

**PRESIDENTIAL ADDRESS/BISHOP'S CHARGE  
DELIVERED AT THE FIRST SESSION OF THE FOURTH SYNOD OF  
THE DIOCESE OF NSUKKA ON MONDAY 27<sup>TH</sup> OCTOBER, 2003 AT  
ST. ANDREW'S CHURCH, IBAGWA-AKA**

*My Lord Bishops  
The Hon. Chancellor  
The Hon. Justice of the High Court  
The Learned Registrar  
Venerable Archdeacons  
The Clergy of the Diocese and other Clergy here present  
The President Mothers' Union and Women's Guild (Nnediugwu)  
Knights and Ladies of St. Paul  
Synod Delegates  
Distinguished Ladies and Gentlemen.*

Greetings,

My beloved people of God, I am delighted and my heart is filled with great joy as I welcome you to this great gathering of God's people from our Diocese and beyond. I thank God for his love, faithfulness and kindness to us for preserving our lives to witness yet another Synod of this our Diocese. We thank him for journey mercies granted to all of us who have travelled far and near to share fellowship in this holy assembly.

This is the 1<sup>st</sup> Session of the Fourth Synod of our Diocese. It is unbelievable but it is true that this our Diocese is now in its tenth year. Looking back it would appear that this Diocese was inaugurated just few years ago, but by January 2004 we shall be ten years old. To God be the glory for guiding and preserving us through this first ten years of our existence.

The journey so far to this moment has not been easy but we thank God and all the good people of this Diocese who committed themselves to face the challenges of pioneering a young Diocese.

Humanly speaking, I believe we have not done so badly and God will reward you abundantly in Jesus' name. Amen.

This year's Synod is being hosted by Ibagwa Archdeaconry. Hitherto our Synods and Conferences have been held at Parish level. With the increase in the number of Archdeaconries it became necessary to now hold these annual events on Archdeaconry level in order to ease the burden of hosting such meetings. When Ibagwa first hosted the Synod, this Church was not roofed and we thank God that he gave us fair weather at that time. Today this Synod is being hosted in a roofed Church and we thank God for the work that has been done in this Church. We also thank him for all those that have responded to the call to serve God with our lives, talents and wealth. A lot of work has been done in this church since they were informed about hosting the Synod. I am confident that it will not be long when we shall be invited to dedicate this Church building to the glory of God.

There has also been an improvement at the Archdeacon's house and we appreciate the support given in all areas of work that make for progress.

When we met last year at Opi, we deliberated on the theme – “*Transformation as the need of the moment*” (Rom. 12:2-3).

Our Bible Study for the year focused on the theme and I thank those who availed themselves the opportunity of deliberating on the theme. My prayer is that God will bless you and that you will remain transformed children of God in this our generation in Jesus’ name. Amen.

**THE HOST ARCHDEACONRY:  
THE HISTORY OF CHRISTIANITY (ANGLICAN CHURCH IN IBAGWA-AKA)**

Christianity came to Ibagwa-Aka in 1930 through Zephaniah Ojukwu, Gabriel Azom both from Nnewi and Sydney Atuba from Abacha in Idemili, Anambra State. These Christians came to Ibagwa as traders, although before then, some Methodies traders had settled at Ikolo, these were Aro Christians who converted their landlord and landlady – late Israel Enjere and late Magaret Idoko to Christianity.

Zephaniah Ojukwu and his group had their prayer meetings at the Motor garage, they used this garage for their Sunday Services until in 1931 when they got a parcel of land in the front of the late J. A.C Ugwu’s palace for church building and the first church building was put up there which presently houses the Nursery/Primary School block. Then the late Israel Nwosu, Israel Enejere and Magaret Orefi Idoko decamped from the Methodist Church to join C.M.S. Other converts include Joseph Onuh, Israel Nwonam, Igwe J.C.A. Ugwu. Ugwu Adana Ugwu, Isaac Nwayogu, Ugwoke Ayogu, Paul Nwaowo, Rebecca Ugwoke, Thomas Nwonah, Daniel Ezema, David Ezema, Anthony Ugwuanyi, Fredrick Omeje, Clement Ajima and Rev. S.A. Okoro etc, between 1931 to 1937.

The members of the new church led by Zepheniah Ojukwu, Gabriel Azom and Sydney Ataba approached the Rev. A.N. Asiekwu and demanded for a church teacher. Mr. Simon Ebede from Nise was then sent as their teacher. He was succeeded by Mr. Harrison Agbasi and Nathan Nwankwo from Inyi and Amawbia respectively in 1938, Mr. Ofili Asaba, B.C. Ifeobu from Abba and P.E. Agbatekwe from Nibo took over from the former.

The Church was named St. Andrew’s Church in a colourful and remarkable service that was held with tears of joy.

The first Christian marriage in the church was that of Israel Nwonah followed by Godwin Ezema and Magaret Orefi Idoko. The third and the only survivor of the early converts is Councillor J.O Onuh who is here with us. We thank him for his wealth of wisdom and experience.

The landlords of St. Andrew’s are Amebo and Idi who predominantly are the members of St. Andrew’s Church.

The last Catechist before the civil war was Mr. Joseph Chikwendu from Nnewi, then after the civil war there was no Catechist posted to man the church. Theophilus Onah and Igwebueze Ugwuoke jointly looked after the church. After that, Ernest E. odo, now Venerable was posted and the last Catechist before a Curate was Mr. David Nweze (Rtd. Reverend) from Opi. The first Curate posted to St. Andrew’s was Rev. A.I. Eneasato, now Venerable who is now serving in Enugu Diocese. St Andrew’s later emerged as the headquarters of the group as well as the Parish Headquarter on 13<sup>th</sup> May, 1979.

The church has two other churches attached to it; Christ Church Onunwagu and All Saints' Church Okpaligbo-Ogu.

### **ST. BARTHOLOMEW'S CHURCH ISIAGU:**

Christianity came to Isiagu in early 1935 and the church land was donated by Elder Ogbonna Onyima on behalf of Umu Onyima Family in the year 1935 and the church was named St. Bartholomew's in a happy ceremony performed by Rev. Barnard a Whiteman. The first Catechist was Mr. Simon Azoro who was succeeded by Gabriel Ajibo from Ozzi Edem. In 1949, the Church has a shortage of teachers as many left.

In view of the long trek by members to the mother church St. Andrew's and punishments meted to them for lateness and absence from Sunday School, they decided to take the bull by the horn by taking up the challenge of teaching and encouraging themselves. These people include Samuel Ogbonna, Geoffrey Ugwoke, Fredrick N. Eze, William Ugwu and Samson Ezugwu to mention but a few.

In 1960, there was a ray of hope as Walter Ogbonna Ezema was sent to serve. He was then succeeded by Lawrence and when the backslidden members saw the zeal of the other members, they came back. Later Mr. James Jjoku from Aku took over from Lawrence.

Among the early converts were: Ezekiel Ugwu, Ugwoke Eze Nwa Ugwu, Samuel Ogbonna, Fredrick Eze, William Ugwu, Geoffrey Ugwoke, Orijo Ukwunna, Reuben Eze, Raymond Onyima, Adolphus Omeje, Israel Ugwu, Samson Uroko, Isaac Onyima, Jonathan Ugwu, Joseph Omeje, Ernest Omeje, Daniel Omeje etc.

### **ST. JOHN'S CHURCH, EBURUMIRI**

This Church was opened on 21<sup>st</sup> January, 1961 serving a dual purpose, as a Church and School. The first teachers were Jonas Ugwu and Jonathan Onugu.

In 1981, 24<sup>th</sup> August in a joyful service conducted by the Rev. G. C. Emelugo, one hundred and fifteen (115) children or infants were baptized while the first boy to be baptized was Francis Onah. On 16<sup>th</sup> February, 1964, Mr. Jonathan Onugu resigned and Jonas Ugwu alone was working as the Church teacher. By this time the church was named St. Andrew's extension church, Eburumiri.

In 1974, the members of this extension with the Church Committee of St. Andrew's appealed to the Curate, the Rev. A. I. Eneasato to grant the church autonomy. This arrangement was going on when Jonas Ugwu was transferred to St. Mark's Church, Ohodo on 15<sup>th</sup> January, 1975, then Mr. Godson Ezema took over the services as a Church teacher till 20<sup>th</sup> November, 1977 when Mr. Godson I. Ugwu replaced him.

In August, 1978, Agricultural palm trees which numbered about two hundred stands were planted with the help of the Priest Rev. A.I. Eneasato and St. Andrew's Church Committee.

The urge for autonomy continued until 26<sup>th</sup> day November, 1978 when the extension church was named St. John's Church by the Venerable S. O. Ugwuanyi now late.

After the birth of the church, many Catechists worked at St. John's thus;

Mr. Sylvester Ugwuanyi - 1980 – 1984

Mr. G. Ukwueze - 1985 – 1986  
Mr. Hyacinth Agbo - 1986 – 1988  
Mr. Theophilus Onah (now Revd) 1989

It was during his term of office that the church expanded. Theophilus Onah left on transfer to Amachalla and was succeeded by Festus Ezema. In 1995, Mr. S.O. Ugwoke took over.

In 1996, Rev. L.N. Eze succeeded Rev. G.U. Nnamani. During his stay, he introduced the Boys and Girls' Brigade. In early 2000 precisely January, 14<sup>th</sup>, Mr. Ifeanyichulwu Samuel Onyeke succeeded Obiora Okoro. On January 14<sup>th</sup> 2001, Rev. Ken. C. Ugodu succeeded Rev. I. N. Eze, he created a great impact on the members both socially and spiritually by introducing many programmes to revive the backsliding and hungry souls.

### **ST. PHILIP'S CHURCH, AGUOGBARA**

In 1962, one Mr. Isaac Alio, a headmaster of St. Andrew's School and a hunter by hobby made friend to one elder in Aguogbara, Mr. Amujiri Ajibo and requested for a piece of land where the CMS can build a school for their children so that they should not travel long distance to and from St. Andrew's daily.

He was introduced to Ugwoke Idike Okoshi the eldest man, who promised him that the parcel of land will be possible. Mr. Alio and Felix Aroji one of his teachers, went to the Councillor, J.O. Onuh and the Catechist in charge of St. Andrew's, Mr. Joseph C. Chikwendu who in conjunction with his Church Committee helped to erect the church which was to serve a dual purpose in 1962.

On 27<sup>th</sup> January, 1963, the first church service was held at Agbuogbara conducted by the Catechist J.C. Chikwendu while the first sermon was preached by late Mr. Samuel Uk Omeje (AKA OYI UMUAKA).

When Igwebueze Ugwoke took over the mantle of headship from Isaac Alio, he sent Mr. Felix Aroji of Amebo Ndadu Ibagwa to man the school as well the church, he then became the first church teacher.

In 1964, the school was registered by the headmaster of St. Andrew's Mr. Igwebueze Ugwoke now a Knight. The first baptismal service was held on the 29<sup>th</sup> May, 1965 by Rev. D.N. Ezirim, in that year the Youth Fellowship was first enrolled, the leader Sylvester Ayogu was being assisted by Christian I. Onah.

The Church was named St. Philip's Church on a colourful service held on 26<sup>th</sup> December, 1984 by the Rev. A.I. Eneasato.

### **THE DONORS OF THE LAND ARE:**

1. Aleke Nwaeze
2. Idikina Ukwunna
3. Uroko Nwaezugwu

### **EMMANUEL CHURCH, UNADU:**

On 16<sup>th</sup> January 1932, a team of CMS Missionary under the Leadership of Rev. Asioku came to Unadu. They visited the then eldest man of Unadu King Agbaji Ogbesse of Obaka-Unadu.

A meeting of elders known as 'Oha' was summoned where Rev. Asioku and his men informed them about their mission. The elders welcomed the missionaries and the kitchen of Okpoo Ojioma Nwa Okoro was given to them. Ojioma Nwa okoor was the wife of Abgaji Ogbesse and the mother of the famous Chief Onoja Nwa Agbaji. Mr. Alfred Nwa Okolo was the first Church teacher posted to Unadu by Rev. Asioku.

The first Church congregation was made up of the following converts Late Samuel Ajowu, Joseph Eze, Eze Nwa Opeche John Ukwueze, Josiah Okenyi, Michael Ogbochie and others. The first Christian to wed in the church was Josiah Okenyi with Margareth Okenyi.

After the Church teacher Mr. Alfred Nwa Okoro, the following church teachers/group leaders followed: Mr. Daniel Obi, Mr. L. Nkemdili, Mr. Simon Idoko, Mr. Amos Ajogwu, Mr. Paul Ossai and others.

Then in 1990 Unadu Parish was carved from Ogrute Enugu-Ezike Parish. The following churches were under Unadu Parish. St. James' Alor-Agu, St. John's Itchi, St. Peter's Isi-Ani and All Saints' Agujibeje.

The first Priest to serve in Unadu Parish was Rev. N.O. Ugwu. Others were Rev. M. Nwobodo, Rev. F. E Mgbeomena, Rev. Sam. Ugwu, Rev. Onwu Eze and Rev. Canon. A. N. Ogbaje who is there now.

The present church building which started in 1960 was completed after the Nigeria Civil War.

Unadu Parish comprises Emmanuel Church, Unadu, St. John's Itchi, St. Peter's Isi-Ani, Christ Church Itchi Agu. Evangelism is gaining ground in the parish. There is hope that very soon more churches will be opened in some areas of the parish.

#### **THE GUEST PREACHER:**

I want at this point to thank our guest preacher, the Rt. Rev. Nicholas D.O. Okoh, M.A., Dip. Th., Dip. R.S. the Lord Bishop of Asaba Diocese. The Rt. Rev. Okoh after his ordination in 1979 was appointed the Chaplain of the 3 Armoured Division Nigerian Army, Jos. In 1990, he was made the Assistant Director 2 Mechanized Division Chap. And Vicar All Saints' Military Church Ibadan. He served in many other parts of Nigeria.

He was commissioned Lieutenant in 1<sup>st</sup> November, 1982. On 1<sup>st</sup> November, 1986 he was promoted Captain and rose to the rank of Major in November, 1991. On 1<sup>st</sup> November, 1996 he was promoted to the rank of Lieutenant Colonel, the position he held before his election as bishop.

The Rt. Rev. N.D. Okoh is the second bishop of Asaba Diocese. He replaced the retired bishop of Asaba, the Rt. Rev. Dr. R.N.C. Nwosu who hails from Okoh.

He has been with us sine Saturday and we thank him for his inspiring and though provoking sermon of yesterday. It is my belief that the lessons of the sermon will remain with us for a long time as we apply them in witnessing for Christ in this our time.

We say to you welcome, Ala!! Deje!!

#### **EVENTS SINCE AFTER THE LAST SYNOD:**

1. **FOUNDATION STONE LAYING:** St. James' Church, Amube:

The Foundation stone of St. James' Church, Amube was laid on Sunday 17<sup>th</sup> November, 2002 at a colourful service attended by a number of the Knights of St. Paul and other members of the Diocese.

The Knights of the Diocese adopted this church as their baby and erected the church building. We thank them for their evangelistic outreach which has been responsible in reviving some of our churches which are not very viable. It is my hope that Ovoko Parish will see to it that the work in the church is completed very soon.

2. **9<sup>TH</sup> ANNIVERSARY OF OUR DIOCESE:** On Sunday 12<sup>th</sup> January, 2003, a thanksgiving service in commemoration of both the 9<sup>th</sup> Anniversary of our conservation and the inauguration of the Diocese was held at St. Paul's cathedral. Both Archdeaconries and Churches responded positively, as a foretaste of what the tenth anniversary would be. Members were reminded that we are now in the tenth year of our existence and that churches, parishes and archdeaconries must see that they have something to show to justify our existence for ten years as a Diocese.

3. **Armed Robbers' visit:** On Thursday 13<sup>th</sup> February, 2003 four armed Robbers stormed our house at 8.30pm. They accosted our night-guard and in his attempt to raise an alarm they released a shot. Immediately our light went off. We were about going to look for light when one of our children ran to us and told us that it was armed robbers. We then waited for them to enter. They never entered the house as they ran away dropping one of their cartridges on their escape route.

On the following day – Friday 14<sup>th</sup> February, we packed into the new house without waiting again for the dedication.

We thank all those who visited us then to pray with us and those who have been praying consistently for us. God has actually answered your prayer. I have no doubt that this incident and the theme for our Universal Week of Prayer – “The Power of Prayer” must have informed the President of the M.U. and W.G. in choosing their theme for the Conference – “The Effectual Fervent Prayer of A Righteous man Availeth Much”. We thank all of you for your concern and it is our prayer that God will bless you all in Jesus' name – Amen.

4. **DEDICATION OF BISHOPSCOURT:**

The completion and the dedication of the Bishopscourt was the Lord's doing and it is marvelous in our eyes.

On Monday 17<sup>th</sup> March, 2003, the Bishopscourt which we started in 1995 was dedicated in a colourful service presided over by the Primate, Church of Nigeria, His Grace the Most Rev. Dr. Peter J. Akinola assisted by the Dean – the Archbishop of Province of Niger, the Most Rev. Maxwell S.C. Anikwenwa; the Archbishop of the

Province of Owerri – The Most Rev. Benneth C. Okoro and thirteen other bishops. We are very grateful to the bishops who attended the ceremony after the Provincial Standing Committee at Asaba and the consecration of the Bishop of Umuahia – the Rt. Rev. Dr. Ikechi Nwosu, because they have to stay an extra day at Asaba in order to be here.

We are greatly indebted to the women who accepted to equip the house not minding all the enormous amount of money they contributed for the building of the Court. We thank the leadership of the women, their President, Mrs. R.U. Ikonuba who is a great catalyst and motivator for galvanizing the women of this Diocese into action. We equally thank the Council of Knights under the able and revolutionary leadership of Sir. Dr. Augustine E. Onwurah who with his team of workers have done great exploits for the Diocese both in evangelistic outreach and infrastructural Development.

The Bishopscourt has not been fully completed as there is need for a wall to demarcate the back-yard and other structures to be put up. Nevertheless, we have to take up another project. This time our focus will be on building a Cathedral for the Diocese.

I am grateful to the Council of Knights for providing the Diocese with a sketch drawing of our proposed Cathedral at no cost to the Diocese. We shall be happy to welcome other Cathedral sketches from interested people of the Diocese, provided they are given as a donation to the Diocese.

#### **5. A.S.F. CONVENTION:**

The 2003 annual Convention/Retreat of the Anglican Students' Fellowship was held at U.N.N. from Thursday 26<sup>th</sup> June – Saturday 28<sup>th</sup> June. This Conference has been scheduled on several occasions but could not hold because of the incessant strikes of the Universities. The Theme of the Conference was “The making of A Leader”. The Opening Ceremony was on Friday 27<sup>th</sup> June, 2003 at the Christ Church Chapel U.N.N.

On Saturday I dedicated the new leaders. The Bishop of Gusau –Rt. Rev. Simon Bala was in attendance and I thank him for making out time to be with the young students. We encourage our students to join this organization in order to avoid being initiated or enticed into secret cults or other organizations that are not Christian based.

#### **6a. TRINITY ORDINATION:**

The Trinity Ordination for the year was at St. Luke's Church, Isiakpu Nsukka – “*The Blessed Church*” which I nicknamed a ‘*Miracle Church*’ on Sunday 6<sup>th</sup> July, 2003. You will recall that during last year's Synod at Opi, I named St. Luke's as the venue for the 2003 Ordination.

By then apart from the roofing which has been completed, not much work has been done in other aspects. Those who attended the ordination service could not believe what they saw. The church building was almost ready for dedication. We thank God and thank the hardworking pastor and wife, the Rev. Canon Engr. Dr. Theophilus and Dr. (Mrs) Stella Madueme for the work they are doing in the Church.

In my response to their welcome address I had to grant the Church a Parish Status. The date for the inauguration will be announced later.

*Two Priests were ordained –*

The Rev. Ugochukwu P. Ofoezie  
The Rev. Leonard Ukwueze

*Six deacons were also ordained –*

The Rev. Ali Emmanuel  
Ezeja Ikechukwu  
Ilo Frank  
Nwede David  
Uchendu Ambrose  
Ugwuanyi Livinus.

#### **6b. TAP (Train A Priest)**

The need for well-trained clergymen cannot be over-emphasized. The cost of training of Clergymen in our theological institution has continued to rise. Any student now studying for the degree is expected to pay ₦50,000 (Fifty Thousand Naira) only per session, while the diploma students pay ₦40,000 (Forty Thousand Naira) only. We have consistently appealed that individuals or organizations within the church take up this challenge of training a priest. We thank those who have done this in the past and appeal that others will follow suit. If the church is going to live up to expectation and face the challenges of the 21<sup>st</sup> Century, we must have qualified Clergymen.

#### **75<sup>TH</sup> ANNIVERSARY OF ST. PAUL'S CHURCH:**

The activities marking the 75<sup>th</sup> Anniversary of St. Paul's Church which was nearly aborted following strike action precipitated by the increase in fuel price which started on Monday 7<sup>th</sup> July and ended on Sunday 13<sup>th</sup> July, 2003. The event featured talks, debates, drama, Bible Quiz and other activities. A cross-section of men and women cutting across ethnic and religious boundaries were nominated, recognized and given awards in recognition of their contribution towards making the Society a better place where all people will live as brothers and sisters. It is however unfortunate that many members of St. Paul did not show as much interest and enthusiasm as those whom they invited. At 75 years, St. Paul's Church should rise up to the challenges facing her and given the needed leadership required of her in the Diocese. I believe that the Committee that organized the event will have a written report of their activities for future reference.

#### **8. GIRLS' GUILD CONFERENCE AT IKEM – ST. ANDREWS:**

Ordinarily, I would not have reported about this conference as I am sure the Girls' Guild Co-ordinator would cover that in her report.

But this year's Girls Guild Conference at Ikem on Saturday 26<sup>th</sup> July was a unique one. Unique in the attendances of Girls' Guild members from the entire Eha-Amufu Archdeaconry. Attendance of men and women from the entire Archdeaconry both home and abroad members, Civil Servants, politicians in all the activities and were there throughout the duration of the Conference. That Conference is the best Girls' Guild Conference so far held in this Diocese. It shows what can be achieved through unity, obedience to our workers and commitment to the things of God. I thank the Vicar and the

wife for a work well-done. Let us be prepared to learn from the success of others to improve our own performance.

#### **9. COUNCIL OF KNIGHTS RETREAT:**

On Saturday 23<sup>rd</sup> August, 2003, a retreat was held for the Knights and Ladies of St. Paul. At the retreat based on Haggai 1:5 “Now this is what the Lord Almighty says. “GIVE CAREFUL THOUGHT TO YOUR WAYS”. The Knights were reminded about their call and responsibility in the Diocese in offering sacrificial service of their time, talent and wealth. It is a fact that we have been praising the Knights for the marvelous work they are doing in the diocese, but we notice that this achievement is largely due to the commitment of some of them. There are those who neither attend their statutory annual meetings, pay their dues nor even respond to calls on Diocesan concerns. Those who were present at the retreat were reminded about the objective in instituting the initiation and investiture which some of them have forgotten. Regrettably majority of those present at the retreat were the faithful ones who have been consistent. There were however a few faithful who took permission to be absent because of the service of initiation and investiture in Enugu Diocese.

I instructed that the delinquent Knights should be written and told my feelings and they should come personally to explain the reason for their absence and inactivity in the Council of Knights. I equally decided that time has come when some of those not doing anything will be removed from being members of the Knights of St. Paul. This means that they will not be accorded any right due to those who belong to the order. We do not want ceremonial Knights but active and committed Knights of St. Paul.

#### **10. THE PRINCIPAL – ST. CYPRIAN’S SPECIAL SCIENCE SCHOOL, NSUKKA – SIR. (BARR.) CHIKE J. NGWU**

I want to congratulate our hard-working, dedicated and committed principal Sir (Barr.) Chike J. Ngwu for being called to Bar on Tuesday 1<sup>st</sup> July, 2003 at Abuja. We thank God for being with him throughout the time he was combining his management of the School and Studies at the Law School. Most of the time, he has to return late at night but God in His mercy guided and protected him throughout the period. Congratulations.

#### **11. ENUGU STATE GOVERNMENT**

The Enugu State Government has been working in a very close relationship with our Diocese especially the area of education. While the management and ownership of St. Cyprian’s Special Science School has been completely handed over to us, they have continued to pay the salary of teachers who opted to remain in the School – as government staff.

The Diocese of Nsukka benefitted greatly in the appointment made by the government in the present dispensation. I know that they were appointed not because they are Anglicans from Nsukka, but because the governor in his wisdom saw them as credible and faithful people who will serve in such appointive posts.

I want therefore to congratulate the following members of our Diocese who are now in the government of Enugu State.

They are: The Secretary to State Government –

Sir Arc. Innocent Agbo  
Sir Festus Ugwu – Commissioner for Works  
Dr. Simon Idike – Commissioner for Health  
Dr. Patrick Asadu – Commissioner for Agriculture.

I also congratulate His Lordship, Hon. Justice (Lady) Pearl Enejere for her appointment as judge of the High Court.

It is our prayer that God will continue to guide you all as you discharge your duties in all honesty, justice and for the benefit of the masses.

## **12. APPOINTMENT/COLLECTION**

Early in the year, the Rev. Canon G.U. Nnamani was appointed the Archdeacon of Ovoko Archdeaconry. On Sunday 13<sup>th</sup> April – Psalm-Sunday, he was collated and inducted at St. Peter's Church, Ovoko.

We thank God for his zeal and enthusiasm in trying to re-awaken the people of that Archdeaconry. The success recorded in the Mothers' Union and Women's Guild Annual Conference held at Ovoko is a clear testimony of the work done there within their short tenure. It is therefore our hope that they will not relent, but aspire to attain greater heights. We thank the people of Ovoko, especially the Hon. Commissioner – Dr. Asadu for all his contributions to see that the Conference was a success. May God bless all of you in Jesus' name.

## **13. OBITUARY**

The following people have departed this life to join the Saints triumphant:

Lady Grace Ezea  
Ven. S.O Ugwuanyi  
Mrs. Lois Okeke

We pray that God will grant them eternal rest, while we continue to bear their families up to God in prayers.

## **CHURCH OF NIGERIA NEWS**

### **NEW PROVINCES:**

At the 7<sup>th</sup> General Synod of the Church of Nigeria held at St. James' Cathedral, Oke Bola Ibadan from 3<sup>rd</sup> – 8<sup>th</sup> September, 2002, seven more Ecclesiastical Provinces were created to bring the number to ten. The Archbishops for the new provinces were elected during the Episcopal Synod at Cathedral Church of SS Peter and John Nkwerre, Orlu Diocese, on Wednesday 27<sup>th</sup> November, 2002.

On Sunday 19<sup>th</sup> January 2003, the Diocese of Lagos hosted the Service of Proclamation at the Cathedral Church in marina, Lagos.

### **RETIREMENTS:**

The following bishops retired after many years of fruitful labour in the Lord's Vineyard.

The Rt. Rev. Prof A. O. Iwuagwu	-	Diocese of Aba
The Rt. Rev. S.O Oyelade	-	Diocese of Kabba
The Rt. Rev. E.O I. Ogundana	-	Diocese of Remo
The Rt. Rev. A.A. Edionwe	-	Diocese of Benin

It is our prayer that God will grant them good health in their Retirement and many more years of sojourn here on earth.

**Consecrations, Translation and Enthronement:**

Following the retirement of the Bishop of Aba – The Rt. Rev. Prof. A.O. Iwuagwu, the Rt. Rev. Dr. U.U. Ezuoke was translated to Aba.

The following new bishops were elected and consecrated.

The Rt. Rev. Emmanuel S. Egbunu – Consecrated the Suffragan bishop of Abuja – 9<sup>th</sup> February, 2003.

The Rt. Rev. Friday J. Imaekhai – Consecrated bishop of Esan – 22nd June, 2003.

**Obituary:**

The bishop of Otukpo – The Rt. Rev. Ityobe Ugede died in June this year. We pray for God’s continued grace and care on the family.

**Church of Nigeria Endowment Fund:**

Our response to the Church of Nigeria endowment Fund for a self-reliant Church has not been encouraging. We have not been able to pay anything towards that fund. It is therefore my appeal that we intensify our efforts so that we join other Dioceses in contributing to the fund.

Remember also that we agreed to endow our own Diocese by paying towards that. We cannot embark on any meaningful project unless we have the cash to take off. Clergymen should take up this challenge and let their congregations know the importance of contributing towards this fund. Time has gone when churches depended on outside aid.

Last year at our Synod, we mentioned that the Archbishop of Canterbury the Most Rev. Rt. Hon. Dr. George L. Carey retired in June, 2003. Following his retirement the Most Rev. Dr. Rowan Williams, the Archbishop of Wales was elected as the 104<sup>th</sup> Archbishop of Canterbury. There were protests throughout the Anglican world over his election because of his liberal theological stance on some doctrinal issues, particularly on the issue of human sexuality. He wrote an acceptance letter in order to allay the fears of the church world-wide. His letter is reproduced in the appendix.

**DIOCESE OF NEW WESTMINSTER**

The 1998 Lambeth Conference resolved that any issue of human sexuality that cannot be supported by the Bible is unacceptable to the Anglican Church. The Bishop of New Westminster – Rt. Rev. Michael C. Inghamin, defiance to the Lambeth resolution, went ahead to wed and ordain homosexuals. The church of Nigeria in a swift re-action has severed relationship with the Diocese. The letter to that effect is reproduced in the Appendix.

**THE STATE OF THE NATION:**

We are grateful to God who has continued to keep us together as a nation. We are all aware of the doubts expressed by the citizenry about the continued existence of this country as one nation following the atmosphere that pervaded before the last general election. It is regrettable that the last general election was massively rigged through thugs who were armed by those in the corridors of power. Many people no longer voted when they observed that the wishes of the electorate were not met. The international observers confirmed the massive rigging and we see the truth of this by the number of petitions and cases now with the election tribunal. Many of those who go into politics in Nigeria do not yet understand what governance entails. Majority of our politicians still see it as a do or die affair. Our nation would be better off if our politicians observed the rule of law. Political office holders have no regard for the constitution of the land and they have contributed to the alarming rate of armed robbery by the arms supplied to the thugs during election and these arms have not been recovered despite the appeals made in the media.

Our nation at forty-three is still struggling to stand on her feet. There is no security of life and property. Our education has been plagued with incessant strikes and students who are supposed to do four or five years in the University stay up to eight or ten years before they graduate. Unemployment and lack of payment of salaries and pensions have brought untold hardship and frustration to many families. Above all what has dealt a devastating blow on our nation is bribery and corruption. Bribery and corruption have ravaged our nation without mercy. In spite of all the noise made about fighting corruption not much has been achieved because those who are supposed to lead in the fight are deeply corrupt themselves.

The age long problem of tribalism and ethnicity is still very much with us and this has led to marginalization and uneven development hence there are agitations all over the country.

Many well-meaning Nigerians have called for a National Conference as a nation and until this is done there is doubt whether this nation will ever get over her multiple problems.

The continued crisis in Warri, Delta State with the Killings that go with it portend a national disaster if not properly handled. The abduction of the governor of Anambra State with the full cooperation of an Assistant Inspector General of Police without the powers that be making a public statement on the issue shows that all is not well with our country. The rate at which politicians remove their political opponents is alarming and such development is retrogressive. It shows a low level of moral integrity and lack of political education. God has blessed us with both human and materials resources. The wealth of Nigeria if properly managed will make every Nigerian live above the poverty level. Unfortunately, according to United Nations Development Programme (UNDP) figure, over 80 million of Nigeria's 120 million people are poor and live on less than one dollar per day. The Commonwealth Secretary General, Don Mckinnon, captured the depth of poverty in Africa and the Third World nations. According to him, an average European cow lives under better conditions than many people in Africa. While an average cow live on 204 US dollar (₦312) per day more than 2.8 billion people in developing countries including Nigeria live on less than one dollar (₦156) per day. I think that this revelation should agitate our leaders who have shown so much insensitivity to the suffering of the common people. Nigeria is yet to get a Moses that will lead us to the Promised Land.

It is our prayer that those in authority will realize that they are there to serve the masses and not for their selfish ends. We also appeal that we forget the misdeeds of the past especially the

deliberate misdeeds of the past election and join hands with those in authority to make Nigeria what our founding fathers had in mind when they fought for our independence.

***The Synod Theme:***

**“CHRISTIAN WITNESS AT A TIME LIKE THIS”**

The Theme for our consideration has three things that need clarification to enable us understand where the Spirit is leading us. They are (i) Christian, (ii) Witness, (iii) A time like this.

1. The word “*Christian*” is believed to be of Latin origin where plural nouns ending in – iani’ may denote the soldiers of a particular general e.g. Galbani, galba’s men, hence partisans of an individual. It was originally thought of Soldiers of Christ or the household of Christ.

In the New Testament, the word was used three times Acts 11:26; 26:28 and 1Peter 4:16 indicating that it was a generally recognized title within the period. There is no doubt that by AD 60 the use of the word Christian was well established. Herod Agrippa who used the word with reference to the followers of Christ in Act 26:28 used it satirically. “Do you think that in such a short time you can persuade me to be a Christian?” In the New Testament, the word Christian was however first used in Acts 11:26 with reference to the following of Jesus Christ. “*The disciples were called Christians first at Antioch*”.

2. **Witness:** The word witness is from the Greek ‘*martus*’ which means to call to witness or attest, one who testifies by act or word to the truth. The act of testifying is called his testimony. It is a legal term which has been used down the ages to designate the testimony given for or against one on trial before a court of law. In Christian usage the term came to mean the testimony given by Christian witnesses to Christ and his saving power. Because such testimony often means arrest and scourging – Matt. 10:18; Mark 13:9; exile Rev. 1:9 or even death Acts 22:20; Rev. 2:13; 17:6, the Greek was transliterated to form the English word ‘*martyr*’ meaning one who suffers or dies rather than give up his faith.

In Christian circles when we use the word ‘*witness*’ we have to bear certain things in mind – (i) Witnessing is the universal obligation of all Christians Lk. 24:48, Acts 1:8. In other words, witnessing was not restricted to the apostles of Jesus or even to ministers (Acts 2:4) This is an important emphasis for modern Christianity and especially for us today in this our age and times. (ii) The testimony/witness to be given are centered in the facts and the meaning of the earthly ministry of Jesus Acts 10:39-41, his saving power Acts 1:43. In the time of Jesus, the witnesses were the apostles who have personal knowledge of his ministry from its beginning, Acts 1:22. This knowledge they delivered to others who gave testimony to it (Heb.2:2-3) 3b.

“The Lord himself first announced this salvation, and those who heard him proved to us that it is true”. They in turn were to entrust this message to others who would continue to give witness to it (11 Tim. 2:2) “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” Christian witnesses were to be faithful without regard to their personal safety or comfort (Matt. 10:38-39). “And anyone who does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses

his life for my sake will find it". (iii) Christian witness/testimony is always supported by the presence or ministry of the Holy Spirit and the manifestation of God's presence and power. Christ promised his disciples the Holy Spirit which will be the power to support them in their ministry, because they could not do the work in their own power or wisdom. Acts 1:8 *"But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth"*.

3. *"A time like this"*. One finds it difficult to describe the time we are living in. One of the books written by a renowned author Chinua Achebe is titled - *"Things fall Apart"* and in his comment he said *"Things have fallen apart and the centre can no longer hold"*. From the religious point of view, we can see the time we are living in a people living in a Godless Society as clearly stated in 2Timothy 3:2-5 *"People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God – having a form of godliness but denying its power. However nothing to do with them"*. Yet our country is regarded as one of the most religious in the world judging from the number of churches that spring up every-day. Everywhere you see the proliferation of houses of worship. Most of their activities are geared towards promoting materialism in this world and not about promoting the interest of Christ and the life hereafter. To many people today in our country, worship of God simply means to fulfill a religious duty which involves no commitment or sacrifice. Jesus in Matt.15:8 said of such people. *"These people honour me with their lips. But their hearts are far from me."* We also live at a time when people are being deceived with the idea that all roads lead to heaven and that one religion is as good as another. Unfortunately a number of Christians are falling for this idea and are in danger of moving away from the concept of the clear teaching of scripture. In an age when we Christians are urged to put our Saviour alongside other great religious leaders we must resist all attempts to position him as one among many or even the best of rivals. *"Our Lord Jesus Christ is a class of his own. There is just no one like him"* Selwyn Hughes.

Everyday with Jesus Nov. 2002, There are no two or more ways to heaven; there is just one and that one way has been opened for us through the innocent sufferings of our Lord Jesus Christ on the cross (c.f. John 14:6). We are being called upon at this time to witness to this truth without compromises 2 Tim. 3:12 -14 *"Infact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go from bad to worse, deceiving and being deceived but as for you continue what you have learned and have become convinced of, because you know those from whom you learned it"* The political climate of our country can simply be described as hopeless judging from the events of the year.

A situation where almost everyone who goes into politics is there to drain the resources of the nation and not to serve the masses and develop the nation gives no hope for the country. People of questionable characters who amassed wealth through dubious means acting as political god-fathers have high-jacked and mortgaged the consciences of those on the corridors of power and now act as remote controls in their acts of governance. According to Prof. Chukwuemeka Ike, *"The nature of politics in Nigeria where money – power dictates who gets what, has thrown up the dregs of the earth as the over Lords of the society"* (The Guardian – Sunday August 10, 2003).

Now that we have briefly looked at the three key points of our theme, let us once more remind ourselves about the theme, ‘Christian Witness at a time like this. “During last year’s Synod our theme was – “Transformation as the need of the moment”’.

*At our baptism we promise and say –*

- (i) I renounce the devil and all his works.
- (ii) I believe all the articles of the Christian-faith
- (iii) I should keep God’s holy will and commandments, and walk in the-same all the days of my life.

Looking at the first promise “*renouncing the devil and all his works*” we see that many of us fall far short of that promise. Instead the devil makes agents of some of us and they help in carrying out the works of the devil. The devil is opposed to God and all that God stands for, and he uses his tricks to entice people to his side. One of his very powerful weapons is lies which he uses to deceive people as he deceived Eve at the garden of Eden. Jesus referred to him as the father of lies. John 8:44b. “*He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies he speaks his native language for he is a liar and the father of lies*”. How many people today tell the truth in our everyday life? Our society today is characterized by falsehood and people pride themselves in it, and falsehood has been enthroned even in our political system and people behave in any way they saw fit with no one to check. There is no aspect of our society where people have not introduced cheating and falsehood in order to achieve their objectives – For long we have been plagued with examination malpractices and forged certificates and this has been aided and abetted by some parents who help their children or wards in committing the crime.

In order to truly witness for Christ at the time Christians should stand for the truth no matter the cost, Jesus makes it clear that he is the truth and to witness for the truth we ought to be truthful. People sometimes want to bend the truth in order to satisfy their selfish interest either on ethnic, tribal or religious motives. Truth they say is life (Eziokwu bụ ndụ). Proverbs 23:23. “*Buy truth and do not sell it*” To witness for Christ at this time, Christians should avoid falsehood and stand for the truth in our everyday life; in business by not engaging in cheating, sale of fake-drugs, using of false measures and all the tricks that business people employ in order to maximize profit.

Our belief in God and worship of God must be based on the truth. John 4:24 says “God is Spirit, and his worshippers must worship in spirit and in truth”.

Our commitment to God ought to be total. Christians who come to church on Sunday and go to other prayer houses or engage in idolatry and divination are not true witnesses to the course of Christ. Many Christians today can easily compromise their belief either to satisfy the requirements of their culture or in order to gain material wealth or position. People who know the God we worship will be prepared to suffer, standing for the truth rather than compromise their faith.

Early Christians faced ostracism and deprivation in order to stand for their faith. We should believe in the power of God to save us from whatever kind of deprivation we are placed in because of our religious belief.

Some of our cultures today need to be modified to reflect the light of Christ instead of using them as agents of oppression, intimidation or dehumanization. One thinks of our widowhood

practice, masquerading and other evil customs. Just recently one of our traditional rulers was accused of destroying idols in his area and also stopping the display of masquerades. There was a violent protest in his area and even petition to the state Government. Many of the demonstrators were those who go to church on Sunday, confirmed and wedded in the church. The traditional ruler in his re-action said that what has happened to their idols was an act of God and that people should welcome the revival that has set in their area. Some of us who support such bad and retrogressive cultures do that because of what they gain in terms of food and other gifts. St. Paul has this to say about them – Phil. 3:18b – 19- *“Many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their minds are on earthly things”*.

Our widowhood practice today is oppressive and many Christian women are behind the perpetuation of such practices. Our Lord Jesus Christ spoke against oppression He condemned people who tie up heavy loads and put it upon others. We are all aware that Widows in our society groan under these harmful cultures and traditions. Traditions that treat widows as chattels and endangered species, We are aware that in most cases when a man dies first-the woman is accused of being responsible for the death and is subjected to all kinds of inhuman treatment –

- (i) Denial of her right to the husband’s property.
- (ii) In order to exonerate herself from being responsible for the death, she is made, in some places, to drink the water used in bathing the dead man.
- (iii) Subjected to be married to one of the brothers of the deceased.
- (iv) Made to sleep on bare floor.
- (v) Compelled to weep at particular times.
- (vi) Not allowed to bath or change her clothes.
- (vii) Not allowed to come out for a specified period of time.
- (viii) Forced to shave her hair, sometimes with blunt razor. Etc

We have to witness for Christ in this area, because his coming into the world liberated women. Gal. 3:28. *“There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus”*. We as Christians, especially Christian women have a responsibility to protect the interest of women by standing solidly behind the widows to oppose these inhuman traditions and customs as Christianity teaches equality between male and female. The Enugu State Government recognizing the plight of widows enacted a law intended to protect the rights of widows/widowers.

*It stated as follows:*

- (i) No person for whatever purpose or reason shall compel a widow/widower
- (ii) To shave the hair on the head or any other part of the body
- (iii) To sleep either alone or on the same bed or be locked in a room with corpse of the husband or wife.
- (iv) Not to receive condolence visits from sympathizers during the period of mourning.
- (v) To be harassed by a relative of the late husband/wife.
- (vi) To sleep on the floor or be naked during the period of the husbands/wife’s burial rites
- (vii) To drink the water used in washing the corpse of the husband/wife
- (viii) To weep and wail loudly to mourn death of the husband/wife except at ones own volition or voluntary action.
- (ix) To remain in confinement after the death of the husband/wife for any given period.
- (x) To vacate the matrimonial home.

**26<sup>th</sup> June 2001**

*At our baptism we also promise and say 'I should keep God's holy will and commandments and walk in the same all the days of my life'.* The question one may ask is – “Does our daily living and our relationship with one another reflect our Christian belief and practice?”

We have to witness for Christ in our individual homes. Today many Christian homes do not reflect the love and peace which Christ lived and died for. In Colossians 3:21 we are told –

*“Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not embitter your children, or they will become discouraged. Slaves (house helps, maids) obey your earthly masters in everything; and do it, not only when their eyes is on you and to win their favour, but with sincerity of heart and reverence for the Lord”.*

Today we have cases of infidelity to our marriage vows both on the part of the wife and the husband. Husbands beat up their wives as if they are mere property to be used and dumped. It has been said that any man who beats his wife is a coward. And we know that in a family where there is quarrel there will be no conducive atmosphere for drawing close to God. 1Peter 3:7 says “Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers”.

In our personal habits we have to witness for Christ, Paul enjoins them. Today many people are no longer prepared to serve God with their talents except they are paid. Gospel bands in our churches are now more interested in the money they make that they no longer care where they play. They are prepared to play at the burial of an atheist provided they get the money. The Israelites refused to sing the Lord's song in a strange environment. Some church choirs no longer appear in some weddings because the person cannot pay the exorbitant fees they charge. Heb. 13:15, God knows how to provide for our own needs when we offer our talents for his service. When we sing this hymn I wonder whether we ever think about what we are saying:

Take my life and let it be-  
Consecrated Lord to thee  
Take my moments and my Days  
Let them flow in ceaseless praise

Take my voice and let me sing  
Always only for my king  
Take my lips, and let them be  
Filled with messages from thee

Take my silver and my gold  
Not a mite would I withhold  
Take my intellect and use  
Every power as thou shalt choose”.

**Witnessing in our caring and concern for others:** we live today in a society where majority of people are no longer interested in the welfare of others. Jesus Christ showed much

concern on the plight of people. Christians ought to be a caring people. James makes it clear that our faith in God ought to be seen in our relationship with one another. The church is expected to bear one another's burden by showing compassion and care on the less privileged, specially orphans and widows. Churches have to organize and visit orphanages and any other place where people in need are kept. I have observed that at least one parish in this Diocese has a scholarship programme for some brilliant students who cannot afford school fees. During one of our confirmation services, one of the candidates a cripple who was confirmed was promised a wheel chair by the Diocesan women and also to start a small business for him with 8 crates of mineral. This kind gesture will go a long way in enhancing the proclamation of the gospel in that area.

### CONCLUSION:

Brothers and sisters in Christ, we now live at a time when many people who profess to be Christians and preachers of the word of God no longer live out the gospel message they proclaim or hear. James says that we should be doers of the word and not hearers only deceiving ourselves. At our baptism we say *"I should keep God's holy will and commandments and walk in the same all the days of my life"*. Our Christian witness ought to be on a daily basis whether in church or out of church, in our places of work, as we travel along the road and in our daily relationship with one another. We can only do this when we love one another, and care for the interest of others. In John 8:12 Jesus said *"I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."* He has therefore commissioned us to be that light as his true witnesses so that others will see him in us. Matthew 5:14, 16 *"You are the light of the world; ... Let your light shine before men, that they may see your good deeds and praise your Father in heaven."*

Thank you for your patient listening.

**Rt. Rev. Dr. J.C. Ilonuba**  
(Bishop of Nsukka)

### Admissions and Confirmation 29<sup>th</sup> Sept. 2002 – 28<sup>th</sup> Sept. 2003

	Parish	G.G	W.G	M.U	C.F.F	M	F	Total
1	29-9-2002 All saints Obollo-Afor – Uduledem.	-	5	1	3	1	16	17
2	6-10-02. St. Stephen's Oguruge-Enugu-Ezike	3	2	6	6	20	91	111
3	31-10-02. St. Stephen's Neke	3	20	6	17	45	90	135
4	3-11-02. Fed. Govt. Girls Coll Lejja	3	1	-	-	-	98	98
5	10-11-02 St. Andrew's Adani	2	5	-	3	15	33	48
6	15-11-02 St. Matthew's Mgbuji	9	33	2	5	26	72	98
7	30-11-02 Eha-Amufu: St. John's Aguamede	23	61	11	20	71	83	254
8	2-12-02 St. Stephen's Umulokpa	-	6	2	3	9	30	39
9	8-12-02 St. Andrew's Ibagwa	26	15	4	18	60	150	210
10	15-12-02. St. James Orba	3	9	5	7	60	68	128
11	22-12-02. St. James Alor-Agu	9	7	5	6	8	29	37
12	23-12-03. St. John's Onuiyi	-	-	-	-	18	67	85
13	18-05-03 St. Cyprian's Chapel	-	9	9	13	16	28	44
14	11-05-03. St. John's Onuiyi	-	20	6	13	13	38	51

15	25-05-03. Emmanuel Church, Alor-Uno	5	14	7	5	28	75	103
16	01-06-03. St. Andrew's Ikem	14	24	9	14	10	27	37
17	8-6-03. St. Paul's Cathedral	24	9	16	1	83	106	189
18	29-6-03. Christ Church Chapel U.N.N.	-	3	3	-	35	25	60
19	20-7-03. St. Stephen's Eha-Alumona	5	14	6	10	51	89	140
20	27-7-03. St. Mark's Obukpa	21	15	1	2	26	49	75
21	3-8-03. St. Peter's Ovoko	2	30	12	-	57	85	142
22	10-8-03. St. John's Edem	16	25	7	15	39	84	123
23	17-8-03. Emmanuel Church Unadu	5	13	3	7	24	45	69
24	24-8-03. St. Luke's Amufie	2	4	7	10	10	41	51
25	31-08-03 St. Philip's Ozalla	21	28	1	-	41	116	157
26	14-9-03. St. Thomas, Aku	40	15	7	17	44	122	166
27	28-09-03. St. Mark's Ohodo	22	26	4	3	23	30	53
	<b>Total</b>	<b>258</b>	<b>413</b>	<b>140</b>	<b>198</b>	<b>833</b>	<b>1887</b>	<b>2720</b>

**APPENDIX 1**  
**The Ten Provinces of the Church of Nigeria**

1. The Primate: The Most Rev. Peter Jasper Akinola; Archbishop, Metropolitan and Primate of all Nigeria.
2. The Dean: The Most Rev. Maxwell S.C. Anikwenwwa; Dean, Archbishop of the Province of the Niger, Bishop of Awka.

**Ecclesiastical Province of Lagos**

3. The Most Rev. E. Adebola Ademowo  
Archbishop of the Province of Lagos and Bishop of Lagos
4. The Rt. Rev. Dr. Matthew O. Owodaypo  
Bishop of Egba
5. The Rt. Rev. Prof. AkinOmoyajow  
Bishop of Ijebu
6. The Rt. Rev. Elijoah O. Ogundana  
Bishop of Remo
7. The Rev. Dr. Simon O. M. Adebola  
Bishop of Yewa
8. The Rt. Rev. J. Ebunoluwa Ogunele  
Bishop of Ikele-Ilaje
9. The Rt. Rev. Dr. Peter A Adebisi  
Bishop of Lagos West

**Ecclesiastical Province of the Niger**

The Most Rev. Maxwell S.C. Anikwenwa  
Dean, Archbishop of the Province of the Niger, Bishop of Awka

10. The Rt. Rev. Ken Sandy Edozie Okeke  
Bishop of the Niger
11. The Rt. Rev. Emmanuel O. Chukwuma  
Bishop of Enugu
12. The Rt. Rev. Jonah C. Ilonuba  
Bishop of Nsukka
13. The Rt. Rev. Godwin I. N. Okpala  
Bishop of Nnewi
14. The Rt. Rev. B.C.B. Onyeibor  
Bishop of Abakaliki

15. The Rt. Rev. Amos A. Madu  
Bishop of Oji-River

**Ecclesiastical Province of Niger Delta**

16. The Most Rev. Emmanuel Nglass  
Archbishop of the Province of Niger delta and Bishop of Uyo
17. The Rt. Rev. Gabriel H. Pepple  
Bishop of Niger Delta
18. The Rt. Rev. Ugochukwu Ezuoke  
Bishop of Aba
19. The Rt. Rev. Tunde Adeleye  
Bishop of Calabar
20. The Rt. Rev. I C.O. Kattey  
Bishop of Niger Delta North
21. The Rt. Rev. Ujo O. W. Obinya  
Bishop of Ukwa
22. The Rt. Rev. Adolphus Amabebe  
Bishop of Niger Delta West

**Ecclesiastical province of Ibadan**

23. The Most Rev. Joseph Akinfenwa  
Archbishop of the Province of Ibadan and Bishop of Ibadan
24. The Rt. Rev. Jeremiah O. A. Fabuluje  
Bishop of Kwara
25. The Rt. Rev. Dr. Samuel O. Sowale  
Bishop of Osun
26. The Rt. Rev. James A. Popoola  
Bishop of
27. The Rt. Rev. G. Babalola Oloniyo  
Bishop of Ife
28. The Rt. Rev. Nathaniel O. Fasogbon  
Bishop of Oke-Osun
29. The Rt. Rev. Dr. Segun Okubadejo  
Bishop of Ibadan North

30. The Rt. Rev. Jacob A. Ajetunmobi  
Bishop of Ibadan South

31. The Rt. Rev. Gabriel A. Akinbiyi  
Bishop of Offa

32. The Rt. Rev. Michael O. Akinyemi  
Bishop of Igbomina

**Ecclesiastical Province Of Ondo**

33. The Most Rev. Samuel A Abe  
Archbishop of the Province of Ondo and Bishop of Ekiti

34. The Rt. Rev. Dr. G.L. Lasebikan  
Bishop of Ondo

35. The Rt. Rev. Dr. O.O. Obijole  
Bishop of Akoko

36. The Rt. Rev. Dr. James A. Oladunjoye  
Bishop of Owo

37. The Rt. Rev. Michael O. Ipinmoye  
Bishop of Akure

38. The Rt. Rev. S.S. Olayanju  
Bishop of Kabba

39. The Rt. Rev. S.O. Oke  
Bishop of Ekiti West

**Ecclesiastical Province of Kaduna**

40. The Most Rev. Josiah Idowu-Fearon  
Archbishop of the Province of Kaduna and Bishop of Kaduna.

41. The Rt. Rev. Zakka Lalle Nyam  
Bishop of Kano

42. The Rt. Rev. James Kwasu  
Bishop of Kastina

43. The Rt. Rev. Prof. Emmanuel Iheagwam  
Bishop of Egbu

44. The Rt. Rev. Godson C. Echefu  
Bishop of Ideato

**Ecclesiastical province of Bendel**

45. The Most Rev. Albert A. Agbaje  
The Archbishop of the Province of Bendel and Bishop of Sabongidaa-Ora
46. The Rt. Rev. A.A. Edionwe  
Bishop of Benin
47. The Rt. Rev. Nicholas D. Okoh  
Bishop of Asaba
48. The Rt. Rev. Nathaniel A. Enuke  
Bishop of Warri
49. The Rt. Rev. Vincent O. Muoghere  
Bishop of Ughelli
50. The Rt. Rev. Jonathan E.E. Edewo  
Bishop of Oleh
51. The Rt. Rev. Friday Imaekhai  
Bishop of Esan
52. The Rt. Rev. Peter I. Onekpe  
Bishop of Ika

**Ecclesiastical Province of Jos**

53. The Most Rev. Emmanuel Mani  
Archbishop of the Province of Jos and Bishop of Maiduguri
54. The Rt. Rev. Benjamin A. Kwashi  
Bishop of Jos
55. The Rt. Rev. Christian O. Efobi  
Bishop of Yola
56. The Rt. Rev. Laudamus Ereaku  
Bishop of Bauchi
57. The Rt. Rev. Daniel Aba Yisa  
Bishop of Damaturu
58. The Rt. Rev. Simon P. Mutum  
Bishop of Jalingo
59. The Rt. Rev. Henry C. Ndukaba  
Bishop of Gombe

**Ecclesiastical Province of Abuja**

60. The Most Rev. Peter Jasper Akinola

Primate of All Nigeria, Archbishop of the Province of Abuja and Bishop of Abuja.

61. The Rt. Rev. Nathaniel Yisa  
Bishop of Minna

62. The Rt. Rev. William Diya  
Bishop of Kafanchan

63. The Rt. Rev. N.N. Nyom  
Bishop of Makurdi

64. The Rt. Rev. George Bako  
Bishop of Lokoja

65. The Rt. Rev. Ityobe Ugede  
Bishop of Oturkpo

66. The Rt. Rev. Tanimu Aduda  
Bishop of Gwagwalada

67. The Rt. Rev. Miller k. Maza  
Bishop of Lafia

68. The Rt. Rev. Jonah Kolo  
Bishop of Bida

## APPENDIX II

From the Most Rev. Dr. Rowan Williams  
Archbishop of Wales and Bishop of Monmouth

Tuesday, 23<sup>rd</sup> July  
My dear friends,

You will be hearing today the news that I have accepted appointment as Archbishop of Canterbury. My first reason for writing is to ask for your prayer; I am deeply thankful that we are not strangers to each other, and I hope that the friendships formed in the Primates' Meetings will continue and flourish as we work together under God. At the moment, I am chiefly conscious of bringing to the task only the fear, the confusion and the sense of inadequacy that come from my personal resources. I have to trust that God will give (not least through your fellowship and intercession) what is needed – and that I shall have the grace to receive and respond to what he gives.

I also write because I know that some disquiet has been expressed over the possibility of my appointment because of what are believed to be my views on certain questions, in particular on human sexuality. On this matter, I wish to say two things. First, an Archbishop is not someone elected to fulfill a programme or manifesto of his own devising, but to serve the whole Communion. He does not have the freedom to prescribe belief for the Church at large. I have indeed in the past written briefly on the subject of theology and sexuality, and hope that what I have written has contributed to the continuing discussion; but my ideas have no authority beyond that of an individual theologian. Second, the Lambeth resolution of 1998 declares clearly what is the mind of the overwhelming majority in the Communion, and what the Communion will and will not approve or authorize. I accept that any individual diocese or even province that officially overturns or repudiates this resolution poses a substantial problem for the sacramental unity of the Communion.

In both respects, I have to distinguish plainly between personal theories and interpretations and the majority conviction of my Church, and have always tried to make such a distinction when I have been questioned on this subject. Since the Lambeth resolution also commends continuing reflection on these matters, my main hope will be to try and maintain a mutually respectful climate for such reflection, in the sort of shared prayerful listening to Scripture envisaged by Lambeth. I hope too, very earnestly, that we can hold to the urgent common priority of mission and evangelism, and avoid the temptation of becoming trapped in questions where the politic of our culture sets the agenda. I believe with all my heart that through Christ we are given a unique and immeasurable gift, and that all our work as apostles and pastors and teachers must grow from our thankfulness to God.

Once again, I ask your continuing prayers, and hope that we shall be able to work together in love and trust. I rely on all of you to speak the truth in love' to me and to preach the Good News of Jesus Christ to me so that I may be strengthened to speak for Christ to others. This comes with warm affection and gratitude.

In Christ.

**Rowan Williams.**

**THE CHURCH OF NIGERIA**  
*(Anglican Communion)*

**THE MOST REV. PETER J. AKINOLA, D.D.**  
Archbishop, metropolitan and primate of all Nigeria

30 May 2003

**SEVERANCE OF COMMUNION WITH BISHOP INGHAM AND THE DIOCESE OF  
NEW WEST MINISTER**

The Church of Nigeria is deeply saddened by the news that  
*“Anglicanism has officially sanctioned same-sex union”*.

The telegraphic news has a story captioned *“First Anglican ‘gay wedding’ infuriates traditionalists.”* In the body of the write-up the correspondents remarked, *“Anglicanism’s first officially sanctioned same-sex blessing took place on Wednesday night in St. Margaret’s Church in Vancouver after Bishop Ingham published the rite”*.

YOU WILL RECALL THAT AT THE ACC 12 in Hong Kong, on September 25<sup>th</sup> 2002, I issued a statement to our fellow brothers and sisters in Christ.

***In that statement I said inter alia:***

*“While I appreciate that the New Westminster diocese and the Church of Canada may not be, in numerical terms, especially large ecclesia bodies, but we value them as dearly as we value all our partner Provinces. We have a growing fear for the sense of loss which any sustained departure by them from our common path and mind must risk. We urge and pray that reflection will lead to reconsideration.*

*It is hard indeed to see any action, which threatens our Communion to be justified as a “local mission priority.”*

*But there is also a further context of which I must speak, painful though it is. Many of us from the two-thirds world fell that the global north still seeks to retain its disproportionate power and influence in our Church just as in the world. It is significant that those diocese most tempted to indulge themselves with unilateral actions, taken without consulting the wider communion, seem so often to be among those materially most advantaged and to be in the global north. Should this not occasion reflection? Do we not see here, in the ready assertion of superior wisdom, a new imperialism?*

Regrettably, the much desired reflection that will ease the strain on our Communion has been jettisoned. Furthermore, failure to ensure strict compliance with resolutions duly passed at our meeting clearly shows that Bishop Ingham and his diocese see no value in being accountable to anybody.

It is this flagrant disregard for the Anglican Communion and what the vast majority of it stand for; that has made it inevitable for the over 17 million Anglicans in Nigeria spread over 80 dioceses, served by 81 Bishops, 10 Archbishops and one Metropolitan/Primate, to sever communion with Bishop Ingham and the diocese of New Westminster.

**Most Revd. Peter. J. Akinola DD.**

*Primate of All Nigeria.*

## APPENDIX IV

ARCHBISHOP  
OF  
CANTERBURY

6<sup>th</sup> June 2003

The Most Rev. Peter Akinola  
Archbishop's Palace  
P.O Box 212 ADCP  
Abuja  
Nigeria.

*My dear Peter,*

Thank you for your letter about the current developments. The New Westminster situation is very distressing, and I understand why you and others have felt it necessary to take the distancing action you have. Archbishop Michael Peers knows my hope that the Canadian Church will respond appropriately, and I have also been directly in touch with Bishop Ingham. You will understand that neither I nor anyone else can exercise discipline in another province's advisers.

Who did not represent only one point of view. Canon John gave solemn assurance to the Bishop that he would abide by the agreed position of the English House of Bishops, that there was nothing in his private life that would be in conflict with this, and that his conduct was what traditional teaching require. These assurances have been made public. Discussion continues in the diocese of Oxford. But I am fully aware of the feelings this has aroused here and elsewhere, and I know that there will be much to do in mending relations and trust.

I am grateful for your prayers and help. This is an exceptionally testing time, and I know that I have to rely on God's grace more than ever for wisdom to steer us through it.

Yours ever In  
Christ  
**Rowan**