formidable structure that will enable every member fulfill his/her calling as a member of the body of Christ – the church.

In the spirit of the theme of this Synod in Session, we are formally constituting the Council of Laity of this Diocese with Sir. Hon. Justice Ifeanyichukwu Nwachukwu Ngwu, as the chairman.

I wish to state that the council should be seen as a platform for the members to fulfill their ministries and thereby edify the church of God and build up the saints.

This council will also be inaugurated on Wednesday 15th Dec., 2010 at conference room of the Diocesan Secretariat by 12:00 noon. Those concerned will be communicated.

15.0 APPOINTMENTS

In order to assist in my day to day administrative demand, I have appointed an Administrative Assistant in the person of Rev. Daniel Ifeanyi Onah. Other appointments made within the period on focus are:

- Rev. Ekene Eze – Chaplain Diocesan Guild of Stewards
- Sir Engr. Dr. Ugo Nwoji – Bishop’s Verger

16.0 EVENTS IN THE ECCLESIASTICAL PROVINCE OF ENUGU

In his familiarization visits to fourteen (14) Provinces in the Church of Nigeria, Anglican Communion, the new primate, Most Rev. N.D. Okoh paid a visit to Enugu Ecclesiastical Province on June 11, 2010. The visit was historical as it drew all the Bishops of the Province and Wives, including Clergy and Lay delegates to the scene. The Women, the Youths, Boys and Girls Brigade, the members of Girls Guild and the host of other arms were at the scene with their grandous apparels to receive the Primate. The Archbishop of the Province, The Most Rev’d Dr. Amos A. Madu and the Wife hosted the event. It was informative and revealing.

17.0 PAUL UNIVERSITY AWKA

The official presentation of licence and inauguration of Paul University Awka was held on Monday 30th Nov., 2009. This university is jointly owned and managed by all the Dioceses in the former province II – South East and South South Geopolitical zones in Nigeria.

We thank God for the labour of the Dean of Church of Nigeria and Archbishop of Province of Niger Most Rev. M.S.C. Anikwenwa and his team for making this dream come true.

The school is currently admitting their first batch of students and the vice chancellor is our own Prof. Gaius Igboeli and Sir Bosa Onwurah has been drafted as one of the Senior Administrative officers.

The Pioneer Bishop of Nsukka Rt. Rev. Dr. J. C. Ilonuba is the current Rector of the Institute of Theology of the University. We pray that God will use these men to lay the proper foundation for this school.

18.0 EVENTS IN THE CHURCH OF NIGERIA

18.1 NEW PRIMATE EMERGES

Following the retirement of our former Primate, the Most Rev’d Peter Jasper Akinola on 25th March, 2010, the baton of Leadership was handed over to our new Primate, Most Rev. Nicholas Dikeriehi Okoh on the same day. This took place at the Church of Nigeria Standing Committee held from 22nd -24th March, 2010 in Abuja.

We should recall that our former Primate paddled the boat of the Church of Nigeria for ten years during which the Church of Nigeria was positioned globally as a focal point to re-direct the global Church from her demise.

The new Primate, the Most Rev'd Nicholas D. Oko is the fourth Primate of the Church of Nigeria. It is our prayer that God would use him and the wife to move His Church forward both within Nigeria and outside.

18.2 ELECTIONS AND CONSECRATIONS OF NEW BISHOPS

Since our last Synod in October last year, the following bishops were elected and consecrated:

10th January, 2010.

- | | | |
|--------------------------------|---|-----------------------|
| 1. Rt. Rev. Nnaemeka Mogekwu | – | Bishop of Asaba |
| 2. Rt. Rev. Ezekiel Dahunsi | - | Bishop of Idooni |
| 3. Rt. Rev. Ralph Ebirien | - | Bishop of Niger Delta |
| 4. Rt. Rev. Babafunde Ogunbago | - | Ijebu South West |
| 5. Rt. Rev. James O. Akinola | - | Igbomina West |
| 6. Rt. Rev. Dapo Asaju | - | Bishop theologian |

30th May 2010

- | | | |
|------------------------------|---|---------------------|
| 1. Rt. Rev. Seyi Oyelede | - | Bishop of Ife East |
| 2. Rt. Rev. Samuel Ogundeji | - | Bishop of Egba West |
| 3. Rt. Rev. Abraham Akinlahi | - | Bishop of Oke Osun |

21st Feb, 2010.

- | | | |
|-------------------------------|---|-----------------------------|
| 1. Rt. Chamberlain Ogunado | - | Bishop of Mbaise |
| 2. Rt. Rev. Emmanuel Oko-jaja | - | Bishop of Niger Delta West. |

12th September 2010.

- | | | |
|-----------------------|---|--------|
| 1. Ven. Alex Ibezim | - | Awka |
| 2. Ven. Stephen Akobe | - | Kabba |
| 3. Ven. Cyril | - | Ugheli |

18.3 RETIREMENTS OF BISHOPS

The following bishop have retired since our last Synod:

- | | | |
|-------------------------------|---|----------------------------|
| 1. Rt. Rev. Rufus Okeremi | - | Bishop of Ife East |
| 2. Rt. Rev. Samuel Olakunle | - | Bishop of Kabba |
| 3. Rt. Rev. Bright J.E. Ogu | - | Bishop of Mbaise |
| 4. Rt. Rev. Mathew Owodago | - | Bishop of Egba |
| 5. Rt. Rev. Adolphus Amaebebe | - | Bishop of Niger Delta West |
| 6. Rt. Rev. Gabriel Pepple | - | Bishop of Niger Delta. |

18.4 NEW ARCHBISHOPS

- | | | |
|-----------------------------------|---|-----------------------|
| 1. Most Rev. Friday Imaekliai | - | Bendel Province |
| 2. Most Rev'd Dr. Christian Efebi | - | Province of the Niger |

The New Dean, Church of Nigeria.

The Most Rev'd Ephraim A. Ademowo (OON, Ph.D), Archbishop of Ecclesiastical Province of Lagos, being the most senior Archbishop assumes the office of the Dean of the church of Nigeria after November 2010.

19.0 OUR SORROWS

We mourn the death of the following beloved members of our Diocese:

1. Rev. Can. Linus N. Ugwu
2. Rev. Jonathan onwura Eze
3. Rev. Joseph Agbo
4. Rev. Can. Nathaniel Ugwu
5. Pastor Simon Ossai
6. Sir Arch. Ebenezer Amorha
7. Sir Samuel Okolo
8. Sir Nathan Uchendu
9. Sir Sunday Ijeoma
10. Sir Dr. Ernest Okoli
11. Elder Emmanuel Okolo
12. Mrs Comfort Ossai
13. Elder Silas Asogwa

And many others that space and time may not allow us to list here. We pray that God of all comfort will support, encourage and provide for the beloved ones left behind.

20.0 THE STATE OF THE NATION

It has been a tradition that in a convocation of this nature, the church, within its authority as the conscience of the people and in line with her evangelistic mission strives to reflect on the state of the Nation and proffer advice.

It is our biblical obligation and prophetic responsibility that cannot be escaped nor decline from.

However, before proceeding to comment and proffer advice or solution on the state of the Nation, I am minded to pause and do the following:

- (a) Congratulate the president, Dr. Goodluck Jonathan for his conduct, maturity, humility, sense of purpose and discretion when his boss, the late president Yar'Adua was sick and after his demise His unalloyed commitment to his boss and lack of volten ambition at a critical moment of our National life deserve commendation. As we congratulate him as the president we pray the good lord to protect, preserve and direct him alright in the task of Nation building.
- (b) Felicitate with the president and fellow Nigerians as we celebrate our Golden Jubilee as a Nation despite the hard realities on the ground. As a church we felicitate albeit for the unity of the country but certainly not for the 75% of its graduate who are unemployed nor for the populace that cannot afford three meals a day, nor the sick that cannot afford medication or the nation that is ever in darkness and insecure. The list of

our woes at 50 are legions but in all things we must give thanks to God for His mercies – because of His mercies we are not consumed.

(c) Thanking Mr. President for taking counsel from well meaning Nigerians and indeed the church. Last year Synod in my Nigeria at 49, I declared that the world is passing us by and commented on some National issues and proffered solutions. As a matter of urgency then, I advised the president to act decisively on some vital issues – namely:

- *Electoral reform and immediate fumigation of INE by keeping Prof. Maurice Iwu at Bay.*

It was done. Shockingly, he was recently honoured by his people with the nod of his denomination of the church – for being a disgrace to the Nation and the church of God! The church and the community like the Nigerian lawyers and Doctors should learn to discipline its own when necessary to serve as a deferent to its members in public service. We should also commend our own like Prof. Dorah Akunyili and Ngozi Okonjo Iweala where they excelled. To do otherwise is a parody.

- *Corruption and the former Federal Attorney General*

We also described Barrister Oadavan as a ravaging epidemic and advised the president to immediately remove this one man riot squad against Nigeria. It was done and recently an Arm of the Nigerian Bar. Association vindicated the church and the president by proceeding to discipline the elsewhere Federal Attorney General.

Though, there are other outstanding issues from what we raised but we commend the president for doing much in such a short space of time.

At this juncture, we therefore deem it necessary to highlight briefly other sensitive and complex issues confronting us as a Nation.

A. NIGERIAN DEMOCRACY

Initially we were made to believe that democracy is the government of the people by the people for the people, a government that thrives on the welfare, participation and dignity of man. It respects the value of an individual, admit variety, encourage flow of information and criticism. Democracy must be allergic to corruption and echo sacrificial service as its ultimate mission.

People of God, from what we are witnessing in Nigeria today, I doubt whether what we have is true democracy. Our brand of democracy today is a far cry from the dream and legacies of our founding fathers, known as freedom fighters, icons of unity, epitome of sacrificial service. Their list is many but let me limit myself to the Great Zik of Africa, the selfless Sarduana of Sokoto – Ahmedu Bello, the visionary Awolowo and Sir Abubakar Tafawa Balewa.

Today our kind of democracy and its internet dynamics is assessed by the extent of looting, incessant fighting in the legislative houses; deceit, diversion of constituency fund, excessive demand in take home package that does not reflect the economic state of the nation nor the plight of the electorates.

OUR PANACEA

- i) The electorate must be resilient and resolve to fight the tyranny of the parties that succeed by force or fraud or rigging in elections.
- ii) We must make all elective offices less attractive to create room for patriotic elements who are seasoned, experienced and imbued with altruistic tendencies.

- iii) Politic entrance into the hallowed chambers, Executive or appointive positions should not be for drop outs, questionable characters or unemployed.
- iv) The electorate and security agencies should consider antecedents of any politician/Nigerian seeking elective position vis-à-vis his/her character from birth and his standing because we have had more rogues than patriots on the driving seats.
- v) Today our youths have seen that to get rich is to go into politics and loot the Nation dry or resort to robbery and kidnapping. We must initiate legislation to checkmate this trend – a legislation that will keep corrupt politicians behind bars like their counterpart in the robbery/kidnapping “Business”.
- vi) The masses, labour organizations and the church in liaison with relevant agencies must assert their right to know what the politicians are doing with their money. How much do we expend on a senator, House of Reps/Assembly member, etc. Do we have a need for constituency fund except it will officially be called settlement fund!

B. SECURITY:

Believing that we are all aware of the security challenges in this country what ought to be the role of the government, we advice as follows:

1. There must be credible election which will produce credible politicians. We are grateful that our indomitable president has promised us that the 2011 election will be free and fair.
2. Unemployment must be addressed together with restiveness of our youths.
3. Corruption in all facets of our life must be tackled as cancerous agent and those who are found guilty ought to be quarantined and banned from public office.
4. Amnesty to criminal elements is a negative signal. Also the invention of PLEA BARGAINING on Governors or politicians who looted Nigeria and became – Island owners, University owners, Jet owners, Refinery owners ought to be reconsidered. Stringent laws must be enacted to reduce corruption and political robbery to the barest minimum.
5. Heads of all security Agencies especially the Inspector General of Police Force must look inwards and weed off those who are
 - (a) Corrupt
 - (b) Criminal minded
 - (c) Those with feeble sense of duty
 - (d) Those addicted with drugs and alcohol.
6. Equip the police force and the civil defense with modern crime fighting equipment.
7. Reconsider their welfare package and inject exciting incentives into it.
8. There should be a data bank of all Nigerians with our finger prints.
9. Refraining of our security personal to meet the modern trend and standard of the criminals.
10. Barons and politicians who give coverage to criminal elements must be exposed and tried.

21.0 ENUGU STATE

Within our limited insight we make bold to thank and commend His Excellency, the Governor of Enugu State, Bar. Sullivan Ihanacho Chime, for the new look of Enugu, the capital of former Eastern Nigeria.

The quality of the roads especially within Enugu Urban, the Abakpa-Nike – Ugwogo – Opi Road, the 9th Mile – Iwolo – Umulokpa – Uvuru Road and the Ugwogo-Neke, Ikem Road, will stand the test of time, and will remain a testimonial to your statesmanship.

21.1 NSUKKA ROADS AND WATER SUPPLY

While we commend His Excellency for the solid road work, we must alert him once again that the road work in Nsukka with special reference to timber shade – New Anglican – Ofulonu Road and Aku Road is a stain and a mockery to the image of the Governor. Nsukka with its peculiarity on flooding needed a modernized and interconnected drainages channeled to a proper discharge. The contract ought to be revoked.

We must also plead with his Excellency to note that scarcity of water has remained a feature of Nsukka Urban City, the second after Enugu, and your quick intervention will put smile on the suffering inhabitants.

21.2 ACCESS TO THE GOVERNMENT

It is said that information is power and heads of institutions and organization should have a reasonable access to those in authority.

We can freely say that information flow, partnership with and access to the Government by some segments of the church within your first tenure is anything but minimal. We urge you to have a rethink of this policy.

21.3 EDUCATION

I need not repeat myself by re-enacting my views and sentiments of our last Synod on Hand-over of schools except to urge His Excellency and the Legislative house to legalize that laudable act of statesmanship.

22.0 NSUKKA DIOCESAN AWARD OF EXCELLENCE

The Diocese instituted this award in our effort to promote and encourage Excellency of character and integrity in service especially in our public lives. The first to receive this award was Ven. Prof. Chinedu Ositadinma Nebo who did us proud at University of Nigeria Nsukka and brought back hope to that institution in the midst of hopelessness and decay.

Today, the Lord has led us to a woman who is highly sought after even more than some men when others are crying for gender equality.

A woman whom, when she first came into the National lime light, many thought her excellent performance was as a result of her professional training. But when she was given another opportunity to serve elsewhere it became clear to all that this is the kind of personality God is looking for, to save this country.

A woman whose beauty is not only tied to expensive apparels, ornamentation and cosmetics but “the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit...” (1 Pt. 3:4).

A woman, who lives her sermon, and thereby proved through her rebranding prophecy, the beauty, quality and value of Nigerian products especially Nigerian wax.

I am talking about a sister in the Lord, though she is not an Anglican but, for her genuine love for God and sincerity of heart she lives beyond denomination.

Today we will recognize the ingenuity of this woman and celebrate her sacrificial service to humanity to encourage others to “go and do likewise”.

Our 2010 Diocesan Award of Excellence will be to the Honourable Minister of Information and Communication and former Director General of National Agency for Food and Drug Administration and Control, (NAFDAC) – Prof. Mrs. Dora ----Akunyili.

This will come at the end of this address.

23.0 THEME: EQUIPPING THE SAINTS

TEXT: EPH. 4:11-12

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”
NKJV

23.1 INTRODUCTION

Last year, the Lord impressed on our heart the burden of “Making Disciples of All Nations” as the Synod theme. That theme was intended to draw the attention of the church to the true meaning, application and implications of Discipleship.

In this Synod, the burden the Holy Spirit is engraving on our heart is on the matter of “EQUIPPING THE SAINTS”. That of course, is a continuation of the passion of the need of making disciples of all Nations.

23.2 BACKGROUND

It is almost a consensus opinion among biblical scholars that the Epistle to the Ephesians is essentially Pauline.

Paul who had already vowed never to be “disobedient to the Heavenly vision” (Acts 26:19) committed all that was in him – educational trainings, social status, profession, and spiritual endowments – to winning converts to the Christian faith, building them up in their most holy faith and equipping them to serve in the same ministry. His methods were – missionary trips, writing, prayers and Christ-like lifestyle. Being emotional about this purpose, he said, “my dear children for whom I am again in the pains of child birth until Christ is formed in you ...” (Gal. 4:19)

Ephesians was written around AD 60 or 61 when many churches had been established, Paul used his imprisonment as opportunity to think deeply about the true meaning of the new organization that had come to being. It is the one writing in the New Testament in which the word “church” means the universal church rather than the local group. The Epistle is not directed to new believers but to those who, having achieved some maturity in spiritual experience, wished to go on to fuller knowledge and life. The letter can be divided into two halves. The first half covering chapters 1 – 3 deals with the sovereign purpose of God in establishing the church while in the second half, the conduct of the believer is emphasized.

The style of this Epistle is exceedingly animated. The apostle is cheered by the intelligence which he had received of their deportment in the gospel, and is warmed by the grandeur of his principal theme – the eternal purposes of divine mercy. Into the discussion of that subject he throws his whole soul, and there is no part of Paul’s writings where there is more ardour, elevational, and soul evinced, than in this Epistle. He approaches the great doctrine of predestination as a most important and vital doctrine; he states it freely and fully, and urges it as the basis of the Christian’s hope, and the foundation of eternal gratitude and praise. Perhaps nowhere is there a better illustration of that doctrine to elevate the soul and fill it with grand conceptions of the character of God, and excite grateful emotions, than in this Epistle; and the Christian, therefore may study it as a portion of sacred writings eminently suited to excite his gratitude, and to fill him with adoring views of God.

23.3 DEFINITIONS AND ANALYSIS

It will be necessary at this point to analyse our theme to give a clearer picture of the message. We have two major words that constitute the theme – Equipping and Saints. We shall analyse these two words and also look at the word ministry which will be our launching pad for discussing five- fold - ministry.

i) SAINTS

It will be necessary here to note that before the historic church began to see the word “Saint” as a mark of canonization and exceptional holiness, the earliest meaning of the word is “a Believer in the Lord Jesus Christ” and “a member of his body, the church”.

The simple definition of the word saints is “Holy people”. It is a title for all God’s people but have been applied in some context to a small group seen as the most dedicated ones.

There are two words used in the Old Testament for the word saints – Qaddish and Chasid. Qaddish is derived from qadosh and means holy. To be holy is to separate oneself from evil and dedicate oneself to God. It is required that all the items used in worship are separated for the Lord’s use, and even the people that worship are to be holy. (Exod. 29:37; 30:25; 31:10; 22:31). Holiness is clearly portrayed as an encounter with the living God and results in a holy lifestyle. (Isaiah 6).

Chasid on the other hand means “to be kind or merciful.” These are divine virtues. So, all chasid people are godly people because they reflect His character. God’s encounter with His people through the covenant enables them to work as His saints.

In the New Testament the Greek word translated saint is “hagios”. This word like qadosh means holy. It is used across the New Testament – Gospel, Acts of the Apostles, Epistles and Revelation.

In the Epistles, saints seem simply to be people who name Jesus as Lord. But in Revelation where it occurred more times (13 times) saints not only name Jesus as Lord, but they are faithful and true witness for Jesus.

This basically was the reason why the early church considered witnesses who were martyred for their testimonies to be saints. Such were accorded special honour and even worshipped. Unfortunately the term “saints” came to be applied only to such special people.

It can therefore be deduced scripturally that the title of saints as addressed of Christians is a status which they already enjoy, and not one at which they aim.

So, we have two levels of saints – Saints triumphant is the company of the saints departed; the cloud of witness by whom we are surrounded, who rejoice or lament as they watch the way we go about this warfare. (Heb. 12:1) and saints militant who are present believers in Christ, called of God and set apart for Himself.

Therefore, it is Biblically unfounded to think, regard or restrict sainthood only to deceased faithfuls who are already enjoying their eternal rest. At worst, in excuse of Theological quest, they are Saints Triumphant.

But our focus is on reshaping a rather misconceived perception that nobody is a saint here on earth; that sainthood is what Christians look up to become. That is an error! And this error has done much havoc in minds of the misguided proponents, thereby wrongly holding that a Christian would be made a saint upon his or her death – subject to the holiness of life and intercessory role the said Christian played while here on earth.

The word of God insists that all Christians are saints; and as well expects the sacredness of their consecration to God to reflect and radiate in their daily pilgrimage lives here on earth.

The holiness of life; the purity of heart and life; the consecration unto God and separation from the sinful life of the world ... are expectations of God when He calls His children saints.

However, saints are not necessarily the perfect people of God who no longer needs growth; rather they are God's people here on earth for the purpose and pursuit of the will of God for allowing them to be here for a time. Saints need edification, growth, perfecting ... through equipping. And that is why God has given the church the gifts of men who, should they properly understand and apply their calling and gifts, would be mightily used of God in the "... perfection of saints ..."

The Lord hereby reminds us that we are saints – people set apart and consecrated for God and His will. Lets live in the consciousness of that sacredness.

ii) EQUIPPING

To equip according to the Oxford Advanced Learners Dictionary is to provide oneself, somebody or something with the things that are needed for a particular purpose or activity. It also means to prepare somebody mentally for a particular activity or task, especially by teaching them what they need to know.

By implication, it follows that to equip is to give instruction, education or information that can produce empowerment and transformation, to position the individual or group for success in any enterprise. We can therefore say without equivocation that the success of any enterprise depends, largely, on the "equipping". Here equipment implies the physical apparatus, the spiritual dynamism, and the psychological disposition of those involved in such enterprise.

God's method had always been to equip those He would use and He never uses anyone He did not equip – He equipped Moses for the deliverance of His people from Egypt.

- He equipped Elisha to continue with Eliza's prophetic ministry doing many miracles.

- He equipped Bezalel and Oholiab for the building of the tabernacle.
- And most glaringly, Jesus used 3 years of His earthly ministry to equip the 12 apostles and also on the day of Pentecost He equipped them the more.

The three major verbs from the above Dictionary definition of the word equip are “supply”, “provide”, and “prepare”.

In other words, what are the necessary things the Lord would supply the saints with; provide His people with; or, the required preparations that the Lord gives His called ones before they qualify for effective work in the ministry.

In Ephesians 1:3-13, Paul the Apostle summarises divine supply, the provision for His saints in nine things the Lord hath done for us – as His supply and provision for the purpose of serving Him. God has:

1. Blessed us with all spiritual blessings ... in Christ vs. 3.
2. Chosen us in Christ – vs. 4.
3. Predestined us unto the adoption of children by Jesus – vs. 5.
4. Accepted us in the Beloved
5. Given us redemption through Christ blood – Vs. 7.
6. Abounded towards us in all wisdom and prudence – Vs. 8.
7. Made known unto us the mystery of His will – vs. 9.
8. Given us an inheritance in His son.
9. Sealed us with that Holy Spirit of promise – vs. 13.

That is the concise description of divine package for His people. If any saint would understand these divine supplies and provisions for his/her life, he/she has gained a solid platform for kingdom service.

But for the saint to harness these provisions, he/she would need to key into the divine supply and stupendous provisions by first of all preparing himself to enter into these provisions.

The preparations necessary include a heart preparation, “hand” preparation and “hour” preparation.

Heart preparation would attract divine look of mercy on the saint and cause God to release Himself into that vessel. The ‘hand’ and ‘hour’ preparations include the mental or skill and social equipping of the saints that would help him serve the Lord.

iii) MINISTRY

The term ministry simply means service rendered to God or to humanity. And the noun minister is servant.

The English words “minister” and “ministry” is a translation of a Hebrew word ‘sharat’ which literally means “to wait on” or “serve”. A related Hebrew word is ‘ebed’ which has a more general meaning than ‘sharat’.’ Ebed’ means “work” or “work the ground”. God’s call to Abram contains the foundations to ministry. His intension was to raise a nation through Abram whom He will bless and who will use their blessings to minister to other nations.

In the New Testament the three principal Greek words translated ministry or minister all carry a connotation of service rather than domination.

- Diakonos – (Deacon) (Mk. 10:43; Eph. 3:7; 6:21) means one who waits on table.
- Huperetes (Luk 1:2; 1 Cor. 4:1) originally means under-rowers who labour in a ship's belly.
- Leitourgos (Rom. 13:6; 15:16; Heb. 1:7) was used for a servant of a state or temple.

For us, Jesus is the supreme model of a minister, whom despite His supreme authority did not make His style of leadership and ministry one of dominating His followers but one of service. The ministry of His church is intended to be a continuation, a replicate of Christ's ministry on earth where every saint is a minister – not in the sense of domination or ordination but in the sense of service to God and humanity. God the Holy Spirit, Christ's representative in the church gives a variety of roles and gifts to those in the church for the purpose of ministry.

23.4 THE FIVE-FOLD MINISTRY

i) THE OFFICE OF AN APOSTLE

“And he gave some, apostles...” Eph. 4:11

The Dictionary defines an apostle as a vigorous and pioneering supporter of an idea or cause. The two major words in that definition that characterize an apostle are the words “*vigorous*” and “*pioneering*”. The word vigorous means strong, healthy, and full of energy. It also means characterized by or involving physical strength, effort, or energy. Lastly, it means forceful.

Pioneering or a pioneer on the other hand, means a person who is the first to explore or settle in a new country or area; an innovator or developer of new ideas or techniques; a member of an infantry group preparing roads or terrain for the main body of troops.

So, in the context of our discourse, an apostle is one who is vigorous by the power of the Holy Spirit; strong and energetic, called to pioneer, start or begin the move of God in a definite dimension in a particular place at a particular time.

All through the ages, God uses apostles to pioneer and kick-start His definite move at a particular time. He used Moses to pioneer His move of delivering the Israelites from the slavery of Egypt (so that His prophetic intention for the Israelites would not suffer failure). Having brought the Israelites to Canaan by the ministry of Joshua, he used Othniel to pioneer His move of judgeship leadership in Israel; when the Israelites derogated from Theocracy and wanted a kingdom system of leadership, God used Saul to pioneer that move; when Israel went into exile and the Temple of Jerusalem was destroyed, there was need, after the Israelites had returned from exile, to rebuild the Temple of the LORD, God used Zerubabel to pioneer the rebuilding of His temple; when the Messiah was to come, in response to and fulfillment of prophecy, John the Baptist was sent by God to herald the coming of the Messiah; when the era of the Christ was to fully manifest, Jesus was sent; when it was in the programme of God to perpetuate the move of Christ, the twelve Apostles were commissioned to start and spread the move of Pentecostalism; when the church backslid into mere religious activities, God sent the Reformers and Revivalists - the likes of Martin Luther and Charles Finney to spark off Reformation.

That has been the move of God. He works with Apostles to initiate and pioneer His definite move at a particular time. That's why the Apostles are characteristically vigorous, forceful and powerful so that they can break through and start off a new move of God as the Holy Spirit empowers them.

Even in the contemporary times, God still uses some Apostles to start His move in a particular way. This may be in form of an inspired denomination (to carry out the move of God as propelled by the Holy Spirit); or, it may be in form of a fresh idea by the spirit of God for His church. However it comes, Apostles are pioneers of the ‘new’ move of God for His people at a particular time.

It is for this task of initiating and pioneering the move of God in a particular way that makes the LORD freely equip and empower the Apostles with such charisma that he can do almost everything within the five-fold ministry. An apostle may carry a prophetic grace, evangelical power as well as pastoral and tutorial grace. Paul was an example.

Nevertheless, if not guarded and guided, an apostolic gift could get into the head of the apostle, and as such, he would feel independent and indispensable.

This is the bane of Christian growth today. Once a man or woman is beginning to experience the power of God in his or her life in a definite manner, he/she would feel it is time to float his or her own ministry. The humility and understanding necessary to work as a team would soon die off.

Apostles are there to open fallow grounds. They are the Missionaries. People, who are ready to go into remote village-, the ‘uncelebrated’ towns- to bring about the mind of God upon such land. Men whose desire is that they may decrease, that Jesus may increase.

ii) **THE OFFICE OF A PROPHET** “**And he gave some... *prophets*”**

A prophet, by dictionary definition, is an inspired teacher or proclaimer of the will of God; a person who predicts the future; a person who advocates a new belief or theory.

Scripturally, the ministry of a prophet is four-fold. He is a

1. **Seer:** The key word here is *revelation*. Through deep, personal relationship with God, based on the prophetic gift, the prophet possesses a vision from God for the people; gives them timely message from God. As such, the prophet speaks about the past, present situations and future direction. This is the number one ministry of a prophet.
2. **Steward:** The key word here is *responsibility*. A prophet is a “...*steward of the mysteries of God*” – I Cor. 4:1. A steward acts on behalf of an owner, over-seeing others and managing possessions. Stewards are accountable to the owner. Jesus taught this principle in Lk. 12:42-48.

It is the steward role of a prophet that drove the prophets of God in the Bible. They spoke as agents of God who had a sense of accountability to God. So, a prophet is expected of God to clearly hear Him and as well fearlessly declare the oracles of God to whoever is concerned. A prophet is a steward of the mysteries of God.

3. **Shepherd:** The key descriptive word here is *relationship*. A shepherd knows, loves, protects and leads his sheep. A prophet should be rich in good relationship with his fellow men and as well with God. This will develop the prophet to be both *tough* and *tender*. That is what good relationship does.

Moreover, the teaching role of a prophet demands that he should have a shepherd’s heart so as to know when to use the staff of correction to stake back an erring sheep back to the fold; and as well, to know when to use the message of comfort to carry a weak, discouraged sheep on his shepherd’s shoulder.

4. **Servant:** The key word here is *rights*. A biblically informed prophet gives up his rights in order to reach the people with the will of God.

Moreover, as a servant, the prophet dwells with his LORD, hears Him well, and then delivers what he has *received* from the LORD for the people. It is not the prophet's interest that matters to God in the course of the prophet's service, but the interest of God who sent him. The prophet is an agent of God; and the word he has got from the LORD is stronger and greater than his very life. So, he should take the word of God very seriously.

Therefore, it is manifest incompleteness and amputated understanding of the ministry of a prophet to think that he is only called to predict the future, and nothing more. That is just one quarter of the prophet's calling and ministry.

He is a seer, a steward, a shepherd and a servant of God – an eye of God for His people; divine mouth-piece for the people; a teacher of the mysteries of God; a preacher of righteousness. That is a prophet.

But it is very unfortunate what we see these days. Everybody is a prophet. Self and love for money drive every dick and harry to use even fetish power just to make sure that what he says becomes 'true'.

How I pray that these false prophets confusing the people here and there in the name of prophecy, that the LORD Himself would sieve them out of the scene of existence!

The genuine ones, LORD, preserve them for Yourself, and give them the understanding and humility to work with other gifts for effective growth of the church. Do that LORD, in Jesus name, Amen.

iii) THE OFFICE OF AN EVANGELIST

“And he gave some... evangelists...”

An evangelist is a zealous advocate; one who seeks to *convert* others to the Christian faith, especially by public preaching.

The primary duty of an evangelist is to *convert* others to the Christian faith. And to do this effectively, he should work hand-in-hand with the Pastor who would consolidate his work by turning the converts into disciples through systematic, cumulative and objective Bible teachings.

Again, the ministry of the evangelists includes challenging and propelling the church to imbibe and implement the spirit of evangelism. This, the evangelist could achieve by consciously teaching the church principles and practice of evangelism; through which he reproduces himself in the congregation.

In other words, there is a height at which the ministry of an evangelist would reach, it now becomes the ministry of reproducing himself in the believers that is his primary duty. It takes maturity to appreciate this, because a shallow-minded evangelist at this point might think he is 'derogating' to a Bible Teacher or a pastor. That's not true. Rather, at the peak of the ministry of evangelism, the evangelist now seeks to multiply his output by injecting the power of mission and evangelism in the people that he has won through his preaching.

When an evangelist does this properly, his ministry would receive double increase and multiplication.

iv) THE GIFTS OF PASTORS AND TEACHERS

“... he gave some... *pastors and teachers*”

Admittedly, some are called exclusively to be Bible Teachers, but because of the ministerial relationship between pastors and teacher – giving the fact that both offices function more effectively amidst the church (or converted people). In other words, when *going* gifts have caught some converts, then the *grooming* gifts begin to tailor the converts to a definite shape of purpose.

A pastor is a shepherd: One who tends and trains the flock to grow and be established in the knowledge of the LORD; and as well ensures that each member of the church enters into the very purpose of God for bringing such a convert to the faith of our LORD Jesus Christ.

This is an all-inclusive task. That is why a true pastor must be vast in the knowledge and application of the word of God; he must be a good administrator with listening ears to the direction of the Holy Spirit in order to know when to do what; he must be rich in good relationship with the people since he is the one that spends much more time with the flocks than any other ministry; he should, as a good shepherd, lay down his life for the flock.

Onerous task indeed! But that is why it has to be a gift and a calling. “***And no man taketh this honour unto himself except he be called, even as was Aaron***” – Heb. 5:4. Pastoring is not a civil service; it is not a white collar job. It is a definite, demanding call of God on a life – with proportional grace and gifts, of course.

The ministry of teaching is central to the duties of a pastor. A good Bible teacher knows when to teach what; knows entry behaviour; has a definite objective for anything he wants to impact into the people.

If the pastor has gregarious pasture of the word of God in him, the assurance of the scriptures is that the flock will “... ***lie down in green pastures***” – Ps. 23:2. It is pasture that keeps the sheep, not just programmes. If the pastor possesses rich pasture, it is certain that the sheep will not just keep coming to the pastor, but the sheep will ***lie down*** in that green pasture.

This is a wake up call for pastors. Go from here and develop your pasture; a pastor with green pasture is a pastor with great number of sheep. If for now, you have low number of sheep (may be as part of divine training on your ministry), it is expected that few members you have will ***lie down*** in the green pasture of your pastoral content.

As they lie down to graze in the pasture of the word of God in you, you should as well learn to lie down under God as a sheep so that you constantly have what to give the sheep to graze before the sheep graze off your content and you become dry.

A pastor that diligently feeds the flock with the green pasture will certainly fulfill his ministry and calling. He will be the shepherd Christ has called him to be; and certainly, every sheep under him will find self discovery and fulfillment a natural thing.

On the strictness and uniqueness of the ministry of teaching, the word of God warns it is not a ministry to be clamoured for, because the teachers, if they fail to live up to their teachings, they will receive greater condemnation – James 3:1-3.

That does not mean that other ministries could be dabbled into without divine call and direction, but a teacher, to a large extent, is an exemplary speaker, an instrument of impacting life into his listeners.

Like other ministries, teaching should flow from the well of the life of Christ in the inner man of the teacher; otherwise he would turn out a Pharisee whose teachings are higher than their practical conduct. The word of God calls that “... *the yeast of the Pharisees which is hypocrisy*” – Lk. 12:1.

You can now appreciate the fact that the combined effect of the gifts of apostles, prophets and evangelists make the church a *going* church, while the gifts of pastors and teachers makes her a *grooming* church. So, in any local assembly where the name of Christ is mentioned, the LORD would equip His people with these gifts to primarily set the church on the go as well as groom his people.

But it is unfortunate that today there is hardly a single congregation that has these gifts complete and functioning maximally; not because the LORD has not equipped His church with these gifts in any Christian assembly, but because selfishness and quest for money drive some erring Christian to establish their own ministries, or bury the talent to look for ‘greener’ pasture, even when the LORD has not given them such directive.

The undermined and amputated manifestation of the going gifts of apostles, prophets and evangelists has seriously and negatively affected the grooming gifts of pastors and teachers.

These gifts and offices are meant by God to complement each other, and not to compete with one another.

The *going* gifts need the *grooming* gifts, and vice versa.

23.5 THE PURPOSE OF THE GIFTS

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” – Eph. 4:12.

There are three keywords in that passage that describe and or summarize the purpose of God in giving the church these gifts. These words are: *perfecting*, *ministry* and *edifying*.

a) **“For the *perfecting* of the saints...”**

The word *perfecting* or perfect means having all the required elements, qualities or characteristics; free from flaw; complete; absolute.

That definition quickly brings to mind the fact that one gift cannot be validly said to be enough “*for the perfecting of the saints...*”

The saints need the apostolic power, prophetic insight, evangelical power, pastoral wings and tutorial grooming. It is the combined effect of these graces (otherwise called gifts) that would make a saint perfect in the knowledge of the LORD.

It is the combined manifestations of these gifts that would give the saints the necessary perfecting. But the unfortunate truth is that the Church today is now ‘amputated’ by incomplete gifting. Not because the LORD has not given these gifts to His church, but because the custodians of these gifts have not appreciated the obligation and selflessness the LORD requires of them to serve His church.

Everybody is now a founder of one ministry or the other. And even where there is no obvious or outright pulling off to found a ‘ministry’, those within the same church but with diverse divine gifts, lack, or refuse to show, the requisite understanding and co-operation the scripture demands of the ministers of the LORD.

This is a major outcry of the LORD through this message: that there be love, understanding, humility and selflessness in kingdom service. These will trigger off the necessary co-operation the LORD requires to equip the church and for her perfection.

An evangelist should value and respect a teacher; a prophet should acknowledge the apostle, a pastor should not feel inferior or envious of other offices.

It is unfortunate that these days the loud gifts of prophecy and healing are so elevated that a Bible Teacher with growing grace may feel so inferior that he may not even manifest. Very few Christians are earnestly desiring to be seasoned Bible Teachers. Everybody wants to see vision.

It should not be so, *“for we have many members in one body, and all members have not the same office... having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness”* Rm. 12:4-8.

That is the stand and standard of the word of God on spiritual gifts. There should be interdependence and mutual relevance in the offices and gifts.

But I am sure the major causes of the noise and clamour over the operations and manifestation of spiritual gifts include self, sin, ego, greed, avarice, pride and immaturity.

If we are truly crucified with Christ, every Christian should joyfully assume and exhaust his spiritual gifts with all humility and co-operation but where self is the king, and the ministry is monetized and Christ is commercialized, how can the church be perfect?

This has become so serious that two Christian workers in a church find it difficult to co-function mutually. The evangelist or the prophet disregards the pastor; the teacher is not even given a place in the church since he has no vision to tell the congregation. This is an error!

The church is hereby called upon to come back to Christ. We are first of all *saints* before we are servants. Our gifts are not for ourselves but primarily *“for the perfecting of the saints...”*

And that requires a lot of team work. Every gift and office is relevant. Just like any system of the body is indispensably relevant in proper function of the body, that is how every gift is indispensably relevant in the perfecting of the saints. If the church knows only prophecy,

where is the drilling by the word? If the church knows only teaching, where is the Pentecostal relevance of the church? All must work together “*for the perfecting of the saint...*”

b) “...for the work of *the ministry...*”

This is the second purpose of the five-fold ministry. Some are minister of ministers; preacher of preachers; teacher of teachers; prophet of prophets; apostle of apostles.

It is God that raises such people as they obediently walk with Him. While God has created these offices, among other things, is to ensure that the saints are equipped in “... *the work of the ministry.*”

In other words, an apostle should reach to a level where he starts raising other apostles; a prophet should, beyond just prophesying, reach a height of spiritual grace where he begins to teach other saints the principles and practice of the ministry of a prophet; an evangelist, at the peak of his ministry, should raise other evangelists; a pastor or teacher the same.

Some Christians misunderstand this dimension of the five-fold ministry. At this stage, God may decide to restrict the outings of the *going* gifts; and instruct the ‘goers’ to start having indoor programmes with a definite divine intention of raising other saints to co-function with, and or, to replace them.

It takes spiritual maturity to appreciate this, because at this point the evangelist might wrongly feel he is being turned to a Bible Teacher – which is not so.

Therefore, every Christian privileged to occupy any of these spiritual offices should not just manifest and edify the church, but should grow to the point of equipping other saints. “...*for the work of the ministry...*”

It is this cycle that should keep the church growing and healthy. Success without successor, they say, is failure. Even God knows that, too. So the church should as well learn this principle

c) “...for the *edifying of the body Christ...*”

The third and final purpose of God for these offices is the edification of the church. Edification literally means building up. It is an encouragement and consolation which is targeted at establishing in faith – Col. 2:7, attaining unity of faith and knowledge, maturity, and the full measure of Christ – Eph. 4:13 – of Christians.

Though the work of building up one another is the work of all Christians, (1 Thess. 5:11), edification is the special responsibility of the various church leaders Eph. 4:1-12 and it is the legitimate context of the exercise of their authority.

All elements of Christian worship should contribute to edification. The music in our worship either from the organized choir, the choral Groups or Band Groups must edify worshippers.

Our intercession, though should not aim at gratifying the yearnings of some self seeking members, but must be edifying.

Our giving, whether in offerings, launchings/donations, tithing and seeds of faith must edify.

The conduct of our worship, especially prophecy (preaching) and instructions are important opportunities to edify the saints. Edification is not all talk, however, but involves demonstrating love (1 Cor. 8:1) and consideration for those weak in faith. (Rom. 15:1-2).

23.6 PRACTICAL APPLICATIONS

In view of the issues we have raised and discovered from our theme, we now charge the people of God as follows:

- i. Every member of the church must have this in mind; that God has called us out of the world and set us apart to live holy lives unto Him. So we must eschew all that is ungodly and not do any thing just because others are doing that. We are saints.
- ii. Every unit Church in the Diocese should take some time to seriously pray for the endowment and manifestation of these and other gifts and deliberately deal with anything that will stand against its manifestation and proper usage both personally and co-operately.
- iii. Every member of the church should identify the gift, talent or endowment he/she has received from God and channel them towards the equipping of other saints and edifying of the Body of Christ – Church.
- iv. The leadership of the church especially, and all Christians must make deliberate efforts towards empowering members so that every member of the church will be a minister both to God and humanity. This empowerment must be wholistic – spiritually, economically, educationally and politically.
- v. Leadership at every level of the Church, especially the Clergymen/Pastors and wives should not be lazy as only to use already developed gifts, but must consciously, deliberately and technically make efforts to identify, develop, encourage and support hidden, latent and developing gifts in our youths and new converts.
- vi. In the spirit of the message of this Synod, we will use ten percent of whatever the Lord will bless us with in this Synod for award of scholarship to at least one indigent but intelligent believer in the Diocese. Moreover, as the Lord grants us grace we will be sponsoring at least a clergyman, at a time, to further their theological education at Crowther Graduate School of Leadership and Theology Abeokuta from next year.
- vii. Now that everybody has come to the conclusion that the problem of Nigeria is corruption and bad leadership, the church must equip her political class and youths with Christian based political culture devoid of gangsterism and thuggery. We will recall that it was the mission trained politicians in the likes of Dr. Nnamdi Azikiwe that fought and secured our independence; they were selfless and patriotic. The church can today inculcate good political norms in her members thereby ensuring a peaceful democratic environment.

23.7 CONCLUSION

Dear brothers and sisters, I wish to reiterate the fact that it will be better to have a congregation of ten equipped saints than for our today's acclaimed congregation of thousands of unequipped parasitic souls who have nothing to offer for the edification of the church except their offerings, where they even give. You cannot afford to be a spectator in the house of God, wake up! Ask the Lord to reveal your own gift that you may become useful, edifying the church of God.

Thanks for your patience in listening and may God bless you the more and make you a source of blessing to others.

I remain your friend, Brother and Bishop.

+ Aloysius, Nsukka

APPENDIX I

COMMUNIQUE FROM THE STANDING COMMITTEE OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) MARCH 22-24, 2010

INTRODUCTION

The standing committee of the Church of Nigeria (Anglican Communion) under the guidance of the Holy Spirit and the leadership of the Most Rev. Peter J. Akinola, Archbishop, Metropolitan and Primate of all Nigeria, met at the Basilica of Grace, Gudu District, Abuja from March 22 – 24 2010. 131 bishops, 114 clergymen and 59 members of the house of laity were present.

The theme of the meeting was “Follow Me (says the Lord)” and at the conclusion the Standing Committee issued this Communique:

THE PRIMATE AND THE PRIMATE ELECT OF THE CHURCH OF NIGERIA

The Standing Committee congratulates The Most Rev. Peter J. Akinola on the successful completion of his remarkable term as Primate. He has provided sacrificial Spirit-filled leadership for an unprecedented season of growth and vitality in the Church of Nigeria and the worldwide Church. Over the past ten years we have grown from 76 to 161 dioceses with more than 20 million active members. We have also seen the Church of Nigeria take a major leadership role in the global Anglican Communion and in the wider church.

We also congratulate the Most Reverend Nicholas Okoh, the Primate-elect as he begins his new ministry. Archbishop Nicholas Okoh has already given many years of faithful service to the Church of Nigeria as a deacon (1976), priest (1980), bishop (2001) and archbishop (2005). He has shown a readiness to engage with the big issues that confront our church and the nation. We look forward to his ministry among us.

QUESTIONS OF CONCERN FOR OUR NATION

CRISIS IN NATIONAL LEADERSHIP – Meeting together as the Standing Committee of the Church of Nigeria we were conscious that failure to adhere to the constitution has led us to the present leadership crisis in our nation. We are without accurate information of the health or present circumstances of our elected president. We are grateful for the courageous initiatives taken by Dr. Goodluck Jonathan, Acting President, and we assure him of our prayers. We call on the National Assembly to remedy the situation immediately and to remember that the purpose of government is to serve the common good.

ELECTIONS PREPARATION – We also realize that the 2011 General Elections are approaching rapidly and we urge all stakeholders, including the current members of the National Assembly and INEC, to put aside all selfish concerns for the conduct of free and fair elections throughout the Federation. We further recommend that the Federal Government adopt the ‘Justice Uwais’ committee report and quickly conclude the process of constitutional amendments. It is essential that we implement a programme of voter education to restore hope for the electorate.

POST AMNESTY – REHABILITATION AND VISIBLE DEVELOPMENT – We implore the Government and its agencies to put in motion all necessary instruments for the implementation of the post-amnesty programme by providing gainful employment for the ex-

militants of the Niger Delta region. No effort should be spared to enhance the physical development of the region that will both encourage a life of peace and enhance additional security.

JOS MASSACRES – We were sorely grieved by the news of the gruesome attacks in villages around Jos in Plateau State, that have left hundreds of men, women and children dead and many more severely wounded. We condemn these attacks and all those involved in them, especially those cases where our own military forces were indicted. We call on the Federal Government to arrest, prosecute and punish those responsible. We have also noted with great concern the recent announcement by Libyan leader, Colonel Muamar Ghaddafi, that Nigeria should be divided by religion into two halves along the traditional line of partition. We consider his unwelcome interference into our common life to be inflammatory and we call on the Federal Government to continue to use all diplomatic avenues to express our total rejection of this outrageous proposal. We believe that his comments are, however, a warning that we must all work to overcome the prejudices that still divide us and do more strengthen the unity of all regions of our nation.

EDUCATION CRISIS – The National Examinations Council just released 2009 Senior School Certificate Examinations results reveal an abysmal performance by the candidates with less than two percent of them (out of more than 246,000) having passed five subjects with credit. This result is an indictment of our entire educational process and calls for urgent steps to be taken by Federal and State Governments to address the underlying causes for this catastrophe. We believe that one vital step would be to learn from the gain being recorded by those mission schools in states where they have been returned to their original mission proprietors.

BANKING REFORM – We commend much of the ongoing banking reforms aimed at restoring confidence and competitiveness in an increasingly global economy. However, we caution against police inconsistencies that could jeopardize that interest of the citizenry and foreign investors especially in the real sector economy such as agriculture and manufacturing.

SECURITY CRISIS – The spate of violence, attacks on life and property and mysterious unsolved, high profile assassination throughout the country are of particular concern to the church. The security agencies comprising the army, police, state security service and immigration services need to be totally reformed and strengthened through provision of the latest technology and equipment to be able to perform their constitutional tasks of protecting our citizens. Should cultivate a participator approach towards security by forming neighbourhood watches to help curb the rising wave of crime in our cities and towns

In this fiftieth year of our nation's Independence we believe that it is vital and non-negotiable that all of our citizens know themselves as safe and secure. As we continue to pray for our own people and also those who are recovering from the earthquakes in Haiti and Chile and the recent landslide in Uganda we look to God for his mercy and protection.

CONCLUSION

“To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy – to the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore!” Amen.

In Christ's service

The Most Reverend Peter J. Akinola,

Archbishop, Metropolitan and Primate of all Nigeria

APPENDIX II

THE VALEDICTORY ADDRESS OF THE PRIMATE EMERITUS AT OUR LAST STANDING COMMITTEE HELD IN MARCH 2010 IN ABUJA

“In the name of our Lord and Saviour Jesus the Christ, we welcome you to this session of the Standing Committee of our Church. Permit me to begin by expressing my appreciation to all of you and the various Dioceses and Ecclesiastical Provinces you represent for the tremendous outpouring of love and kindness to us in the numerous well organized send forth programmes in our honour. My family has been greatly blessed to know that you hold us in such high esteem. We have been overwhelmed by your generous gifts in cash and kind. Please accept in the name of the Lord our most enthusiastic gratitude. It has been my lot to serve this Church under God as Archbishop, Metropolitan and Primate at the beginning and in the first decade of the twenty first century.

It has been a most challenging time for our faith. It has been a time in which the secularists in the name of human rights sought to remove whatever has to do with the Church from the public domain and consign it to antiquity. At the same time liberal revisionists in the church have continued their struggle to create a new but pseudo religious template for the unsuspecting world.

They have sought to destroy orthodoxy and biblical faith. Added to this, resurgent Islam has continued to persecute and destroy parts of the church not only in the Middle East, Iran and Iraq, but right here in Nigeria.

With general goodwill on the part of all our people and the loyal cooperation and active support of the Church’s leadership team, we have tried to reposition the church to be steadfast in facing and dealing with some of the challenges.

Locally and globally our church is able to champion the cause of orthodoxy, uphold and proclaim unfettered gospel of salvation, insisting uncompromisingly on the adequacy and supremacy of the word of God, written. We have contended for the faith. But I must admit that the battle is not over. Not yet.

As I look intently into the church and the larger society, I am pained to find that there are still many gaps and gulfs. I continue to see a huge disparity between the faith we confess and the life we live.

I have been trying in the last few months to find out why many people in the church who sit in the pews and not a few who minister in the sacrament week after week often behave in ways that negate the tenets of the faith they profess. As it is, it is virtually impossible to distinguish a Christian by the life he lives in today's world from unbelievers.

Much as it's all so easy and convenient to blame the society, the economy, or any other candidate for our bad ways of life, the fact remains that if Christians had been thoroughly disciplined to know, to love and to obey and follow Christ in all of life, the story would have been different.

So, at this Standing Committee meeting (which is my last with you as Archbishop, Primate and Metropolitan) I would like us to focus on the whole phenomenon of Christian discipleship and available resources.

It was the subject of our bishops' retreat in January. I have asked our Episcopal Secretary, Archbishop Friday Imaekahi to give a report on this

In the same context, our Primate-elect, Archbishop Nicholas Okoh will lead us through an expanded work on the Church's Catechism.

We shall also have a report on the on-going superb study programmes at our new Crowder Graduate School of Theology and Leadership Training aimed at producing well informed, godly and skillful leaders for the church. Our discussion of the challenges posed by resurgent Islam which by now all know cannot be wished away will be led by Archbishop Kwashi and Ven. Oluwarohunbi.

I am grateful to Archbishop Akanya for accepting to lead the Bible study on this important subject.

My hope is that by the time we rise from this meeting, all of us would have resolved to follow Jesus for as the Master himself commanded.

“If anyone would come after me, he must deny himself and take up his cross and follow me”
Matthew 16: 24.

In another context in the post-resurrection charge, the order is to make disciples of the nations' the tribes, the ethnic groups, the clans to obey everything I have commanded you.
Matthew 28:19-20

In both cases, there is a command that is non-negotiable. It is given and the disciple is simply to obey. “Follow me” says the Lord.

- He's the Incarnate Word, the Lord, Jesus the Christ, the Saviour of the world
- The one who died and rose again for man's justification
- The one who has been given all authority in heaven and on earth
- He is the Way, the Truth and the Life.

- The great I am, the beginning and end of all things
- The one who opens the door and no one can shut, he shuts the door, no one opens
- The One who returns to the world at the end of our fleeting time to judge the quick and the dead'
- The One who reigns eternally with the Father and the Holy Spirit,
- He is the One who commanded Peter, the apostle and other disciples and believers to follow him. Surely, we cannot afford to ignore him. There is too much at stake

But then, to follow Jesus is not as easy as it sounds. It entails

- Hearing the command and willing to obey
- Leaving all else, particularly the excess luggage of life which weighs one down and willingness to move on in faith to the unknown (but He knows the way through the wilderness)
- Following in the footsteps of the Master who goes ahead and one coming obediently at the rear
- Preparedness to do things henceforth in the way the Master decides and approves.
- This followership is in every aspect and facet of life
- Trusting Him and depending on Him wholly for whatever is needed
- No half measures, no looking back.; it's following to the end.

Peter, James, Andrew, Matthew and several others had this challenge. They left their home, relations, friends, security, profession and all and followed. They learned sometimes at his feet, sometimes in a hard way through the vagaries of life. They practiced what they were taught, through thick and thin, they followed.

Today, Jesus is calling on you and me to follow him. In a very loud and clear voice he commands all who claim to know and love him to follow him.

- In every circumstance of life, follow me says the LORD
- In every decision making process
- In every situation of life when you have to make a choice; which school to attend, who to marry, what type of work to do: where to go, where not to go, which company to keep, who to relate to, who to avoid, what to avoid. . .
- When in this age in which money is about the only criterion by which all else is measured and judged you are tempted with bribes and other forms of corrupt practices, Jesus says, follow me.
- When enticed by world's glamour and its attractive offers of invitation to occultism for so-called security, wealth and fame
- When in this perverse, wicked and adulterous generation, when women of low virtue do all in their power to seduce you, Jesus says, follow me.
- When it seems so easy to lie and cover up your mistakes as an escape route
- When your conscience judges you
- When faced with dangers within and without
- When circumstances demand that you stand up for Jesus and contend for the faith
- When the world would rather persecute you and consign you to oblivion
- When you have come to your wit's end, follow me, says the LORD

It has been our burden and joy these past ten years to follow Jesus in leading this great Church in actualizing the five cardinal points of our Church's vision. In following Jesus, we have tried to peruse programmes for spiritual growth for our bishops through retreats, and planned Bible study; conquering new frontiers in mission, doing evangelism that resulted in planting Churches in areas that hitherto were impossible to reach. Today, Anglican presence is known and felt in all nooks and crannies of this vast Country

In following Jesus, we have tried to provide care for the stigmatized and the suffering. It has so pleased the LORD, the great provider, to enable us move away from being an assessment-dependent Church to an economically stable and well resourced Church with about N1.2 billion in fixed income portfolio.

Once again, I am most grateful to all members, male and female, young and old, all the clergy and our fathers in God, the bishops for coming along and bearing with us these past ten years. Wherever in the line of duty I have inadvertently wronged any of you, be merciful and forgive me.

The peace of the Lord be always with you

+ Peter Abuja
March 23, 2010

APPENDIX III

PASTORIAL LETTER FROM THE STANDING COMMITTEE- MARCH 2010.

My Dear People of God

There is a time for everything, and a season for every activity under heaven ... He has made everything beautiful in its time. He has also set eternity in the heart of men Eccl 3:1, 11 (NIV)

It has been my lot to serve this Church under God as Archbishop, Metropolitan and Primate at the beginning and in the first decade of the twenty first century.

It has been a most challenging time for our faith. It has been a time in which the secularists in the name of human rights sought to remove whatever has to do with the church from the public domain and consign it to antiquity. At the same time liberal revisionists in the church have continued their struggle to create a new but pseudo religious template for the unsuspecting world.

They have sought to destroy orthodoxy and biblical faith. Added to this, resurgent Islam has continued to persecute and destroy parts of the Church not only in the Middle East, Iran and Iraq, but right here in Nigeria.

With general goodwill in the part of all our people and the loyal cooperation and active support of the Church's leadership team, we have tried to position the Church to be steadfast in facing and dealing with some the challenges.

Locally and globally our church is able to champion the cause of orthodoxy, uphold and proclaim the unfettered gospel of salvation insisting uncompromisingly on the adequacy and supremacy of the word of God, written. We have contended for the faith. But I must admit that the battle is not over. Not yet.

As I look intently into the church and the larger society, I am pained to find that there are still many gaps and gulfs. I continue to see a huge disparity between the faith we confess and the life we live.

I have been trying in the last few months to find out why many people in the church who sit in the pews and not a few who minister in the sacrament week after week often behave in ways that negate the tenets of the faith they profess. As it is, it is virtually impossible to distinguish a Christian by the life he lives in today's world from unbelievers.

Much as it's all so easy and convenient to blame the society, the economy, or any other candidate for our bad ways of life, the fact remains that if Christians had been thoroughly disciplined to know, to love and to obey and follow Christ in all of life, the story would have been different.

My hope is that, as we teach disciples more seriously, every true Anglican will resolve to follow Jesus for as the Master Himself commanded: "If anyone would come after me, he must deny himself and take up his cross and follow me" (**Matthew 16. 24**)

Considering the person and character of the One who gives the marching order, the disciple has no choice but to obey:

He's the incarnate Word, the LORD, Jesus the Christ, the Saviour of the world

- The one who died and rose again for man's justification
- The one who has been given all authority in heaven and on earth
- He is the Way, the Truth and the Life.
- The great I am, the beginning and end of all things
- The one who opens the door and no one can shut, he shuts the door, no one opens
- The One who returns to the world at the end of our fleeting time to judge the quick and the dead'
- The One who reigns eternally with the Father and the Holy Spirit,

He is the One who commanded Peter, the apostle and other disciples and believers to follow him. There is too much at stake. But then, to follow Jesus is not as easy as it sounds. It entails.

- Hearing the command and willing to obey
- Leaving all else, particularly the excess luggage of life which weighs one down and willingness to move on in faith to the unknown (but He knows the way through the wilderness)
- Following in the footsteps of the Master who goes ahead and one coming obediently at the rear
- Preparedness to do thing henceforth in the way the Master decides and approves.
- This followership is in every aspect and facet of life
- Trusting Him and depending on Him wholly for whatever is needed
- No half measures, no looking back.; it's following to the end

Peter, James, Andrew, Matthew and several others had this challenge. They left their home, relations, friends, security, profession and all and followed. They learned sometimes at his feet, sometimes in a hard way through the vagaries of life. They practiced what they were taught, through thick and thin, they followed.

Today, Jesus is calling on you and me to follow him. In a very loud and clear voice he commands all who claim to know and love him to follow him.

- In every circumstance of life, follow me says the LORD
- In every decision making process
- In every situation of live when you have to make to do; which school to attend, who to marry, what type of work to do: where to go, where not to go, which company to keep, who to relate to, who to avoid, what to avoid. . .
- When in this age in which money is about the only criterion by which all else is measured and judged you are tempted with bribes and other forms of corrupt practices, Jesus says, follow me.
- When enticed by world's glamour and its attractive offers of invitation to occultism for so-called security, wealth and fame
- When in this perverse, wicked and adulterous generation, when women of low virtue do all in their power to seduce you, Jesus says, follow me.
- When it seems so easy to lie and cover up your mistakes as an escape route
- When your conscience judges you
- When faced with dangers within and without
- When circumstances demand that you stand up for Jesus and contend for the faith
- When the world would rather persecute you and consign you to oblivion
- When you have come to your wit' end, follow me, says the LORD

It has been our burden and joy these past ten years to follow Jesus in leading this great Church in actualizing the five cardinal points of our Church's vision. In following Jesus, we have tried to peruse programmes for spiritual growth for our bishops through retreats, and planned Bible study; conquering new frontiers in mission, doing evangelism that resulted in planting Churches in areas that hitherto were impossible to reach.

Today, Anglican presence is known and felt in all nooks and crannies of this vast Country

following Jesus, we have tried to provide care for the stigmatized and the suffering. It has so pleased the LORD, the great provider, to enable us move away from being an assessment-dependent Church to an economically stable and well resourced Church with about N1.2 billion in fixed income portfolio.

It is pertinent for me to thank God for the foresight of our resolution at the General Synod of 2005 which held at the Cathedral Church of All Saints, Onitsha to the effect that the capital investment of the Endowment Fund must not be tampered with, and that a given percentage of the returns of investment must be re-invested from time to time.

To safeguard our future, it is important that this resolution is held inviolable. Our hearts reaches out in prayer for the survivors of the tragic earthquakes in Haiti and Chile, and the landslide in Northern Uganda,

We must uphold them continually in our prayers especially for the rehabilitation efforts.

We thank God for the presentation of The Most Rev'd Nicholas Okoh on 25th March 2010 as the new primate of our church. We believe God's hand is upon him to shepherd us diligently to follow the Lord Jesus, the Christ who is the one true foundation of the Church, which He bought with His blood.

Once again, I am most grateful to all members, male and female, young and old, all the clergy and our fathers in God, the bishops for coming along and bearing with us these past ten years. Wherever in the line of duty I have inadvertently wronged any of you, be merciful and forgive me.

And now to him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy to the only God Our Saviour be glory, majesty, power and authority through Jesus Christ our Lord, before all ages, now and forevermore! Amen. **(Jude 24-25)**

The Most Rev. Peter J. Akinola, DD, CON

Archbishop, Metropolitan, and Prime of All Nigeria

APPENDIX IV

COMMUNIQUE FROM THE STANDING COMMITTEE OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION)

1. INTRODUCTION

The Standing Committee of the Church of Nigeria (Anglican Communion) under the guidance of the Holy Spirit and the leadership of the Most Rev. Nicholas D. Okoh, Archbishop, Metropolitan and Primate of All Nigeria with his wife Mrs. Nkasiobi Okoh, President of the Mothers' Union and Women's Guild, met at The Faith Plaza, Diocese of Lagos, from September 14-18, 2010. One hundred and fifty eight bishops, one hundred and forty-one clergymen and one hundred and twenty-six members of the laity were present. We were most warmly welcomed by the Most Reverend E. Adebola Ademowo, Archbishop and Bishop of the Diocese of Lagos and his wife Mrs. Oluranti Ademowo, and also Princess Aderenle Ogunsanya on behalf of His Excellency Babatunde Raji Fashola, SAN, the Executive Governor of Lagos State.

The theme of the meeting was "When the Righteous Rule ..." (Proverb 29:2) and in the conclusion the Standing Committee issued this communiqué

2. A CHANGE OF LEADERSHIP

The Standing Committee is grateful for the gift of visionary Primates with which the Church of Nigeria has been blessed over the years and was enthusiastic in its welcome of Archbishop Okoh as the new leader. It was reminded that this was its first meeting in eleven years without Archbishop Peter J. Akinola in the chair and acknowledged with profound gratitude his legacy of vibrant leadership.

It was also noted that the Standing Committee was meeting as Nigeria celebrates fifty years of freedom from colonial rule and heads into a crucial season of elections for state and national leaders. The importance of good leadership in the church and nation cannot be overstated and the Standing Committee was grateful for the Primate's emphasis on righteousness as a necessary quality for Godly leader – righteousness understood as not only right belief in God but also right actions in obedience to God's commands. The source passage from Proverbs 29:2 "When the righteous are in authority, the people rejoice, but when the wicked rule, the people groan" is especially relevant for our nation at this time.

3. QUESTIONS OF CONCERN FOR OUR NATION

The Standing Committee shares the profound concern for our nation expressed by the Primate. We are a great country, with a talented people and a reservoir of God given resources. We are standing at a critical moment in our nation's history. We must choose godly leaders who will help us realize our great potential or we will continue to groan under the burdens of poverty and an embarrassingly inadequate infrastructure. The need for fair and free elections has never been more important.

4. VOTER REGISTRATION

We congratulate Professor Attahiru Jega on his appointment as chairman of the Independent National Electoral Commission (INEC) and urge him to quickly develop a credible electoral process that will ensure a free and fair election. We urge the Commission to provide a 'level playing ground' for all participants through voter education and registration. All eligible citizens are encouraged to register, be educated, resist the temptation to sell their votes and ensure that their votes are counted. We urge all candidates for election, political parties, and law enforcement agencies to guard against every form of electoral malpractice especially those who would use robbery and violence to distort the political process.

5. LACK OF PERSONAL SECURITY

Our country is afflicted and harassed by the lack of personal security that restricts daily living and threatens to make the coming months of registration and election a virtual impossibility. Across the nation the nightmare of kidnapping has become a daily occurrence. The perpetrators do not spare any citizen and even religious leaders are victims. This has imposed great fear on the population. We call on the Government, as a matter of urgency, to do everything possible to deal with this national crisis. We also insist that they equip and restructure all security agencies to curb this menace.

6. RELIGIOUS TOLERANCE

The Standing Committee is distressed by the increase of brutality against our citizenry in some parts of the Northern States in the name of religion and strongly condemns it. We believe that every Nigerian is made in the image of God and deserves to be treated with respect. The experience in the South West where religious affinity is seen as less divisive is to be commended.

We call on the Federal Government and all citizens to uphold tolerance in their religious practices especially as we celebrate our fifty years of political independence as a nation.

7. THE OGRE OF CORRUPTION

The ogre of corruption continues to roam free in Nigeria and has taken virtually everything from us leaving us with little consolation. It has taken from Nigerians the respect and honour that they deserve from other nations. Corruption is pervasive in the classroom, in the market place, in the departure lounge, in the arrival hall, in the accounts ledger, in uniforms, in politics, in the operating theatre, in the dispensing room, on the highways, in the sports arena and even in places of worship. We must remove this monster from our land. We call on all Nigerian citizens, religious leaders and all levels of government to resist this ogre and intensify the war against corruption to save and secure a better and more fruitful future for Nigeria.

8. CONCLUSION

We encourage all Christians, especially politicians at national, state and local levels, as well as traditional rulers, to rise up and exercise righteous leadership as faithful disciples of Jesus Christ. We have all been called to guard and proclaim the Gospel – it is the hope of our salvation and the only way of reconciliation for our broken world.

“To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy – to the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forever more!” Amen.

The Most Reverend Nicholas D. Okoh

Archbishop, Metropolitan and Primate of all Nigeria

APPENDIX V

PASTORAL LETTER FROM STANDING COMMITTEE-SEPT. 2010

Friday, September 17, 2010

My Dear People of God,

The Peace of the Lord be always with you.

1. As we enter a new dispensation with the leadership responsibility of this great Church entrusted to us by God and His people, we recall these words of Moses in Deuteronomy “The LORD our God said to us at Horeb, “You have stayed long enough at this mountain. 7 Break camp and advance into the hill country of the Amorites; go to all the neighbouring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates. 8 See, I have given you this land. Go in and take possession of the land that the Lord swore he would give to your fathers – to Abraham, Isaac and Jacob and to their descendants after them. “Deuteronomy 1:6”.
2. The Lord has indeed done great things for us in the past decade under the outstanding leadership of His Servant, our retired Primate, Most Rev. Peter Akinola who was a strong voice for the Church at local, international and secular arenas. We pray that his retirement will be marked with a robust health, happiness, more fulfillment and fruitfulness in God’s vineyard.
3. As we look back with thankfulness for the strides of the past, we are greatly aware that the Lord is asking us to advance into the strongholds and enemy territories that stand between us and our desired destination. This awareness has been informed by our nationwide tour of the fourteen ecclesiastical provinces and the very warm and illuminating interaction with our members at different levels. That tour was followed with a meeting to review our vision for the past decade with the aim of aligning our ministry and witness with emerging challenges. Our Bishops, Clergy and Laity (men, women, and youth) have made helpful input, and even our children have had their interests adequately addressed.
4. The recognition that our yearnings as a nation and as a church within the nation remain a mirage without purposeful leadership has informed the theme of our Standing Committee: WHEN THE RIGHTEOUS RULE... (Prov. 29:2).

The meeting has been most generously hosted by the Diocese of Lagos under the able and creative shepherd leadership of the Most Rev. Ephraim Ademowo and his dear wife, Mrs. Oluranti Ademowo, supported by their equally industrious clergy and warm-hearted laity. The theme was explored at different levels – from the pulpit and Bible studies taken by the Rt. Rev. G.L. Lasebikan, Bishop of Ondo, as well as distinguished members of our church in the academia and political office.

5. The righteous are those persons who not only believe in God but obey Him, by living according to the stipulations of God’s commandments. Because the righteous love God, they also love their fellow human beings. This makes their vertical and horizontal

relationships very healthy and spiritually fruitful. When the wicked rule, believers will be persecuted, so that the people groan. They are afflicted, cheated, oppressed, uncared for, and left to wander in abject poverty, hunger, disease, thirst, nakedness, and in bondage to many evil powers. But when the righteous rule, hope returns. Education will be revived and the dragon, corruption will be killed. Sin will be punished and sanity will return to our society.

6. As a Church, godly leadership must rise beyond lip-service and empty sermonizing to serious-minded commitment that is God-honouring. Highhanded leadership and selfish agenda in leadership must give way to servant leadership which has been modeled for us supremely by our Lord Jesus Christ who came not to be served but to serve and to give His life as a ransom for many (Mark 10: 45). From parish leadership to Diocesan and Provincial levels, our Church must model godly leadership for our nation.
7. As a step in the direction of quality leadership, the matter of training for our men in Holy Orders is being given fresh impetus. Besides the approved seminaries we have set up the Crowther Graduate Theological Seminary, Abeokuta to provide advanced training for our leaders. We encourage all who feel called to submit to ordination to take advantage of this facility. While we note some diocesan initiatives in the direction of practical training for those who are on ground in needy areas, our emphasis henceforth is to put formal, full time theological training as the first priority. We are prepared to provide scholarship for theological studies to the highest possible level.
8. The crashed money market has not spared even our Church. Presently our Endowment Fund has suffered much devaluation, thus necessitating a fresh mobilization of funds by way of an upward review of assessments to dioceses. We urge for understanding on the part of our members and never to be weary of supporting the work of the Kingdom entrusted to us. We serve the God who changes times and seasons.
9. To build upon the work of the Spirituality Committee which has produced Bible study outlines that have now become very popular as part of our Sunday worship, we are further introducing the production of Scripture-based devotionals for the use of our members during personal quiet times and family altars. We will appreciate your patronage and feedback.
10. We rejoice in the tremendous growth we have recorded through the creation of missionary dioceses in the past few years which has brought Anglican presence to places where our presence had been either minimal or non-existent. As with every good thing, there can be abuses and problems. We believe there is a need for some administrative and missionary audit to enable us evaluate the gains of the past few years, consolidate on them before embarking on the creation of more dioceses. We are concerned that a number of new (and indeed some old) diocese cannot pay their workers. This situation is undesirable. While exploring ways of solving these difficulties of some missionary dioceses, we are also seeking your cooperation and support for some kind of moratorium on the creation of new dioceses for now. We encourage our Christian communities to learn to live and grow together and resolve

conflicts using Christian principles of reconciliation rather than always seeking to go our separate ways.

We have hope in our God that He will bring about our deliverance in this year of Jubilee for our nation. May His kingdom come.

The grace of the Lord be with you all

The Most Rev. Nicholas D. Okoh
Primate of All Nigeria
Trinity XV

APPENDIX VI
THE CONFERENCE STATEMENT OF THE 2ND ALL AFRICA
BISHOPS' CONFERENCE

Preamble

The second All Africa Bishops' Conference, organized by the Council of Anglican Provinces of Africa (CAPA), met in Entebbe, Uganda, from 23rd to 29th August 2010. Participants included 398 bishops representing the following Provinces: Burundi, Central Africa, Rwanda, Sudan, Southern Africa, Tanzania, Uganda, West Africa and the Diocese of Egypt. Also in attendance were some invited partners and guests.

The Anglican Provinces of Africa would like to express their heartfelt gratitude to our Lord God for His mercy and guidance during this conference; our host Archbishop Henry Orombi and the members of the church of the Province Uganda for their kind hospitality and warm welcome; to the President of Uganda His Excellency Yoweri Museveni and the Right Honourable Professor Apollo Nsibambi Prime Minister of Uganda, and the Government and people of Uganda; the leadership of CAPA especially the Chairman the Most Rev. Ian Ernest supported by the Secretariat.

The first conference, with the theme 'Africa Has Come of Age', was held in Lagos, Nigeria in October 2004. The theme for our second conference in Uganda was 'Securing our Future: Unlocking our Potential' (Hebrews 12: 1-2). Its aim was to mobilize bishops to overcome obstacles to their ministry and mission and provide them with the information, skills and tools to accomplish their ministry.

Our meeting was honoured with the presence of the Archbishop of Canterbury and the head of the Anglican Communion, The Most Rev. and Rt. Hon. Dr. Rowan Williams; the Chairman of the Global South, the Most Reverend Dr. John Chew (Primate of South East Asia) and the Most Rev. Bob Duncan, Archbishop of the Anglican Church in North America.

Our conference was rooted in the context of daily Eucharistic service, and challenging Bible reflections on the Beatitudes and on the formation and development of New Testament churches.

Presentations on the theme included:

1. Nurturing Family Life and Building Healthy Populations.
2. Nurturing Harmonious and Dignified Communities
3. Securing our Economic Future
4. Empowering the Vulnerable
5. Making Leadership work to secure our Future and unlock our Potential.

Commitments

1. The Anglican Churches in Africa have continued to witness growth so that the centre of gravity of Christianity today appears to be shifting to the continent. Nonetheless, the church's relevance and impact on global mission and to social, economic and political transformation of the continent remains a challenge.

2. The Anglican Churches in Africa will maintain its stand on the protection of Anglican orthodoxy and authority of Scripture as a rule of developing a Christ centred life to uplift human lives and dignity.
3. The Anglican Church in Africa recognizes its historic contributions to the growth of Christianity right from its inception and propagation of the gospel throughout the continent and, in particular, the role of the African Church fathers and martyrs. We also recall its immense contributions during the missionary era to the provision of social facilities such as education, healthcare and the production of the African elite. Based on this, the church mobilizes its resources and takes its responsibility in shaping the Christian minds of the church worldwide in the third millennium.
4. We affirm the biblical standard of the family as having marriage between a man and a woman as its foundation. One of the purposes of marriage is procreation of children some of whom grow to become the leaders of tomorrow.
5. Whereas we accept the rationale for an Anglican Covenant, we realize the need for further improvement of the Covenant in order to be an effective tool for unity and mutual accountability.
6. There is a more urgent need today for bishops to listen to their flock if they are to make this the African century of the Christian Church in terms of energy, growth and vision. To this end, lay participation in the ministry of the church is to be vigorously enhanced.
7. While we will always be prepared to listen to voices from other parts of the global communion, it is pertinent that the rest of the world listens to the unique voice of the Churches in Africa. In this context, the Anglican Church in Africa commit itself to a renewed engagement in global mission, recognizing that in the 21st Century mission goes from 'everywhere to anywhere'.
8. The African continent continues to grapple with the problem of religious intolerance which, in many cases, negatively affects the rights, the ministry and the welfare of the Church. While the conference calls upon Christians in Africa and elsewhere to be tolerant of other faiths, we must stand for the defense of the human and constitutional rights of Christians and churches in various countries. We will not compromise the commitment of the church to global mission.
9. After a long period of African underdevelopment and misconceptions of Africans identity, it has become increasingly pertinent for Africans to take their destiny into their own hands. By setting and achieving their own strategic goals, based on the Biblical model of Christ's mission, African Christians can define their own identity, recover their self-esteem and reach their potential under the guidance of the Holy Spirit.
10. we must be actively involved in working with partners at all levels to ensure equal access to medical care, food security and promoting good health practices to prevent

the major causes of death on the continent, with particular attention to primary health care for African families, especially mothers, children and elderly.

11. We call for an active work to bring about an end to all forms of abuse and forms of slavery. We demand the protection of our people, particularly our women and children; from human trafficking, sexual immorality, abuse and violence, and structural, cultural and domestic violence.
12. The successful hosting of the World Cup by South Africa, and other achievement in the unlash. This should inspire and motivate the Church as well as political leaders to proactively promote and contribute to the achievement of the Millennium Development Goals by 2015.
13. The Anglican Church in Africa must join the global movement that refuse to stay silent about the current socio-economic and political state of affairs. We should stop agonizing over the deplorable state of African underdevelopment and start organizing toward a proactive, pragmatic engagement with good governance and infra- structural development.
14. The prevalence of poverty and underdevelopment on the continent is due mainly to mismanagement of resources and lack of effective leadership across the continent. For Africa to take its proper place among the continents of world, our political leaders are urged to have a hard look at the style of insecurity and underdevelopment, and endeavour to exhibit the charismatic visionary and patriotic style of leadership. We engage the leaders who are already making efforts in this direction.
15. We will build on our previous commitment to respond to HIV and AIDS realities by reducing stigma, shame, denial, discrimination, inaction and mis –action, and by promoting moral practices such as abstinence and marital faithfulness as well as access and availability of treatment, voluntary testing and empowerment of communities, in addition to other public health measures.
16. The children and the youth are the embodiment of future and the church seeks to unlock the inherent potential in this generation. Therefore, the Church in Africa commits itself providing biblical upbringing of children and youth and give a special attention to their need and right.
17. Africa is also suffering the devastating impacts of climate change: rivers and lakes are shrinking, animals are dying in large number, crops are failing, major flooding and an increase in killer diseases. With its reach and influence the Anglican Church in Africa, in collaboration with its partners, will use its resources and energy to mitigate this major threat to our people. It will promote existing successful environmental conversation initiatives including tree planting and bio gas schemes, particularly through establishing ‘knowledge centers at the community level.
18. The Church has a crucial role to play to develop a theology for the total transformation of African communities. The existing inherited model of theological formation and education has been identified to be inadequate in addressing the emerging socio-cultural realities of the African Church. To this end, the churches develop theological curricula that will empower her leaders to be more relevant to the practical and spiritual needs of contemporary society.

19. The Anglican Church in Africa, guided by the Holy Spirit, will continue to work for unity among ourselves by growing actively in prayer and home fellowships in order to be able to reach out to the unreached and to work for unity with our ecumenical partners. In that manner; we can bear a visible presence of hope and healing among communities.
20. The Anglican Church in Africa is committed to a transforming servant-compassionate leadership that is determined to work tirelessly and diligently to reduce suffering on our continent by challenging all abusive structures and relationships.
21. The Anglican Church in Africa is grateful for the assistance it has received from its partners worldwide. We encourage the Church at all levels to make efforts to explore the various investment opportunities available so to be financially self sustaining in order that it can carry out its holistic mission successfully.
22. We express deep concern that the Comprehensive Peace Agreement in Sudan could be undermined by unfulfilled commitments. We therefore call upon the international communities, particularly Inter-Governmental Authority on Development (IGAD), the African Union and the United Nations to put more pressure on the National Congress Party and the Sudan People's Liberation Movement to hold a free, fair and peaceful referendum on the 9th of January and to respect the decision of the people of Southern Sudan as stipulated in the Comprehensive Peace Agreement. We also call upon the various rebel factions in Darfur and the Government of Sudan to return to negotiating table to agree a peaceful solution to the conflict.
23. The Anglican Church in Africa is deeply concerned about the last bomb attack in Kampala, Uganda, that killed many innocent people. We take this opportunity to present our condolence and sympathy to the Government and people of Uganda and especially to the families of the victims. We condemn in strong terms such criminal acts and will passionately pray against future acts of violence.
24. The Anglican Church in Africa expresses deep concern over the continued sexual violence against women and children by armed groups operating in the Eastern Congo. We call upon UN forces to do more in protecting civilians and assist the Government in stabilizing the region.
25. We are concerned about the problem of insecurity, lack of democracy and freedom in Madagascar and appeal to the international community to support the ongoing peace process undertaken by the Malagasy actors.
26. Recognizing the loss of life and great pains in Kenya associated with the post-election violence after the 2007 elections, we commend the recent peaceful referendum and the promulgation of the new constitution.

Appreciation

We give thanks to God for the ministry of our retired or retiring fathers: Most Rev. Bernard Malango – Province Central Africa, Most Rev. Peter Akinola Province of Nigeria, Most Rev. Njonkulu Ndugane- Province of Southern Africa, Most Rev. Barnard Mtetemela – Province of Tanzania, Most Rev. Remi Rabenirina –Province of Indian Ocean, Most Rev. Fidele Dirokpa Balufuga – Province of the Democratic Republic of Congo, Most

Rev. Robert Okin'e – West Africa, Most Rev. Benjamin Nzimbi - Province of Kenya and Most Rev. Emmanuel Musaba Kolini – Province of Rwanda. We pray for their continued good health and ministry.

We also honour the memory of the late Most Rev. Joseph Marona – Province of Sudan.

We also want to express our profound appreciation of the Chairman of CAPA the Most Reverend Lan Ernest, CAPA'S Secretariat and the Organizing Committee, and all delegates, facilitators, rapporteurs and other guests.

“Now when he saw the crowds, he went up on a mountainside and sat down.

His disciples came to him, and he began to teach them saying:

“Blessed are the Poor in spirit,
for theirs is the kingdom of heaven.

Blessed are those who mourn,
for they will be comforted,

Blessed are the meek,
for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness,
for they will be filled.

Blessed are the merciful,
for they will be shown mercy.

Blessed are the pure in heart,
for they will see God.

Blessed are the Peacemakers.
for they will be called sons of God.

Blessed are those who are persecuted because of righteousness,
For theirs is the kingdom of heaven.

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.” Matthew 5: 1-11.

On behalf of CAPA Primates:

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Most Rev. Lan Ernest

Chairman, CAPA

.....

Most Rev. Emmanuel Kolini

Vice – Chairman, CAPA