

**THE BISHOP'S CHARGE PRESENTED TO THE FIRST SESSION OF
THE SIXTH SYNOD OF THE DIOCESE OF NSUKKA ON MONDAY 26TH
OCTOBER 2009, AT ST. ANDREW'S CHURCH IBAGWA-AKA, IGBO
EZE SOUTH L.G.A.**

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

Your Grace, Most Rev. Dr. A.A. Madu

Archbishop of Enugu Ecclesiastical Province

Your Grace, Most Rev. Emmanuel Egbunu

Archbishop of Lokoja and our Bible Study leader and wife Mrs. Abiodun Egbunu

My Lord, the Rt. Rev. Isaac Orama,

Our guest speaker and the Lord Bishop of Uyo Diocese and His amiable Wife Mrs. Orama

The Pioneer Bishop of Nsukka, Rt. Rev. Dr. J.C. Ilonuba

My brother Bishops.

The President Mothers' Union, Women's Guild, Young Wives and Girls Guild, and my beloved wife, Mrs. Ifeoma A. Agbo, Mama Nsukka.

The Honourable chancellor of the Diocese, Sir Hon. Justice F.I. N Ngwu

The learned Registrar, Barr. Onyinyechi E. Ugwulor

The learned Deputy Registrar, Sir Barr. Chike J. Ngwu.

The Legal Secretary, Bar. Nnaemeka Ogbonna

Your Excellency, Barr. Sullivan Chime, Executive Governor of Enugu State

The Executive Chairmen of Local Government Areas here present.

My Cherished Archdeacons and wives and the entire House of Clergy.

The President Nsukka Diocesan Council of Knights Sir. Prof. Micah Osilike

The Gallant Knights and Ladies of St. Paul.

H.R.H, Igwe of Ibagwa-Aka and other traditional Rulers here present

My beloved Nominees and Special Guests

The wonderful delegates

Other invited guests

Gentlemen of the press

Beloved in the Lord.

We welcome you all to the First Session of the Sixth Synod of our Diocese in the Name of God, the Father of our Lord Jesus Christ "who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation". (2 Cor. 5:18-19).

APPRECIATION

In addition to the encouragement we have always received from the Lord Himself, the good will of the good people of Nsukka Diocese has been a source of strength and courage. We wish therefore to appreciate all of you who have in one way or the other supported our ministry, especially those who have laboured secretly in prayers for us. We appreciate the Parishes we have visited within this period, for the enthusiasm and joy they have shown in welcoming us as people, young and old, home and abroad have come in large numbers to receive their Bishop and Wife. We remain grateful to you all for your hospitality and generosity in giving. Our prayer is that none of you will lack in Jesus name. we thank the Clergy and Lay Pastors for their support of our vision and all the good work they have done this year for the progress of the work of God in this Diocese. We specially thank the silent and secret labourers who have been used by God immensely to bless us in various areas of our

corporate life, our legal team, work supervisor, those who have served in different committees, staff of the secretariat, my office and the synod – office. The Lord who sees in secret will not forget your good work which you have done and are still doing in His name.

Our special thanks go to the Diocesan Synod Planning Committee led by Ven. Dr. Ab.C. Okorie. As you can see, the organization of this synod is an excellent improvement of the past. May the Lord bless all of you that have laboured to make it a success.

We also appreciate Ven. George Uchenna and Kate Nnamani the Archdeacon and Wife of Ibagwa Archdeaconry, Sir J.C. Onuh, Chairman Local organizing Committee and the entire Ibagwa Archdeaconry. Thank you for the wonderful work you have done to make this synod a success.

CONGRATULATIONS.

We congratulate the people of Eha-Amufu Missionary Diocese for the attainment of the status of a Diocese in the Church of God. There is always a time for God's visitation upon a people. This is the time for Eha-Amufu and infact the entire people of Isi-Uzo, may God be praised forever. Amen.

We also congratulate our brother, Rt. Rev. Daniel N. and Regina Olinya, the Bishop of Eha-Amufu Missionary Diocese and other newly consecrated and enthroned Bishops. We rejoice with Most Rev. Dr. Amos A. and Mrs. Madu for their new position as the Archbishop of the newly created Enugu Province.

We specially congratulate the Primate elect of the Church of Nigeria, Most Rev. Dr. Nicholas Oko who will be presented on 25th March 2010 at Abuja.

We congratulate the new Vice Chancellor of the University of Nigeira Nsukka, Prof. Bartholomew Okolo for such an enviable elevation.

We equally rejoice with our members whom the Lord has blessed in some special ways this year through new births, promotions, marriages etc.

GUEST SPEAKERS

Our theme because of its technical nature required to be handled by men whose words always concur with their lives. Prayerfully the Lord led us to these men some of whom we have already started enjoying their spiritual dishes. And graciously, despite their crowded engagements they have also humbly accepted to be here all these days.

BIBLE STUDY LEADER

MOST. REV. EMMANUEL EGBUNU

Most. Rev. Emmanuel Egbunu was born on 4th September, 1960 in Lokoja to the family of Rev. Can. Robert U. Egbunu and Mrs. Christiana Lade Egbunu of Basa Local Government Area of Kogi State. He started His Primary Education at St. John's CMS School Dekina in 1965 and finished at St. Thomas Primary School Emi-Eronu. When he finished his Secondary Education in 1978 he worked with ministry of Trade and Industry Ilorin, Kwara State and Niger River Basin Development Authority. He graduated from University of Jos in 1983, where he studied English, majoring in Literature.

He has authored many books including Passion for God's kingdom, Meditations for the Shepherd, A Devotional for Pastors, and Shaped for God's Use (some teaching on basics of Christian discipleship).

Bishop Egbunu entered into the church ministry in 1989. He was made a deacon in 1991 after his theological education at Emmanuel College Ibadan. He was priested in 1992, preffered

canon in 1995, preferred Archdeacon in 2000 and consecrated the first suffragan Bishop of the church of Nigeria on February 2003. He was enthroned Bishop of Lokoja on 30th November 2004. He was presented as the first Archbishop of Lokoja province on 23rd May 2009.

He is happily married to Abiodun Abosedo who has graciously accepted to be here with him and they are blessed with godly children.

Archbishop Egbunu is my “Secret” mentor. One of those people I look unto in the episcopacy. His teachings and humility has touched my life. His message at our clergy retreat of Agbarha – Otor endeared him to the clergy and their wives and many wished He is handling our Bible Study throughout this Synod.

May God bless you Sir.

Guest Preacher:

RT. REV. ISAAC ENENIBYO ORAMA (*BISHOP, DIOCESE OF UYO*)

The Rt. Rev. Isaac Enenibiyo Orama is a man of unfeigned faith and has zeal for the work of the Lord. He was born on December 6, 1956 at Ekwu in Bayelsa State as a second child and first son to late Venerable Jason and Late Mrs. Delicent Orama of Basanbiri, Nembe in Bayelsa State.

He grew with great passion for education and had his primary education at Township Primary School, Moscow Road, Port Harcourt. He attended Government Comprehensive Secondary School, Port Harcourt, where he obtained the West African School Certificate with good grade in 1975. He proceeded to the River State College of Technology (now Rive State University of Science and Technology) and was awarded a Higher National Diploma in Business Administration in 1981 and a masters degree in Banking and Finance (MBA) in 1991. He also attended Trinity Theological College, Umuahia where he bagged a Diploma in Theology in the year 1994.

He had a beautiful working experience having taught as a lecturer at his Alma mater Rivers State University of Science and Technology for over ten years before the call to ministry. He also served as a church Administrator at St. Matthew’s Anglican Church, Nkpogu Deanery from where he proceeded for his theological Education.

Made a Deacon in the year 1994, he was ordained a priest in 1995 and preferred a canon in 1996 and made a vicar of where he was once an astute Administrator in the same year. In 1998 he was collated Archdeacon and made the 1st Archdeacon of Port– Harcourt West Archdeaconry all by the then Bishop of Niger Delta North, the Rt. Rev. Samuel Onyeuku Elenwo of the blessed memory.

He also served as the vicar of St. Peter’s Church, Yeghe and the Archdeacon of Ogoni Archdeaconry in the year 2000-2002. The Vicar of Holy Trinity Church Eleme and Archdeacon of Eleme Archdeaconry from 2002-2004. He was the Rector of St. Andrew’s Church, Rumuobikani Deanery from 2004 – 2006 from where he was elected a Bishop. He also served as the chairman, Clergy Association of Diocese of Niger Delta North and Diocesan missionary / Director of missions of the Diocese of the Niger Delta North for several years. He took the Gospel to Cameroun and that opened the door for the Diocese of Niger Delta North in West African Evangelization. He also served in various committees too numerous to mention here.

Elected Bishop on Sunday, 26th September, 2006 and consecrated on Sunday, November 26, 2006 at Abuja. He was enthroned as the Bishop of Diocese of Uyo on Friday, the 1st of

December, 2006 where he was the Guest Preacher of the day with a Prophetic Voice revealing the mind of God through Isaiah chapter 2:2-3 to our generation that the Church will occupy a place of influence, authority, rule and dominion.

Bishop Orama, Isaac is passionate about the gospel of Christ. He is a seasoned pastor, teacher and missionary. He believes he has specific call to the Anglican Ministry for Anglican Revival and church growth. He is also an international speaker, a motivator, mentor, disciple and committed Christian and believes every Christian must be born again and of God. These can be attested to by what we heard yesterday and this morning. He will graciously take the whole sermon in this synod. He is married to his wife Mrs. Grace Lucy Orama and they are blessed with five children Jason, Juliet, Jonathan, Jeffery and Joy.

THE HOST ARCHDEACONRY:

The host Archdeaconry is made up of the following Parishes –

1. St. Andrew's Church Ibagwa – Aka
2. Emmanuel Church, Unadu
3. St. Mark's Church, Obukpa
4. St. John's Church, Itchi
5. St. John's Church, Eburumiri.

THE HISTORY OF CHRISTIANITY (ANGLICAN CHURCH) IN IBAGWA-AKA

Christianity came to Ibagwa-Aka in 1930 through Zepheniah Ojukwu, Gabriel Azom (both from Nnewi) and Sydney Atuba from Abacha Idemili, Anambra State. These Christians came to Ibagwa as traders, although before then, some Methodist traders had settled at Ikolo. These were Christians who converted their landlord and landlady late Israel Enejere and late Margaret Idoko to Christianity.

Zepheniah 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 Margaret Orefi Idoko decamped from the Methodist Church to join C.M.S. Other converts include Joseph Onuh, Israel Nwonam, Igwe J.A.C. Ugwu, Ugwu Adana Ugwu, Isaac Nwayogu, Ugwoke Ayogu, Paul Nwaowo, Rebecca Ugwoke, Thomas Nwonahu, Daniel Ezema, David Ezema, Anthony Ugwuanyi, Fredick 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 Nwanko from Inyi and Amawbia respectively in 1938. Mr. Ofili from 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 Margaret Orefi Idoko. 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 Ugwoke Jointly looked after the church. 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 Ven. who served in Enugu Diocese and now serving in Udi Diocese. St. Andrew's later emerged as the headquarters of the group as well as the Parish Headquarters on 13th May, 1979 and Archdeaconry headquarters 12th November, 1995.

The Church has other churches attached to it: Christ Church Onuwagu, All Saints' Church Okpaligbo Ogu, St. John's Church Eburumiri, now a Parish headquarters, St. Bartholomew's Church Isiagu, St. Philip's Ago-ogbara, St. Peter's Uzoego/uburu, Bethel church Owere and Holy Trinity Ndioke.

St. John's Church Eburumiri

This church was opened on 21st January, 1961 serving a dual purpose, as a Church and as a school. The first teachers were Jonas Ugwu and Jonathan Onugu. On 24th August 1981, in a joyful service conducted by G.C. Emelugo, one hundred and fifteen (115) Children / infants were baptized while the first boy to be baptized was Francis Onah. On 16th 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 church, 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 Ohodo on 15th January, 1975; then Mr. Godson Ezema took over the services as a Church teacher till 20th November, 1977 when Mr. Godson I. Ugwu replaced him. In August 1978, oil Palm tress (agric) which numbered about two hundred (200) 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 26th day of November, 1978 when the Extension Church was named St. John's church by the Ven. S.O. Ugwuanyi now late. After the birth of the Church, many Catechists worked in the church, they are: Mr. Sylvester Ugwuanyi – 1980 to 1984, Mr. G. Ukwueze 1985 to 1986, Mr. Hyacinth Agbo 1986 to 1988, Mr. Theophilus Onah (now Retired Rev) 1988-1989. 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 Ugwuoke took over. In 1996, the first Priest was posted to St. John's Church, Eburumiri in the person of Rev. G.U. Nnamani (now an Archdeacon).

It was during his stay that a befitting personage was erected. Mr. Edwin Ngwu served as a Catechist under him but was later transferred to Aguogbara and was replaced by Obiora Okoro. In 1999, the second Priest to work at Eburumiri Rev. L. N. Eze, succeeded Rev. G.U. Nnamani. During his stay, he introduced the Boys / Girls brigade. In early 2000, precisely January 14th, Mr. Ifeanyichukwu Onyeke succeeded Obiora Okoro.

On January 14th 2000, Rev. Ken C. Ugodu succeeded Rev. L. 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. On 29th August 2009, St. John's Church Eburumiri became a Parish headquarters in an inauguration service presided over by the Rt. Rev. A.E. Agbo (JP). The Parish is made up of the following Churches: St. John's Eburumiri, St. Philip's Aguogbara, Emmanuel Church Nkalagu Obukpa, All Saints Church Okpaligbo Ogu, St. Luke's Church Agu-Onicha and a baby Church at Ala Ohah. Rev. Stanley S. Eze. Is the first Parish Priest of the new Parish.

St. Philip's Church Aguogbara

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

He was introduced to Ugwoke Idike Okosi, the Oldest Man, who promised him that the Parcel of land will be possible. Mr. Alio and Felix Aroji, one of his teachers, went to the councilor 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 building which was to serve a dual purpose as Church and as a school in 1962.

On 27th January, 1963, the first church service was held at Aguogbara. This was conducted by the Catechist, J.C. Chikwendu while the first sermon was preached by Mr. Samuel U.K. Omeje (a.k.a. Oyiumuaka). 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 as the church; Mr. Felix Aroji became the first Headmaster. In 1964, the school was registered by the headmaster of St. Andrew's Mr. Igwebueze Ugwoke (now Sir). The first baptismal service was held on 29th May, 1965, by Rev. D.N. Ezirim. The church was named St. Philip's Church in a colourful service held on 26th December 1984 by the Rev. A. I. Eneasato. The Donors of the Church land were, Aleke Nweze, Idikiha Ukwuna and Uroko Nwaezugu.

ST. BARTHOLOMEW'S CHURCH ISIAGU IBAGWA-AKA

Christianity came to Isiagu in early 1935 and in the same year, a piece of land was donated to the church by Elder Ogbonna Onyima on behalf of Umu Onyima family. The church was named **St. Bartholomew's** in a happy ceremony performed by Rev. Barnard, a white man (a European). The first Catechist was Mr. Simon Azoro who was succeeded by Gabriel Ajibo from Ozi Edem in the year 1949. The church had a shortage of teachers and many backslided as a result. However, in view of the long trek by members to the mother church, St. Andrew's many punishments meted out to them for lateness and absence from Sunday Schools, they decided to take the bull by the horn by taking up the challenge of teaching and encouraging themselves. These people include Samuel Ogbonna, Geoffery Ugwoke, Fredrick N. Eze, William Ugwu and Samson Ezugu to mention but a few.

In 1960, there was a ray of hope as Mr. Walter Ezema was sent to serve in the church. He was later succeeded by Lawrence and, when the backslidden members saw the zeal of the members, they came back. Later, Mr. James Njoku from Aku took over from Lawrence. Among the new converts were Ezekiel Ugwu, Ugwoke Eze Nwaugwu, 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.

CHRIST CHURCH ONUNWAGU

The church formerly began as Anglican Praying Association (APA) in the year 1989. Later it emerged as St. Andrew's Extension Onunwagu. In his quest to contribute his own quota towards evangelical pursuit, Mr. Samuel. C. Eke donated his house where his mother Lydia Eke was living for the team of A.P.A leaders to instruct young boys and girls and the elders in the word of God.

This Church was established as a full fledged church on 15th October 1989 by the Rev. Can. D.O. Ogbonna, the Parish Priest. The first baptism was held in early January 1990. The first church worker was Mr. Raphael N. Onah, a lay reader. These were the people who brought the light: Ven. G.A. Asadu, Chief Samuel C. Eke (now Sir), Sis Chikaodili Onah and others.

The church worked hard to get a piece of land with the assistance of Igwe J.A.C. Ugwu, Chief Samuel C. Eke, late Mr. Raphael Onah and others. And by the grace of God, the following persons gave their land free of charge to the church: Onyishi Asowa Ezike, Afia Chukwuma Ugwu Onuh, Afia Eze Nwenyi, Joseph Ayogu Omeje, Ugwuja Ukwunna, Godwon Inyari, Nnadi Ezema, Ibagwanwaona Ezea, and Samuel Ugwu Onah.

ALL SAINTS CHURCH OKPALIGBO OGU

The Anglican Church at Okpaligbo Ogu started in the year 1997 through the effort of St. Andrew's church Ibagwa Aka. The then Archdeacon of Ibagwa Aka, Ven. E.E. Odo, instructed the E.F.A.C group and a few other persons like Jonas Diugwu, Sir Samuel C. Eke, Chief Simon Ugwu, Eunice Onah, Evelyn Nnadi, Chief Stephen Ossai, and Sir Godwin Idoko to embark on planting a church at Okpaligbo Ogu. They, in obedience, went to Okpaligbo Ogu and, by the grace of God; All Saints Church came to be established on 2nd February, 1997. The Church started with the following people as members: Thomas Eke, Louis Eke, Esther Ogbobe, Enoch Ngwoke and Juliana Obeta. The first service was held in front of Mr. Louis Eke's compound. Later, Mr. Chijioke Asogwa through his father, Obeta Asogwa of blessed memory gave the Church a temporal accommodation in his family house. May the Lord continue to bless them.

This church continued to grow spiritually and numerically and within few years, the temporary place of worship was no longer accommodating them. The church members then made some effort and acquired a piece of land and then began to plan on how to build a place of worship of their own. At this time, members from Ogba-Agu Obukpa pulled out of the church without prior information leaving only few members from Okpaligbo-Ogu. This development would have had adverse effect on the church but for the timely intervention of the council of knights through their able president, Sir. Dr. A.E. Onwurah. They provided the building materials used in building the church and paid for the labour also.

We will not fail to appreciate the contributions of people like Sir Emma. Onah (now late), Sir Engr. Dr. Ugo. Nwoji, Sir Felix Amoke, Christ church chapel UNN, Ichie P.I. Odumegwu, Ogbunehendo of Okpaligo Ogu and others.

The church was named All Saints church by Ven. E.E. Odo due to the zeal of her members who in spite of Roman Catholic Church persecutions and attacks remained undaunted in their faith.

ST. PETER'S UZOEGO/UBURU

This church started in the year 1995 with an evensong held in Mr. Samuel Ezema's house at Uburu Ibagwa Aka. The evensong was conducted by Rev. Okoro and with him were Sir. Samuel Eke, Chief Stephen Ossai, Chief John Okoro, Mr. Robison Agbo, late Joseph I. Ugwu. In 2003, Ven. A.N.C. Ogbochie began to send Lay readers, namely, Charles Ugwu, Jonas Diugwu and Sir Samuel Eke to conduct services for them. Their first church teacher, in the person of bro. Collins Ugwu, was posted to them in 2006 but was transferred out after four months. Mr. Emmanuel Okoro was posted to replace him the same year and has been there till date. This church has acquired by purchase a piece of land where they will erect their church building which is yet to be built. The church is growing gradually.

THE BETHEL CHURCH OWERE

The Church started in the year of our Lord 2007 by Ven. E.I. Asogwa with the team of EFAC Leaders namely, brother, Timothy Ayogu, bro Matthew Ezeja, Sister Modester Nnadi. Area Leader Sir. Samuel Eke and Stephen Ugwu. It was taken care of by Local helper Mr. Chinedu Chukwuma until 2009 when Lay Pastor Jonas Diugwu was posted to pastor the church.

ST. LUKE'S CHURCH AGU ONICHA EBURUMIRI IBAGWA

The church started in November, 2008 by Ven. G.U. Nnamani. Lay Pastor Benjamin Uroko was posted to man the Church as one of our baby Churches.

HOLY TRINITY NDIOKE

This church started this year 2009 by Ven. G.U. Nnamani and was named H.T.C Ndioke. The church is one of the Churches that are growing rapidly. The first worker posted there was Ordinaard Sunday Dike who was on holiday mission. He is undergoing a theological training at St. Paul's University College Awka. At the end of his holiday mission, Rev. Dr. Samuel Chukwuemeka was posted to take care of the Church. At their first baptismal service, 83 persons were baptized while 13 couples have also been wedded from the church.

Brief history of st. mark's Anglican church, obukpa

Before 1935, some Obukpa people who got converted to Christianity attended Anglican Church at Alor-Uno and Ovoko respectively.

Those who attended at Alor-Uno were Onoyima Eze, Godfrey Omeje, Felix Omeje, Julius Omeje, and children from Omeje Nweze nwa Lolo family in Umuorua. Stephen Onoh from Umunocha who lived with his sister married to Oshiaba a Moslem who lived at Eluegu was with them.

Those from Ovoko were Samuel Ezeugwu, David Ugwu, Apolos Eze, Gabriel Eze, Isaac Ugwu, Emmanuel Ezeugwu, Eze and many others.

These two groups of people joined together and pursued the plan to have an Anglican Church in Obukpa. They met some elders in Amaegu for a space of land to build a church. The present site of St. Mark's was given to them by Amagu and Amaoke elders. They cleared an area just about the size of a private person's compound and put up a small building made up of compressed soil for walls and ready made roof bought from the village. They approached the Superintendent Rev. A.N. Asiekwu at Nsukka to give them a teacher for C.M.S. station at Obukpa. The Churches around Alor-Uno, Ibagwa-Ani, Ibagwa-Aka, Edem and Nsukka set a day to have service at Obukpa for the opening of C.M.S. station at Obukpa. The date was May 12, 1935 and it was to be in the evening. It was Nkwo market day. In the night of May 11, 1935, the villagers on the instigation of people from another religious denomination went and planted cassava in the whole frontage of the Church to be opened.

This heinous act did not deter the zeal of the newly converted Anglicans from carrying out their plan of having Anglican station in Obukpa. When the members of the Church were assembled for evening service on that day of May 12, 1935, they were attacked by angry misguided villagers. These angry villagers were throwing sand and grasses at the worshippers. Still, the worshippers continued undaunted.

The teacher at Alor-Uno, by name Harrison Agbasi from Inyi in Oji River sneaked away and made a report to the police. The police quickly came to the rescue of the defenceless worshippers. At the sight of the police, the villagers all took to their heels.

Some days after, a teacher in the person of Gilbert A. Okafor was sent to Obukpa from Ugbene. He came with two boys, Okonkwo Ojukwu from his place and Okonkwo Asogwa from Iheakpu. Few days after the arrival of the teacher, the District Officer from Nsukka came to demarcate the extent of the Church land. When he was doing it one Lewis Ugwu from

Amaegu was insisting that the Church wouldn't be allowed to operate there. The white man had to chase him away with a staff.

The teacher settled down for work. He was a short stout man with commanding appearance. He guarded the Church compound like a lion. He knew no fear. The members attended Church services with enthusiasm. Evening services were preceded by schools and from that many members who were not attending school could learn to read the Bible.

The members began to build a bigger and better Church. In 1936, the Church was properly commissioned and the name St. Mark's was given to her. The service was in the evening and the Superintendent gave the name from the pulpit.

In 1937, while we were having a Sunday School on Nkwo Sunday unknown person(s) broke into the teacher's house and made away with his savings which was more than four pounds but not up to five pounds. We stopped Sunday School lesson and carried search through out the bushes around Eluegu to no avail.

At the end of 1938, the station was closed down because the members could not raise the teacher's salary. As nobody was living on the compound thieves came and removed all the doors and table of the Church. After about a year, police recovered all those stolen articles, arrested the people that perpetuated the crime. They were tried and sentenced a year each to prison.

In the absence of a Church teacher, one Stephen Iloenyasi from Abagana and other people like Samuel Ezeugwu, Stephen Onah, Emmanuel Ezeugwu, Gabriel Eze, etc. were conducting Sunday services for us.

The Station functioned with a teacher for four years and had to go for seven years without a teacher. It was in 1946 that a teacher in the person of Vincent E. Ugwu from Alor-Uno was posted to re-open the station.

During the four years the station had a resident teacher, there was one Christian marriage under the ordinance and that was between Sydney Eze and Susanna Aruma. Sydney was from Ichida while Susanna was from Obukpa. Sydney was one of the pillars of St. Mark's.

In 1974, the members of St. Mark's Church made the first attempt to raise fund towards building a church separate from school. This was to be on St. Mark's Day 1974. But because St. Mark's Day in 1974 fell on a school day, it was shifted to April 28, 1974.

St. Mark's has some very well wishers just as he has some detractor. The most consistent well wishers of St. Mark's are Mr. and Mrs. Udeze Umeano. After paying for what he purchased during bazaar sales one year, he gave an extra two hundred naira (N 200.00) and asked us to pursue building a church. In other bazaar sales, he paid for all he purchased and when learnt of our debt of ten thousand naira to our Parish, he volunteered to pay the debt for us. May the Almighty Father repay him many folds.

The present church building started in 1984 with late Daniel Odo as Church teacher and was completed and roofed in the early 90's. The first priest posted to the Church was Rev. Canon. Dr. N.S. Nwigwe who was posted in January 1996 while St. Mark's was still a part of Ibagwa Parish. It was under him that plastering of the new church building and flooring started. Before the priest came the church had a church teacher in the name of Mr. Christian Onah. Services were held three Sundays (weeks) at the Centre ie St. Marks and then once at the worship centres (owerre and Imeokpe) in a month. Canon Nwigw changed that and services were now held on one Sunday in the month at St. Mark's Church and at the worship centres three times. This was to ensure that many more participated in the Services. This rotation continued until 2005 when the worship centers were converted to full fledged churches.

In January 1998 Rev. Canon. N.S. Nwigwe was replaced by Rev. E.E Ugwu (nor Rev. Canon) He planted a church at Ejuona Obukpa in 1998 and in 1999 it was named St. Matthew's Church Ejuona amid persecution by the Roman Catholic Church.

In the year 1999 the foundation Stone of the Present St. Mark's Church was laid 25th April 1999) by Rt. Rev. Dr. J.C. Ilonuba. The following year 2000, St. Mark's Church, Emmanuel Church Nkalagu and St. Matthew's Church Ejuona were Constituted and inaugurated as Obukpa parish with St. Mark's eluagu as headquarters. On 31st December, 2000 the EFAC in Obukpa planted a church at Ogbagu. Under the care of canon. E.E. Ugwu plastering of the church building was completed, and the foundation of a new parsonage was laid and brought to DPC level but alas that project was stopped due to poor citing services in the worship centres and the newly planted churches were rostered from St. Mark's Church and that was a problem for growth of the newly planted churches and the worship centres.

In 2003 Rev. Canon C.A.Onyechi replaced Canon. E.E. Ugwu and worked at fitting the Church windows which left the members at the mercy of rain and wind even during services. That completed, he employed four local helpers to man the worship centers and churches on full-time basis. These local helpers are now full time church teachers. One of them favour Eze is undertaking degree programme at Umuahia the other Onyinyechi Agu is an Evangelist on mission to Etche Diocese. In the year 2005/2006 these worship centres were converted to full time churches. I am happy to report that these congregations are growing and they have all started their permanent church buildings.

What therefore started as a three church parish in the year 2000 steadily grew to a seven church parish in 2009 until the two at Nkalagu joined the new Eburumiri Parish, To God be the glory.

Other church teaches and priests who have served in the parish include:

Mr. Christian Onah 1996-2003 St. Mark's Church.
Mr. Emmanuel Anyanwu 2003-2004 St. Mark's Church
Father Ogbose 2005 St. Mark's Church
Rev. Daniel Odezue 2006 St. Mark's Church Obukpa.
Rev. Theo. N. Onah 1007 - 2009 St. Mark's Church
Favour Eze 2003 – 2008 St. Michael and All Angels
Emmanuel Ugwuta 2009 St. Michael and All Angels
Onyinyechi Agu 2003 – 2005 St. Peter Imeokpe
Bro. I. U. Eze 2002 – 2009 St. Matthew's Church
Rev. Amarachi Onuigbo 2007 – 2009 St. Matthew's
Pastor M. Diara 2009 St. Matthew Church
Rev. Prof. B.N. Mbah 2009 St. Matthews Church

A BRIEF HISTORY OF CHRISTIANITY IN UNADU PARISH

INTRODUCTION:

Unadu Parish, until recently, comprised of Emmanuel Church, Unadu, St. James Church, Alor-Agu; St. John's Church, Itchi; St. Peter's Church, Isiani; Christ Church, Itchi – Agu and All saints Church, Agu – Ibeje. However, following the carving out of both Alor-Agu and Itchi Parishes from the Parish, the Parish is presently made up of Emmanuel Church, Unadu, St. Peter's Church, Isiani and St. Matthew's Church, Odumogwu.

EMMANUEL CHURCH, UNADU.

Emmanuel Church, Unadu was planted in 1932 through the Church Missionary Society led by Rev. A.N. Asiekwu who was then the resident Priest at St. Pauls' Church,

Nsukka. The missionaries were warmly received by Chief Eze Agbaji Ogbose in his compound, the Chief allowed them to use the Kitchen of his first Wife Onuche Okoro for worship and other church activities.

The church later moved to a place called Agu Afor from the Chief's compound. Through Eze Agbaji Ogbose, the church was able to acquire a portion of land with the co-operation of Onyeka Nwaowo at its present site for both worship and school. It is worthy of note that the piece of land given to the church used to be an evil forest where those who died "bad" death are disposed of.

PAST WORKERS IN EMMANUEL CHURCH UNADU

The first Church teacher, Alfred Nwokolo was sent to the church in 1932. Others that worked after him were Paul Obinwa, H.S Agbasi, Daniel, Simon Idoko, Samuel Ayogu, Amos Ajogwu, Anslem Ogbaje; Rev. N.O. Ugwu, Rev. Menassah Nwobodo, Rev. E.D. Mgbemena, Rev. S.A. Ugwu, Rev. Paul Onwu Eze, Rev. Can. Anslem Ogbaje and Rev. Ernest Omeje.

The following persons received their sacrament of Baptism in the Church in 1934. They are: Joseph Eze, Samuel Ajogwu, Alfred Eze, Isaiah Aba, Jeremiah Aba and Mary Okoro.

Other earlier converts are: Gabriel Agbo, Abraham Omeke, Adojo Eze, Josiah Okenyi; David Eze, Clement Eze, Jacob Ukwueze; Apollos Eze, and Michael Ogbochie.

EARLY BENEFICIARIES OF CHRISTIAN EDUCATION

The early beneficiaries of the Missionary School are: Alfred Eze, Isaiah Aba, John Onoja, Gabriel Agbo, Timothy Amedu, Idanwojo Omeke, Israel Eze and Elezer Eze.

ST. PETER'S CHURCH ISIANI

A group of white men visited Isiani in 1935 and requested that a church must be opened for them. The people realized that two streams of Christianity wanted to move into the village and decided that a diviner be engaged to determine which of the two was accepted by the god's of the land. And at the end of the divination the church Missionary society was chosen against the Roman Catholic Mission.

The church started at Urama Idoko's compound. Urama Idoko in 1936 was converted to Christianity and he received the sacrament of Baptism that same year. Other initial converts are: Jacob Ossai, Emmanuel Oyiga, Lydia Ossai, Daniel Ayogu, peter and James Abugu.

The church in 1937 acquired a portion of land from Ali Nwa Ossai of Umuabo family stead. The first set of workers in St. Peter's Church are: Mr. Chekwube, Mr. Ozoagu, Mr. Utugbo and Mr. Okonkwo.

Presently, Alfred Ike is the Pastor of the church who is currently on ordination training. The church in experiencing an abundant growth having roofed their gigantic building and having many members. They have produced a Priest in the person of Rev. Godwin Idoko.

ST. MATTHEW'S CHURCH ODUMOGWU

Encouraged by the Parish Priest of Unadu in 2004, Rev. Canon. Anslem Ogbaje, made a series of evangelistic campaign to Odumogwu which resulted in a church planting Crusade on September 24, 2004 at Odumogwu village square.

The campaign team operated from the house of the first convert at Odumogwu in the person of Livinus Ugwuanyi. From his house, the church moved to Fidelis Idoko's house to hold her first church service on September 26, 2004.

Volunteer workers such as Fidelis Ike, Ernest Aba and Izuchukwu Okpe were often sent to the young church for both follow-up studies and Sunday services. The church, through the help of Livinus Ugwuanyi and Fidelis Idoko acquired a portion of land. The church held her first service at the new site in a make – shift structure.

By August 1, 2005, Chika Ugwu, Amoge Ugwu and Amuche Ugwu were sent to the church as holiday mission partners. Jacinta Odo became the first care-taker of the church.

Early converts includes: Alexander Ogbu and his Wife, Monica Ogbu, Cecilia Ape, Ikechukwu Idoko, Elizabeth Ogbu. Esther Odo and Monica Ossai dropped from going to All Saints Aguibeje and joined them.

A SHORT HISTORY OF THE CHURCHES THAT MAKE UP ST JOHN’S ITCHI PARISH ITCHI.

The Church Missionary Society (CMS) came to Itchi through the joint activities of Late Jeremiah Elesionu and Late Isaiah Muogbo in 1930. These men came to Itchi with their workmen in search of wood for their carpentry works. They came from other parts of Igbo land where the church had been established.

The Church assembled and prayed in Elesionu’s house at Ebogwu (Eke Umogbu) in its initial days and soon the members were able to secure a piece of land just inside their usual worship venue through their good inter personal relationship.

These initiators used their good relationship with the natives to introduce the idea of Christianity to some elderly and young indigenes who helped in the rooting of the Church. Some of these indigenes who ought to be mentioned for posterity include: Ugwuoke Ogama, Asadu Oyinna, Asogwa Omada, Odo nwa Omada and Eze Onuh Nwa Ike, all of the blessed memory. Though these men were not Christian converts themselves, they supported and defended the new faith amongst their kinsmen especially during the early days of strangulating competition from the Roman Catholic Church. As a result of their relationship with the Church, the first converts that joined the expatriate founders were close relatives of these elderly non-convert supporters. Some of these first indigenous converts included Samuel Ugwuori, Stephen Aleke and his brother Samuel Alaka (Obukpa settlers in Itchi), all of the blessed memory.

The new Church got its first teacher in the person of Mr. Samuel Ohinwa through the help of the Priest in charge of Nsukka district Rev. A.N. Asiekwu in 1932. It was also in 1932 that the Church was officially established as St. John’s Church Itchi.

Not long after the establishment of the Church, Peter Onah and Moses Okwor migrated from Obukpa to Itchi and immediately identified with their kinsmen (the Alekes) in the CMS Church, thereby increasing the number of the converts in the church.

The new church just like all other contemporary of hers, were housed in a mud house thatched with “Akanya” which was occasionally re-roofed.

With expansion the land in which the church was built soon became insufficient to accommodate the growing church and the members requested for and got a larger portion of land at Okka in front of Nkwumichi Agu through the joint philanthropist of Asogwa Omada and Odo Nwa Omada. This portion is the present location of St. John’s Church and parsonage together with her school, which is now a property of the government of Enugu State occasioned by government take-over of schools in 1973.

At first, the going was smooth but sooner than later, the rough side of the process was experienced what could be described as its “dark-age” in which a drastic reduction in membership and growth rate was recorded.

This was attributable to the introduction of the “catechism teachers” scheme by the RCM, and led by the withdrawal of the church teacher leaving the church in the hands of few faithful individuals. St. John’s was not alone in this withdrawal as many other Churches within the district equally suffered the same decline, including the then churches at Obukpa, Nkalagu, Isiani and Aguibeje.

By 1943, another teacher was given to St. John’s Church in the person of Mr. D. Ogbonna, whose tireless effort yielded a speedy reconstruction and reservation of the membership of the Church. Around this time, the use of corrugated iron sheets (Zink) for roofing became the contemporary style of living and the church joined in the trend. This was expensive and nearly cost the church its very existence but for the unyielding faith of the CMS faithful. Thus, by 1945, the church/school building was roofed with zinc sheets, the dividend of a 20-shilling levy paid by every member. At the same time, the Roman Catholic Mission faithful were levied 50 shillings each and this made many of their members to divert to CMS, a case that led to a litigious squabble fanned by Chief (Eze) Adama nwa Ugwu’s open partiality in support of the Roman Catholics. This singular case stands out as the most obvious historical cause of over whelming domination of Itchi Citizens by the Roman Catholicism.

Despite these set backs of the early days of the church, St. John’s Church grew from strength to strength and before-the out break of the Nigerian/Biafran crisis in 1966/67, another big building for senior classes of the school had been roofed and a “Standard” church teachers house erected which today serves as parsonage for the new Parish.

Some of the church teachers and Catechists who worked in the church from 1932 to 1962 include:

◆ Mr. Samuel Obinwa	-	1932
◆ Mr. D. Ogbonna	-	1943 – 1947
◆ Mr. Elizabeth	-	1948 – 1950
◆ Mr. Charles Ugwu (from Lejja)	-	1951 – 1954
◆ Mr. Reuben Asogwa	-	1955
◆ Mr. Timothy Udegbulam	-	1956
◆ Mr. Francis Ezema (Catechist)	-	1957 – 1957
◆ Mr. Charles C. Ugwu	-	1961 – 1962

Also, after the war (1967 – 1970), the following persons served as the church teachers/Catechists.

◆ Mr. M. C. Nwokenagu	-	1970 – 1972
◆ Mr. Johnson Abugu	-	1972 – 1974
◆ Mr. Samuel Ayogu	-	1974 – 1975
◆ Mr. Jonah Aba	-	1975 – 1978
◆ Mr. Benneth Ngwa	-	1978 – 1979
◆ Mr. Christian Ogbese	-	1979 – 1980
◆ Mr. Cletus Urama	-	1981 – Oct. 1980
◆ Mr. (Now Hon.) Alfred Ike	-	1980 – 1981
◆ Mr. B. Ngwu (Agan)	-	1982 – 1984
◆ Mr. (Now Ven. B.C.D. Diara March. - Another Dark Age	-	1994 – 1985
◆ Mr. Clifford Ugwuanyi	-	1989 – 1991
◆ Mr. Godwin Idoko	-	1992 – 1995
◆ Mr. Samuel Ugwoke	-	1995 – 1997

By 1997 His Lordship the Rt. Rev. Dr. J. C. Ilonuba acting in obedience to the Holy Spirit of God gave St. John’s Church her first Priest in the person of Rev. Linus Nnamdi Ugwu who

consolidated all the good efforts of the past workers and placed the church on a sound footing. In January, 2002, the Rev. Theophilous N. Onah took over from Rev. Ugwu and by January, 2003 Rev. Onah was withdrawn in a fiasco that left the church without a worker for six months. By July 2003, Rev. Livinus Ugwuanyi who prayerfully led the church to the great height that culminated in the great event of inauguration of St. John's Parish on 15th day of May, 2004 arrived. By January 2004, Mr. Richard Omeje was posted to St. John's Church as a catechist to assist Rev. Ugwuanyi in the enormous work of preparing for a parish status assumption.

After the inauguration, the Rev. Livinus Ugwuanyi with the help of God was able to do the following:

Equipping of altar with Bishop's and Priests Seats. And in the year 2005 the Rev. Stanley Eze was posted to the Church and he served till the year 2006 when the Rev. Joseph Chukwuma was posted and he served till 2007 and as God's spirit led him, he laid the foundation of the new parsonage building and took the work to it's lential level. In the year 2008 the Lord led another servant to his Church St. John's in the person of Rev. Timothy Ugwu who roofed the new parsonage building and he was transferred in this year of our Lord 2009 and on the 30th day of July this year 2009 it was the will of God though our Lord Bishop Rt. Rev. A. E. Agbo to send another servant to the church in the person of the Rev. Canon John Chibueze Ayogu to continue the wonderful works of the past workers and since his inception he has been able to do the following works:

Putting of shorts of some rooms in the new parsonage ceiling and plastering of some rooms at the new parsonage building and with hope to continue.

St. John's Church Itchi by God's grace has a branch baby church at Itchi Agu by name Christ Church Itchi Agu. By 1955 the members of St. John's Church were given a piece of land at Itchi-Agu by Mr. Sylvester Ugwu of the Blessed memory. A thatched house was then built on the land which served as a branch church/school.

The first teacher/helper attached to the school was Mr. (now Chief) Simon Asogwa who was assisted by Sylvester Ugwu of the blessed memory. By 1961 Chief Asogwa returned to the centre and later Mr. Ugwu assumed full leadership of the branch, a post he held till 1967 when the Nigeria civil strife decimated most activities.

However by 1970, the church activities were also revitalized at the site with Mr. Ugwu still as the helper.

In 1973, the Church becomes formally established as Christ Church Itch Agu with Mr. Richard Omeje as the first church teacher.

THE CHRONOLOGY OF WORKERS THAT HAVE SERVED AT CHRIST CHURCH, ITCHI-AGU

Late Mr. Sylvester Ugwu	-	1973 – 1979
Mr. Festus Ezema	-	1988 – 1989
Mr. Richard Omeje	-	1989 – 1998
Mr. Edwin S. I. Eze	-	1998 – 2000
Mr. Jonah Aba	-	2000 – 2003
Mr. Okechukwu Ajibo	-	2004
Mr. Omenmma	-	2005
Mr. C.C. Ogbose (Rtd)	-	2005 – 2006
Mr. Richard Omeje (Rtd)	-	2007 – 2006
Pastor Levi	-	2009 – till date

The Parish also has a baby Church at Itchi-Ohe and Akpanya respectively and the church is smoothly moving on.

EVENTS IN THE DIOCESE

1. ADVENT ORDINATION

On Sunday, 7th December, 2008 (2nd Sunday in Advent) Eleven persons were made Deacons at St. Mary's Church Opi-Uno.

They are:

- ⇒ Pharm. Samson Emeka Ezea
- ⇒ Godwin Emeka Eze
- ⇒ Prof. Benjamin Ndubuisi Mba
- ⇒ Samuel Chukwuemeka Obetta
- ⇒ Stanley Ikechukwu Obiazor
- ⇒ Christian Ukachi Obileke
- ⇒ Dr. Chris Ikem Okoye
- ⇒ Moses Ebuka Omeke
- ⇒ Dr. Jacob O. Onyechi
- ⇒ Prof. Nwolisa Nkemakonam Osadebe

They have since resumed in their places of location and we are grateful to God for what he is doing through them.

2. ONE MONTH DIOCESAN PRAYING/FASTING

The entire Diocese started the year with one Month Praying and Fasting from 1st January to 31st January, 2009. This was observed with every amount of seriousness by most members of the Diocese. This one month praying and fasting was rounded off with special night vigil/church retreat organized in all the churches in the Diocese. Testimonies of what the Lord did in the lives of our members and churches during this programme abound in the Diocese. To God be the Glory!

3. DIOCESAN CRUSADE

The Diocese in conjunction with the Deliverance and Healing Unit of St. Bartholomew's Church Aguda, Lagos had a 3 Day deliverance and healing crusade from 15th to 17th May, 2009 at Central School Nsukka. The theme of the crusade was: **"The Lord, He is God"** (**Kings 18:39**). Evang. Sir. Henry Oranusi was the Speaker. The crusade was a huge success as people attended in their numbers from every part of the Diocese including non Anglicans and went home with miracles of Healings and Deliverance. Prophetic declarations were released over individuals, families, Nsukka land and the Diocese.

4. FOUNDATION STONE LAYING

1. The Cathedral Church of St. Paul, Nsukka

1. The foundation stone laying ceremony of the Cathedral Church of St. Paul, Nsukka was held on Saturday, 16th May, 2009. The event was attended by the Dean, Church of Nigeria: His Grace, the Most Rev'd M.S.C. Anikwenwa and the Archbishop of Enugu Ecclesiastical Province, the Most Rev'd A. Madu. Funds were also raised in support of the project.
2. The Vicarage of St. Luke's Church Amufie – Sunday, 19th April, 2009.
3. The Church Building of St. Andrew's Church Orba Road – Sunday 15th March, 2009.

5. DEDICATION OF PARSONAGES

To the glory of God, the following churches had their parsonages dedicated

1. St. Andrew's Church Igbelle/Uroshi Sunday, 23rd November, 2008.
2. St. Bartholomew's Church Obimo Sunday, 2nd August, 2009.
3. St. Philip's Church Umuida Enugu-Ezike – Wednesday, 2nd September, 2009.

6. DEDICATION OF CHURCHES

St. Andrew's Church Orba Road and Christ Church Eziani were dedicated on Sunday, 15th March, 2009, and Saturday, 8th August, 2009 respectively.

7. INAUGURATION OF MISSIONARY PARISHES

Eleven Missionary Parishes were created and inaugurated to take care of the areas in the Diocese where the gospel has not adequately taken root.

This is not a matter of gerrymandering, but a good effort geared towards making sure that the grass root is impacted with the good news.

The Parishes are:

1. Christ Church Parish Eziani – Saturday, 8th August, 2009.
2. St. Barnabas Eha-Ndiagu Parish – Sunday, 9th August, 2009
3. Ezimo Parish at Emmanuel Church Ezimo-Uno – Wednesday, 12th August, 2009.
4. St. Andrew's Parish Orba Road – Sunday, 15th August, 2009.
5. Amachenu Parish at St. Paul's Church Amaechenu – Sunday, 16th August, 2009.
6. St. Luke's Parish Imilike-Uno – Sunday, 23rd August, 2009.
7. Ndi-Agu Parish at St. Philip's Church Opi-Agu Wednesday, 26th August, 2009.
8. St. John's Parish Eburumiri Ibagwa-Aka Saturday, 29th August, 2009.
9. St. Matthew's Parish Ohemuje – Sunday, 30th August, 2009.
10. St. Philip's Parish, Umuida Enugu-Ezike – Wednesday, 2nd September, 2009.
11. St. John's Parish, Okpu-Orba Sunday, 13th September, 2009.

We appreciate the following persons who preached at the inauguration services respectively:

- ◆ Ven. E. I. Asogwa
- ◆ Ven. G. U. Nnamani
- ◆ Ven. Steve Dimelu
- ◆ Ven. Dr. B.C.D Diara
- ◆ Rev. Theophilus Ugwuishiwu
- ◆ Rev. Canon Collins Ugwu
- ◆ Rev. Canon. Clifford Ugwuanyi
- ◆ Rev. Godwin Emeka Eze
- ◆ Rev. Canon Christian Eze
- ◆ Rev. Nnamdi Ijeudo and Rev. Jude O. Oga

8. NAMING AND OFFICIAL OPENING OF CHURCHES

The two Churches which were carved out of St. Paul's Cathedral on 4th January, 2009 in order to decongest the Cathedral and make it possible/easy for the priests to properly pastor the congregation were officially opened and named:

1. The Church at Enugu road was named the Church of Transfiguration Enugu Road. This took place on Saturday, 1st August, 2009.
2. The Church at Edem Road Barracks was also officially opened and named on Saturday, 26th September, 2009. It was named Anglican Church of the Pentecost Army Barracks, Nsukka

9. TRINITY ORDINATION

The 2009 ordination was held at St. Paul's Cathedral Church, Nsukka on Sunday 5th July, 2009 (4th Sunday after Trinity) at 10.00am. Eight persons were ordained Priests while five were made Deacons.

The Deacons are:

1. Kingsley Samuel Ekene Obetta
2. Edwin Ginikanwa Agbo
3. William Lebechi Okolo
4. Nehemiah Sunday Ogbuele
5. Paul Ogugua Odo

Ordained Priests are:

1. Rev. Joel Chinedum Ugwoke
2. Rev. Philip Onyekachi Ogbodo
3. Rev. Solomon E. Onyeke
4. Rev. Kenneth Nnamdi Eze
5. Rev. Nnaemeka Ogbonna Ezike
6. Rev. Godwin Uwakwem Idoko
7. Rev. Daniel Ifeanyichukwu Onah
8. Rev. Prof. Peter Uchenna Nwangwu

10. CHRISTIAN FATHERS FELLOWSHIP (CFF) CONFERENCE

The 2009 CFF Conference was held at St. Bartholomew's Church Amachalla Enugu-Ezike from Friday 24th to Sunday, 26th July 2009 with the theme: *Called According to His Purpose (Rom. 8:28b)*. The conference featured the following:

Courtesy call on the Onyishi of Amachalla Onyishi Agu Onoja Ugwu, early morning Holy Communion Services, bible studies, Presentation and Launching of the Presidential address, bible exposition on the Conference theme by Rev. Christian Obileke, Seminar, Communiqué and Resolution preparation, admission of 44 men into the Christian Fathers' Fellowship and the formal presentation of the CFF Uniform. The Conference was attended by two Bishops: The Lord Bishop of Nsukka, the Rt. Rev. A. E. Agbo (JP) who presided over the Conference and the bishop Emeritus, the Rt. Rev. Dr. J. C. Ilonuba (JP). The host community was positively affected by the Conference as delegates resided in the community throughout the duration of the Conference.

11. WOMEN MINISTRY

We congratulate Mama Nsukka, Mrs. Ifeoma A. Agbo for her first Diocesan Women Conference which was a huge success. In the period under review, the women had been wonderful in the areas of spirituality, economic and physical development of the Diocese. The women of the diocese had taken three of our small churches to nurture. They are paying the pastors in these churches and have organized a seven day crusade in one of them.

Worthy of mention is that the pledge of 1 million naira they made during the Foundation Stone Laying Ceremony of the Cathedral has been fully paid.

We also commend them for the water packaging factory they are embarking on. The building is at the roofing stage.

My dear precious, we appreciate you and commend your team for their supportive roles. May God bless you all richly in Jesus name.

12. RETIREMENT

Four of our Priests are now on retirement leave which started on 1st August, 2009. Their retirement will take full effect by the end of December, 2009. We rejoice with them and pray God to grant them a blissful retirement life. They are:

1. Ven. J. C. Onah
2. Ven. B. O. I. Ilo
3. Rev. Theophilus Onah
4. Rev. Lawrence Eze

13. ADMISSIONS AND CONFIRMATION

Within the period in review, we visited some Parishes for confirmation and admissions. 136 candidates were admitted into Girls Guild; 189 into Women's Guild, 57 into Mothers Union; 73 into Christian Fathers' Fellowship 1516 were confirmed, 506 males and 1010 females. See the table below:

Date	Church	Girls' Guild	W.G.	M.U.	CFF	Confirmation		TOTAL
						Male	Female	
30/11/08	St. Mark's Church Abbi	7	25	7	-	42	68	110
14/12/08	Emma Church Alor-Uno	9	15	8	-	37	90	127
22/12/08	St. James church Alor-Agu	9	6	-	-	19	83	102
23/12/08	Emma. Church Unadu	1	8	3	-	17	37	54
24/12/08	St. Mary's Iheakpu-Awka	6	13	10	-	50	91	141
17/04/09	St. Stephen's Church Akiyi Umulokpa	6	9	1	-	14	58	72
31/5/09	St. Paul's Cathedral	26	24	12	-	54	67	121
14/6/09	St. John's Church Onuiyi	17	23	8	-	37	68	105
21/6/09	St. Peter's Church Ovoko	7	24	4	-	56	96	152
1/7/09	Secondary Schools	36	-	-	-	51	44	95
2/7/09	St. Peter's Church Okpuje	-	19	3	-	25	64	89
26/7/09	Diocesan CFF Admission	3	-	-	44	-	-	-
		7	13	6	16	40	92	132
		2	3	2	9	48	76	124
		-	7	-	4	16	76	92
	TOTAL	136	189	57	73	506	1010	1516

14. DIOCESAN PROJECTS

Most of our development investment and agricultural projects have commenced in full swing and are all doing well Nursery/ Primary School, Cathedral building, Printing Press, Piggery, Pineapple Orchard, Hospital and the new Secretariat. We appreciate greatly those that have labored selflessly in these places and so contributed immensely to the actualization of our vision.

Time and space may not allow me to write on all of them, more so, the coordinators report will be included in the Synod report, yet I will like to comment briefly on the New Secretariat and Faith Foundation Hospital.

The need to relocate the Diocesan Secretariat arose when the Faith Foundation Hospital was sited in the same compound. The New Secretariat is now at St. Cyprian's Complex close to the Bishopscourt. The secretariat has already taken about 5.5m and will be dedicated on Saturday 7th November 2009.

The Faith Foundation Hospital which was commissioned during last Synod, precisely on 3rd November 2009 by the then Enugu State Commissioner for Health, Dr. Marthin Chukwunwike is now fully operational. Presently we have 32 staff including two resident Doctors and one visiting orthopedic Surgeon. We appreciate Sir Dr. Oguonu, Sir Dr. Emenike Onwurah and Rev. Dr. Samuel Chukwuemeka who have been giving helpful services to the Hospital.

Since inception we have had a total of 2,948 out patients and 235 in-patients. 14 orthopedics cases have been successfully treated since we started July this year.

One Miss Blessing Odo of Umabo-Agu was miraculously healed of a mysterious disease, after spending 170 days. The Diocese and some brethren have reduced her bill of N245,720 by 114,000.00 leaving a balance of 131,720.

We have lost 9 patients by death since inception and had 21 deliveries, 10 baby girls and 11 baby boys.

CLERGY MISSION

A TOTAL OF 76 Clergymen of the Diocese left their stations for smaller churches in the interiors from Monday 1st June to Sunday 7th June 2009 for mission outreach. The experience was rewarding, the enthusiasm was flamey and the reports were heart warming. This was our practical demonstration of our commitment to our vision: *an unalloyed commitment to pragmatic and holistic evangelism that will build the people of God and develop them into mission-driven-disciples of our Lord Jesus Christ.*

We have agreed that it will be a yearly exercise with extension of the duration.

PASTORS IN TRAINING

Ten of our Lay-Pastors who have meritoriously served in the Diocese but have not the basic academic qualification for theological training have been sent to International School of Evangelism in Jos Plateau State for one year course that will lead to ordination. This is one of our efforts to encourage dignity in labour and excellence.

They are:

1. Emmanuel Omeje
2. Emmanuel Ogbochie
3. Luke Eze
4. Augustine Ezechi
5. Christopher Ezema
6. John Okwor
7. Ejike Nwobi
8. Christopher Eze
9. Alfred Ike C.
10. Johnson Ezeobetta

Unfortunately one of them, Pastor Simon Ossai whose faithfulness and devotion have been so glaring in all the churches they have served died a week after resumption of the School. Nevertheless, we thank the sovereign Lord who overruled our wish and has called his servant home for a more glorious crown.

DIOCESAN WEBSITE

The Diocese has holsted a website to keep our members, friends and colleagues informed of our activities in the Diocese. This will enable us take the advantage of the ICT to reach the world with the gospel of our Lord Jesus Christ. The address is

www.nsukkaanglicandiocese.org. You can visit the site to be informed of what is happening in the Diocese, know the ministers profile and send your prayer requests.

DIOCESAN MAGAZINE

The media department of the Diocese has successfully published the first Diocesan magazine called “**The Preacher**”. The formal presentation will be in this Synod. It has three cardinal goals; information, education and inspiration. It will be published bi monthly for now. Rev. Joel Ugwoke, a journalist has been appointed the Diocesan communicator and will be heading this department.

APPOINTMENTS

In further pursuance of our vision and to have a formidable team that will translate the vision, we have prayerfully appointed the following people to fill the vacancies in the legal department.

- | | | |
|-------------------------------------|---|------------------|
| 1. Bar. Onyinyechi Emmanuel Ugwulor | - | Registrar |
| 2. Sir Barr. Chike Ngwu | - | Deputy Registrar |
| 3. Barr. Nnaemeka Ogbonna | - | Legal Secretary |

They have since resumed duty and we appreciate their devotion and team-spirited approach to issues.

MISSION TRAINING

You will recall that we sent Rev. Canon Chinedu Onah to Bethany International University Singapore early this year. This is in pursuance of our vision to establish a missionary/leadership institute in Nsukka that will raise missionaries/leaders who will affect nations. He will be graduating by December this year. In further pursuance of the same vision two of our ministers Ven. Ephraim I. Asogwa and Pastor Christian Orji are currently in Ibadan for 3 months training at Nigerian Inter-Cultural College of Missions.

We request your prayers and support for the realization of this dream.

MINISTERS WELFARE

“And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them highly in love for their work’s sake. Be at peace among yourselves (1 Thess. 5:12-13)

“Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.” (Heb.. 13:17)

“The elders who direct the affairs of the church well are worthy of double honor especially those whose work is preaching and teaching. For the scripture says, “Do not muzzle the oxen while it is treading out the grain”, and “The worker deserves his wages” (1Tim. 5:18)

“Who serves as a soldier at his own expense? Who plants a Vine Yard and does not eat of its grapes? who tends a flock and does not drink of the milk? ... if we have sown

spiritual seed among you, is it too much if we reap a material harvest from you? (1 Cor. 9:7,11).

These are biblical exhortations meant for care and support of ministers of the gospel as well as encourage respect for authority, orderliness and discipline in the church.

While I will not say that all of us have failed in this respect, many are guilty. I blame this to ignorance.

It is in our mind to reawaken biblical support and care for ministers especially in this Diocese. To start, we have set out a week in November this year that will be tagged **MINISTERS WELFARE WEEK** in which churches will be mobilized to give for the welfare of their pastors in cash and kind. Through this we hope to get physical cash, clothing, food stuff, motorcycles, cars and new houses. One of the discussion groups has been charged to develop the modus operandi of this project which we will approve and begin to implement.

BAZAAR IN OUR DIOCESE

There is no gain saying the fact that as a young, growing Diocese with vast geographical coverage and many unreached places with legion of developmental projects yearning for our attention, that we need money. Yet it will be necessary to remind ourselves that it will be a sacrilege to sacrifice the gospel on the alter of our needs.

Bazaar sales for over the years have become a tradition not just in this Diocese but far beyond. But in recent years, the Lord of the church has started opening the eyes of His servants to see that it is a cloak covering so many ungodly acts raging from drunkenness, social vices among youths, show of affluence and cheating.

As a result some churches have adopted cash harvest. Their experience shows that even with the strenuous and labourious planning that goes with bazaar sales, the cash harvest pays off.

We need to develop our trust on the Lord of the church who has promised to build His church and apply faith in everything we do. If the Lord has directed us to carry out any project, he will surely provide the means of funding the project whether it is evangelistic, infrastructural or economic project. For in every assignment from God, He will give a consignment. Therefore, we ban Bazaar sales in all the churches in the Diocese of Nsukka.

The clergy men and pastors will begin now to plan for cash harvest and organize teachings and consult those that have started it to learn from them. Any material that is brought during harvest should be given to the minister and poor members.

Again, our evangelistic campaigns must be for the sole purpose of winning converts who will be made disciples. The prevalent trend whereby churches or ministers invite “Marketing Evangelists” who make merchandise of the gospel by their “prophesies” and religiously dupe people should be abhorred in this Diocese. We have discovered that most of these preachers are not Anglicans and some don’t even belong to any church.

Therefore, from hence forth, money should not be raised during evangelistic campaigns outside the traditional offering which is part of our worship. We ban, sowing of seed of faith, pledging to support the programme, paying to receive miracle etc. during our crusades in the Diocese.

Moreover, any minister that should be invited for a programme in the diocese must be a true child of God with good testimonies, and must be approved by the vicar of the Parish or Archdeacon. We will hold these people responsible if we hear or see a contradiction to this directive.

ANGLICAN TRADITIONAL RULERS COUNCIL

The relevance of some social institutions to a holistic evangelism is glaring. One of such institutions is the traditional rulers – the royal fathers. By their position they are at the helm of affairs in their different communities. Therefore our churches and our members are their members and are under their rulership. The early missionaries recognized this and carried the royal fathers along in their evangelistic and educational programmes even though many of them neither attended their school nor church. Their involvement greased the track of mission, and acquiring lands, security of church agents and property were all handy. We want to recapture this strategy, wherein our members that have been placed in some traditional, political, educational economic and legal strategic positions will be brought into the main stream of the church.

In doing this, they will take their rightful position in the body of Christ, by being close to the church, they will not fall into the wrong hands to be influenced negatively, we will be able to counsel appropriately and timely and above all they will become Christ's ambassadors.

It is for this reason that I have specially invited all the Anglican traditional Rulers within the jurisdiction of Nsukka Diocese to this Synod. We are happy that we have up to fifteen of them.

They are:

1. H.R.H Igwe NBT Eziani
2. H.R.H Igwe Spencer P. C. Ugwoke
3. H.R.H Igwe Hyacinth Eze
4. H.R.H Igwe Hyacinth Odo
5. H.R.H Igwe Isaac Odakpa
6. H.R.H Igwe T.A.N. Obetta
7. H.R.H Igwe Eze Ida
8. H.R.H Igwe P. C. Okoro
9. H.R.H Igwe Ezeja Obodoze Akubuike
10. H.R.H Igwe Patrick Eze
11. H.R.H Igwe M.E. Ukpazi
12. H.R.H Igwe Engr. S. E. O. Asogwa
13. H.R.H Igwe R. U. Ikeoha
14. H.R.H Igwe J. U. Ezea
15. H.R.H Igwe Ngwu Nweze

You are respectfully welcomed.

KNIGHTS OF SAINT PAUL

We will always remain grateful to God for our Council of Knights. Their loyalty, support, commitment and generosity is unequalled. We appreciate the immediate past executive especially the pioneer president Sir Dr. E. A. Onwurah who led these gallant soldiers of Christ meritoriously for ten years. May God reward all of you.

Following the end of tenure of the executive last year, a new executive was constituted by April this year. The following are the new Executives;

- | | | |
|-----------------------------|---|--------------------|
| 1. Sir Prof. Micah Osilike | - | President |
| 2. Sir Prof. Patrick E. Eya | - | Vice President |
| 3. Vacant | - | Vice President |
| 4. Sir Kenneth Ugwuanyi | - | Secretary |
| 5. Sir Kenneth Ozor | - | Asst. Secretary I |
| 6. Sir Robert Agbo | - | Asst. Secretary II |
| 7. Sir J. C. Onuh | - | Financial Sec. |

- | | | |
|------------------------------|---|--------------------------|
| 8. Dame L. Nkechi Omeje Ogbu | - | Treasurer |
| 9. Sir David Eze | - | Public Relations Officer |
| 10. Sir Tagbo Ugwu | - | Protocol Officer |
| 11. Sir Isaac Onuh | - | Welfare Officer |
| 12. Sir Godwin K. Agu | - | Warden |
| 13. Lady Nkechi Ikpeze | - | President Lady Auxiliary |
| 14. Lady Faith Omeke | - | Sec. Lady Auxiliary |

The controller of Prisons Enugu State Command Mrs. V. U. Oweh visited us in May this year and challenged us to build a Chapel at Nsukka Prisons for the spiritual welfare of the inmates. She gave us a piece of land in the prison yard and pledged to give us 1000 blocks for the work pleading that we may finish the work before December when she will retire. These were great challenges that we could not dodge.

We immediately threw this challenge to the Council of Knights through their President. And I am happy to announce to you that the building for Christ Redemption Anglican Chapel, Nsukka prisons is seriously in progress and hopefully will be finished on schedule courtesy of the Nsukka Diocesan Council of Knights.

NEW ARCHDEACONRIES

One of the elements of our missions which is a cardinal point that will reposition the Diocese for a wholistic evangelism is to create more Archdeaconries.

Therefore, having surveyed the existing Churches and Parishes, and discovered the eminent need for an aggressive evangelism in some parts of the diocese, we create the following new Archdeaconries;

1. Uzo-Uwani Archdeaconry with headquarters at Abbi
2. Alor-Uno Archdeaconry with headquarters at Emmanuel Church Alor-Uno
3. Edem Archdeaconry with headquarters at St. John's Edem-Ani
4. Nsukka South Archdeaconry with headquarters at St. Luke's Nsukka

Based on this arrangement, the former Nsukka South Archdeaconry with headquarters at St. Thomas Aku will now bear Aku Archdeaconry.

One of our groups will look at these places and suggest the modalities vis a vis, boundaries and related matters.

PROVINCE OF ENUGU NEWS

The General Synod in Abuja in September 2008 approved the creations of Eha-Amufu Missionary Diocese out of Nsukka and Udi Diocese out of Oji River among others. On 11th January, 2009, at the Cathedral Church of All Saints Ughelli, thirteen new bishops were consecrated including Rt. Rev. Daniel Olinya for Eha-Amufu and Rt. Rev. Augustine Aneke for Udi adding two Bishops to our Province.

At the same general Synod in Abuja in September 2008 four Provinces including Enugu were approved. At the standing committee at Ife in March 2009, Rt. Rev. Dr. Amos A. Madu, the Bishop of Oji River Diocese was elected the first Archbishop of Enugu Province. The Presentation of the new Archbishops was held at Lokoja on May 23rd 2009 and Enugu Province inaugurated on 26th May, 2009 in a colorful service attended by over Sixty Bishops and Archbishops at the Cathedral Church of St. Paul Oji-River. We have twelve Dioceses in Enugu Province. The Diocese hosted the first Enugu Provincial Council on August 4, 2009 at St. Paul's Cathedral Nsukka.

CHURCH OF NIGERIA NEWS

The year had been colourful and eventful for the Church of Nigeria. In addition to the usual Primatial functions, it was adorned with creation and inauguration of New Dioceses and Provinces, as well as elections, consecrations and enthronement of new Bishops. The March Standing Committee at Ife had a singular focus on our Youths. The Dioceses were called upon to review our commitment to that area of our ministry to ensure that our children are grounded in the Christian faith. Details are enclosed in the Primate's Pastoral letter and communiqué in the Appendix. The Standing Committee was also concerned about the Islamic disturbance in the Northern part of the country. And called on the leadership of this country especially those at the federal level to rise and resist anything that will be detrimental to the fragile peace we are currently having. Details are in the communiqué in the Appendix.

The highlights of the September Standing Committee at Umuahia were the election of Most Rev. Dr. Nicholas Oko, the Bishop of Asaba and Archbishop of Bendel as the new Primate that will take over from Most Rev. Peter Akinola by March 2010. The focus of the meeting was on the threat of other faith and the response of the church. The church was reminded that the Gospel imperative of Christians is not all about preaching. Jesus said "teaching all that I have commanded you". We need to match our preaching with teaching.

PRESENTATIONS

Four New Provinces were carved out from Ibadan, Abuja, of the Niger and Niger Delta Provinces, namely, Kwara, Lokoja, Enugu and Aba. New Archbishops were elected:

Rt. Rev. Emmanuel Egbunu – Lokoja Province
Bishop of Diocese of Lokoja

Rt. Rev. Olu Akinyemi – Kwara Province
Bishop of Igbomina Diocese

Rt. Rev. Amos Madu – Enugu Province
Bishop of Niger Delta North

Most Rev. Ugo Ezuoke – Aba Province (New)

Former Archbishop of Niger Delta Province Most Rev. Ugo Ezuoke is now the Archbishop of the new Aba Province.

Presentation of the new Archbishops took place on 23rd May at Holy Trinity Cathedral, Lokoja Diocese. Inauguration of the new Provinces took place within the following week, with Enugu Province inaugurated on the 26th May.

CONSECRATIONS

11th January 2009 at All Saints' Cathedral Ughelli

Rt. Rev. Titus Fajemirokun – Ijesa South Central

Rt. Rev. Benjamin Vanger – Zakibiam

Rt. Rev. Yusuf J. Ishaya – Ikara

Rt. Rev. Festus Davies – Ogori Magongo

Rt. Rev. Emmanuel Nyitse – Gboko

Rt. Rev. Fredrick I. Orogbemi – Ilaje

Rt. Rev. Felix Akinbuluma – Irele-Eseodo

Rt. Rev. Daniel Olinya – Eha-Amufu

Rt. Rev. Blessing Erifeta – Sapele

Rt. Rev. Edward Osuegbu – Okigwe
Rt. Rev. Samuel Egbebumi – Ilesa South West
Rt. Rev. Ephraim Ikeakor – Amichi
Rt. Rev. Chijioke A. Aneke – Udi

8th March, 2009 at the Cathedral Church of St. John Bida

Rt. Rev. Christopher Omotunde – Suffragan, Ondo
Rt. Rev. Godson U. Ukanwa – Okigwe North

26th April 2009 at the St. Andrew’s Cathedral, Zonkwa

Rt. Rev. Praises Omolekun – Zonkwa

TRANSLATIONS:

Rt. Rev. Abiodun Olaoye – From Congo Mission to Osun North Diocese
3 year missionary tour in the Congo ended

Rt. Rev. Duke Akamisoko – From Zonkwa to Kubwa Diocese
to replace Late Bishop Simon Bala

Rt. Rev. Nathaniel Kanu – From CANA in USA to Aba Ngwa North,
to replace Late Bishop John Ezirim

RETIREMENT:

Rt. Rev. Alfred and Mrs. Esther Nwaizuzu Okigwe North.

OUR SORROWS:

We mourn the passing into glory of two Bishops in the past year Rt. Rev. John Eziri, Aba Ngwa North and Rt. Rev. Simon Bala of Kubwa. We also mourn the death of the following members of our Diocese.

1. Rev. Gabriel Eze
2. Sir Innocent Ayogu
3. Sir Ejiofor Ugwuanyi
4. Pastor Simon Ossai
5. Sir Geoffrey Eze
6. Madam Comfort Agbo
7. Mr. Lemuel Akunna
8. Mrs. Ifeyinwa Nebo
9. Pastor Uzuagu
10. Mr. Emmanuel Ugwuja
11. Madam Comfort Ezea

And many others that we may not be able to list here. We pray that God will continue to support, encourage, and provide for the beloved ones left behind.

The State of the Nation

NIGERIA AT 49

It may be proper that on this occasion, I should make some brief remarks on our perilous crisis as a nation if it is worth the sad commentary, but I am confronted by the age of the nation at 49 which was celebrated or at best marked three weeks ago. Prior to the event,

most Nigerians questioned the rationale behind the celebration. This was reflected on Sunday Guardian of 27th Sept. 2009.

“What more to celebrate than a dearth of the right leadership and Nationhood. What more to celebrate than political killings amidst the right of killers and labal of Con men with a springily of lethal dross; a celebration of darkness and poverty amidst abundant prosperity; a celebration of incessant strikes ... a celebration of failed political promises; a celebration of political hypocrisy and administrative profligacy and brigandage of the highest order; a celebration of police brutality and soul sickening ordeals ... Too much pain than gains!”

From the fore going it is obvious that the world is passing us by and Nigeria has failed in all spheres of nationhood.

As a church I am minded to comment on the most irritating issues to us:-

LEADERSHIP AND POLITICS

To define leadership is a voyage of futility but one obvious characteristic common to all leaders is the ability to make things happen as a greater servant full of motivation, patriotism and a sense of sincerity in showing concern for the subordinates. Can we say that our leaders are showing concern to our affairs?

EDUCATION AND STRIKE

The comatose education sector with a rotten infrastructure, inadequate manpower and funding with the on-going strike is a terrible infirmity on Nigeria at 49. It is in making education not only common to all but in some sense compulsory to all, qualitative in content and fully funded, that the destiny of Nigeria can be realized. Government should sincerely and realistically appraise the strike issue and resolve same without further delay which must be followed by serious funding.

ELECTORAL REFORM AND PROF. MAURICE IWU

Nigeria is a country full of contradictions. How can we talk of electoral reform in Nigeria while Prof. Iwu is still the emperor of Independent National Electoral Commission (INEC) even when his tenure had expired? How can we talk of Electoral reform without the full implementation of Justice Muhammedu Uwais report? Therefore, we call for immediate fumigation of INEC by keeping Prof. Iwu at bay.

CORRUPTION AND THE FEDERAL ATTORNEY GENERAL

Corruption is the first enemy of Nigeria. It is a deadly virus that has eaten deep into Nigeria with another ravaging epidemic known as the “Attorney General of the Federation”. How can the Chief law officer of Nigeria be the Defender and Advocate of those who are facing corruption charges. His recent face off with Britain on Governor Ibori is a mockery on Nigeria’s fight against corruption. We call on the President to save the citizenry from further anguish by signing immediate removal of this one man riot squad against Nigeria and her interest.

ELECTRICITY AND THE DEMISE OF INDUSTRIAL SECTOR

“Given the crucial role of electric power in facilitating Economic development and its highly capital intensive

Nature, government must remain significant player in the delivery of the service”

Chief Ernest Shonekan [*Former Head of state and Chairman of infrastructure Concession Regulatory Commission (ICRC)*]

The Federal Government has spent in the last 10 years, in excess of \$10 billion dollars in the power sector without any result. This has resulted to a serious pain in the economy and the closure of 850 companies and loss of over 600,000 jobs with over 1,000 maintaining outfits declared ailing and about to die!. This has turned Nigeria unto a dumping ground for made in China products. This has led to a closure of these companies and relocation of some to Ghana! The answer is what next? We must return to God for purification and direction. We need godly and focused leaders who must be allergic to corruption.

ANARCHY AT THE CORNER

The church of God is not an alarmist personified but the truth is that security operatives have lost stem as Robbers, kidnappers, and assassins rein havoc to the nation with no solution in sight. The state of insecurity in the country has brought anarchy at the corner and we are at the mercy of hoodlums. The government should act decisively to restore confidence to the people and also assure foreign investors that there is hope.

ISLAMIC RIOTS

While we are trying to recover from the invasion of Boko Haram, Mohammed Abubuakar, the revered Sultan of Sokoto, raised a fresh alarm in his Ed-Filtr message, that the Boko Haram, may repeat itself because government failed to address the root of the crisis. The truth is that this group like other ones in that part are allegedly backed by Islamic groups and nations aimed at instituting an Islamic state in Nigeria.

What then is the hope of innocent Nigerians especially the vulnerable Christians in the North. We call on the government to stop sitting on the fence and genuinely address the unending killing of Christians in the name of “religious riot”. In civilized land, the like of Ibrahim El Zakyzaky should be treated as a security risk.

SOUTH EAST ROADS; LAGOS ORE ROAD AND LOKOJA NSUKKA ROAD

The issue of non existent and ill-maintained roads has been a permanent failure of South East Geo-Political zone of Nigeria. This has consistently given credence to the allegation of marginalization. When all the major routes linking South East to the rest of Nigeria are ever in bad shape, no federal road in South East is healthy. We call on the federal Government to call a spade a spade and heal the wounds of Nigerian war ended 30 years ago.

APPOINTMENT OF I.G. OF POLICE

We want to commend Mr. President, Yar’Adua for his courage in appointing Mr. Onovo as the Inspector – General of the federation. We pray Nigerians to give him support and put all tribal sentiments at bay to allow him reform the police force. We also commend the new I. G. for his patience and tenacity of purpose. He should remove extortion on Nigerian roads and reposition Nigerian Police Force.

CHANGE OF BATON AT UNN

We wish to as a symbolic step, in this Synod commend the out gone Vice Chancellor of the University of Nigeria Prof. Chinedu Nebo, a Christian and a Priest of the Anglican Communion for his positive strides at UNN for this five years. He came, he saw, he reclaimed, refocused, redeemed and conquered.

We also congratulate his successor, Prof. Bartho Okolo who is now prized as Joshua of our time, to lead the University to the promised land. We also give kudos to the University Governing Council, the Pro-Chancellor and Chancellor for the candor and tenacity of purposes in getting a new Vice-Chancellor. We however condemn the use of some section of the press by the looters of this Country to deceive the people.

NIGER DELTA AND AMNESTY

We must commend the President for the amnesty granted the Niger Delta militants, but we must not loose sight of what led to the militancy. We advice that the post amnesty programmes be taken seriously as that will determine the sincerity of the Government to correct the age-long injustice and negligence.

Finally the Government is enjoined to note that we have many militants lurking in this country like a time bomb waiting to explode. The Government should not wait for militants to emerge before they address the plight of the citizenry. The insensitivity of our leaders, deliberate and ethno-centric marginalization coupled with looting of the nation is an invitation to militancy and chaos.

ENUGU STATE

As a church, we have followed with pride the giant strides recorded by the energetic, focused and talented Governor of Enugu State, His Excellency Sullivan Iheanacho Chime. He has assured the people of Enugu State that there is hope because governance is for the people and by the people.

AGRICULTURE

I also commend the Governor in his bid to reposition the Agricultural Sector, especially his partnership with the Federal Government in getting Adani Rice farm back to its lost glory as the food basket of the former Eastern Nigeria.

Like Oliver Twist we are praying His Excellency to also reactivate Iwolo farm and Ette farms. The Ette farm will give our brothers a further sense of belonging. In the same vein, we enjoin you to partner with the local Governments and ensure that rural roads are created and maintained. With access roads, the rural dwellers will enjoy their enclave and also reach out to the cities with their food stuff. Take Opi for example, it is another state, well enriched with Agricultural product and Tourist Potentials. Such communities abound in this state, too numerous to mention here.

EDUCATION

HANDOVER OF SCHOOLS

Our Diocese is in league with other Religious bodies that genuinely comment on the moral decadence in our society hence their cry for the total Hand Over of schools to the Missions for them to restore sanity in our society through the redemption of our children. To us, education

is our only political safety where we replace an empty mind with an open one to the benefit of mankind and to the glory of God:

His Excellency, Jim Nwobodo, the then governor of old Anambra State saw the wisdom in our cry and like a statesman, returned some schools to the missions. Then it was a joint project between the missions and the government – the legislative arm inclusive. Today the present government in its (their) populist drive is poised to complete what Jim Nwobodo started. We commend the Governor in this patriotic mission but we advise that the government should appraise the matter holistically and take a policy decision for the missions as an entity. The idea of handling the matter with the Roman Catholic Church, the Methodist and the Anglicans, etc, as entities may send a wrong signal, apart from creating much headache for the legislative arm that will give it legal teeth. It is said that when things are done in a straight forward manner, mystery and suspicions die.

DISARTICULATING OF SCHOOLS IN ENUGU STATE

We also wish to commend the Government of Enugu State for the disarticulation of schools which to us as a mission is a good omen and the best that has happened. If not for the joint management of schools, the Diocese would have made each of our junior schools, St. Cyprian's Girls (Junior) and Nsukka High School (Junior) a full school from JSS 1 – SS 3. We assure the Government of Enugu state and the vibrant and focused Commissioner for Education that our schools have the confidence of the people because we mould the characters of the students, inject the knowledge of God, widen their horizons, influence their intellect and teach them to be good citizens. If schools are handed over to the missions, we shall sustain the tempo of disarticulation and ensure that our present junior schools are translated into full schools. That is our wish as we pause for total hand over. We once again congratulate the State Governor, the Commissioner for Education, Post Primary School Management Board (PPSMB) and the local governments in their bold steps to reposition the Education Sector.

LOCAL GOVERNMENT CHAIRMEN AS SEEN BY THE CHURCH

As a church we must be bold to speak out against evil and also be frank to give commendation to those who deserve it. On this note, we wish to commend the local government Chairmen of Nsukka local government, Igbo-Etiti, Igbo-Eze South and Igbo-Eze North for their stewardship. Their tenure may not be enough for them to clear the rot they met as to elicit public acclamation but, at least they were committed.

THE THEME OF THE SYNOD

Making Disciples of All Nations

“And Jesus came and spoke to them, saying “All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen” (Matt. 28:18-20) NKJV

INTRODUCTION

Last year, our Synod theme “The Lord He is God: was an affirmation of the supremacy of God, the Father of our Lord Jesus Christ. Having been sufficiently assured that our God is the

only true God to whom belong all authority, power, dominion and salvation, it is now necessary that we carry the message of our knowledge of God to those who are still ignorant of the divine truth of the gospel. This will be considered under the theme **“Making Disciples of all Nations”**.

This is taken from the command of our Lord Jesus Christ theologically referred to as the “Great Commission”, a call for the disciples to win all nations for Him. It is synoptically but variedly rendered by Evangelist Mark and Luke, in Mark 16:15-17 and Acts 1:8.

As the Head of the new creation, Jesus then issued the Great Commission, containing “Standing Orders” for all believers during the present phase of the kingdom the time between the rejection of the king and His Second Advent.

The commission contains three commands not suggestions or even appeals.

1. “Go therefore and make disciples of all nations”

This does not mean world conversion. The disciples’ responsibility is to preach the gospel, through which others will become learners or follows of the Saviour from every tribe, people and tongue.

2. Baptize “them in the name of the Father and of the Son and of the Holy Spirit.”

It is also the responsibility of Christ’s messengers to teach baptism and to press it as a command to be obeyed. In baptism, Christians publicly identify themselves with the triune Godhead. They acknowledge that God is their Father, that Jesus Christ is their Lord and Saviour and that the Holy Spirit is the One who indwells, empowers, and teaches them.

3. Teach “them to observe all things that I have commanded you”.

The commission goes beyond evangelism; it is not enough to simply make converts and let them fend for themselves. The essence of discipleship is becoming like the Master, and this is made possible by systematic teaching and submission to the word.

We are going to adopt didactic approach and detailed in our discourse because of the nature of the subject matter. The import of our theme is Discipleship. It is intended to provoke us to the practical issues and applications of the Lord’s great task of disciplining all nations. The words “making” “Disciples” and “Nations” form our major focus in this discourse. The need for discipleship, the nature of discipleship and the nurture in discipleship which are indispensable raw materials in making disciples, and the connotations of the word nations and its lexical meaning will form the foundation of the superstructure of our theme.

MAKING

Lexically, to make is to create or prepare something or somebody by combining materials or putting parts together. “Making” means the process of achieving the desired goal.

Deductively, then the issue of “making” disciples of all nations is a process whereby time, input technique and output are inseparably involved.

I wish to note here that disciple’s are made not born. One has to be consciously worked upon to “become” a disciple.

In an effective “making” as it regards discipleship two things are involved – the understanding and the standard. These are the fundamentals.

Firstly there must be a clear perception, an intuitive understanding and insight of these things-

- ✓ The need for discipleship,
- ✓ The nature of discipleship and,
- ✓ The nurture in discipleship.

Secondly we need a standard, a norm, rule or model that would promote and produce the desired output. Here, three things at least are also involved:

Manner

Manual

Method.

Let us now look at these items serially and then knit them together or form a unit of knowledge in the context of our theme.

(i) Understanding the need for Discipleship:

The church is now in an unfortunate generation where greater percentage of Christians as well as the message they hear are centered on the periphery of kingdom life. Shouting, gimmicks, entertainment, superfluity of oratory prowess intended to excite the audience, self projection, self marketing, manifest shallowness in scriptural and inspirational knowledge of the person of Jesus; routine worship and methodical meetings; repeated response to altar call (for salvation) by the same person(s), etc, all point to the fact that most so called Christians today are not disciples, unfortunately, including some church leaders and ministers. The worst is the character and conduct of the purported believers – even preachers! Pride, anger, greed, filthy lucre, immorality, politicking for self aggrandizement, to mention but a few, are clear indicators that Christianity of our time is thousands of miles long but an inch deep, and proves our dire need for discipleship among Christians, and aiming at making every convert a disciple in our evangelistic campaigns.

Despite the foregoing, the Lord still has a few people who are standing right with Him. There are still some Christians and preachers whose lives clearly illustrate deep knowledge of Jesus; personal, persistent relationship with the Lord; integrity and deep into the life of Jesus. We thank God for such handful of people.

But there is an imminent danger: if there is no quick, pertinacious and meticulous reproduction of such breed through discipleship, sooner than later, the entire Christendom would be left with a chaff of people shallow in the knowledge of Jesus, who of course, cannot produce the kind of life Jesus would have His people live.

It is therefore obvious that the church may be “growing” but not healthy and the main issue for churches in the twenty first century is church “health” not just church “growth”. The church then needs the balanced diet of the WORD through thorough discipleship in order to both grow and be healthy.

In the words of Leigh Anderson, a pastor, a church could grow ‘warmer through fellowship, stronger through worship, broader through ministry, larger through evangelism’. It is only discipleship that will guarantee health in the growth of the church.

“A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher”. (Lk. 6:40).

From Christ’s ultimate perspective, the need for discipleship is to produce those like Him- through training, teaching and character tailoring, using the machine of the word and the thread of biblical teaching.

Jesus never wanted His life to run into extinction, that’s the push factor in His command to the church: “Go and make disciples of all nations”.

(ii) Understanding the Nature of Discipleship:

It is not our intention at this point to dabble into the full discourse of discipleship. Rather, it is intended here to describe briefly the concept in order to give supporting ligament to the super frame of understanding the issue of “making”. The full discussion of discipleship will come later in the second major sub-heading – “Discipleship”

But suffice it to say here that discipleship is a life process of reproducing or imparting the life of a teacher to the pupil. It is a life long, systematic and cumulative way of making a student, a trainee, an apprentice a raw material ..., to be like his master; and in this case the Lord Jesus Christ.

To disciple a soul means to bring him/her through the process of training, exposure, teachings and discipline administered by the master Himself with a view of making him become like Jesus Christ.

It is a ‘Master – Apprentice’ or Teacher – Pupil relationship with a predetermined curriculum and behavioural objective between the Christian and the Lord Jesus Christ.

Therefore, discipleship in the context of its nature is a process which is systematic, cumulative curricular and objective.

(iii) Understanding the Nurture in Discipleship:

This third arm of the first issue of “Making” is about projecting, at a glance, the training, teaching, trimming, toughening and texture of the word required for producing the very life of Christ in others; which is intended to make the disciplined become discipler.

The nurture is continuous, calibrated, calculated and cumulative. It is continuous because is intended to be life long; calibrated because the teachings are meant to be in strata; calculated because it has the object of achieving Christ-likeness; cumulative in the sense that the liquid training is expected to coagulate to a definite shape of Christ’s nature at the end of the day.

Having seen the need, the nature and the nurture of discipleship, (as a unit of the understanding required for the “Making”), we shall now look at the standard we must maintain to have a practical approach to “Making” disciples of all nations, which as have been stated above are manner, manual and method of the “Making”.

(i) The manner of the Discipler

By this we mean that the tensile strength of the character of the disciple should be strong enough to reproduce its kind. You cannot give what you don’t have is an age long adage.

As urgent as the issue of discipling the nation is, it does not imply that the standard should be reduced.

“Nevertheless the solid foundation of God stands, having this seal: the Lord knows those who are His’ and ‘let everyone who names the name of Christ depart from iniquity.” (2Tim. 2:19).

The life and character of the discipler is as important as the essence of discipleship. It is no longer news that there are Christian teachers and preachers of the word of God who have no moral standing before their listeners; no credibility; no predictability, no dependability; no integrity.

That is wrong! Character is everything. The scripture is awash of the fact that one’s life must be correct before he/she presents the message of the kingdom.

“Let thy garment be always white; and let thy head lack no ointment.

*Live joyfully with the wife whom thou lovest all the days of the life
Of thy vanity, which he hath given thee under the sun, all the days
of*

*Thy vanity! For that is thy portion in this life, and in thy labour
which*

*Thou takes under the sun. Whatsoever thy hand finds to do, do it
with*

*All thy might, for there is no word, nor device, nor knowledge,
nor wisdom*

In the grave, wither thou goes.” (Eccl. 9:8-10).

The above passage clearly reveals God’s standing and standard for kingdom service (including discipleship). “Let thy garment be always white ... , centres, first of all on character; it is the good, maintained, steady, no-fluctuating, dependable, predictable, tested and trusted, proven character that the Lord is speaking of.

If we shall make any meaningful headway in fulfilling the great commission of discipling all nations, our lives must be overhauled. Character in many Christians today fluctuates like irregular telecommunication network. You may appear saintly on Sundays but worldly or even satanic throughout the week. You may look temperate and trimmed now but when an authority is delegated to you, the beast in you would rear. You may seem humble now until you occupy an enviable position. The Lord is interested in the regularity, steadiness, constancy and durability of our manner of life.

“Let your garment be always white and your head lack no ointment”. The ointment here is referring to the anointing of the Holy Spirit. The import of that verse is that a steady, saintly, Christ-like life is the Biblical base for getting anointing. This is corroborated in Hebrews 1:9.

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows”

It is the same principle: righteousness before anointing. Divine formula for ministry is , from Ecclesiastes 9:8-10, godliness, holiness of life followed by a tested obvious manifestation of the life in family, Church and society, then before, the person qualifies to do whatsoever his/her hands finds to do – ministry, kingdom service discipling others, etc.

If we distort the order, we will get a distorted result. It is manner before manual.

(ii) Manual for Discipleship

“For precept must be upon precept, precept upon precept; line upon line; line upon line; here a little, and there a little” (Isaiah 28:10).

In effectively making disciples of all nations, if we have manner, we must also have manual. Manner is good but manual is also needed.

By manual, we mean an organized, systematic cumulative, curricular, syllabus-streamlined, methodical teaching; training and trimming that will guarantee the production and reproduction of the life of Christ in the disciples.

In developing a prolific manual; for effective “Making” of disciples, a lot of things come into considerations:

- The age of the believer (disciple in making)
- His psychology
- His previous faith
- His environment
- His spiritual level of understanding etc.

The essence of having a graduated manual for “Making” disciples is to ensure that precepts are upon precepts; line upon line, here a little and there a little.

The manual could as well be calibrated doctrinally. This means that the spiritual food for a young believer may not be a good meal for an average Christian. This principle is applicable whether the manual is written or unwritten; but it is advisable, especially while discipling a group of people, to have an organized written manual that is cumulative and objective in nature.

It will be deceitful to assume that the shouts and songs the believer enjoys during evangelical meetings are detailed enough to give the objective purpose of discipleship.

Discipleship should neither be liturgical nor ceremonial but practical. The children need a befitting manual; the youths need peculiar manual, the men need a special manual, as well as the women. The Muslim convert needs a special manual sensitive to his former background etc.

Discipleship involves direct encounters and interactions with the master Himself in prayer, in His word, in service and in following His footsteps.

Discipleship as a process has a definite starting point when the pupil voluntarily yields his neck to the yoke of the master to learn from him (Matt. 11:28). Therefore, the next stage

of your training depends on the last one. If the disciple failed the last lesson that Jesus taught him, he will not proceed to the next stage, because the next stage depends on the previous one.

That is the essence of the manual: to guarantee a step by step following of the master Jesus. It is important to note that our manual should be both secretarial and spiritual. That is to say we must develop a handy written manual for teaching and training believers in discipleship. But that should not rule out the need for a spiritual manual which the disciple is to follow in his daily relationship with Christ. The secretarial, manual, if properly and exhaustively applied, will launch the disciple into a spiritual manual of meeting with Jesus so that the disciple can clearly understand the divine leadership and dealings in his/her life. This is usually personal, internal and experiential.

If there is going to be a charge in the shallowness of Christians in the knowledge of Christ we have to develop a definite manual for grooming believers in the knowledge of the person of Jesus. Our Bible study outlines, Teachings and meetings should as well be rehabilitated to wear the necessary look of a cumulative, objective manual intended to make believers disciples.

To this effect, as a Diocese we have produced a Discipleship manual to be used throughout the Diocese with the aim of discipling members especially the confirmation candidates. It is going to be presented during this synod.

We therefore charge all the clergymen and their wives, organizational leaders, committee members and all the leadership of the church that beyond the routine of weekly fellowship meetings, there should be intermittent, cumulative teaching organized by churches to purposely provide a training centre on Discipleship.

We also recommend that the “Old” method of a disciple handpicking a believer for discipleship and mentoring should be encouraged in our churches within the bounds of the scriptures.

We also charge the clergymen and pastors, to make good use of the opportunities of adult, marriage counseling and especially confirmation classes as a ready-made avenue for discipleship.

All these are essential for training the disciple to be like Christ; and for this to be achieved, “... precepts must be upon precepts, precepts upon precept; line upon line; line upon line; a little here, a little there. “That is the only scriptural method of producing a crop of people like Jesus, for Disciples are made not born.

(iii) Method for Discipleship

Method is the means of applying our manner and executing our manual. Jesus taught His disciples by many methods.

Below are some of Christ’s methods in training His disciples during His early ministry.

- (a) Open teaching Luke 11:1-13
- (b) Private, detailed explanation of His teachings: Matt. 13:36
- (c) Dialogue in conversations – Matt. 13:51

- (d) Correction. Matt. 16:13; 17:24-25
- (e) He answered their questions Matt. 18:2-2
- (f) Jesus challenged His followers' faith. Lk. 17:17-21
- (g) Exemplary life – Jn. 13; Mk. 1:35
- (h) He challenged the erroneously accepted norms of the day Matt. 6:19, 25, 28-53.
- (i) Illustrations, parables and revelations. Matt. 13
- (j) Injunctions eg. He charged them to wait for the promised Holy Spirit. Lk 24:49.

Besides the above listed methods, He insisted that the only way of conforming to His image and person is by definite yoking Matt. 11:28. The yoke in this sense is not a visible wooden bar and rope tying two animals together. Rather, it is an inseparable attachment to His life and leadership by consciously coming to Him, taking the yoke and learning from Him. The three underlined verbs are the life wire of that verse come, take and learn.

That is the most effective method of discipleship.

2. THE CONCEPT OF DISCIPLESHIP

The meaning of discipleship, who is a disciple, principles of disciplining, goals for disciple making, rewards for discipleship, among other things, are the main focus of this second sub-heading. We shall look at the above outlines from Christ's point of view and then practically apply to our lives and the ministry of the Church.

(a) The Meaning of Discipleship

Discipleship is a process of training a disciple (believer) to become like Jesus by various exposures, activities and discipline as dictated by the leadership and determination of the Lord Jesus Himself. This starts when a Christian deliberately and voluntarily surrenders himself to the Lord Jesus.

It is not an arbitrary Lord servant relationship; rather, it is a conscious yielding to the Lord; total surrender of the believer's 'neck' for the necessary compulsory yoking with the person of Christ in order to guarantee a continued tie to the life of Jesus.

Discipleship is also a systematic process of reproducing or imparting the life long process, a consecutive and cumulative way of making a student, a trainee, an apprentice, a raw materials to be like his master, in this sense is our Lord Jesus Christ.

It therefore implies that beyond the requisite, indispensable teaching of the trainee by the Discippler, there is every reason that the disciple be exposed to the experiences that would engrave the image of Christ in his heart. Furthermore, discipleship is a relationship, like that of a Master and his apprentice. So, beyond being learning through teachings and experiences, it is intrinsically a relationship a continual, steady, growing, cumulative and objective relationship. And such relationship has a predetermined curriculum and behavioural objective as stipulated by the LORD Jesus Himself.

Discipleship for each person is unique; it is peculiar with each individual. The pace of the relationship and the instrumentality for the training process is unique for each disciple. The arrangement of lessons and the LORD'S dealings in each life are also peculiar to the individual. No disciple should compare Christ's dealings with him, to His dealing with another disciple.

(b) The Person of A Disciple

The following are the qualities that must be developed in the Disciple for him/her to actually become like the master.

- (i) He must be Born Again: Jn. 3:3-6
- (ii) He is yoked to the Lord Jesus: Matt. 11:28-30
- (iii) He is a Learner: Lk. 16:38-42; Jn 6:68-69.
- (iv) He is Tied Down for the Master's Use: Mk. 11:1-3; II Tim. 2:2-21.
- (v) He is DEAD to sin and the World: Gal. 2:20; Jn. 12:24.
- (vi) A Disciple Hears and Follows Christ: Jn. 10:3, Matt. 4:1

(c) Principles of Discipling

The Scriptures show us Christ's principles of Discipleship. Those principles are expected to guide us in practical application of the ministry of Discipling.

Some of the principles are:

(e) Preparation for Discipleship – Matt. 3:13-17

Christ voluntarily got baptized as a necessary step for stepping into His ministry. By this, He identified Himself with God's people and became an Example for others to follow

The ministry of Discipling is done by people who are spiritually prepared. Apart from spiritual preparation, it is seen that Jesus was administratively prepared that is, He knew when to do what. We should also spiritually prepare our lives for the task of Discipling others by ensuring that the life of Jesus by His Spirit is daily manifested in our lives; and as well be organizationally effective in administering the teachings and training in Discipleship.

The principle of preparation should also govern our daily ministrations of the word of God. Sermons, expositions, Bible studies, teachings and Seminars should be preceded by a spiritual preparation that would guarantee a Christ like behavioural outcome.

ii. Systematic Teaching: Matt. 13; Lk. 4:16-21; Matt. 6, etc

It was the principle of Jesus in Discipleship that teaching must be systematic, cumulative and objective. We also as disciplers should learn to give systematic teachings that will give birth to a coherent knowledge of the word.

You will agree with me that systematic, analytical Bible Teachers are quite few in the church today when compared with the wave of motivational speakers. It is not bad to motivate people when the need arises, but if we must meaningfully and productively get into the Ministry of Discipleship, teaching is an indispensable principle not just teaching, but systematic, spirit-centered, cumulative, objective and analytical teaching.

iii. Spirit-guided Selection: Matt. 17:1-9

Another principle of Discipleship is selection of prospective Disciples from among the Disciples.

Jesus chose from the Twelve Disciples Peter, James and John as His inner Council. That is not partiality or segregation rather it is an illustration of a cardinal principle in

making Disciples focusing on the prominently more dedicated ones as a means of raising Disciples from Disciples.

(iv) Prayer: Lk. 6:12-13; Mk. 1:35.

It is an elaboration of the obvious to say that prayer is cardinal to Discipleship. Christ not only prayed alone for His ministry, he also took a set of Disciples (Mtt. 17:1-9) a little further and farther in prayer so that they would have deeper relationship with God.

Therefore, while raising a prayer group for spiritual exploits, it is advisable to see and treat them as prospective Disciples by giving them deeper insight into the mysteries of God.

(v) Exposures, Exercises and Participation: Matt. 10; Lk. 10:1-4.

Christ, from time to time, sent His Disciples out for experiences and exercises. He was quite aware of the Disciples' limitations, but they needed to learn by exposure because discipleship, to an extent, is an on-the-job training.

We should learn to allow our Disciples to participate in, kingdom service as part of their training curriculum.

However, this exposure should not be without necessary instructions, regulations and supervision. It is not out of place to expect some imperfection (or even failures) while training Disciples through exercise. The essential thing is to keep an eye on them and make necessary corrections. But to wait until perfection comes before any exercise may not give the best of results.

(vi) Commitment of the WORD to Faithful Disciples: II Tim. 2:2

“And the things that thou hast heard of me among many witnesses’, the same commit thou to faithful men, who shall be able to teach others also.”

When you have considerably trained a disciple or disciples, commission them to start off independent of you. At this stage, you may no longer be close for supervision and mentoring (because it is possible you have gone to the great glory above), but it is essential principle and purpose of Discipleship to imbibe this self-reproducing method of raising trained believers.

The stage at which to commission a disciple is actually to be determined by, the disciple's cooperation and above all, the Spirit's leadership.

(D) Stages in The Process of Making Disciples

(i) Evangelism Stage: This is the stage of sharing the gospel with unbelievers. The objective in this stage is conversion.

The essential requirement is their willingness to accept Jesus as Saviour and submit to Him as Lord. Show genuine love and care. Make clear presentation of Jesus Christ and not Church Doctrine. Be able to challenge them to make decisions for Christ. Evangelism methods can be personal, one to one, individual or in a group. Using the word of God and depending on the power of the Holy Spirit to make the conversion. All the methods should be applied.

- (ii) **Follow Up Stage:** This is helping converts to grow up as Christ's disciples. It is more than (but it certainly includes) a study by-Bible study class. It demands full identification with the needs of the converts.

This is as good as the Discipleship stage; so, all necessary principles of discipleship should be applied at this stage systematically and objectively.

- (iii) **Participation Stage:** This is stage at which the disciple is to participate in kingdom exercises depending on his level per time.

The above stages should be harnessed. It is time for practical commitment to evangelism church planting, soul winning and manifestation of the power of God. Then we solidify their faith in Christ through discipleship. That will assuredly guarantee a self reproducing, growing, healthy church.

(E) Goals for Disciple making

The following are goals for making disciples:

- (i) **Building Mature Christians: Col. 1:28; 2:6; Eph. 4:13.**

Maturity helps the Christian to discern his right from his left. It guarantees stability in the faith.

Rising and falling in the faith, inconsistency in the pursuit of kingdom affairs; shallowness in spiritual matter, etc, all could be remedied by maturity. And to achieve Christian maturity, discipleship is indispensable.

Some of the marks of Christian maturity are as follows:

- Fruit of the Holy Spirit: Gal. 5:22-23.
- Consistency in walk with the LORD: Jn. 8:25
- Stability due to clear understanding of Biblical truths: Eph. 4:14.
- Relative independence on others: Phil. 3:10
- Handling freedom properly
- Rightly dividing the word of truth: 2Tim. 2:15 (ii)

Christ Likeness:

This is the ultimate goal of discipleship Luke 6:40: To achieve this, the disciples would have learnt how to follow Christ's steps in WORD, prayers, actions, passion, mission, etc.

- (ii) **Dependence on Christ:** We should make sure we bring up the disciples to depend on Christ in all things. We must train them not to depend on us because if they do, the moment we are not there, they will be in trouble. But if they have learnt to trust God in all things, it will give experiential knowledge of Jesus, and as well make them stronger in the faith.
- (iii) **Make them Multipliers:** This is another major goal of discipleship. It is through this self reproducing method that the Church would grow and remain healthy. Therefore, see every disciple as a potential multiplier. It will enhance your productivity.
- (iv) **Deep, Personal Relationship with Christ:**

It is also the goal of discipleship to ensure that our disciples have a deep, personal non-seasonal communion with our Lord Jesus.

It is not strange these days that many Christians don't have a deep, personal relationship with Christ. Whatever, they are or would hear must come from the pastor. It is not bad to believe a man of God who has the word of God, but not at the expense of developing and nurturing deep spiritual root that will go deep down into the person of Christ. It is the goal of discipleship to achieve that.

If the above raised issues are properly understood and meticulously applied, we would have a generations of Christians who the world could attest sincerely that they "...had been with Jesus". Acts 4:13.

3) **THE CONCEPT OF NATIONS**

Having analyzed the concept of "making" and "Disciples", it is now timely to look into the concept of Nations in the context of our theme: **"MAKING DISCIPLES OF ALL NATIONS"**.

We shall first of all contextualize that word "Nations" (in the light of the peculiarities of our church), and as well view it literally.

When we say "Nations", contextually, it can refer to different groups of people of people in the Church with their peculiarities. We mean taking advantage of the uniqueness of every group to systematically disciple the group into the person of Christ.

In this parlance, therefore, the children, the teenagers, the confirmation candidates, the youths; intending couples, the men and the women are all "Nations" within the context of our discourse.

We shall now briefly highlight the uniqueness of these groups as opportunity areas in discipleship.

- (a) **The Children:** The motto of the Anglican Children's Ministry (ACM) is very demanding and more challenging is the vision of the ACM: **"TRAINING THEM TO BE LIKE JESUS"**.

"Train up a child in the way he should go: and when he is old, he will not depart from it" Prov. 22:6. That child discipleship principle is a trustworthy method of raising the children for Christ.

Therefore, the children Teachers as well as the ACM leaders and co-ordinators are expected to meticulously and sacrificially mould them into the shape of Jesus. **It is easier to make a child than to mend a man.**

So, beyond the routine of Sunday School and Monday classes, the ACM works are expected to devotedly mould each child (through discipleship) into the likeness of Christ. One to-one monitoring and grouping should be encouraged and harnessed in Child Discipleship. It enhances effective monitoring.

The enormous task of “Training the Children to be like Christ” is not left for the ACM workers alone. Parents should as well see the children as the first missionary field. The school Teachers should also see the Children under them as divine assignment and an opportunity to raise giants for Christ.

The combined efforts of the Children Sunday School Teachers, parents and that of the secular school teachers will help in taming our children with the word of God. Discipline is stronger than fence. If they are so trained, the assurance of God is that ‘when they grow old, they will not depart from that way of life’.

- (b) **The Teenagers:** This is another group in the church with a peculiar problem. Some teenagers in the Church feel too big to join the ACM and too young to join the adult church. That’s why most of them don’t even go to church on Sundays, let alone listening to the word that can change their lives.

First, we challenge the ACM co-ordinators to frame a Teenagers’ Sensitive Sunday school manual that is aimed at helping their lives grow in the way of Christ. In other word, it is hereby recommended that the Teenagers be separated from the young children in the ACM ministry; and not just teaching the teenagers in a separate class, but developing and following a Teenagers’ Sensitive Discipleship Manual. If we do this, by the help of the Holy Spirit, we will win that ‘nation’ for Christ.

Secondly, the Pastor can from time to time organize a Discipleship class or Seminar for the Teenagers. They are a delicate class of people that have a lot of wars of life to fight. They are battling with lust, puberty involvements, Peer group pressure, etc. Therefore, they need the word of God to give them the right direction to follow. We should not joke with them.

- (c) **The Confirmation Candidates:** This group is an ample opportunity to use the instrumentality of discipleship to inject the word of God into their lives.

The major aim of Confirmation Class is to prepare a set of people getting ready for the baptism with the Holy Spirit. So, they need thorough discipleship to help them clearly understand what they are entering into. It is a very enviable opportunity that should not be toyed with.

To achieve this, they are to be trained beyond the head knowledge of learning the Catechism; they should be led into heart knowledge of the Person of Jesus, and as well duly taught how to walk with God daily. They are a ‘nation’ that should be discipled. Our manual will be of great help here.

- (d) **The Youths:** This is the middle class both in the church and in the Society. They are the centre of the ‘Nations’.

Therefore, they should be guided and guarded with every vigour, for “As arrows are in the hand of a mighty man, so are ... the youths. Ps. 127:4.

Through Discipleship, they should be properly polished with the word of God, So that when they should be shut out as Christ’s missiles they will do the necessary havoc in the territory of the enemy. That is what the Lord has in mind by saying in verse 5 of that Ps.

127: “Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.”

If we properly shoot our youths as Spiritual (and even physical) weapon, the enemies of sin, satanic oppression, moral decadence, injustice, poverty, etc, shall not stand before the weapon of these prepared youths; and we shall not be ashamed when we are speaking with these enemies in the gates.

To achieve this, special youth Discipleship programmes should be organized for the youths to ensure a systematic, cumulative and productive knowledge of the person of Christ.

More so, the Disciples among the youth should begin to take their unbelieving fellow youth one to one for proper initiation into the concept of Discipleship. Handpicked fruit, they say, is always the best.

We should wake up to the challenge and begin to practically do something in the lives of our youths. They are our weapon; they are our future. Let’s get them discipled.

- (e) **The Men:** This is another group of pillars in the ‘Nations’. Men’s group meetings, Christian Fathers Fellowship and other meetings organized by and for men should be tailored towards producing the person of Jesus in them.

We have already mandated the training unit of Christian fathers’ Fellowship to come up with a systematic, cumulative and objective Discipleship Manual that would directly affect the men.

Our men are Spiritual Priests in their various houses and families. Morning Devotions and night prayers should be seen beyond a religious routine. In addition to Daily Bible Devotionals, it is recommended that the Christian men see their family as a micro church and each member of that family is actually a member of the micro church.

Therefore, the men should teach and relate with the members of his family bearing in mind the uniqueness and peculiarities of each member of the ‘church’.

- (f) **The Women:** This is a ‘Nation’ of mothers. They are hereby challenged to see themselves as Disciplers teaching and tailoring every child to be like Christ. It is the duty of the parents to prayerfully hear God concerning the destiny of their children and as well disciple them in that direction.

Therefore, women leaders should see the group as a Nation and quickly begin to embark on systematic, intensive and objective discipleship. Women’s meetings should rise above the routine of gathering together just to contribute money for a project. That is good and necessary but not at the expense of the training, teaching, and trimming that comes through Discipleship, Discipleship cannot be mortgaged for any other thing.

There should be a radical change in perception of the women gatherings; Discipleship should be integrated into every phase of women’s meetings. It will help us win the entire ‘Nations’ for Christ.

- (g) **The Widows:** this category of ‘Nations’ is unique. They need every care and assistance. It is therefore our duty to reach the widows directly through the word of God and care. As a church we will develop practicable and attainable roles we shall play in the ministry of the widows.

Special programmes should from time to time be organized by the churches for the widows; they need the word of God; they need help from every concerned believer; they need to be taught to depend on God. They should be reached.

Pastors may organize a special widow’s programme aimed at building the spiritual and physical lives of the widows. They can’t be left out in the great task of reaching the nations.

- (h) **The Orphans and the Needy:** As we commend our women ministry for reaching the orphanage homes, motherless babies homes, the poor, the prisoners and the destitute, we challenge the entire people of God to take up this duty. They are a nation which we should disciple.

Therefore, beyond the routine of charitable assistances, we should as well minister the word of life to them. They are a fertile field that would appreciate every assistance no matter how little. Let us then go to them with the Gospel and with gifts. We shall win them for Christ.

Hospital and Prison visitations should be approached with fresh devotion. The patients in the hospital and the Prison inmates should be seen and treated as a nation that needs the Gospel. We should get into their lives with the Gospel; and bring them into the Church for thorough discipling. To this effect we have established a prison chaplaincy and appointed a chaplain to lead that unit. We thank the council of Knights for building an Anglican chapel for us in Nsukka prisons.

- (i) **The Intending Couple:** Preparations for wedding should be seen by the ministers as an ample opportunity to reach the intending couple with the message of discipleship. If the intending couple clearly appreciates their pending responsibilities as prospective parents, our homes would be heaven on earth.

But it is ironical that the time for preparing them for wedding is seen by both the intending couple and the officiating minister as a period of routine learning that has little impact in their lives.

There should be manifest change in perception of this group of people. It is an opportunity for discipleship. Their hearts are usually receptive because they can’t afford not to be in their honeymoon. Ministers of the Gospel should take advantage of this opportunity to teach them.

Also, the believing, intending couple should also take time to step into another phase of life in their relationship with Christ.

- (j) **The Baptismal Class:** Those preparing for both adult and infant Baptisms should be properly tutored in the word of God not just following the catechism that may not sink

into their hearts; rather, the Pastor should take advantage of that time to Disciple the adult Baptismal candidates and even sponsors.

(k) **The Heathen Around us:**

“Na nso ulo ka madu bi n’ochichi
Otutu ndi nke na maghi Jisos Kraist
Onye gee je iziza ozi oma
Nenwhgi nchegbu, nele Jisos anya”

That our age long missionary hymn is crying for urgent need for practical application of its meaning.

Within our immediate environ, there are idol worshippers both in the Church and outside the church. Muslim adherents dwell quite close to us. In Ibagwa Aka and some parts of Enugu-Ezike, there are fanatical Muslims. Such people are a ‘nation’. They should be met with the light of the Gospel and quickly disciple for the Master’s use.

Apart from those around us, within the country, as seen in the recent Boko Haram Saga, Islamism has proven to be evident in this country. This is especially so in the North-West where public preaching of the Gospel is an unpardonable taboo. It is high time the church woke up to her responsibilities of the Great Commission and the enormous task of Discipling the Nations.

We can’t afford to fail God in the task of reaching the nations. Many are in darkness. Let’s all imbibe the missionary and Discipleship spirit that will give us cross cultural and cross national victory for Jesus. The heathen around us is a ‘Nation’ that must be reached with the Gospel. Spirited efforts are urgently required for this.

Christ gave us the Great Commission with a world view. He charged us to “go” and not to stay. And in the politics of the Great Commission, the world is our Constituency. The acid test of a church’s spirituality is her involvement in evangelism. Nigeria is not our boundary in “making Disciples of all Nations”. Africa is not our boundary. Europe is not, either. The whole world is

Therefore, if we have practically understood the concept of Discipleship, we shall give our life, time, treasure and talents to the Great Commission of reaching all Nations for Christ. The church, by the standard of Christ, has no greater commitment than the commitment to the Great Commission.

The countries through which the Gospel came to us are now deep into idolatry and apostasy. The burden is now on us to re-evangelize them. **The treasure of the Gospel we have is of export quality.** The world is our parish is the language of Charles Wesley.

Having an in-depth knowledge of the urgency of the great commission will engender a new attitude in us towards our task of disciple-making. Often our denomination, cultural and tribal walls make us loss sight of the urgency of the task that the Lord laid on our shoulders.

The mandate is clear: “Go and make disciples of nations...” (Matt. 28:19); “Go into all the world and preach the good news to creations” (Mk. 16:15), ..You will be my witnesses in Jerusalem ... and to the ends of the earth” (Acts. 1:18)

The remaining task is still much and so urgent while our approach is too limited and so slow. The statistics of major religions of the world shows that there are still more than 60% of the world's population to be won for Christ. The accurate data is shown below:-

1. Christians	-	2.07 billion
2. Muslims	-	1.01 billion
3. Hindu	-	886 million
4. Atheist	-	875 million
5. Buddhist	-	340 million
6. Chinese	-	340 million
7. Traditional	-	220 million
8. Others	-	220 million

It is also recorded facts that out of the 2.07 billion who are Christians, 1.2 are nominal Christians. Not less than 70% of Christians in Nigeria are yet to go through thorough discipleship. Two billion out of the 4.02 non-Christians in the world are living in areas that are yet unreached by Christian missionaries. This shows that "the harvest is indeed plenty but labourers are few" (Matt. 9:37).

Christ assures us of His power, provision and partnership with us. That is clearly seen from His very word... And lo, I am with you always, even unto the end of the world ".men – (Matt. 28:20b).

Yomi A. Oladeji, the General Director, Scripture Union, Nigeria, is right when he said: "The extent of Nigeria churches' Commitment to missions would be a reflection of how successful is the apostolic discipleship 'movement' lately being emphasized"

That is it. If we have correctly appreciated the concept of Discipleship, our commitment to missions will be obvious. So world evangelism is the colour indicator if the church understands discipleship. The command has been given; His power and partnership is with us. Let's then go and make disciples of all nations.

Let us take our theme hymn:

*"Far, far away in heathen darkness dwelling,
Millions of souls forever may be lost'
Who, who will go, Salvation's storytelling,
Looking to Jesus, Counting not the cost?"*

*All power is given unto me (DC)
Go ye into the world and preach the gospel
And lo, I am with thee always"*

Thanks for your patience in listening and May God bless you as you make up your mind to be a disciple that will disciple others.

**I remain your Friends, brother and Bishop
+Aloysius, Nsukka.**

Appendix 1

COMMUNIQUE

ANNUAL BISHOPS' RETREAT OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION)

IBRU CENTRE, AGBARHA-OTOR, DELTA STATE JANUARY 5-10, 2009

1. INTRODUCTION

The house of Bishops 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 for our annual retreat at the Ibru Centre, Agbarha-Otor, Delta State, from January 5-10, 2009. One hundred and forty bishops were present. We were also joined by bishops elect who were to be consecrated at the Cathedral Church of All Saints' Ugbelli at the conclusion of the retreat on Sunday, January 11th. The theme of our retreat was "Revive Thy Work, o Lord" (Habakkuk 3:2). At the conclusion the House of Bishops issued this Communique:

2. SPIRITUAL REVIVAL

- a. We are living at a time when we desperately need a revival of the power of God in our Churches and Society. The morning bible studies inspiringly led by Bishop Emmanuel Egbunu, the various teachings, and the opening presentation by the Primate entitled "Word Inspired Revival" based on an exposition of Nehemiah 8 through 12, all emphasized that unfettered proclamation of the word of God is at the heart of any significant Spiritual revival. We therefore call on all the people of God to return to the Holy Scriptures as the source of their own personal revival. Habakkuk 3:2, O LORD I have heard the speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.
- b. We rejoice at the inspiring testimonies of those among us who are serving in missionary dioceses in parts of the country where the resources are limited but the needs are very great. At the 2008 Conference for Bishops of Missionary Dioceses held at the archbishop Vining Memorial cathedral Church Ikeja, Lagos State it was reported that as a direct result of this missionary endeavour, and the spirit inspired preaching of the Word of God, two hundred and eighty seven congregations have been established in the past twelve months.

3. NATIONAL CONCERNS

- a. We are grieved by the recent uprising in Jos that led to number of churches, commercial buildings and homes being destroyed and more than five people, including members of the National Youth Service Corps, losing their lives. What was originally reported as a political conflict has now been shown to be the work of organized agitators determined to undermine the fragile peace that we had all worked hard to establish. We call on the governments, local state and federal, to spare no effort to expose those who are behind these agitators and bring them to justice for the death and destruction that they have caused.
- b. We believe that there is a disturbing lack of reciprocity with regard to the establishment of and support for Christian institutions in predominately Moslem

areas. While there are no obstacles to building mosque and Islamic schools in areas, we call on the government, local, state and federal to ensure that Nigeria stays true to its constitutional obligations of freedom of religion throughout the entire nation since we believe that failure to do this will be a continuing source of friction.

- c. The House of Bishops welcomes the reconstitution of the Federal Executive Council by His Excellency President Umaru Musa Yar'Adua. We hope that the appointed ministers will adhere to exacting standards of performance and to the specified parameters of their assignments to justify this restructuring. We are also aware that the Federal and State Governments are currently undergoing the annual cycle of budget defence by Ministries and parastatals. We are concerned that this will not be an empty ritual but let there be strict accountability and demonstrated transparency in the stewardship of the resources of our Nation.

4. YOUTH DISCIPLESHIP

- a. Having regard for the alarming growth of secularism, new age movements and militant atheism in Western Society, and its growing impact on the youth of our own culture we call for a renewed emphasis on the discipleship of our young people. The Sunday school movement has lost its place in many Western Churches with the result that the youth are defenseless against the false gospels propagated by the media. We believe that there is an urgent need to equip Sunday school teachers and youth workers with creative, well designed programmes if we are to avoid a similar fate with our own young people who will be "sheep without a shepherd" if we fail to respond. The House of Bishops enthusiastically embraced the Primate's call for a special emphasis on this vital issue at the Standing Committee Meeting to be held at the Cathedral Church of St. Philip Aiyetoro, Ile-Ife, Osun State from March 11-14, 2009.
- b. We are convinced that Bible centered discipleship is not only essential for our youth but it is vital for every Christian if we are to be the salt and light that our society urgently needs. It is only through the careful study of the Word of God that we can discover the resources necessary for the victorious Christian life. We urge all clergy and congregation to renew their commitment to personal Bible Study. We also call on each congregation to establish healing ministry as a central element of their common life and ministry to the community.

5. GLOBAL CONCERNS

- a. As a result of a presentation of a mission survey in the Sudan we were humbled by the remarkable faith of the bishops, clergy and congregations in a country that has been devastated by war for more than two decades. We embraced the primate's call for a continuing Sudan Mission Initiative and as initial steps appointed the Dean, Archbishop Maxwell Anikwenwa, as the interim Sudan Mission Coordinator to work with the leadership. We resolved to continue the work of the church of Nigeria Mission Society locally and in the francophone countries of West Africa including Benin Republic, Coted'Ivoire, Chad, Niger, Gabon, Equatorial Guinea, Mali and Togo and individual diocese are urged to take active roles in specific project.

- b. Following the Primate' report on the meeting of the FAFCON, Primates Council with the Archbishop of Canterbury, the House of Bishops, while expressing support for this effort to build bridges, stressed that in any effort to bring restoration to the Communion there can be no compromise on the need for genuine repentance by those who have walked away from the 'faith once delivered to the saints'. We are, however delighted by the continuing fruit of GAFCON, the developing Fellowship of Confessing Anglicans around the world, the world of the GAFCON Primates Council and the emerging Anglican Church in North America.
- c. The House of Bishops continues to pray for those countries that face the agony of armed conflict and are especially grieved by the current hostilities in the Holy Land where we were all so richly blessed during our recent pilgrimage. We urge all concerned to seek an immediate lasting truce and redouble their efforts towards a just peace for all inhabitants. Mindful of the enormous expectations already placed upon him we also prayed for the inauguration of Barak Obama as the next President of the United State. We assure him of our continuing prayers and remind him that only by holding fast to the teaching of the Bible will he be able to fulfill his mandate.

The Most Rev. Peter J. Akinola

Archbishop, metropolitan and Primate of All Nigeria.

Appendix 2

PASTORAL LETTER

Beloved in the Lord, Grace to you and Peace from God our Father and the Lord Jesus Christ. The Annual Retreat of Bishops of our Church took place at the Ibru Centre, Agboarha-Otor, and Delta State from Monday 5th to Saturday 10th January, 2009. It was a blessed time of waiting as we explored the various aspects of the theme "Revive thy Work, O Lord" Habakkuk 3:2. We were amazed at the abundant spiritual harvest that resulted from this exercise and are convinced that it will have a multiplication effect on our collective desire and quest on various level of our Church. We are indeed grateful to God Almighty for reminding us that a true and enduring revival is only possible through the inspired Word of God. This fact is made abundantly clear in passages such as Nehemiah 8 through 13. The blessings that come from Word-inspired revival touch every aspect of our lives as individuals, our church and or nation. As it is very clear that we need revival in both our churches and society we urge you all to deepen our knowledge of the Word of God and determine to put into practice all that is written in it as therein lies the key to any genuine and lasting revival. We must beware of those who have reduced revival to mere emotionalism that produces an "Andrews Liver Salt" type of experience.

Again, we were reminded that healing, deliverance and exorcism are recognized by both the Holy Scriptures and Anglican theology and practice. When these are carried out according to biblical principles an dstandards, the result is joy and peace. But when the process is manipulated for whatever reason it further compounds the problems of the "victims". While encouraging you to join your bishops to bring these often neglected practices to the "front burner" of the ministry of the Church, we strongly urge that you should avoid patronizing "prayer contractors" and "occult masters" whenever you have any spiritual problem as this could worsen your situation. We are aware of the activities of one self-appointment "Bishop"

Maxvirgin Iheanacho, a dismissed priest of Orlu Diocese, who now promotes an organization called “Gospel Anglican Church”. Please do not allow him to deceive you.

My dear people of God, we have observed with dismay the attitude of many of our young people who choose recreation, such as playing football on Sundays, instead of worshipping God. More worrisome is the fact that this often takes place in the shadow of places of worship. We are also disturbed by the rate at which secularism is spreading in our society. It is our resolve to address this issue and explore ways of assisting our youth to invest their time, talent and energy wisely and meaningfully in the things of God so as to draw from His abundant resources into old age. The next meeting of the Standing Committee of the Church of Nigeria, which will take place in the Diocese of Ife from March 11 – 14, is dedicated to issues affecting our youth. While urging you to pray fervently for a clear vision from God on the way forward, we remind our young people of the Bible truth that the “Fear of the Lord is beginning of wisdom.

We will always thank God for your prayers and support during the Global Anglican Future Conference (GAFCON) held in Jerusalem in June 2008. The success of that historic gathering is a clear indication that God endorsed it and we know that future generations of Christians throughout the world will benefit from it. We implore you to carefully study the Jerusalem Declaration and ensure that the attempt by the leaders of our Communion to build bridges of peace and understanding will be based on Biblical principles of repentance, confession and reconciliation.

You may have heard that two of our brother bishops, the Rt. Rev. Simon Bala of the Diocese of Kubwa, and the Rt. Rev. John Ezirim of the Diocese of Aba Ngwa North joined the church triumphant last year. While thanking God for their lives and service and favour. Our condolences go to victims of the recent uprising in Jos, Plateau State, and pray that God will hasten the time when all in every part of the nation shall dwell in peace and safety.

Finally, we are much encouraged by the massive support the House of Bishop received from our faithful and committed lay brothers and sisters of our Church as we labour in the Lord’s vineyard. Please help us pray for Dr. Goddie Ibru who has taken it upon himself to cater for us every year as we gather in Retreat. May this act of his always ascend to the throne of Grace as a sweet smelling sacrifice that will attract God’s blessing to him and his household.

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

The Most Rev. Peter J. Akinola
Archbishop, Metropolitan and Primate of all Nigeria.

Appendix 3

COMMUNIQUE FROM THE STANDING COMMITTEE MEETING OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) HELD 10TH TO 14TH MARCH 2009 IN IFE-ILE OSUN STATE

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. Peter J. Akinola, Archbishop, Metropolitan and primate of All Nigeria, met at all Souls Chapel and Oduduwa Hall at Obafemi Awolowo University, Ile Ife, Osun State, from March 10 – 14, 2009. The Standing Committee serves as the executive Body of the Church of Nigeria between meetings of the General Synod. One hundred and thirty nine laity was present. We were welcomed by the Rt. Rev'd Ouranti Odubogun. Bishop of the Diocese of Ife, Professor Michael Faborode, Vice Chancellor of Obafemi Awolowo University. His Excellency Prince Olagusonye Oyinlola, Governor of Osun State and the Ooni of Ife, Oba Okunade Sijuwde, Olubuse II.

The theme of the meeting was “The Youth of our Church” and at the conclusion the Standing Committee issued this Communique.

2. UNIQUE OPPORTUNITY WITH TODAY’S YOUTH

We recognize that the youth of today are living under very different conditions from older generations. The ease of access to the global village afforded by information Technology has a profound impact on what they believe and how they behave. We will do all that we can to secure the commitment of our youth by involving them fully in the task of nation building through the transforming mission of the church. We will challenge them, guide them, listen to them and assure them, of our support. We acknowledge the essential role of education in enabling the youth to identify and fulfill their vocation. We congratulate those State that have returned to the original owner some of the schools founded by mission organizations and then taken over by the government. We call for full return of all schools in this category. We believe that this will help in no small measure in the crusade for national rebirth and the restoration of moral fibre and academic excellence.

3. ECONOMIC SITUATION

In the present global economic crisis, when serious minded nations of the world have taken urgent steps to invest their resources in other viable sectors of their economies, Nigeria continues to sell her oil but is not investing the huge profits from these sales wisely into productive sectors of our economy. It is a matter of grave concern that our political leaders have been and remain more concerned about exorbitant remuneration packages, excessive allowances, and payment for highly inflated and hardly competed contracts; this despite the unacceptable fact that more than seventy percent of our population continues to live in poverty. The war against corruption has been mere rhetoric. The day of reckoning may not be far away. If Nigeria is to avoid an economic catastrophe we call on our leaders and citizenry to wake up and cultivate a new mindset to transparency and accountability. We also must chart a new economic course by developing viable non-oil sectors for sustainable wealth creation and the development of the country.

4. NATIONAL CONCERNS

Our national development depends upon political stability-Experience from the recent elections makes it clear that necessary legislation should be put in place to ensure that

election petitions are concluded before the end of the tenure of incumbent political office holders. Also, the funding of the independent National Electoral Commission (INEC) should be from the Consolidation revenue Fund of the Federation while necessary legal apparatus for its disbursement should guarantee the availability of funds to INEC as and when necessary.

5. RELIGIOUS CRISIS

For more than twenty years there has been an unrelenting religious crisis in Nigeria. The Christian Church has been the target of attack and has suffered irreparable losses in many parts of the North. At different times various reasons have been advanced: unemployment, poverty, politics, and sectarian tensions. However, those who perpetrated these destructive actions have never been brought to justice, operate with impunity and appear to be motivated by the conviction that if they persist they will be able to claim entire section of Nigeria for their faith. We reject this claim. We also view with grave concern the recent inflammatory statement by Senator Ahmed Sani Yerima calling for the total Islamization of Nigeria. This attitude threatens the very existence of our nation. Since this call violates specific Constitutional provision for the freedom of religion and his public oath to protect the Constitution we ask the leadership of the Senate to investigate as to whether Senator Yerima is qualified to continue to hold the office.

We call for national conference of all relevant stakeholders specially the national Assembly, Media practitioners, religious leaders and the guardians of our constitution to deal with these issues and plan for a peaceful and just future for Nigeria. We are convinced that unless urgent action is taken we may have no future for the next generation.

6. OUR ASSURANCE

As Anglican Christians we continue to be distressed by the spiritual crisis within our own family of faith in other parts of the world. Since 2003, the unilateral revisionist actions of the Episcopal Church and the Anglican Church Canada have torn the fabric of our common life. While the Church of Nigeria stands resolutely and uncompromisingly on the truth of the Holy Scriptures and the Lordship of Jesus Christ, endless meetings and repeated communiqués have done nothing to bring restoration of our beloved communion. In this, however, and in all these matters our hope is not in our own efforts but in the Lord Himself. We can therefore boldly declare to our nation and the world, “Those who hope in the LORD will renew their strength, they will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint. (Isaiah 40:31).

Appendix 4

PASTORAL LETTER FROM THE STANDING COMMITTEE MEETING OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) HELD ON 10TH TO 14TH MARCH 2009 IN ILE-IFE SUN STATE

My dear People of God,

We send you greetings in the name of our Lord Jesus Christ whose footsteps we follow in His Holy Seasons of Lent. We pray that our journey of faith will reveal afresh for our edification, the meaning and centrality of the cross, which precedes the victory of the glorious Easter.

The Bishops, Clergy and Lay delegates from all 155 Dioceses of our church gathered in Ile-Ife, in the Diocese of Ife for our standing Committee meeting with our focus on 'The youth of our Church'. Accordingly, leaders of various Youth groups as well as clergymen in that bracket featured prominently. Together we sought to understand better ways of discovering and engaging the fact potentials of our young people so that our parent and pastoral mentoring roles can be more effectively channeled for mutual edification. In particular, the role of parents and godparents in Baptism should be revisited and revived beyond mere ceremonial formality.

It has been a time to listen to our youth talk about their world view, their hopes and frustrations and what they perceived to be a departure from biblical models of youth involvement at critical moments. Joseph's Paul's tutelage was cited among several worthy models.

The church needs the youth and the youths need the Church. In his address to us, the Governor of Osun State, Prince Olagunsoye Oyinlola, stated that the Church is strategically placed to prepare the youths for future leadership, to address the many serious social ills in our country and bring about lasting transformation.

We encourage youth participation at all levels of our Church's life from Parish to Diocesan level as PCC members and delegates to Diocesan functions with adequate funding. Similarly we challenge our youths to be faithful stewards of God's resources entrusted to them.

The need to make our worship more lively and youth-friendly came under serious consideration. Given that Nigeria has about 64% of the total estimated population below age 25, we should appreciate that our youths, as people in transition, have a passion for change, Ministers of the gospel should therefore be sensitive to their desire to express their love for God in an authentic and interactive way.

We continue to be concerned about the insistence of some of our elderly members to remain in the leadership of the Anglican Youth Fellowship (AYF) rather than allowing the youth their legitimate platform. We urge such elderly ones to find ways to transit to other spiritual ministries of the church and continue in their immediate needs as they settle to a new environment.

The Anglican Students' fellowship (ASF) in our colleges and Universities should be encouraged by having chaplains appointed for them who will be available to minister to

their needs, for counseling in making important decisions about their future, Confirmation service and other similar spiritual challenges.

We are especially concerned about those who are using large sums of money to lure our youth to see homosexuality and lesbianism as normative. We must consistently and faithfully teach about God's commands on this ungodly practice and help those with such orientation to seek deliverance and pastoral counsel.

It was also our great delight to welcome to our meetings, the Rt. Rev. Bob Duncan, Bishop of Pittsburgh in the USA, and Moderator of the Common Cause Partnership in which is a fellowship of about 11 Anglican groups that are determined to maintain the Biblical and historic conviction of our faith, including CANA (also represented at this meeting by our own Bishop Martyn Minns we have declared ourselves to be in full communion with the emerging province of the Anglican Church of North America, praying that they will remain solidly rooted in the foundations of our faith.

We have expressed our grave concerns over the relentless aggression against Christians in the North of Nigeria and have again drawn the attention of our governments to this unhappy scenario. We are calling for a national conference of all stakeholders to deal with the issue of religious intolerance and guarantee a peaceful and just future for our beloved country. We especially call on our members in the National Assembly to keep alert to this threat to our corporate existence. Most of all we call on our churches to pray earnestly about the future of our nation.

May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory forever and ever. Amen.

Appendix 5

THE ENUGU ECCLESIASTICAL PROVINCE OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) UNDER THE GUIDANCE OF THE HOLY SPIRIT AND THE LEADERSHIP OF HIS GRACE, THE MOST REV. DR. AMOS AMANKECHINELO MADU, THE ARCHBISHOP OF THE PROVINCE, MET IN NSUKKA AT. ST. PAUL'S CATHEDRAL CHURCH ON TUESDAY, THE FOURTH DAY OF AUGUST 2009 AND ISSUED THE FOLLOWING COMMUNIQUE.

1. That we commend the Government of Enugu State under the leadership of His Excellency, Barrister Sullivan Iheanacho Chime for the giant stride he has taken in improving the establishment and delivery of basic infrastructures in the State. We pray the good Lord to continue to uphold him on the path of righteousness.

2. ASUU STRIKE:

Education is the road to freedom and independence, simply stated; it is the soul of the society as it passed from one generation to another; hence, our dismay over the ongoing strike in our tertiary institutions of learning and Nigeria at large.

We are particularly concerned that Enugu State University of Science and Technology has been shut down for a longer period of time. We passionately appeal to the Executive Governor as the Visitor to the Institution to act decisively to save the institution for the generation yet unborn and to consider the plight of the students who have taken to anti-social activities to the detriment of the state that His Excellency is working so hard to salvage.

We encourage a more meaningful dialogue between the Government and the ASUU (both at national and state levels).

3. INSECURITY:

- a. This body remains gravely concerned about the worsening situation of insecurity in the country especially the spate of kidnapping in the country.
 - b. This August body is jolted by the seeming inability of the leadership in taking proactive steps on the Religious strife that seems to reside in the northern part of the country. We also frown at the porosity of our border and inability of the Security Agencies to checkmate illegal immigrants.
4. We condemn the brazen invasion of Nsukka town by armed hoodlums a few weeks ago. We commiserate with the families of the victims (including that of the deceased D.P.O. of Nsukka). We commend the I.G. of the Nigerian Police Force and the combined team of his joint task force Enugu and Anambra State for their quick intervention and arrest of the hoodlums. We also condemn in strong terms the burning of Nsukka Police station and the looting of some of the Commercial banks.
4b. we appeal to the Government and all other stake holders (Private/Public Sectors) as a matter of urgency to address the **issue of unemployment among the youths** which has seriously contributed to several societal menaces.
 5. We also wish to congratulate the new Inspector General of Police, Mr. Ogbonna Onovo on his appointment at this moment of grim and social violence in Nigeria. We commend the President for his statesmanship in the said appointment and its subsequent confirmation.

The Most Rev. Dr. A.A. Madu
*Archbishop – Enugu Ecclesiastical Province,
Church of Nigeria (Anglican Communion)
And Chairman of the Provincial Council meeting.*

Ven. Augustine N. C. Orah
Secretary