

**PRESIDENTIAL ADDRESS/BISHOP'S CHARGE TO THE
SECOND SESSION OF THE FIFTH SYNOD AT THE CATHEDRAL
CHURCH OF ST. PAUL, NSUKKA ON MONDAY 30TH OCTOBER 2007**

My Lord Bishops

The Hon. Chancellor Sir Barr. Obiora Nzewi

The Learned Registrar Hon. Justice F. I. N. Ngwu (KSP)

The Assistant Registrar Barrister Nnaemeka Ogbonna

The Legal Secretary Sir Barrister Chike J. Ngwu

Hon. Judge of the High Court Lady Justice Pearl Enejere

The Ven. Archdeacons

The Canons of the Cathedral and Clergy

The President Mothers' Union and Women's Guild

Bishops' Nominees

Delegates to the Synod

Distinguished Ladies and Gentlemen

Beloved People of God,

I welcome you in the most precious name of our Lord and Saviour Jesus Christ to the Second Session of our Fifth Synod.

We give thanks to the God and Father of our Lord Jesus Christ, who in his great love and mercy has continued to show his faithfulness to us in preserving our lives to witness yet another Synod.

We thank the Planning committee of the Cathedral Deanery for making all the necessary arrangements in order that this Synod will be held here.

We thank St. Luke's Church Isiakpu where the Synod service was held yesterday and all those who responded by donating in support of our Diocesan Projects. God will richly bless you in Jesus' name.

God has been very good and faithful to us all these years and we want to appreciate him for whom he is and what he has been doing among us.

This Synod is very significant as it is the last full Synod we are going to hold before our retirement in June next year. We may have a one day Synod if the need arises before we finally bow out. We all know where we were when we started in this Diocese and we know where we are today by the grace of God. It has not been easy but God in his faithfulness stood by us at every point in time, whether rough or smooth. In Hebrews 13:5b he says **"I will never leave you, I will never abandon you."**

Look back, we cannot but remember those who started this Diocese with us and who contributed in no small measure to the success of the Diocese, but they are no longer here. May God reward them for all their labours of love in his vineyard. That God has spared our lives to this moment is for us to continue from where they stopped and not to relent or relax. I must particularly thank those of you who since this Diocese started have not relented or looked back in their support and dedication to duty to see that this Diocese is what it has pleased God to make it today. In Lk. 10:23 Jesus told his disciples **'Blessed are the eyes that see what you see.'**

However, we know that we are still far away from where we want to be because not all people have caught the vision nor realized the mission of the church. We shall have an opportunity to appreciate in a special way some whose activities towards the development of this Diocese have been outstanding. We thank God for the progress of work in the Cathedral although the pace at which they have been moving is very slow due to apathy in most of the members that worship in the Cathedral especially those that come to the early morning English Service. By now the Vicarage ought to have been completed but because of poor response only the roofing has been done waiting for plumbing work, shutters and other interior decorations. I hope that this building will be completed and ready for dedication before Easter next year.

Two other Parishes have been carved out from St. Paul's Cathedral Parish since the last Synod here in 2001; the Parishes are St. Bartholomew's Parish Obimo and St. Luke's Parish Isiakpu. St. Andrew's Church Orba Road which was part of St. John's Onuiyi parish opted to join St. Luke's Parish where they claim to rightly belong.

THE GUEST PREACHER: The Guest Preacher in yesterday's Service at St. Luke's Church is the Rt. Rev. Sosthenes Eze our son and the Bishop of Enugu North Missionary Diocese which was created on 16th March 2007. He was Ordained in Niger Delta Diocese and when the Niger Delta North Diocese was carved out he belonged to that Diocese. The Rt. Rev. Sosthenes Eze is an evangelist who has a very strong zeal for mission outreach and has been involved in many missions both within and outside the country. Since this Diocese started he fully identified himself with the Diocese and has in many occasions been invited to the Diocese for one programme or the other. He was preferred an Archdeacon in his Diocese before his election and consecration as a Bishop.

We thank him for the message of yesterday and believe that we shall use the lessons of that message to improve on our relationship with God. We equally appreciate his amiable wife, Mrs. Eze for the supportive role she has played in his ministry. Our prayer is that God will give them fresh anointing as they face the onerous task of shepherding his flock in the diocese of Enugu North. We say welcome to you, Ala Dejeenu.

VENUE OF THE SYNOD CATHEDRAL DEANERY: THE HISTORY OF ST. PAUL'S CATHEDRAL CHURCH, NSUKKA

In 1927, Omeje Ugwuanyi Idike, the Eze of Alor-Uno resolved to build an edifice in his domain. He employed the services of some sawyers to get the necessary wood for a story building. Among the sawyers and workmen were John Enyi and Emmanuel Enyi from Ehamufu, who were new converts to Anglicanism and were full of zeal for their new found faith. The Eze took interest in their activities. They observed the Sunday as a day of rest, prayer and worship of God. The Eze, then desired to have and support this new religion in his kingdom. After a discussion with the Enyi brothers, a delegation from the Eze of Alor-Uno was sent to Rev. Isaac U. Ejindu, the Pastor in charge of Ngwo requesting him to send a church teacher to Alor-Uno. They were assured of a church teacher to be sent within one year on the condition that the teacher must be paid by the Eze. He was also required to provide a place of church/school. On 6th January 1928 (Epiphany), Mr. Joseph Eze from Nachi was sent.

Prior to the arrival of the Church Teacher, the group of converts from Alor-Uno moved to Nsukka in 1927 when they heard that Christians were working in various government establishments. Expectedly the government officials, who were strangers, welcomed the idea of the Anglican Church having a base in Nsukka as a divisional headquarter in 1928. Mr. J. P. Okeke was sent as the first Church Teacher. By this time Nsukka and its environs were full of

idol worshipping. Owerre-Ani Community gave the temporary site, while Ameze Owerre Ndikom-Ogu, Obodo Dike, gave land for the permanent site of St. Paul's Church, School and Rest House. Echara Community provided land for the Women Training Centre (Amanwany). These land owners played a vital role in the establishment of the church and attendant development that went with it. The church used the colonial officers to reach the warrant Chiefs and traditional title holders who could influence their community. Among the leaders of thoughts reached were Ozioko Ugwokeja Nwangwu, and Ozioko Ugwoke Ugwu Nwangwu. This contact was later consummated through the effort of Mr. Matthew Ani Ngwu who lived near the government quarters.

PIONEERS OF FAITH: Rev. Andrew N. Asiekwu from Asaba was the first resident Priest in Nsukka in 1930. He was noted for his vibrant campaign against idolatrous life and zeal in planting new churches. He also followed the missionary policy of establishing churches that should be self supporting, self propagating and self governing. He was assisted by the Catechist Mr. J.W.U. Jackson. After Rev. Asiekwu came other Priests as follows; Rev. C. O. Meme 1938, Rev. Bernard – 1939-1944, Rev. Eleazer I. Ene 1945-1950, Rev. Williet 1950-1956, Rev. H. O. Nwigwe 1956-1960, Rev. N. Emeligo 1960-1964, Rev. D. N. Ezirim 1965-1967, Ven. S. A. Eze 1970-1974, Ven. H. O. Ude and Rev. Umeh 1974, Ven. S. O. Ugwuanyi 1975-1994, Ven. C. N. Ozoko 1975-1976, Rev. L.O. Akunna 1977-1979, Rev. A. Nwokedi 1979, Rev. A. Abba and Rev. E. E. Odo 1980, Rev. B. O. Nnaji 1986, Rev. W. Nwankwo and Rev. E. Ejike 1987, Rev. E. C. Odezue 1989, Rev. O. Agbogu, Rev. A. Ajaero, Rev. E. O. Chinwuko, Rev. Obi Nwanne Chukwu 1992, Rev. T. Chigbo, Rev. F. Nwani 1993, Rev. E. I. Asogwa, Rev. A. N. C. Ogbochie, Rev. Canon D. O. Ogbonna 1994, Rev. Canon L. I. Eze and Rev. S. A. Ugwu 1995, Rev. Canon B. C. D. Diara, Rev. Dr. Engr. T. C. Madueme, Rev. E. Ugwu Rev. C. Onyechi 1996, Rev. Canon G. U. Uvuka, Rev. Canon Dr. N. S. Neigwe 1997, Rev. M. O. Nwobodo 1998, Rev. Canon (now Ven.) A. N. C. Ogbochie, Rev. I. I. Amaliiri and Rev. G. U. Nnamani 1999, Rev. Engr. P. C. Okoye, Rev. A. E. Agbo 2000, Rev. J. N. Chukwuma, Rev. Kenneth Ugodu 2001, Rev. Ugo P. Ofoezie 2002, Rev. C. Ik. Ezeja 2003, Ven. G. U. Nnamani, Rev. V. I. Akunna, Rev. W. S. Okoye 2004, Rev. L. U. Ugwuanyi and Rev. J. O. Oga 2005 and Rev. K. A. Onah 2007. It is also worthy of note that many Catechists and church teachers worked in this church.

The church has produced many prominent sons and daughters in various fields of endeavour. I will not like to mention too many to avoid offending other who may be omitted. The Learned Registrar of the diocese is worth of mentioning, Sir Hon. Justice F. I. N. Ngwu. His battles against injustice, Human Right Abuse, cultism and gender discrimination is legendary. Ven. S. A. Eze's family is another big contribution of this church to the society and the Anglican faith. Incidentally, the able chairman of the Deanery Planning Committee, Prof. Ngozi Nnam (Adaoma) hails from this prominent family.

THE SHARED FAITH

St. Paul's Cathedral became the centre of evangelistic outreach to various areas that churches now grow. For instance through Rev. Asiekwu a church was planted at Edem-Ani in 1930, an in 1942 and extension of St. Paul's Church to Isiakpu became the offshoot of St. Luke's Church, Nsukka, through the help of Late Ven. S. A. Eze and others, among who is Sir A. C. Ezema (a surviving member). In 1976, Ven. C. N. Ozioko defied all odds to plant the church near Onuiyi Haven; this has grown to become an Archdeaconry Headquarter. In 1994, St. Andrew's Church was planted and Rev. Obiora Agbogu (now Venerable) was given the oversight of the baby church since then EFAC has planted churches at Agbani, Ede-Oballa and Nguru (now in St. Luke's Parish) and at Akpugo Ezedike (now in Obimo Parish).

Since 1994 which the Diocese of Nsukka (Anglican Communion) was inaugurated, St. Paul's Cathedral became the seat of the Bishop of Nsukka, hence assumed the Cathedral Status.

ST. BARTHOLOMEW'S

In 1928, late David Ugwoke visited a friend at Onitsha where he stayed for about two weeks. He noticed that Onitsha people had already embraced Christianity. He accompanied his friend to attend two church services and prayed with him every morning. When he decided to return home, he requested his friend to teach him how he would introduce the idea of praying together and holding church services in his home town Obimo, as it is done in Onitsha. His host told him to make contact at Eha-Amufu where an Anglican Church had been established and request for a Church Teacher.

When he came home he told his friend late Abraham Ugwoke what he saw at Onitsha. Both of them decided to travel to Eha-Amufu to look for a Church Teacher, but later learnt that some of them who were Sawyers had left Eha-Amufu for Alor-Uno. They then decided to go to Alor-Uno where they met one of the converts who was a Sawyer. This man was invited to Umuayiko Obimo. When he came he stayed at Ugwuinyi village at David Ugwoke's house and started singing and praying with the family. Thus, St. Bartholomew's Church was first established at Late David Ugwoke's Compound in 1928. At first, it looked like a family Church because it involved only the members of Ukwuinyi family. Late Abraham Ugwoke could not attend early morning prayers from Amaelugwu, his village. However, late Abraham Ugwoke, Enoch Onyishi, Isaac Ogbuagu, Michael Arum, and Jeremiah Ezeorah joined the Ugwuinyi family in the weekly church services. Their first teacher was late Daniel Obi, who lived and ate together with the members of Ugwuinyi family.

In 1930, the present site of St. Bartholomew's Church was acquired though with a lot of resistance from Umuayiko village who opposed the advent of the white man religion. However, with the help of David Ugwoke, late Mr. Ogbuagu and others who stood firm they could acquire the land. From then after the church grew.

It is to be noted that St. Bartholomew's Church has planted two baby Churches at the far corners of Obimo Community. St. Peter's Church, Ajuona Obimo held her first service on 27th September, 1992 in the residence of Mr. Barnabas Ugwu. The Church has procured a piece of land and a Church building has been built. Also, Anglican Church Akpotoro Obimo has procured a piece of land and work on the Church building is in progress. Meanwhile the members worship in a thatched hut.

ST. PAUL'S CHURCH NKPOLOGU:

St. Paul's Church Nkpologu was founded in 1931 by the following people – Ogbo Igatta, Awalawa Nwaokolo Nwaogo, F. C. Obiekwe, Reuben Onyeakonam, and Nathan Igabugo. Majority of them were non indigenes who were traders and settled at Nkpologu for their business. They contributed immensely for the growth of the Church. Their first Catechist was Mr. Nwaokoro.

ANGLICAN CHURCH AKPUGO EZEDIKE

In 2002, a woman named Innocentia Nwakaego Eze ran home to Akpugo to escape battering from her husband at Opanda. She found the existing Churches at home (the Roman Catholics, Assemblies of God and Watchman Charismatic Movement) unable to comfort her. She started

going every Sunday to worship at St. Paul's Church Nkpologu. After attending for two months, she approached the Church to help her start a worship centre at Akpugo. In March 2002, a letter was sent to Innocentia through Mr. Mba Anslem from Akpugo who works at Nkpologu asking her to gather people to be addressed when they come, Mr. Mba got interested also and became a member.

On 7th April, 2002 the first service was held with total number of eight Akpugo people in attendance. From then on St. Paul's Nkpologu was sending people to conduct Sunday Services. Initially the Sunday Services were conducted in a masquerade house at Nkokpe until Mr. Anslem Mba gathered his kinsmen to allocate land to the Anglican Church. As God would have it, a place was given to the Anglican Church at the Ahaba Oti area of the village besides the Roman Catholic Church. At that time service was conducted under the tree.

On 27th January 2003, Mr. Emmanuel Obira Onyeji was posted to Anglican Church, Akpugo as the first teacher. It is heartwarming that the Council of Knights of St. Paul of this Diocese is comely constructing a fairly large church building for Anglican Church Akpugozedike.

A BRIEF HISTORY OF ST. LUKE'S ANGLICAN CHURCH NSUKKA AS AT SEPTEMBER 2007

What is now known as St. Luke's "Anglican Church, Nsukka started in 1942 as an arm of St. Paul's Anglican Church, Nsukka.

The first Church Teacher was Reuben Oyelu, a native of Alor, Idemili Local Government Area of Anambra State, Nigeria; Mr. John Mbah from Mgbuji Eha-Amufu succeeded him. Then Abraham Ugwu Attah, late Rev. G. P. Bernard, late Ven. S. Eze, late Jeremiah Ugwu, late Emmanuel Ezea, late Emmanuel Omeje, Sir A. C. Ezema

CHURCH TEACHERS

The following served as Church Teachers during the period under review:-

- Mr. Samuel Agbo – 1970 – 1974
- Mr. E. Ugwoke – 1975 – 1982
- Mr. Frank Ilo – 1983 – 1987
- Mr. Theophilus Omeje – 1987 – 1988
- Mr. Samuel Ugwoke – 1989 – 1993
- Mr. Simon Osai – 1993 – 1997
- Mr. S. I. Ene – 1998 – 2000
- Mr. Emmanuel Anyanwu – 2001 – 2002
- Mr. Edwin Agbo – 2004 – 2006

PRIESTS – PAST AND PRESENT:

- Rev. B. C. Okwor – 1995 – 1996
- Late Rev. Amos Ugwu – 1996 – 1998
- Late S. O. Ezugwu (now Canon) – 1996 – 1997
- Rev. T. C. Madueme (now Archdeacon) – 1998 – 2007
- Rev. T. N. Onah – 2003 – 2004
- Rev. N. U. Ezema – 2005 – date
- Rev. Canon S. N. Dimelu – 2006 - date

It was during the tenure of Rev. B. C. Okwor that a Church was established at Nguru by St. Paul's EFAC in 1995. The church was located in Sir Francis Obayi's house until it was relocated to its present site with a name Christ Church, Nguru. A Nursery School which was approved by the Enugu State Government through the efforts of Lady Joy Obayi was also established within the period.

Mention must be made of the following people who occupied or still occupy prominent positions that enabled the Church to move forward. They are Sir A.C. Ezema (People's Warden for many years), Chief Josiah Omeje (Pastor's Warden for more than ten years), Sir Francis Obayi (treasurer from 1987 until date), Sam Mgba Okolo (Sunday School Teacher immediately after the civil war), Mr. Okanyi (People's Warden for many years), Mr. Innocent Omeje, (the present Pastor's Warden) and Mr. Nelson Omeje (the present People's Warden). The Church is also blessed with Lay Readers, Knights and Ladies that are committed to the progress of the church.

Late Ven. S. A. Eze played a prominent role in the progress of the church. He was instrumental to the building of the present church edifice. He inspired and encouraged his son, a young Architect then, Sir Chijioke Eze to draw plan of a church that will not only serve the small congregation then but a future large congregation. With the cooperation of other elders, especially Sir A. C. Ezema, the dream was realized and a foundation of a gigantic church laid. Today, we are witnesses of this humble beginning that has become the pride of the Diocese.

The situation in the church was hopeless when Ven. Engr. Dr. T. C. Madueme was transferred to St. Luke's Anglican Church in 1998 as the congregation still worship in dilapidated primary school building. He accepted the challenge before him and began the construction of the church building from the foundation where the pioneers left it for many years, and within a short space of time and to the surprise of skeptics and double minded, erected up to a roofing level a magnificence edifice that today stands as one of the biggest church and pride of the Diocese. The formal foundation laying ceremony of the church was laid by the Rt. Rev. Dr. J. C. Ilonuba, Bishop of Nsukka (Anglican Communion). He did not stop there; he equipped the church with up-to-date gaugets that made the building a good place for worshipping God. Through his leadership, the church embarked on other laudable projects like digging of borehole, purchase of land (to add to the existing one) and 70% completed 12 room building, etc. His activities encouraged those hitherto sitting on the fence to begin to show interest in the development and progress of the church to its present standard. The spiritual growth was not ignored. The church established three churches during his tenure, namely All Saints' Church, Ede-Oballa, Anglican Churches at Edem-Enu and Nru. All these achievements were not without the active participations, co-operation and support-morally and financially of the following families – A. C. Ezema, Sir Francis Obayi, Mgba Okolo, Late Ven. S. A. Eze, Hon. Justice F. I. N. Ngwu and Sir Barrister Chike Ngwu etc.

These modest achievements were rewarded when in 2004, the church was made a parish with St. Andrew's Church Nsukka as part of the Parish. The eight years of Ven. Madueme's stay at St. Luke's Church was great. The Rev. Canon Steve Dimelu continued where the Ven. Madueme his predecessor stopped. So far, and by the grace of God, the church started and completed the ceiling of the church building in a record time as well as the fencing of the entire compound for effective occupation and ownership. Within this period, also, the women completed a 12 room shopping plaza started in the middle of 2006. Meanwhile, there are plans to begin within the shortest possible time, the erection of a modern and befitting parsonage, a maternity/Health Clinic, completion of the building (bought by Madueme's administration) and running of a primary school side by side with the existing Nursery School.

A promising church planted on August 26, 2007 by the Zonal EFAC Nsukka at Ugwu Achalla was handed over to St. Luke's Church, and with the initial N50,000= (Fifty thousand naira) donated by the EFAC, and woods for roofing supplied by St. Luke's Church, a make shift shelter has been erected for the surging worshippers while efforts are being made to purchase a land. The caliber of people trooping to the new church and the interest they are showing wonderful. St. Luke's has all the existing arms and organizations in the church and except the AYF which is "sick" and undergoing serious 'surgical operation' all the other organizations are waxing strong. These organizations are the Choir, Boys & Girls' Brigade, Women's Guild, Mothers' Union, EFAC, ACM, Fathers Fellowship, YAC, Women General Meeting, etc.

The present population of St. Luke's Church is about 600 and only about 1/3 is financially up-to-date. Membership at present consists more of youths (school leavers/applicants) and middle aged peasant females. Adult males are very few and insignificant in the affairs of the church. However, there is very bright prospect and hope for growth as many people are being attracted to the church and they desire to be members because of well planned spiritual and other programmes, as well as deliberate policy of caring for the needy that are being put in place for the overall benefit of the congregation. It is note worthy to mention that the church in recent times has been hosting some major events in the Diocese. The secret of the progress being made in the church is the result of understanding, peace and co-operation of members of the church with workers. More important is the support and encouragement of the Bishop, the Rt. Rev. Dr. J. C. Ilonuba (JP) and his dynamic wife, Mrs. Rose U. Ilonuba (Nnediugwu) JP and his dynamic wife, Mrs. Rose U. Ilonuba (Nnediugwu) JP who in many ways stirs the church to urgent action. The church will ever remain grateful.

A BRIEF HISTORY OF ST. ANDREW'S CHURCH, ORBA ROAD NSUKKA

As soon as the Anglican Diocese of Nsukka was created in 1994, one of the first decisions the Bishop Rt. Rev. Dr. J. C. Ilonuba (JP) took was to direct St. Luke's Church to plant a new church around Ugwu Oye Nsukka. This challenge was taken up by St. Luke's Church who had always had this desire. People were asked to look for a place. It was one Ignatius Omeje who found a hut measuring about 20 by 8 feet along Orba Road built by one Isaac Onyishi. The hut was unoccupied, Ignatius Omeje and Emmanuel Omeje negotiated with Mr. Onyishi until he agreed to let the hut to the church. Anglicans in Nsukka were excited by the development and one person who chose to be anonymous broke down the partitions and gave finishing touches to the hut which then became St. Andrew's Church, Orba Road Nsukka.

The first church service took place in the hut on 20th March 1994 and Anglicans from all over the town including the University of Nigeria Nsukka Community were in attendance. Rev. Obiora Agbogu now Ven. Obiora Agbogu of Nike Diocese was detailed to look after the baby church. The first church teacher Mr. Luke A. Eze assumed duty on 1st April 1994. In January 1997, a non stipendiary priest in the person of Rev. E. E. Ugwu now Rev. Canon E. E. Ugwu was posted to the church as the first priest. With the coming of Rev. E. E. Ugwu and Mr. Luke A. Eze, the church started looking round for land for a permanent site of the church. Once again, it was the same Ignatius Omeje that spear headed the finding and the purchase of three small parcels of land along Okporagu Umuntu. The three parcels of land were bought from Onyishi Thomas Asogwa and Ugwoke Ezea. The three parcels which measured about 984.397 square meters cost about Eighty Thousand Naira (N80,000.00). Since then many more pieces of land have been bought adjacent to the original parcels. After the purchase of the land, plans were made immediately for setting up structures so as to move away from the hut which hardly accommodated one fifth of the worshippers (the rest stayed outside under

the shade made from palm fronds). Rev. J. C. Urama now Canon did the first sketch of the building. He and Sir Engr. Dr. C. U. Nwoji supervised the work done by the church members who came to the site every Saturday under direct labour system.

During the purchase of land and setting up of structure, the loan of Ten Thousand naira (N10,000.00) given to the church by St. John's Church, Onuiyi was quite invaluable. Also invaluable was the donation of Ten Thousand naira (N10,000) given to the church by NALT/NUSHO through the agency of late Ven. D. O. Ogbonna. It was under Rev. E. E. Ugwu now Rev. Canon E. E. Ugwu that the first three parcels of land were bought and the foundation of the church laid up to D. P. C. level. When he was transferred in January 1998 Rev. S. O. Ezugwu now Rev. Canon S. O. Ezugwu took over. Rev. Ezugwu modified the drawing, adding the vestry and the Chancel; he built the walling and the roofing during his first missionary journey to St. Andrew's Church. By this time, the church teacher Mr. Luke A. Eze had been transferred and his place taken by one Mr. Cyprian Ezugwu now Rev. Cyprian Ezugwu. When Rev. S. O. Ezugwu was transferred in January 2001, the Rev. Canon J. C. Urama took his place and church teacher Solomon Onyeke arrived. The Rev. Canon J. C. Urama made tremendous improvement in areas of infrastructure which included ceiling of the chancel, provision of furniture for the Clergy and Bishop in the Chancel, building of the Altar Rails, acquisition of fans and other electricals for the church among others. He also started mass concrete for the floor of the church. When Rev. Canon J. C. Urama was transferred in January 2005, Rev. S. O. Ezugwu came back for his second missionary journey which is continuing at the time of this report. By that time, church teacher Edwin Ugwoke had replaced Solomon Onyeke who left for clerical training. Rev. Ezugwu came back with his usual enthusiasm for the work of God. He completed installation of window frames and metal doors and fixed window glasses. He also did the flooring of the church Hall, plastering of internal and external walls, ceiling and painting. He has crowned his exploit by building a children's hall.

It is important to note that our Lord Bishop posted another young, energetic and amiable pastor in the person of the Rev. Engr. G. O. Ekpunobi to St. Andrew's Church. Rev. Ekpunobi is a staff of University of Nigeria Nsukka. This account will not be complete without the contributions made by our Lord Bishop the Rt. Rev. Dr. C. Ilonuba (JP) by whose kind permission the church was opened in the first place. Our Lord Bishop came with the Council of Knights of St. Paul to St. Andrew's Church on 14th May 2000. They donated generously towards the development of the church. The Priests on their own had from time to time organized mini-launchings for fund raising for example, during the 2006 Annual Harvest and Thanksgiving Service, Rev. Engr. And Mrs. Ekpunobi brought the Vice Chancellor of the University of Nigeria, the Ven. Chinedu O. Nebo who came to the church with a large team of principal officers of the University and some members of the Council of Knights of St. Paul (Rev. S. O. Ezugwu was away to Northern Nigeria on Sabbatical Leave). The Vice Chancellor and his team as usual made handsome donations and pledges which resulted in building a modern pulpit among others.

Most of the earliest churches were some time built around some personalities or families. Here the part played by the family of Late Samuel A. Omeje comes to mind. It would appear that the church was attracted to its first temporary site because of this family who are indigenes of Nru and foundation members of St. Andrew's Church. Other members of the family are late Samuel A. Omeje. Mrs. Bernice I. Omeje's wife, who is still able to recite some chapters of the Bible even at the age of ninety plus, Chief and Mrs. Chris U. Omeje and Mr., and Mrs. Emma Omeje. This family was very useful to the church as their home served

as a kind personage for keeping some church properties and hosting and entertaining the Clergy and some important visitors to the church.

It is not possible to mention all that played outstanding roles in the nursing of the young church during its beginning. However, the part played by the following must be recognized, Sir Engr. Dr. C. U. Nwoji, Gabriel Ngwu (Ikuku), Dr. Achufusi Dr. Oguonu, Mr. Ignatius Omeje, Late B. N. Okeke and Late Godson Eze.

Affectionately, we appreciate also the members of the First Church Committee and the successive ones especially members of the present Church Committee and all the members of the congregation.

We salute these servants of the Lord and pray that God continues to use them.

We give all glory to God.

EVENTS AFTER THE LAST SYNOD

FOUNDATION STONE LAYING:

- i) 5th November 2006 – At Stephen’s Church, Eha-Alumona
- ii) St. Andrew’s Church Ikem – 2nd December 2006.
- iii) Monday 9th April – Foundation Stone Laying Bethany Plaza
- iv) Tuesday 10th April – St. Peter’s Edem-Enu Foundation Stone Laying
- v) Initiation and Investiture of the Knights of St. Paul, St. Luke’s Church Nsukka 25th November 2006.

INSTITUTIONS AND INDUCTIONS OF ARCHDEACONS

Sunday 11th February – Ven. Ephraim I. Asogwa – St. Andrew’s Church, Ibagwa-Aka

Sunday 18th February – Ven. A. N. C. Ogbochie – St. Matthew’s Church, Mgbuji

Thursday 3rd May – Sunday 6th May – Diocesan Crusade at Ezi-Ukehe.

SUNDAY 1ST JULY, 2007 – ORDINATION

6 were Ordained Deacons

1. Godwin Diara
2. Lawrence Elejere
3. Emmanuel Nnamani
4. Kenneth Onah
5. Michael Ugwu
6. Sylvanus Ukwuoma

5 were made Priests.

1. Rev. Matthew Ezema
2. Rev. Ikechukwu Ezeako
3. Rev. Emmanuel Ndubuisi
4. Rev. Nnaemeka Ugwuanyi
5. Rev. Anthony I. Ukwueze

SUNDAY 12TH AUGUST COLLATION OF CANONS

3 Preferred Canons:-

1. Rev. Canon Clifford Ugwuanyi
2. Rev. Canon Samuel Ezugwu
3. Rev. Canon Dr. Emmanuel E. Idike

SATURDAY 25TH AUGUST – St. John’s Onuiyi, Christian Fathers’ Conference

VISIT OF THE CHRISTIAN MEDICAL FELLOWSHIP (CMF) USA:-

On Sunday 22nd July, 2007 a team of Medical Doctors from USA led by Prof. John Nwangwu arrived in our Diocese on a humanitarian mission to carry out free medical treatment in entire Nsukka Senatorial Zone. They were about 45 Doctors and they brought medical equipments and drugs. We thank the Enugu State Government and the Nsukka Local Government Chairman for writing letters that helped them go through the immigration check with minimum delay.

We thank the Chairman of the Planning Committee Sir Bosah Onwurah and his team for a job well done. I believe we shall have a comprehensive report of the whole exercise. We thank the Vice Chancellor of the University of Nigeria, Nsukka, the Ven. Prof. Chinedu Neboh for his great assistance for allowing the CEC to be used for their accommodation and also bearing part of the cost of their stay in our Diocese. We thank especially Sir Dr. Achufusi who made available his hospital complex for use during the exercise.

We thank God for what he used the team to achieve within their two weeks stay. Over 160 patients were treated on daily basis and so many lives were saved. Testimonies abound of the marvelous work that God accomplished through them. The team stayed two weeks in the Diocese and left on Saturday 4th August 2007. I thank all of you for your support, prayers and encouragement. Remain blessed in Jesus' name.

BETHANY SHOPPING PLAZA

On Easter Monday, 9th April this year, the Foundation Stone of the Bethany Shopping Plaza a project by the women of the Diocese was laid. We thank the women of the diocese for their determination to see that this project is completed. We thank especially the President of the Mothers' Union and Women's Guild Mrs. Roseline U. Ilonuba (JP) (Nnediugwu) for her unflinching zeal and determination in spite of all odds to see that this project is moving towards completion. Most of the shops at the Plaza have been occupied and activities are now going on at the site.

The Bethany Shopping Plaza is no longer a dream but a reality and it is our hope that those who have not responded in support of the project will do so as we believe that it must be dedicated early next year to the glory of God.

CONVENTION OF KNIGHTS:

The 12th Annual Convention of the Council of Knights of Church of Nigeria will be hosted by the Nsukka diocesan Council of Knights from Thursday 15th November – Sunday 18th November 2007. With the increase in the number of Dioceses it means that our Diocese will be expecting the largest number of delegates ever to attend the Convention since it started. They therefore need our prayers and support as they prepare to face this Herculean task. We shall ever be grateful to our Council of Knights, the role they have always played in seeing that all Diocesan activities are carried out successfully, be it evangelistic outreach or Diocesan Projects.

We thank the President of the Council of Knights, Sir Dr. A. E. Onwurah for his leadership qualities which has been instrumental to his being able to move the Knights to action. We know of course that there are some delinquent members and it is my appeal that they should wake up from their slumber and be part of the forward movement in this Diocese.

BIBLE SOCIETY OF NIGERIA QUIZ

Our Diocese came first in the Bible Society of Nigeria Quiz in the South East Zone. Two Students from St. Cyprian's Special Science School, Uche Orji Onyinye and Joy Ugwoke led by Rev. Canon Alloy Agbo represented us. They were invited to represent us in Lagos during the National Competition.

INFRASTRUCTURAL DEVELOPMENTS AROUND THE DIOCESE:

CHURCHES:

1. St. Luke's Church, Nsukka
2. St. Mary's Church, Opi
3. St. Thomas' Church, Aku
4. St. Andrew's Church, Ibagwa-Aka
5. St. James' Church, Amube
6. Emmanuel Church, Idoha
7. St. Stephen's Church, Neke
8. St. Mary's Church, Mbu
9. St. Matthew's Church, Ekwegbe
10. St. Philip's Church, Ozalla
11. St. Bartholomew's Church, Obimo (Expansion)
12. St. Stephen's Church, Eha-Alumona
13. St. Mary's Church, Iheakpu-Awka
14. All Saints' Church, Obollo-Afor
15. Emmanuel Church, Alor Uno (Expansion)
16. St. Andrew's Church, Orba Road Nsukka
17. All Saints' Church Okpaligbo Ogu
18. St. Paul's Church, Ezi-Ukehe
19. St. Mark's Church, Obukpa

VICARAGES:

1. Bishop's court
2. St. Bartholomew's Amachalla
3. St. Stephen's Eha-Alumona
4. St. Peter's Ovoko
5. St. John's Onuiyi
6. St. Paul's Uda
7. St. John's Ebulummiri
8. St. Mark's Abbi
9. St. Peter's Okpuje
10. St. Paul's Cathedral
11. St. Mary's Iheakpu-Awka
12. St. Luke's Amufie
13. St. Mark's Umuopu
14. St. Thomas' Aku
15. St. James' Isu
16. St. Paul's Ihenyi

HALLS:

1. St. Peter's Ovoko Church Hall
2. Youth hall St. Paul's Cathedral
3. Diocesan EFAC hall

CHURCH OF NIGERIA NEWS:

The Church of Nigeria (Anglican Communion) has been given leadership role in mission, evangelism, doctrine and commitment to the faith handed to us by our fore-fathers, under the able leadership of our Primate the Most Rev. Peter Jasper Akinola DD.

Internationally the Church recognizes and stands firm on the authority of the Scripture. The church has been in the fore front on the issue of human sexuality insisting that God-ordained marriage is between a man and a woman as taught in the scriptures.

Locally the church has made giant strides in aggressive evangelism by inaugurating 24 new Missionary Dioceses across the country.

The Bishops were consecrated on 4th March 2007 and 18th April 2007 respectively and have since started work in their Dioceses.

New Bishops have been elected and consecrated to replace the retired Bishops of Ife and Kaduna.

ARCHBISHOPS FOR ECCLESIASTICAL PROVINCES

In January this year at Ibru-Centre Agbohra-Otor, the Rt. Rev. Dr. Ugochukwu Ezuoke, the Bishop for Aba Diocese was elected as the Archbishop of Niger Delta Province to replace Most Rev. Emmanuel Nglass who has retired.

At Oshogbo in September, elections were held to replace Provincial Archbishops who have completed the first tenure of five years as stipulated by the constitution.

Lagos Province	-	Most Rev. E. A. Ademewo
Province of the Niger	-	Most Rev. M. S. C. Anikwenwa
Province of Ibadan	-	Most Rev. Joseph Akinfenwa
Province of Ondo	-	Most Rev. S. Abbe
Province of Kaduna	-	Most Rev. E. E. Akanya
Province of Owerri	-	Most Rev. B. C. Okoro
Province of Jos	-	Most Rev. Benjamin Kwashi

The new Archbishop of Kaduna and Jos will take over from the incumbent Archbishops next in January when they will be presented.

NATIONAL AND STATE ISSUES

The year 2007 cannot be forgotten very easily in the political history of Nigeria as a nation. The fear and the uncertainty that beclouded the transition from civilian and administration were great.

The number of political parties that completed in April 2007 election was I believe a world record.

The April elections was adjudged both locally and internationally as falling below the world standard of any election that could be accepted as credible. All that is now history and we thank God that we are still surviving in spite of all odds.

We know that many cases are still pending on a result of the law in the interest of our nation and abide by the rulings of the courts and tribunals.

We appeal to all Nigerians not to see politics as do or die affair. The rate of assassinations and thuggery that have been witnessed in the recent past is a bad signal for our democratic process and those in authority will do all within their power to bring to book all those involved in this dastardly act.

The government both at Federal and State levels will do all within her power to redeem the poor image of our nation internationally. The recent rankings of good governance in Africa placed Nigeria at the 39th position, a nation that claims to be the giant of Africa.

It is our belief that the present administration under President, Musa Yar'Adua will live up to his promises and rectify all the anomalies of the past administration. We thank him for setting a machinery to look into our electoral process.

SECURITY OF LIVES AND PROPERTY:

Nigerians still continues to live in fear be it at home or when travelling along our roads because of the menace of armed robbery. The government and law enforcement agencies, the police and the army will have to do all within their power to see that this basic necessity of life is provided for the masses of this country.

I want to thank the Governor of Enugu State, Barrister Sullivan I. Chime for providing a number of Patrol Vehicles both for the police and the Army in the state to enable them curb the excesses of these men of the underworld.

OUR ROADS

The deplorable state of our roads both at Federal and State levels has become a nightmare for all travelers, and journeys now take longer hours or even days to be accomplished. Our roads needs an urgent attention and we believe that if the revenue meant for the nation are utilized and not diverted to private pockets or used to serve the selfish interest of the few who find their way into governance our roads will be made motorable and both lives and property will be saved. We appreciate the quick response to the transport Minister, Mrs. Dieziani Allison Madueke in repairing the Benin-Ore road. We appeal that a permanent solution be found to that road.

THE UNDER-17 WORLD CUP:

We thank the Golden Eaglets for winning the Trophy at the Under-17 World Cup Competition. The heroes welcome accorded them by the Federal Government is quite welcome and commendable, including the money and the houses given to these worthy sons of Nigeria. The Federal Government will try to do the same in the area of academics and award Scholarships in different areas of study to students that excel. Research students should also be given the enabling environment to develop, knowing that technology is the back bone of all the industrial nations of the world.

OUR ENVIRONMENT:

Most of our cities and towns are now filled with refuse dumps and people drop their waste materials anywhere without the prick conscience. It is said that cleanliness is next to godliness. We thank the Nsukka Local Government Chairman for removing most of the refuse dumps that have been an eyesore in the Urban area. We appeal to individuals to once more cultivate the habit of personal hygiene as this would help to control the scourge of malaria in our society.

ENUGU STATE GOVERNMENT:

We appreciate the efforts of the present administration in trying to rectify the anomalies of the past government. We thank the government for reinstating sacked workers and for promising to pay workers promptly. We plead that workers' salary in Enugu State will be reviewed as they seem to be the least paid in the Federation. We thank the State Governor for constituting a Council of Elders in the State to promote unity and good governance. Enugu State needs general development in the area of roads, water and electricity and let every part of the State benefit from this and not just one part of the State as was the case in the past administration.

THE THEME OF THE SYNOD: *“Thanksgiving to God for his Faithfulness”.*

Ezra 3;11 “With praise and thanksgiving they sang to the Lord; ‘He is good, his love to Israel endures forever’.”

In three months from now our Diocese would have existed for fourteen years being inaugurated on Tuesday 11th January, 1994. As I was praying and considering an appropriate theme for this Synod, I felt that no other theme would be better than a theme on thanking and appreciating God for his faithfulness to us as a Diocese. Actually there were fears whether the Diocese was going to stand since it was not created as a Missionary diocese that needed some sponsorship before it could stand on its own.

We know that the necessary requirements for the take off of any Diocese were not there at the beginning. No Bishops court, Cathedral, a reasonable amount of money in the bank, a good Bishop's Car etc. However, since we believed that God approved of it by allowing the creation, election and consecration of a Bishop for it, he equally would sustain it. The work is his, for apart from him we can do nothing. The Israelites had been in exile for about 70 years and Jerusalem with its temple had been destroyed and vandalized. There in exile they prospered and established their businesses when they realized that an early return to Jerusalem was not in sight. Jeremiah 29:5-7 says, ***“Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too many have sons and daughters. Increase in number there does not decrease. Also, seek the peace and prosperity of the city to which have carried you into exile. Pray to the Lord for it, because if it prospers you too will prosper.”***

Not minding that they have settled and established, many still had their minds set on Jerusalem, the land of their spiritual heritage. Psalm 137 captured the feeling of some of them verses 5-6, ***“if I forget you, O Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy.”*** It must have been a great relief to most of them when they were granted the permission to return to Jerusalem. To them it was a welcome news. They therefore did not waste time to return under Ezra. They treasured their spiritual heritage more than the houses and businesses they had built in Babylon. They wanted to live and worship in the place God

had given to them. When they arrived their first impulse was to rebuild the temple, the place of worship.

No wonder then that when the foundation of the temple was laid they were filled with praise and thanksgiving to God for his faithfulness, as seen in Ezra 3:11 – *“with praise and thanksgiving they sang to the Lord, ‘He is good, his love to Israel endures forever.’”* This verse gave rise to our theme: **“THANKSGIVING TO GOD FOR HIS FAITHFULNESS”** We may not have returned from physical exile and we may not have laid the foundation of a physical temple but we have at least through God’s grace laid a solid foundation for our Diocese for generations to come to build on. When we came here in 1994 many people within the diocese were on spiritual exile, separated from the true God and were at variance with their neighbours. Through aggressive evangelism and Bible teaching, covenants were made and souls won for Christ. One of the goodwill messages in the 10th Anniversary Programme says *“you taught us how to serve God better; You taught us how to give to God. You virtually taught us everything. We are learning, we will continue to learn. Continue to teach us the core, we shall not fail you.”*

Thanksgiving is what we owe to God for his faithfulness. It is an obligation that any true child of God will always fulfill. We live and achieve anything because he allows it. Acts 17:28 **“in him we live and move and have our being”** or exist. The General Thanksgiving in our prayer book enumerates reasons for our thanking God as follows:

*For his goodness
His loving kindness to all people
His creation and preservation
The Blessings of this life and most importantly, his love in redemption.*

In all these God has taken the initiative. Thanksgiving to God is expressed in many Psalms. Psalms 34:1-3, 8-9, 92:1-4, 116:12-14. **I will always thank the Lord; I will never stop praising him. I will praise him for what he has done-PROCLAIM WITH ME THE Lord’s greatness; let us praise his name together. Find out for yourself how good the Lord is (taste and see that the Lord is good) Happy are those who find safety with him. Psalms 92:1-2 “How good it is to give thanks to you O Lord, to sing in your honour, O most high God, to proclaim your constant love every morning and your faithfulness every night.** God is always happy when people appreciate what he has done for them. Luke 17:17-18, When only one of the ten lepers who were healed returned to thank Jesus, he asked. **“Were not all ten cleansed? Where are the other nine? Was no one found to return and give praise to God except this foreigner?”** The other word in our theme worth emphasizing is Faithfulness: The word faithfulness characterizes God’s loyalty to his covenant people and becomes a divine requirement pressing upon man the need for a similar loyalty in his relationship with God. Faithfulness means firmness, fixity or stability. There is a very close link between God’s faithfulness and his covenant love (heed) as shown in Deuteronomy 7:9 **“Know therefore that the Lord your God is God. He is the faithful God, Keeping his covenant of love to a thousand generations of those who love him and keep his commands.”** God’s faithfulness is stressed in Psalm 25:10 **“All the paths of the Lord are steadfast love reaches the heavens; your faithfulness extends to the skies. “Psalm 89:1. “O Lord, I will always sing of Your constant love, I will proclaim your faithfulness forever.”** Psalm 145:13(b) **“The Lord is faithful to his promises, and everything he does is good.”** The faithfulness of God is the ability of God to be trusted or relied upon as someone that cannot disappoint those that trust in him. Faithfulness is one of the moral attributes of God. It is that character of God that portrays God as someone who can be safely trusted, relied

upon and dependable. He is faithful for he is honest and never changes. The same yesterday, today, tomorrow and forever. (Hebrews 13:8).

CHARACTERISTICS OF GOD'S FAITHFULNESS:

The Psalmist in psalm 89:33 speaks of God's faithfulness which cannot fail. It is so sure that you can count on God to be faithful all the time. Jeremiah in Lamentations 3:23 asserts that the faithfulness of God is great, a fact that has formed the bedrock of one of our popular choruses:

*The Steadfast love of the Lord never ceaseth
His mercies never come to an end
They are new every morning
New every morning
Great is thy faithfulness O Lord
Great is thy faithfulness*

God's faithfulness is also eternal, that is, it lasts unto all generations. Psalm 119:90.

IS GOD'S FAITHFULNESS REAL?

Deuteronomy 7:9 emphasizes the fact of the reality of the faithfulness of God when it says, "Know therefore that ... God is the faithful God." We are being called to realize the reality of the faithfulness of God. The Amplified Bible puts it this way, "**Know, recognize and understand therefore that the Lord your God, He is God, the faithful God...**? The reality of God's faithfulness is based on the fact that He keeps covenant and steadfast love and mercy with those who love Him and keep His commandments to a thousand generations. King Solomon testified to the reality of the faithfulness of God in 1King 8:56 ... "**There hath not failed any one word of all His good promise...**" St. Paul in his first letter to the Corinthian Church sets the record straight on the faithfulness of God in 1Corinthian 1:9a which says, "**God is faithful.**" Peter the apostle adds his voice in support of God's faithfulness when he refers to God as "**a faithful Creator.**" In 1Peter 4:19 the Bible confirms the reality of the faithfulness of God when it says that God is able to establish us and keep us from evil. (2Thess. 3:33). The writer of Hebrews encourages Christians to hold fast the profession of their faith on the basis that God who promised is faithful (Hebrews 10:23).

ARE THERE INSTANCES WHERE PEOPLE EXPERIENCED GOD'S FAITHFULNESS IN THE BIBLE?

Let us consider one or two instances in the Bible where people experienced the faithfulness of God.

- (i) Shadrach, Meshach and Abednego in the burning fiery furnace (Daniel 3). God proved his faithfulness in delivering them from the fire (Daniel 3:16-18, 24-25).
- (ii) Daniel in the Lion's den (Daniel 6). Daniel experienced the faithfulness of God when he was dumped in the Lion's den. God's faithfulness was so glaring that the Lions became friendly room mates or companions to Daniel and did not hurt him (Daniel 6:21-22, 25-27).
- (iii) Joseph – He was sold off to Egypt by his brothers who reported to their father Jacob that he was probably killed by wild animals but God persevered his life. The Bible tells us in Genesis 39:2, "The Lord was with Joseph and he prospered and he lived in the house of his Egyptian master." He rose to the position of Prime Minister in Egypt and became the instrument for saving the lives of his father, Jacob and brothers. Joseph realized that it was God showing his faithfulness to his promises and said to his brothers Genesis 45:7 – "**God sent me ahead of you to**

preserve for you a remnant on earth and to save your lives by a great deliverance.”

IS GOD’S FAITHFULNESS STILL EVIDENT IN OUR GENERATION?

Our God does not change and so his faithfulness never changes. We are thanking God today because of his faithfulness to us as a Diocese. Other examples of God’s faithfulness in this our generation abound. I know of several couples who believed and trusted in God’s faithfulness and never wavered in their faith, even when they were childless. These couples after ten or more years were blessed with children thus proving God’s faithfulness to those who believe and trust in him.

In the area of employment, people have been offered jobs even in places where the condition seem not to be favourable, confirming the belief that God can make way where there is none. There are cases where people who oppose church planting in their areas turned out to offer land for church building or even make their homes available for church workers.

THE CHALLENGE OF GOD’S FAITHFULNESS

As Christians who serve a faithful God, we are expected to be faithful both to God and in all human relationships.

FAITHFULNESS IN OUR HOMES

Many homes today are on the verge of breaking up because of unfaithfulness either on the part of the husband or on the part of the wife. People no longer take seriously their marriage vows; “Wilt thou have this man/woman to be thy wedded husband/wife, to live together after God’s ordinance, in holy estate of matrimony, wilt thou love him, honour and keep him/her, for better for worse, for richer for poorer, in sickness and in health: Wilt thou forsake all others keeping thee only unto him, so long as you both shall live?” At the end of this questioning we answer, **“I Will.”** Unfortunately it does not take long before one of the partners begin to ignore some of the clauses in this agreement. Hebrews 13:4 says, **“Marriage is to be honoured by all, and husbands and wives must be faithful to each other.”** There is no doubt that majority of the youths who are involved in one kind of crime or the other in our society today come from broken homes, where husbands and wives have not remained faithful to their matrimonial vows. Christian families should therefore do all that is humanly possible to preserve the sanctity of marriage and thereby bring up children who will give glory to God.

FAITHFULNESS IN OUR PLACES OF WORK:

Our daily work is a central reality of existence; and the Christian doctrine of work sees it as a necessary means of pleasing God by serving human needs. Unfortunately today many people no longer want to please God in their places of work, nor do they serve human needs through their work. People want to be paid for doing no job at all; to pass examinations without working for it hence the expo, which has now been entrenched in our educational system. Honest leadership, honest labour and uprightness in what people do have been neglected to the detriment of our nation. How many people entrusted with positions of authority in our

country have carted away the public fund in millions and billions of naira? Read the national dailies and you will be appalled at the number of highly placed officers who loot the nation. No wonder the News Watch called them “Executives.” The Scandal of renovating/furnishing the speaker’s house and that of his deputy with the sum of N628,000,000 (six hundred and twenty eight million naira) has engulfed this nation and the House of Representatives has left urgent national issues and has been debating on whether it was right or wrong. This is a country where we say that we are fighting corruption. We will be deceiving ourselves if we believe this country can continue to be run like this. Those entrusted with the common wealth steal it all, giving no thought to the fortunes of the rest of the society.

To take our nation out from the gutter level it presently is, we cannot over-emphasize the importance of leadership (faithful and dedicated leadership). We urgently need forthright leadership in our political, social, economic and religious spheres.” There is no area in our society today where people are faithful to the trust bestowed on them. The applicant who wants to understudy the master very soon becomes richer than the master through fraudulent means. They put on shoes and clothes which their masters will not dream of. The office clerk cannot attend to your file unless you grease the palm. Files of workers are known to miss in offices. Some police officers and security agents connive with criminals to perpetrate crime. Even ministers of God in some cases misappropriate the church’s fund. The catalogue is endless. We have reached the stage where no one seem to trust anyone any longer. As Christians we are called upon to show faithfulness where every other person remains unfaithful knowing the reward for that as shown by our Lord and Master Jesus Christ in the parable about the Faithful and the Unfaithful Servant Matthew 24:45f.

FAITHFULNESS TO THE CHURCH

We are all members of the church which is the body of Christ and which he bought with his own blood; Ephesians 5:25 **“Christ loved the church and gave his life for it.”** It is distressing to know that many people who go to churches in this our age pay lip service to the church. While some attach more importance to their different groups in the church others have other places outside the church where their commitment is more. Some go to the “Prayer homes”, I do not actually understand whether the church is not a place for prayer. I wonder what goes on in such people’s mind when they are worshipping in the church and prayers are being said. Because their faith is not there they will not receive what is being asked for. Many no longer want to be under the authority of the church. Everyone wants either to lead or to teach. What the church plans to do is no longer the right thing except what is done in individuals groups. This does not make for the healthy growth of the church and does not foster oneness. It rather creates unnecessary divisions and rivalry. In \John 17:20 Jesus says **“I pray that they may all be one ... May they be one, so that the world will believe that you sent me.”**

Some people attend services only on special occasions within the year and do not take part in any of the activities of the church. Can such people say that they are faithful to the church. Others want the church when they have functions which they need the church to perform like marriage, baptism, funeral or memorial services. People have to fully identify themselves with the church so throt they will actually appreciate the implications of the above functions when performed.

FAITHFULNESS IN GIVING

One major problem in our Diocese is the unwillingness to give for the Service of God. Many people in our Diocese do not understand the difference between what is given to dumb idols to deceive them and what is given to the Almighty God who himself is the giver of all things. We think that we can cheat God but that is a great mistake. We claim that we are poor but what I have noticed whenever mention is made of any cloth to be bought shows that we are deceiving ourselves. Women who come first to pay for their cloth are those from the rural areas, yet the same people cannot give N10.00 for God's service. The reason for this may not be far-fetched. The secret of the Macedonian church in giving was that they first gave themselves to the Lord; 2 Corinthians 8:1-5.

I must however commend those who have shown great sign of improvement since the inauguration of the Diocese. Some churches have taken seriously tithing and free will donation while others have done nothing. I appeal that those who have done nothing will join others so that our Diocese will move forward. In some cases our workers have shown themselves ineffective in implementing Diocesan decisions while some others demoralize people who will like to do something. We have to note that we are all accountable to God in the way we lead his flock.

CONCLUSION

We have a faithful God. As we thank him and appreciate his faithfulness which is not in doubt, let us realize that nothing will please him than to see that we who are the beneficiaries of his love and faithfulness will equally show the same faithfulness. Faithfulness in our belief and trust in him as the only one and true God. Faithfulness in keeping God's commandments. Faithfulness in our calling. Faithfulness to our promises both in the church and society. Faithfulness in governance and campaign promises to the people. Faithfulness in our handling of public funds and everything entrusted to our care. Faithfulness in our service to the nation. We have to learn to be faithful Christians and faithful citizens of Nigeria. Let us look unto Jesus the author and finisher of our faith. He is faithful even to the end. Let us determine to live a life that is full of faithfulness in our homes, work places, church and society. Decide to stop being unfaithful in our social, economic or business life. Do not cheat people to get rich quick. Do not be involved in examination malpractices. Avoid social vices that are so prevalent in our society today. Our God is able to give you the power to get wealth (Deuteronomy 8:18). To the faithful God is faithful. May God inject a new zeal to serve Him faithfully so that He will always show His faithfulness in our lives and ministry in Jesus name. Amen.

Let us end with the hymn:

GREAT IS THY FAITHFULNESS

“GREAT is Thy faithfulness,” O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions they fail not;
As Thou hast been Thou for ever wilt be.

*“Great is Thy faithfulness! Great is Thy faithfulness!”
Morning by morning new mercies I see;
All I have needed Thy hand hath provided –*

“Great is Thy faithfulness, “Lord, unto me!.

Thank you for patient listening.

The Rt. Rev. Dr. Jonah C. Ilonuba (JP)
(Bishop of Nsukka)

**PRESIDENTIAL ADDRESS/BISHOP'S CHARGE TO THE THIRD SESSION
OF THE FIFTH SYNOD AT THE CATHEDRAL CHURCH OF ST. PAUL, NSUKKA
ON MONDAY 3RD NOVEMBER 2008**

My Lord Bishops

The Hon. Chancellor, Sir Hon. Justice Fidelis I. N. Ngwu

Hon. Judge of the High Court, Lady Justice Pearl Enejere

Other Legal Luminaries

The Ven. Archdeacons

The Canons of the Cathedral and the Clergy

The President Mothers' Union and Women's Guild, Young Wives and Girls' Guild Mrs. Ifeoma Agbo

Bishop's Nominees

Delegates to the Synod

Distinguished Ladies and Gentlemen

Blessed be the name of God for ever and ever, for wisdom and might are His. How great are His signs, and how mighty His wonders! His kingdom is an everlasting kingdom and His dominion is from generation to generation. The Most High rules in the kingdom of men and gives it to whoever He chooses. (*Daniel 2:20; 4:3,25*)

My heart rejoices in the Lord; my horn is exalted in the LORD ... Because I rejoice in Your Salvation. No one is holy like the Lord, for there is none beside You. Nor is there any rock like our God.

Christ Jesus became for us wisdom from God and righteousness and sanctification and redemption, just as it is written, he who glories, let him glory in the LORD (*1Cor. 1:30-31*).

Dear people of God here present, we whole heartedly and warmly welcome you to this our First Synod as the Diocesan of this great Diocese, the Anglican Diocese of Nsukka. This is the Third Session of the Fifth Synod of our Diocese and the first since the retirement of the Pioneer Bishop, the Rt. Rev. Dr. Jonah Chukwuemeka Ilonuba (JP) and Mrs. Roseline Uchenna Ilonuba (JP) (Nnediugwu) at the end of June this year.

We thank God Almighty for their ministry in our midst and for the solid foundation they laid in many spheres of the life of the Diocese. Daddy and Mummy, it is our prayers that you live to a ripe old age and may you reap bountiful reward for your steward in Nsukka in Jesus' name. Amen.

We appreciate the work of the Planning Committee of this Synod both on Diocesan and Archdeaconry levels for what they have been able to do within these few weeks of planning to see that this Synod will be a success. I thank those who have been specially invited to perform different assignments in the course of this Synod the Chief Launchers and Co-Launchers who started from yesterday to carry out their assignment. "Beloved we are confident of better things concerning you, yes things that accompany salvation, ... For God is not unjust to forget your work and labour of love which you have shown toward His name in that you have ministered to the Saints and do minister. (*Hebrews 6:10*)

At our arrival on Saturday, we paid a courtesy call on the Executive Chairman of Nsukka Local Government Area, Hon. DaniGold Ugwuja. We thank him for welcoming us into his domain. We appreciate the way he has been carrying everybody along in his administration. We pray that God will bless his tenure and use him to bring progress in the land.

I cannot forget to thank the Archdeacon of the Cathedral, the Ven. Prof. Theophilus C. Madueme and his wife, Dr. Mrs. Stella Ify Madueme and all the clergy/wives of the Cathedral

Deanery for their commitment in planning for this Synod within a short period of about two months.

We should recall that the last Synod was held here at the Cathedral. But, this Synod being our First Synod, it is traditional that we take off from the Cathedral which is our seat. We thank the members of the Cathedral Deanery for their large heart and love for the things of the Lord. Below are the list of the members of the Deanery Synod Planning Committee

2008 Deanery Synod Planning Committee

1. Sir Barrister Chike J. Ngwu – Chairman Cathedral parish
2. Ven. Prof. T. C. Madueme – Member/Archdeacon, Cathedral Parish
3. Ven. J. C. Onah – Member, Cathedral Parish
4. Rev. T. O. Ugwuishiwu – Member, Cathedral Parish
5. Rev. L. C. Ukwueze – Member, Cathedral Parish
6. Rev. V. I. Akunna – Member,/Secretary, Cathedral Parish
7. Dr. Mrs. I. S. Madueme – Member/Archdeacon's wife, Cathedral Parish
8. Mrs. Theresa Onah – Member, Cathedral Parish
9. Mrs. Gladys Onah – Member, Cathedral Parish
10. Mrs. Helen Ugwuishiwu – Member, Cathedral Parish
11. Mrs. Nkiru Akunna – Member, Cathedral Parish
12. Mrs. Nkeiruka Ukwueze – Member, Cathedral Parish
13. Dr. Johnson Urama – Member, Cathedral Parish
14. Dr. Emma Ibezim – Member, Cathedral Parish
15. Mr. Johnson Onah – Member, Cathedral Parish
16. Sir G. K. Agu – Member, Cathedral Parish
17. Sir Nnanna Ukegbu – Member, Cathedral Parish
18. Mr. Chukwuemeka Offor – Member, Cathedral Parish
19. Mr. Ifeanyi Eweni – Member, Cathedral Parish
20. Mr. Chinedu Odo – Member, Cathedral Parish
21. Lady Augustina Ngwu – Member, Cathedral Parish
22. Lady Promise Okonkwo – Member, Cathedral Parish
23. Lady Chinwe Onwurah – Member, Cathedral Parish
24. Lady MaryRose Ngwu – Member, Cathedral Parish
25. Lady Augustina Onyemaechi – Member, Cathedral Parish
26. Lady Titti Mbelu – Member, Cathedral Parish
27. Lady Ijeoma Nwoji – Member, Cathedral Parish
28. Mrs. Jane Eweh – Member, Cathedral Parish
29. Mrs. Philo Ugwoke – Member, Cathedral Parish
30. Mrs. Stella Odum – Member, Cathedral Parish
31. Mrs. Esther Ilukwe – Member, Cathedral Parish
32. The Ven. Steve N. Dimelu – Member, St. Luke's Parish
33. Rev. Matthew Ezema – Member, St. Luke's Parish
34. Sir Frank Obayi – Member, St. Luke's Parish
35. Lady Joy Obayi – Member, St. Luke's Parish
36. Mr. Nelson Omeje – Member, St. Luke's Parish
37. Mrs. Gladys Olisa – Member, St. Luke's Parish
38. Mr. Augustus Achime – Member, St. Luke's Parish
39. Mr. G. A. Ezeugwoke – Member, St. Luke's Parish
40. Rev. Ugochukwu Ezema – Member, Obimo Parish
41. Mr. Innocent Eze – Member, Obimo Parish
42. Mr. Williams Onyishi – Member, Obimo Parish

43. Mrs. Roseline Okpata – Member, Obimo Parish
 44. Mr. Joseph Ezugwuoke – Member, Obimo Parish
 45. Mrs. Christiana Ugwuoke – Member, Obimo Parish

SUB COMMITTEES OF THE 2008 DEANERY SYNOD PLANNING COMMITTEE:

1. ENTERTAINMENT SUB-COMMITTEE

- Dr. Mrs. Stella Ify Madueme – Chairperson
 All Clergy Wives in the Deanery
 All Women members of the committee
 Sir G. K. Agu - Member
 Sir Nnanna Ukegbu - “
 Sir Reuben Nnamani - “
 Mr. Christopher Ezeugwoke - “
 Lady Dr. Ijeoma Nwoji - “
 Mrs. Pauline Ezema - “
 Mrs. Roseline Okpata - “
 Mrs. Christiana Ugwoke - “
 Lady Joy Obayi - “
 Gladys Olisa - “
 Theresa Ugwu - “
 Mary Ezeugwu - “

2. LAUNCHING SUB-COMMITTEE:

- Dr. Johnson Urama - Chairman
 Mr. Chukwuemeka Offor -
 Sir Arc. Chijioke S. Eze - Member
 Sir Engr. Dozie Eze - “
 Dr. Emma Ibezim - “
 Mr. Johnson Onah - “
 Lady Mbelu - “
 Lady Dr. Oguonu - “
 Sir Dr. G. C. E. Mbah - “
 Sir Dr. Ernest Okoli - “
 Dame Elsie Ogbonna - “

3. WORKS SUB-COMMITTEE:

- Sir G. K. Agu - Chairman
 Mr. Johnson Onah -
 Sir Luke Nwobodo - Member
 Mr. Humphrey Anyaragbu - Member
 Sir Andrew Okide - “
 Sir Dan. N. Ogbodo - “
 Mr. Ik. Nzemechi - “
 Mrs. Oge Onah - “
 Mr. Chukwuemeka Offor - “
 Mr. Abed Ajoku - “
 Mr. Anselm Ugwu - “
 Mr. Achime - “
 Mr. John Elehu - “

- Mr. Nelson Omeje - “
- 4. PRAYER SUB-COMMITTEE**
- Rev. Nnamdi Ezema - Co-ordinator
 Rev. Matthew Ezema - Member
 Rev. T. O. Ugwuishiwu - “
 Sir Simeon Okonkwo - “
 All Members of St. Paul’s Cathedral Prayer Team are members
- 5. PUBLICITY/PROTOCOL SUB-COMMITTEE**
- Rev. Ifeanyi Akunna - Chairman
 Mr. Johnson Onah - -
 Sir Engr. Dozie Eze - Member
 Dr. Eto Onyeaku - “
 Mr. Simon Eze - “
 Lady Promise Okonkwo - “
 Lady Dr. Oguonu - “
 Lady Prof. Uche Nzewi - “
 Lady Dr. Florence Ezeudu - “
 Lady Mary Rose Ngwo - “
- 6. ACCOMMODATION SUB-COMMITTEE**
- Mr. Chukwuemeka Offor - Chairman
 Mrs. Jane Eweh - Member
 Mr. Daniel Aroh - “
 Sir Chike Asogwa - “
 All Zonal Leaders in the Cathedral “
- 7. SECURITY SUB-COMMITTEE:**
- Mr. S. O. Eze - Chairman
 Rev. Nnamdi Ezema - Member
 Mr. Humphrey Anyaragbu - “
- 8. SOUVENIR SUB-COMMITTEE:**
- Lady Promise Okonkwo - Chairman
 Lady Nkechi Ikpeze - Member
 Lady Philo Ugwoke - “
 Sir Frank Obayi - “
 Dr. Johnson Urama - “
- 9. DECORATION SUB-COMMITTEE:**
- Mrs. Odum - Chairperson
 Lady Philo Ugwoke - Member
 Sir Frank Obayi - “
 Dr. Johnson Urama - “
- 10. SOCIAL EVENING SUB-COMMITTEE:**
- Rev. Nnamdi Ezema - Chairman
 Mr. Johnson Onah - Member
 Rev. Matthew Ezema - “
 Lady Philo Ugwoke - “

Sir Dr. Ernest Okoli - “
Lady Prof. Uche Nzewi - “

11. FINANCE SUB-COMMITTEE:

Mr. Johnson Onah - Chairman
Lady Promise Okonkwo - Member
Mrs. Rose Ukwueze - “
Sir Frank Obayi - “
Mr. Williams Onyishi - “

Both the Lord and men have seen your labour and you will never go unrewarded.

I and my wife and the entire Agbo family wish to use this medium to express our gratitude to all the members of Nsukka diocese, our friends and well wishers, for their good will, prayers, visits, encouragements, counsel and gifts, which you have lavished on us since March 2008 when we were elected Bishop to the See of Nsukka. It is only God that can adequately reward you. May you never lack in Jesus name. Amen.

THE GUEST PREACHER: The Ven. Prof. Chinedu Ositadinma Nebo

Professor Chinedu Ositadinma Nebo was born on 3rd June, 1952 in Kafanchan to Mr. Christopher and Mrs. Ifeyinwa Nebo, natives of Udi in Enugu State. Because of the nature of his father’s work in the Nigeria Railways Corporation, young Chinedu had his primary school education in Ibadan, Kafanchan and Port Harcourt where he passed his First School Leaving Certificate Examination with Distinction in 1965. He then attended the prestigious Government Secondary School, Afikpo with scholarship, completing his secondary school career in flying colours. He started higher school program, again on scholarship, at Government College Umuahia, but latter abandoned the program to proceed to the United States of America with Federal Government Scholarship to pursue a degree course in Mining Engineering at South Dakota School of Mines and Technology. Chinedu’s father had asked him to name the girl he would marry before leaving the shores of Nigeria. Chinedu named his secondary school sweetheart Ifeyinwa Agbo and his father took him to Ifeyinwa’s parents to introduce the young suitor. The rest is now history as Chinedu and Ify recently celebrated their 30th wedding anniversary.

Chinedu graduated with Highest Honors (First Class Honors) in May 1978. While an undergraduate he was listed in the prestigious Who’s Who Among Students in American Universities and Colleges. He proceeded to graduate school and obtained an M. Sc. Degree in Metallurgical Engineering, and later a Ph.D. in Materials Engineering Science. Between his Masters and Ph.D. programmes he worked at Duval Corporation, Tucson, Arizona for nearly two years to obtain practical experience in the minerals industry. By the year 1985 Chinedu had been named to numerous prestigious biographies of Who’s Who within the USA and outside, including International Youth in Achievement, Who’s Who in Finance and Industry, International Book of Honor, etc.

On returning to Nigeria, Chinedu was encouraged by the famous University administrator, late Professor Kenneth Dike, to join Anambra State University of Technology (ASUTECH), the first of its kind in Nigeria. ASUTECH became the mother of Nnamdi Azikiwe University, Enugu State University of Science and Technology, and Ebonyi State University, with the creation of Enugu and Ebonyi States. While serving at Enugu State University of Science and Technology, Professor Nebo occupied various academic and administrative positions. He was the Director of the Pre-Science Program in 1991 to December 1999, he served as the Associate Dean, Faculty of Engineering. From January 2000 to January 2004, he served as the sole Deputy Vice Chancellor.

In June, 2004 he was appointed the Vice Chancellor of University of Nigeria after one of the most hotly contested races for the post of VC in the history of Nigeria. As Vice Chancellor of the University of Nigeria Nsukka, Professor Nebo has rejuvenated the ailing and grossly neglected University and has revived the wounded Lion. When he became VC the University was littered with abandoned projects, most of which were abandoned over twenty years before he assumed office. Today most of those projects have either been completed or are nearing completion. In addition, many new projects were started and completed under his administration. He has attracted the organized private sector to partner with UNN in the development of the University and the provision of much needed facilities for teaching and learning.

Professor Nebo has also served the nation and humanity in many capacities, including, but not limited to the following.

Archdeacon of the Church of Nigeria (Anglican Communion) Chairman; Enugu State Committee for the Eradication of Cultism; Member, Enugu State Development Committee (on inception of Enugu State); Member, Governing Council of NIIA. Member, National Steering Committee on Vision 2020.

In 2006, the national body of the Senior Staff Association of Nigerian Universities (SSANU) elected Professor Nebo as the Best Vice Chancellor of the year. The next year 2007 the National Association of Nigerian Students (NANS) elected Professor Nebo the Best Vice Chancellor. In July 2008, Professor Nebo was named the Most Outstanding Vice Chancellor in Africa and inducted into their Hall of Fame by all Africa Students Union base in Accra, Ghana.

Professor Nebo has continued to re-engineer the University of Nigeria and has brought a sense of calm and conviviality to its Campuses. As a minister of the gospel of our Lord Jesus Christ, Professor Nebo has traversed the length and breadth of Nigeria with the message of the gospel.

On the Pulpit yesterday, he has given a message of repentance, hope and faith; a message that heartens those who are rejected and down trodden. A message that has enabled the humble to raise their heads and recognized their place in the scheme of things.

And to us in the Diocese, he has received us with our problems with a fraternal kindness and forbearance only reserved to a beloved wife [son].

Men like Venerable Professor Chinedu Nebo redeem us all from a sense of hopelessness, commonplaceness and futility; and are ever an inspiration to us, not to panic in the face of odds nor to be weary in well being.

That is Professor Nebo, for you, a priest of God, a Professor in Materials Engineering Science, a Vice Chancellor of the only University of Nigeria and our Guest Preacher who has remained a veritable tool in the hands of God in moving the frontiers of the gospel forward.

We thank God for their ministry in Nsukka and for the solid foundation laid in many spheres of the life of University of Nigeria. It is therefore with delight that we bestow on you the first Nsukka Diocesan Award for Integrity and Excellence. You are a FAITHFUL MISSIONARY

Brother, may God bless you.

Professor Nebo is happily married to his heartthrob, Ify. And they are blessed with four children and two grand children.

OUR JOYS AND SORROWS:

We rejoice with our members whom God blessed in special ways within this period. We remember most especially Ven. Prof. Theophilus C. Madueme who was made a Professor last September, Ven. Emmanuel I. Onah, Rev. Chukwudi Okanya who wedded their lovely

wives. We also congratulate the families that were blessed with the fruit of womb, and other wonderful blessings. Our prayers is that these blessings shall be permanent in Jesus name.

On the other hand we sympathize with all the families that lost their beloved ones within these period. Some of them would have been here with us if not that they have gone to be with the Lord.

Some of them are:

1. Rev. Eugene Ossai
2. Sir Emmanuel C. Onah
3. Sir Eric Amobi
4. Sir Moses Ozota
5. Sir Ejiofor Ugwuanyi
6. Sir Obed Ugwu
7. Sir Samson Ogbunammiri
8. Mr. Sylvanus Ezema
9. Mr. Izuchukwu Mba
10. Sir Engr. Festus Ugwu
11. Mr. Isaiah O. Uzuagu
12. Mrs. Mercy Onwujuba
13. The Rt. Rev. Simon Bala (*Bishop of Kubwa*)

We say to you, it is well and because Jesus lives, we can face tomorrow.

VENUE OF THE SYNOD – CATHEDRAL DEANERY: THE HISTORY OF ST. PAUL’S CATHEDRAL CHURCH, NSUKKA

In 1927, Omeje Ugwuanyi Idike, the Eze of Alor-Uno resolved to build an edifice in his domain. He employed the services of some sawyers to get the necessary wood for a story building. Among the sawyers and workmen were John Enyi and Emmanuel Enyi from Eha-Amufu, who were new converts to Anglicanism and were full of zeal for their new found faith. The Eze took interest in their activities. They observed the Sunday as a day of rest, prayer and worship of God. The Eze, then desired to have and support this new religion in his kingdom. After a discussion with the Enyi brothers, a delegation from the Eze of Alor-Uno was sent to Rev. Isaac U. Ejindu, the Pastor in charge of Ngwo requesting him to send a church teacher to Alor-Uno. They were assured of a church teacher to be sent within one year on the condition that the teacher must be paid by the Eze. He was also required to provide a place for church/school. On 6th January 1928 (Epiphany) Mr. Joseph Eze from Nachi was sent.

Prior to the arrival of the Church Teacher, the group of converts from Alor-Uno moved to Nsukka in 1927 when they heard that Christians were working in various government establishments. Expectedly the government officials, who were strangers, welcomed the idea of the “Anglican Church having a base in Nsukka as a divisional headquarter in 1928. Mr. J. P. Okeke was sent as the first Church Teacher. By this time Nsukka and its environs were full of idol worshipping.

Owerre Ani Community gave the temporary site, while Ameze Owerre Ndikom Ogu, Obodo Dike, gave land for the permanent site of St. Paul’s Church, School and Rest House. Echara Community provided land for the Women Training Centre (Amanwanyi). These land owners played a vital role in the establishment of the church and attendant development that went with it. The Church used the colonial officers to reach the warrant Chiefs and traditional title holders who could influence their community. Among the leaders of thoughts reached were Ozioko Ugwokeja Nwangwu, and Ozioko Ugwoke Ugwu Nwangwu. This contact was

later consummated through the effort of Mr. Matthew Ani Ngwu who lived near the government quarters.

PIONEERS OF FAITH:

The Rev. Andrew N. Asioku from Asaba was the first resident Priest in Nsukka in 1930. He was noted for his vibrant campaign against idolatrous life and zeal in planting new Churches. He also followed the missionary policy of establishing churches that should be self supporting, self propagating and self governing. He was assisted by the Catechist Mr. J.W.U. Jackson. After Rev. Asioku came other Priests as follows:- Rev. C. O. Meme 1938, Rev. Bernard 1939-1944, Rev. Eleazer I. Ene 1945-1950, Rev. Williet 1950-1956, Rev. H. O. Nwigwe 1956-1960, Rev. N. Emeligo 1960-1964, Rev. D. N. Ezirim 1965-1967, Ven. S. A. Eze 1970-1974, Ven. H. O. Ude and Rev. Umeh 1974, Ven. S. O. Ugwuanyi 1975-1994, Ven. C. N. Ozoko 1975-1976, Rev. L. O. Akunna 1977 – 1979, Rev. A. Nwokedi 1979, Rev. A. Abba and Rev. E. E. Odo 1980, Rev. B. O. Nnaji 1986, Rev. W. Nwankwo and Rev. E. Ejike 1987, Rev. E. C. Odezue 1989, Rev. O. Agbogu, Rev. A. Ajaero, Rev. E. O. Chinwuko, Rev. Obi Nwanne Chukwu 1992, Rev. T. Chigbo, Rev. f. Nwani 1993, Rev. E. I. Asogwa, Rev. A. N. C. Ogbochie, Rev. Canon D. O. Ogbonna 1994, Rev. Canon L. I. Eze and Rev. S. A. Ugwu 1995, Rev. Canon B. C. D. Diara, Rev. Dr. Engr. T. C. Madueme, Rev. E. E. Ugwu, Rev. C. A. Onyechi 1996, Rev. Canon G. U. Uvuka, Rev. Canon Dr. N. S. Nwigwe 1997, Rev. M. O. Nwobodo 1998, Rev. Canon (now Ven.) A. N. C. Ogbochie, Rev. I. I. Amaliri and Rev. G. U. Nnamani 1999, Rev. Engr. P. C. Okoye, Ev. A. E. Agbo 2000, Rev. J. N. Chukwma, Rev. Kenneth Ugodu 2001, Rev. Ugo P. Ofoezie 2002, Rev. C. Ik. Ezeja 2003, Ven. G. U. Nnamani, Rev. V. I.C. Akunna, Rev. W. S. Okoye 2004, Rev. L. U. Ugwuanyi and Rev. J. O. Oga 2005 and Rev. K. A. Onah 2007. January 2008 Ven. E. I. Asogwa and Rev. Makuochukwu Nnamonu, August 2008 Ven. Prof. T. C. Madueme, Ven. J. C. Onah, Rev. Canon Chinedu Onah, Rev. T. O. Ugwuishiwu and Rev. Leonard Ukwueze.

It is also worthy of note that many Catechists and Church teachers worked in this Church.

The Church has produced many prominent sons and daughters. In various field of endeavour. I will not like to mention too many to avoid offending others who may be omitted. The Chancellor of the Diocese is worth of mentioning, Sir Hon. Justice F. I. N. Ngwu. His battles against injustice, Human Right Abuse, cultism and gender discrimination is legendary. The Ven. S. A. Eze's family is another big contribution to this church to the society and the Anglican faith.

THE SHARED FAITH:

St. Paul's Cathedral became the centre of evangelistic outreach to various areas that churches now grow. For instance through Rev. Asioku, a church was planted at Edem-Ani in 1930, and in 1942 and extension of St. Paul's Church to Isiakpu became the offshoot of St. Luke's Church, Nsukka through the help of Late Ven. S. A. Eze and others, among whom is Sir A. C. Ezema (a surviving member). In 1976, Ven. C.N. Ozoko defied all odds to plant the church near Onuiyi Haven, this has grown to become an Archdeaconry Headquarter. In 1994, St. Andrew's Church was planted and Rev. Obiora Agbogu (now Venerable) was given the oversight of the baby church sine then other churches have been planted through the efforts of the Cathedral EFAC at Agbani, Ede-Oballa and Nguru (now in St. Luke's Parish) and at Akpugo Ezedike (now in Obimo Parish).

Since 1994 when the diocese of Nsukka (Anglican Communion) was inaugurated, St. Paul's Cathedral became the seat of the Bishop of Nsukka, hence assumed the Cathedral Status.

One of the notable events that took place at St. Paul's Cathedral this year was the preparations prior to the Great Gospel Campaign that took place at Agric Farm, University of Nigeria, Nsukka from Wednesday 8th to Sunday 12th October 2008. Before the crusade started, St. Paul's Cathedral became a beehive of activities, meetings, night vigils and sub-committee meetings. The Evangelist Reinhard Bonnke Crusade, first of its kind in Nsukka Senatorial Zone was organized under the auspices of Christian Association of Nigeria (CAN), Nsukka zone, led by His Lordship, The Rt. Rev. A. E. Agbo (JP) *Bishop of Nsukka Diocese*. Even after the city wide crusade, the post crusade anointing shifted to St. Paul's Cathedral Church, Nsukka. This is because on Sunday October 12th 2008, the last day of the crusade, a little girl who could not speak or walk was abandoned by the parents at the crusade ground and was brought by two women to the Cathedral so that her parents or anyone else could identify her. During the course of the service, the young girl spoke and walked. To God be all the glory!

ST. CYPRIAN'S CHURCH, NSUKKA:

The Parsonage of this church has been renovated. The renovation included painting, re-roofing and tiling of the toilet and bathroom, construction of new doors for the parsonage. Attendance is made up of 300 students and 40 adults. The Priest in charge is Rev. Ifeanyi Akunna.

ANGLICAN CHURCH, AGBANI:

This baby church was established by the EFAC of St. Paul's Cathedral, Nsukka some few years ago. A local helper has been looking after the church. Members of the EFAC still go to this church to worship and encourage them on Sundays. There are plans to go on evangelism at Agbani in order to strengthen this church.

ST. BARTHOLOMEW'S CHURCH, OBIMO:

In 1928, late David Ugwoke visited a friend at Onitsha, where he stayed for about two weeks. He noticed that Onitsha people had already embraced Christianity. He accompanied his friend to attend two Church services and prayed with him every morning. When he decided to return home, he requested his friend to teach him how he would introduce the idea of praying together and holding church services in his home town Obimo, as it is done in Onitsha. His host told him to make contact at Eha-Amufu where an Anglican Church had been established and request for a Church Teacher.

When he came home he told his friend, late Abraham Ugwoke what he saw at Onitsha. Both of them decided to travel to Eha-amufu to look for a Church Teacher, but later learnt that some of them who were Sawyers had left Eha-Amufu for Alor-Uno. They then decided to go to Alor-Uno where they met one of the converts who was a Sawyer. This man was invited to Umuayiko Obimo. When he came, he stayed at Ukwuinyi Village at David Ugwoke's house and started singing and praying with the family. Thus, St. Bartholomew's Church, Obimo was first established at late David Ugwoke's compound in 1928. At first, it looked like a family Church because it involved only the members of Ukwuinyi family. Late Abraham Ugwoke could not attend early morning prayers from Amaelugwu, his village. However, late Abraham Ugwoke, Enoch Onyisi, Isaac Ogbuagu, Michael Arum, and Jeremiah Ezeorah joined the Ukwuinyi family in the weekly church services. Their first teacher was late Daniel Obi who lived and ate together with the members of Ukwuinyi family.

In 1930, the present site of St. Bartholomew's Church was acquired, though with a lot of resistance from Umuayiko village who opposed the advent of the white man religion. However, with the help of David Ugwoke, late Mr. Ogbuagu and others who stood firm they could acquire the land. From then after the church grew.

It is to be noted that St. Bartholomew's church has planted two baby Churches at the far corners of Obimo community. St. Peter's Church Ajuona Obimo held her first service on 27th September, 1992 in the residence of Mr. Barnabas Ugwu. The Church has procured a piece of land and a Church building has been built. Also, Anglican Church Akpotoro Obimo has procured a piece of land and work on the Church building is in progress. Meanwhile the members worship in a thatched hut.

Recently in St. Bartholomew's Obimo, church attendance has been increasing that a lot of their members stay outside the church during Sunday services. The new parsonage building is nearing completion.

ST. PAUL'S CHURCH, NKPOLOGU:

St. Paul's Church Nkpologu was founded in 1931 by the following people-Ogbo Igatta, Awalawa Nwaokoro Nwaogo, Ezeugwu Omada, Ezeugwu Onunzel, Ezechinnemereihe, F. C. Obiekwe, Reuben Onyeakonam, and Nathan Igbanugo. Majority of them were non indigenes who were traders and settled at Nkpologu for their business. They contributed immensely for the growth of the Church. Their first catechist was Mr. Nwaokoro.

ANGLICAN CHURCH AKPUGO EZEDIKE:

In 2002, a woman named Innocentia Nwakaego Eze ran home to Akpugo to escape battering from her husband at Opanda. She found the existing churches at home (the Roman Catholics, Assemblies of God and Watchman Charismatic Movement) unable to comfort her. She started going every Sunday to worship at St. Paul's Church, Nkpologu. After attending for two months she approached the church to help her start a worship centre at Akpugo. In March 2002 a letter was sent to Innocentia through Mr. Mba Anslem from Akpugo who works at Nkpologu asking her to gather people to be addressed when they come. Mr. Mba got interest also and became a member.

On 7th April, 2002 the first service was held with a total number of eight Akpugo people in attendance. From then on, St. Paul's Nkpologu was sending people to conduct Sunday Services. Initially the Sunday Services were conducted in a masquerade house at Nkokpe until Mr. anslem Mba gathered his Kinsmen to allocate a land to the Anglican church. As God would have it, a place was given to the Anglican Church at the Ahaba Oti area of the village besides the Roman Catholic Church. At that time service was conducted under the tree.

On 17th January, 2003, Mr. Emmanuel Ozioma Onyeji was posted to Anglican Church Akpugo as the first teacher. It is heartwarming that the Council of Knight of St. Paul of this Diocese is currently constructing a fairly large church building for Anglican Church, Akpugoezedike.

ST. LUKE'S ANGLICAN CHURCH, NSUKKA

What is now known as St. Luke's Anglican Church, Nsukka started in 1942 as an arm of St. Paul's Anglican Church, Nsukka.

The first church teacher was Mr. Reuben Oyelu, a native of Alor-Idemili Local Government Area of Anambra State, Nigeria. Mr. John Mbah from Mgbuji Eha Amufu succeeded him. The following also contributed to the development of the Church, late Abraham Ugwu Attah, Late Rev. G. P. Bernard, Late Ven. S. A. Eze, Late Jeremiah Ugwu, late Emmanuel Ezea, late Emmanuel Omeje, Sir A. C. Ezema.

CHURCH TEACHERS:

The following served as Church Teachers during the period under review:-

◆ Mr. Samuel Ajibo - 1970 – 1974

◆ Mr. E. Ugwoke	-	1975 – 1982
◆ Mr. Francis Ilo	-	1983 – 1983
◆ Mr. Theophilus Omeje	-	1987 – 1988
◆ Mr. Samuel Ugwoke	-	1989 – 1993
◆ Mr. Simon Ossai	-	1993 – 1997
◆ Mr. S. I. Ene	-	1998 – 2000
◆ Mr. Emmanuel Anyanwu	-	2001 – 2002
◆ Mr. Edwin Agbo	-	2004 – 2006

PRIESTS – PAST AND PRESENT

◆ Rev. B. C. Okwor	-	1995 – 1996
◆ Late Rev. Amos Ugwu	-	1996 – 1998
◆ Rev. S. O. Ezugwu (now Canon)	-	1996 – 1997
◆ Rev. T. C. Madueme (now Archdeacon)	-	1998 – 2007
◆ Rev. T. N. Onah	-	2003 – 2004
◆ Rev. N. U. Ezema	-	2005 – 2008
◆ Rev. Canon S. N. Dimelu	-	2006 – date
◆ Rev. Matthew Ezema	-	August 2008

It was during the tenure of Rev. B. C. Okwor that a Church was established at Nguru by St. Paul's EFAC in 1995. The Church was located in Sir Francis Obayi's house until it was relocated to its present site with a name, Christ Church, Nguru. A Nursery School which was approved by the Enugu State Government through the efforts of Lady Joy Obayi was also established within the period.

Mention must be made of the following people who occupied or still occupy prominent positions that enabled the church to move forward. They are Sir A. C. Ezema (Peoples' Warden for many years), Chief Josiah Omeje (Pastor's Warden for more than ten years); Sir Francis Obayi – Treasurer immediately after the civil war, Mr. Okaaro – Peoples' Warden and Mr. Nelson Omeje – the present Peoples' warden. The Church is also blessed with Lay Readers, Knights and Ladies that are committed to the progress of the church.

Late Ven. S. A. Eze played a prominent role in the progress of the Church. He was instrumental to the building of the present church edifice. He inspired and encouraged his son, a young Architect then, Sir Chijioke Eze to draw plan of a Church that will not only serve the small congregation then but a future large congregation. With the cooperation of other elders, especially Sir A. C. Ezema, the dream was realized and a foundation of a gigantic church laid. Today, we are witnesses of this humble beginning that has become the pride of the Diocese.

The situation in the Church was hopeless when Ven. Engr. Dr. T. C. Madueme was transferred to St. Luke's Anglican Church in 1998 as the congregation still worship in dilapidated Primary School building. He accepted the challenge before him and began the construction of the church building from the foundation where the pioneers left it for many years, and within a short space of time and to surprise of skeptics and double minded, erected up to a roofing level a magnificence edifice that today stands as one of the biggest churches and pride of the Diocese. The formal foundation laying ceremony of the church was laid by the Rt. Rev. Dr. J. C. Ilonuba Bishop of Nsukka (Anglican Communion). He did not stop there; he equipped the church with up-to-date gadgets that made the building a good place for worshipping God. Through his leadership, the church embarked on other laudable projects like digging of borehole, purchase of land (to add to the existing one) and 70% completed 12 room building, etc. his activities encouraged those hitherto sitting on the fence to begin to show interest in the development progress of the Church to its present standard. The spiritual growth was not ignored. The church established three churches during his tenure, namely All

Saints' Church, Ede-Oballa, Anglican Churches at Ede-Enu and Nru. All these achievements were not without the active participations, co-operation and support-morally and financially of the following families Sir S. A. Ezema, Sir Francis Obayi, Mgba Okolo, Late Ven. S. A. Eze, Hon. Justice F. I. N. Ngwu and sir Barrister Chike Ngwu etc.

These modest achievements were rewarded when in 2004, the church was made a Parish with St. Andrew's Church, Nsukka as part of the Parish. The eight years of Ven. Madueme's stay at St. Luke's Church was great.

The Ven. Steve Dimelu continued where the Ven. Madueme his predecessor stopped. So far, and by the grace of God, the church has completed the ceiling of the church building. The external wings of the church have been roofed with long span roofing sheets. Work on the entrance structure at the western door is in progress. Three new shops are being erected by the church and work has reached the roofing level. In the month of July 2008 a week long open air crusade was held in the church compound in addition to the weekend revival meetings that were organized. Massive evangelism to plant new churches at Ugwuoye, Ugwunkwo and Owerre-Enu is being planned.

A BRIEF HISTORY OF ST. ANDREW'S CHURCH, ORBA ROAD NSUKKA

As soon as the Anglican Diocese of Nsukka was created in 1994, one of the first decisions the Bishop the Rt. Rev. Dr. J. C. Ilonuba (JP) took was to direct St. Luke's Church to plant a new church around Ugwu Oye Nsukka. This challenge was taken up by St. Luke's Church who had always had this desire. People were asked to look for a place. It was one Ignatius Omeje who found a hut measuring about 20 by 8 feet along Orba Road built by one Isaac Onyishi. The hut was unoccupied. Ignatius Omeje and Emmanuel Omeje negotiated with Mr. Onyishi until he agreed to let the hut to the church. Anglicans in Nsukka were excited by the development and one person who chose to be anonymous broke down the partition and gave finishing touches to the hut which then became St. Andrew's Church, Orba Road Nsukka.

The first church service took place in the hut on 20th March 1994 and Anglicans from all over the town including the University of Nigeria Nsukka Community were in attendance. Rev. Obiora Agbogu now Ven. Obiora Agbogu of Nike Diocese was detailed to look after the baby church. The first Church Teacher Mr. Luke A. Eze assumed duty on 1st April 1994. In January 1997, a non stipendiary Priest in the person of Rev. E. E. Ugwu now Rev. Canon E. E. Ugwu was posted to the church as the first Priest.

With the coming of Rev. E. E. Ugwu and Mr. Luke A. Eze, the church started looking round for land for a permanent site of the church. Once again, it was the same Ignatius Omeje that spear headed the finding and the purchase of three small parcels of land along Okporagu Umuntu in Ihe. The three parcels of land were bought from Onyishi Thomas Asogwa and Ugwoke Ezea. The three parcels which measure about 984.397 square meters cost about Eighty Thousand Naira (₦80,000.=). Since then many more pieces of land have been bought adjacent to the original parcels.

After the purchase of the land, plans were made immediately for setting up structures so as to move away from the hut which hardly accommodated one fifth of the worshippers (the rest stayed outside under the shade made from palm fronds). Rev. J. C. Urama now Canon did the first sketch of the building. He and Sir Engr. Dr. C. U. Nwoji supervised the work done by the church members who came to the site every Saturday under direct labour system.

During the purchase of land and setting up of structure, the loan of Ten Thousand Naira (N10,000) was given to the church by NALT/NUSHO through the agency of late Ven. D. O. Ogbonna.

It was under Rev. E. E. Ugwu now Rev. Canon E. E. Ugwu that the first three parcels of land were bought and the foundation of the church laid up to D.P.C. level. When he was transferred in January 1998 Rev. S. O. Ezugwu now Rev. Canon S. O. Ezugwu took over. Rev. Ezugwu modified the drawing, adding the Vestry and the Chancel, he built the walling and the roofing during his first missionary journey to St. Andrew's Church. By this time, the church Teacher Mr. L. A. Eze had been transferred and his place taken by one Mr. Cyprian Ezugwu now Rev. Cyprian Ezugwu. When Rev. S. O. Ezugwu was transferred in January 2001, the Rev. Canon J. C. Urama took his place and a Church Teacher Solomon Onyeke arrived. The Rev. Canon J. C. Urama made tremendous improvement in areas of infrastructure which included ceiling of the chancel, provision of furniture for the Clergy and Bishop in the chancel, building of the altar Rails, acquisition of fans and other electrical for the church among others. He also started mass concrete for the floor of the church. When Rev. Canon J. C. Urama was transferred in January 2005, Rev. S. O. Ezugwu came back for his second missionary journey which is continuing at the time of this report. By that time church teacher Edwin Ugwuoke had replaced Solomon Onyeke who left for clerical training. Rev. Ezugwu came back with his usual enthusiasm for the work of God. He completed installation of window frames and metal doors and fixed window glasses. He also did the flooring of the Church Hall, plastering of internal and external walls, ceiling and painting. He has crowned his exploit by building a children's hall. It is important to note that our Lord Bishop posted another young, energetic and amiable Pastor in the person of the Rev. Engr. G. O. Ekpunobi to St. Andrew's Church, Rev. Ekpunobi now Canon is a staff of University of Nigeria, Nsukka.

This account will not be complete without the contributions made by our Lord Bishop, the Rt. Rev. Dr. J. C. Ilonuba (JP) by whose kind permission the church was opened in the first place. Our Lord Bishop came with the Council of Knights of St. Paul to St. Andrew's Church on 14th May, 2000. They donated generously towards the development of the church. The priests on their own had from time to time organized mini-launchings for fund raising. For example, during the 2006 Annual Harvest and Thanksgiving Service, Rev. Engr. And Mrs. Ekpunobi brought the vice Chancellor of the University of Nigeria the Ven. Prof. Chinedu O. Nebo who came to the church with a large team of principal officers of the University and some members of the Council of Knights of St. Paul (Rev. S. O. Ezugwu was away to Northern Nigeria on Sabbatical leave). The Vice Chancellor and his team as usual made handsome donations and pledges which resulted in building a modern pulpit among others.

Most of the earliest churches were some times built around some personalities or families. Here the part played by the family of Late Samuel A. Omeje comes to mind. It would appear that the church was attracted to its first temporary site because of this family who are indigenes of Nru and foundation members of St. Andrew's Church. These are the widow of late Samuel a. Omeje, Mrs. Bernice I. Omeje who is still able to recite some chapters of the Bible even at the age of ninety plus, chief and Mrs. Chris U. Omeje and Mr. and Mrs. Emma Omeje. This family was very useful to the church as their home served as a kind of parsonage for keeping some church properties and hosting and entertaining the clergy and some important visitors to the church. It is not possible to mention all that played outstanding roles in the nursing of the young church during its beginning. However, the part played by the following must be recognized, sir engr. Dr. C. U. Nwoji, Gabriel Ngwu (Ikuku), Dr. Achufusi, Dr. Oguonu, Mr. Ignatius Omeje, late B. N. Okeke and late Godson Eze. A total of 16 pews have been constructed and delivered to the church by members while five more are still under construction. A toilet facility for the clergy is under construction. The church has plans for aggressive evangelism to boost it population.

Affectionately appreciated also are the members of the first Church Committee and the successive ones especially members of the present Church committee and all the members of the congregation. We salute these servants of the Lord and pray that God will continue to use them.

EMMANUEL CHURCH, EDE-ENU, EDE-OBALLA

This Church is now worshipping in the newly reconstructed school building assigned to them. Attendance is about 150 adults and at one occasion 15 adults were admitted from the Roman Catholic Church in September this year. They have a local helper.

ST. PETER'S CHURCH, NRU:

This baby church was established in 2006 and has been struggling to survive in spite of a lot of problems. The church now has a structure that has been built for worship through the combining efforts of St. Luke's Church, Nsukka, St. Andrew's Church Nsukka and Nsukka Zonal EFAC. A local helper is looking after the church.

ST. PHILIP'S CHURCH, ACHALLA:

This baby church was planted by the efforts of the EFAC in August 2007 and the church is presently at a temporary site with about 100 worshippers. They are now looking for a piece of land to erect a permanent church. They have a local helper.

EMMANUEL CHURCH, NRU NSUKKA:

This is the youngest church in the Parish. It was established on 8th June, 2008 after an EFAC outreach to Nru. After some persecutions, a widow donated a portion of her land and a church was built. In August 2008, the baby church was named Emmanuel church by the Bishop, the Rt. Rev. A. E. Agbo (JP). On 29th June 2008, the Ven. Steve N. Dimelu baptized 24 of them and admitted 37 people from the Roman Catholic Church. Attendance is over 100 people. A young Priest is now serving at the church he is Rev. Chukwudi Okanya.

ALL SAINTS' CHURCH, EDE-OBALLA:

For many years this church has been losing its members. However, since the arrival of a new local helper in August 2008, attendance has increased. It is hoped that this trend will be sustained.

ALL SAINTS' CHURCH, NGURU

This church has not been growing as expected. A solution being to move it to the centre of the town. They are presently seeking for piece of land at the centre of the town.

EVENTS IN THE DIOCESE SINCE AFTER THE LAST SYOND

- (i) **12th Joint Council of Knights Convention:** This great event with the theme "KNOWING GOD AS LIFE'S MAJOR PURSUIT" Was hosted by the diocese under the auspices of our own Knight of St. Paul. It was a four day programme, from the 15th of November to 18th of November, 2007. That was the beginning of a new experiment in the Joint Council of Knights (JCK) of having four days convention of 5 delegates per Council. 31 Dioceses attended. It was a glorious assembly of the soldiers of Christ in which the Lord blessed his people through his words. Many Knights donated to ensure a hitch free convention. Sir Dr. Augustine Emenike Onwurah, the President of Nsukka Diocesan Council of Knights was elected the President General of the council of Knights of the Church of Nigeria (Anglican Communion). Since then, Nsukka has been

the administrative headquarters of the Council. We congratulate Sir Dr. A. E. Onwurah and thank those Knights and Ladies that supported the convention.

- (ii) **Mission Training At Ibadan:** Last year, the Church of Nigeria Missionary Society (CNMS) requested Mission Partners (MPS) who should be trained and sent to Mission fields both within and outside the country. As a mission minded Bishop, His Lordship the Rt. Rev. Dr. J. C. Ikonuba sent five of his church teachers and a Priest for the training. They were: Anselm Ali, Ernest Okechukwu, Onynye Agu, Celestine Agbo, Hezekiah Opata and the Ven. Aloysius Agbo. They had 3 months intensive training on mission and intercultural studies at Nigerian Intercultural College of Mission Ibadan, affiliated with the Bethany University Singapore. Out of the ten students trained for CNMS, 6 came from Nsukka diocese. Their performance during the training was excellent. Ernest Okechukwu was the best graduating student, and Anselm Ali the group leader all from the Diocese. Currently they are all working for CNMS in different Diocese across the country with wonderful performances

◆ Ernest Okechukwu	–	Bishop Ajayi Crowther Diocese
◆ Anselm Ali	–	Ogbaru Missionary Diocese
◆ Celestine Agbo	-	Afikpo Missionary Diocese
◆ Hezekiah Opata	-	Mbamili Missionary Diocese
◆ Onyinye Agu	-	Etche Missionary Diocese

It is worthy to note that my Bishop sent me to the School on the basis that I will come back to the Diocese to train other missionaries. We are indebted to him for this exposure.

- (iii) **Inauguration of Missionary Archdeacons:** The creation of two new Missionary Archdeacons were announced during the last Synod to take care of two areas in the diocese where the gospel has not adequately taken root. These are Enugu-Ezike Missionary Archdeaconry which are made up of Enugu-Ezike Parish, Alor-Agu Parish, and Umuopu Parish and Uduledem Missionary Archdeaconry made up of Uduledem Parish, Eha-Alumona parish and Imilike Agu Parish. These Archdeacons were inaugurated on 6th and 13th April 2008 in a divine service presided over by His Lordship, the Rt. Rev. Dr. J. C. Ikonuba respectively. Their Archdeacons Ven. Aloysius E. Agbo Enugu-Ezike and Ven. Daniel Omeje Uduledem were also collated and installed on the dates.
- (iv) **Church Dedication:** St. Mark's Anglican Church, Obukpa was dedicated on Saturday 17th May, 2008. We commend, the Rev. Canon and Dr. Mrs. Kay Onyechi for their sacrifice and commitment that made this dedication possible. May God reward you richly.
- (v) **Foundation Stone Laying at Akpugo Ezedike;** The Foundation Stone Laying Ceremony of St. Mary's Church, Akpugo-Ezedike in Obimo Parish was held on ----- The Council of Knights of St. Paul built the church and sponsored the ceremony. The event was attended by 2 Bishops. The Bishop Emeritus, the Rt. Rev. Dr. J. C. Ikonuba who officiated and the new Bishop the Rt. Rev. A. E. Agbo (JP). The trip was equally evangelical in that it brought many people from the community together to hear the word of God. The church receives lots of financial support from the President and other Knights present. The Council also promised to be paying the church Teacher who will resume duty this month.

- (vi) **Election:** The Standing Committee Meeting of the Church of Nigeria (Anglican Communion) which was held in St. Mary's Pro-Cathedral, Uruagu, Nnewi, Anambra State on Friday March 28th 2008 gave birth to my election as the new Bishop of Nsukka Diocese.
- (vii) **Consecration of Bishop of Nsukka Diocese – *The Rt. Rev. Aloysius Eze Agbo (JP)*:** The Consecration was held at St. James' The Great Cathedral, Okebola, Ibadan on the 14th of May 2008. A life transforming 7 day retreat led by the Rt. Rev. Prof. Akao Bishop of Sabongida-Ora Diocese preceded the consecration. Nineteen Bishops participated in the retreat and were consecrated. I am the only Bishop from an existing Diocese. We thank the members of the Sent Forth and Enthronement Committee, especially the talented and energetic Chairman, Sir Barrister Chike Ngwu and his dedicated and diligent Secretary, the Ven. G. A. Ugorji and the entire Diocese for lifting our horns beyond the tentacles of our domain. It is only the Lord who knew all your sleepless nights, days of stressful thinking, labour and sacrifice of love that can reward you appropriately. We thank and appreciate numerous persons that sacrificed their official engagements and risked their lives to witness the consecration at Ibadan. Notably are some Legal Luminaries, such as Dr. M. Ajogwu (SAN), His Worship Vera Ajogwu and Sir Barrister Obiora Nzewi, Barrister Nnaemeka Ogbonna and a host of others. We will not fail to thank well wishers within and beyond the shores of Anglican Communion that thronged out en-mass to welcome us from Ibadan. This train was led by Ven. Ephraim Asogwa and the entire members of St. Paul's Cathedral. The crowd was overwhelming and the event historic, and was likened to the Triumphant Entry of Jesus into Jerusalem. The story was the same at Ogbede, where Venerable Anioke and his team took charge. At Opi, it was an unbelievable carnival of sort. We appreciate also the former CSP, Greg Ugwu, who joined the convoy at Opi. On a special note, we want to appreciate the Vice Chancellor of University of Nigeria, Nsukka who donated his wife's care and the University Coaster Bus for the consecration. Our sincere thanks also go to the Director, National Orthopedic Hospital, Enugu, Sir Dr. Chukwuemeka Eze and the entire Management Board for giving us a Coaster Bus which helped immensely in conveying our members to Ibadan. May the Lord reward you all.
- (viii) **Enthronement:** We were enthroned on the 6th of July 2008 at St. Paul's Cathedral, Nsukka. The event attracted a sea of people from all walks of life and worshippers from different denominations, ranging from Roman Catholic Church to other Pentecostal and Orthodox denominations.
- (ix) **Send Forth:** On the 19th of July 2008, our Daddy, my mentor and father in the Lord, the Rt. Rev. Dr. J. C. Ilonuba (JP) and his family were sent forth by the diocese. It was another colourful event that attracted many Bishops, Archbishops, Community chiefs and dignitaries from all works of life. This major event was characterized by exchange of gifts and numerous testimonies of the achievements of the retired Bishop. We resolved to ensure a happy retirement.
- (x) **Mission Training and Missionary Institute In Nsukka:** In pursuance of our vision, the Rev. Canon Chinedu Onah has been admitted to Nigeria Intercultural College of Mission, Ibadan to obtain training in Mission and Evangelism. Upon his graduation he will proceed to Singapore for further training. The Bethany International University Singapore has already given him admission for one year study. This is in line with our vision to establish a Missionary Institute, which he will eventually pilot. We covet your prayers and support for the realization of this dream.

(xi) **Agbarha-Otor Retreat:** In pursuance of our vision and in obedience to God's directive, the entire clergy of the Diocese and their wives, numbering one hundred and sixty two (162) persons went for a 7 day solemn assembly at Ibru Centre, Agbarha-Otor in Ughelli Local Government Area, Delta State. The retreat was a renewal of ministerial vows and rededication of lives back to God. It was held from Monday 28th July to Saturday 2nd August, 2008. It ended with rededication service held on 3rd August, 2008 at St. Paul's Cathedral wherein all the clergy and their wives vowed their total commitment to God [loyalty to our leadership]. Those who belonged to prayer houses renounced their membership. The retreat cost N2.5million. We highly appreciate all that made donation toward that retreat.

(xii) **Collation of New Archdeacons and Canons of the Cathedral:** On 20th April 2008 two Canons were collated Archdeacons and three Priests collated and installed Canons of the Cathedral at the Cathedral Church of St. Paul.

Archdeacons: The Ven. George C. Asadu

The Ven. Steve N. Dimelu

Canons: Rev. Canon Okwuchukwu C. Ayogu

Rev. Canon Godson Obidi Ekpunobi

Rev. Canon Simon Chijioke Nnamani

(xiii) **15th Annual Diocesan Women's Conference:** This conference was held from 5th – 8th of June, 2008 at St. Paul's Church, Uda. It was unique, being the last that was presided over by our dynamic Nnediugwu. It was also fruitful. We thank the people of Amufie Archdeaconry and Uda parish for a successful hosting especially in their effort to roof their church building wherein we worshipped. We also thank all those that supported the Women Ministry.

(xiv) **Trinity Ordination at St. Luke's Church, Nsukka:** Sunday 1st June 2008 (4th Sunday After Trinity), **8 were made Deacons:**

Kenneth Nnamdi Eze

Ezike Nnaemeka Ogbonna

Godwin U. Idoko

Philip Onyedikachi Ogbodo

Daniel I. Onah

Solomon E. Onyeke

Joel Chinedu Ugwuoke

Prof. Peter Nwangwu

6 Ordained Priests are:

Rev. Godwin Chukwuemeka Diara

Rev. Lawrence Elejere

Rev. Emmanuel Sunday Nnamani

Rev. Kenneth Amaechi Onah

Rev. Michael Offorma Ugwu

Rev. Sylvanus N. Ukwuoma

(xv) **Eha-Amufu Missionary Diocese:** An inspection team led by the Most Rev. J. Akinfenwa (Archbishop of Ibadan Province) visited Nsukka diocese on 16th July 2008 to inspect the area mapped out for the proposed Eha-Amufu Missionary Diocese. In their assessment, they noted that the creation of the Missionary Diocese is necessary considering their far distance from Nsukka. They also inspected the proposed temporary

bishopscourt and the Cathedral. They mandated that the Cathedral be completed as soon as possible. The Church of Nigeria in its 9th General Synod held at the Sheraton Hotel and Towers, Abuja, Abuja Diocese from September 16th – 20th, 2008, in its wisdom approved the creation of Eha-Amufu Missionary Diocese as recommended by the Most Rev. Akinfenwa Committee. The Planning committee should be up and doing to see that the name of the Lord will be exalted on the day of inauguration. We want to use this opportunity to announce the death of the Chairman of this Committee, Sir Engr. F. U. C. Ugwu Who died in his commitment to the realization of Eha-Amufu Diocese. The Lord is still on the throne. We will never be put to shame. May his soul rest in peace.

- (xvi) **The Way Forward:** The book titled **THE WAY FORWARD** is a statement of God’s vision and mission for Nsukka diocese in this millennium. As a matter of fact, the Lord has promised us a new Nsukka Diocese which could be likened to Canaan, the ancient promised land of Israel. If only we can commit ourselves wholly to everything laid out for us in this great manual. To refresh our memory, may I bring to your notice the heartbeats of this great book:

VISION STATEMENT: “An unalloyed commitment to pragmatic and holistic Evangelism that will build people of God and develop them into mission driven disciples of our Lord Jesus Christ.”

OUR MISSION: TO-

Proclaim the good news of the Kingdoms;
Teach, baptize and nurture new believers;
Respond to human need by loving service;
Seek to transform unjust structures of society.

ELEMENTS OF THE MISSION:

1. To make every member minister to the Lord, through worship, thankfulness and praises.
2. To make every member minister to one another by helping, loving and taking care of one another through emotional, financial and spiritual support systems.
3. To make every member minister to the world through lifestyle, personal witnessing and fulfilling a place of service in the church.
4. To plant church in every nook and cranny and nurture new ones into full fledged parishes.
5. To create many Missionary Archdeaconries.
6. To develop a strong mission foundation that will recruit, train and send out missionaries to the world through establishment of seminary and evangelism training institutes.
7. To develop and sustain viable economic and financial base for effective church development and mission to the unreached, lapsed members and the nations.
8. To encourage members to undertake activities for economic empowerment, wealth creation, poverty reduction and sustainable livelihood that will raise them into business and community leaders.
9. Enhance the Christian principles of giving, and establish the needed relationship between giving and getting; sowing and reaping.
10. To build superstructures and networks that will allow for the holistic approach and application of the Gospel to the world.
11. To raise political men and women that are spirit filled who will transform the Diocese and our society for God.

MATTERS ARISING FROM THE WAY FORWARD:

(a) APPOINTMENT: On pages 8 and 9 of our implementation manual (our blueprint), or vision, which we recommend as a must for every godly communicant of this Diocese, it highlighted the formation of a team, mobilization of men and resources to getting God's work done. It further adumbrated on the gift of administration/leaders. It also espoused on the characteristics of the leadership that will midwife our vision. The formation of the team will be a gradual process, though we have been compelled to make some appointments to fill in gaps that hitherto existed but were constitutionally extinguished by the retirement of the Pioneering Bishop. Admittedly, we have inaugurated some Boards/Committees, and appointments made to reflect urgent need. Others will follow in due course, but for now the under mentioned are currently in place.

Chancellor: It is the tradition of the Anglican Church, where there is manpower to appoint a High Court Judge of great repute as a Chancellor and a seasoned lawyer, a Registrar. The role of the Chancellor is ceremonial and advisory, whereas the Registrar takes up practical legal issues and functions of the Diocese inclusive of Court appearances. We therefore desired a round peg in a round hole in making appointments. The new Chancellor is Sir Hon. Justice Fidelis I. N. Ngwu of the High Court of Justice, Enugu; and the Administrative Judge, Obollo-Afor Judicial Division. As a matter of fact, he needs no introduction, having been our Pioneering Registrar, who gallantly fought its legal battles on its creation and during its formative years at no cost to the Diocese.

Diocesan Officials:

- | | | |
|----------------------------------|---|-----------------------------------|
| 1. Sir Hon. Justice F.I.N. Ngwu | - | Chancellor |
| 2. Rev. Canon Christian C. Eze | - | Diocesan Hospital Administrator |
| 3. Rev. Canon Linus N. Ngwu | - | ACM Chaplain |
| 4. Rev. Daniel U. Odezue | - | AYF Chaplain |
| 5. Rev. Nnamdi Ezema | - | BB/GB Chaplain |
| 6. Rev. Ifeanyi Ukwueze | - | YAC Chaplain |
| 7. Rev. Canon Clifford Ugwuanyi | - | Young Wives Chaplain |
| 8. Rev. Christopher Okwor | - | Mothers' Union Chaplain |
| 9. Rev. Matthew Ezema | - | GG/Students' Chaplain |
| 10. Rev. Ifeanyi Akunna | - | Director Diocesan Printing Press |
| 11. Rev. Kenneth Onah | - | Director St. Cyprian's N/P School |
| 12. Rev. Canon Jonathan C. Urama | - | Diocesan Education Secretary |
| 13. Rev. Ifeanyi Ukwueze | - | Diocesan Financial Secretary |
| 14. Sir Jonathan Onuh | - | Internal Auditor |

Diocesan Education Board:

- | | | |
|-----------------------------|---|---------------|
| 1. Sir Prof. P. E. Eya | - | Chairman |
| 2. Lady Prof. E. Okeke | - | Vice Chairman |
| 3. Rev. Canon J. C. Urama | - | Secretary |
| 4. Sir Engr. Dozie Eze | - | Member |
| 5. Lady Prof. Uche Nzewi | - | " |
| 6. Dr. Chizua Umeano | - | Member |
| 7. Sir Dr. Godwin C. E. Mba | - | Member |
| 8. Bro. Sam. Obetta | - | Member |

Diocesan Junior Staff Committee:

- | | | |
|------------------------------|---|----------|
| 1. The Ven. Dr. B.C.D. Diara | - | Chairman |
|------------------------------|---|----------|

- | | | |
|---------------------------|---|-----------|
| 2. Sir Bosa Onwurah | - | Secretary |
| 3. Barr. Nnaemeka Ogbonna | - | Member |
| 4. Dr. Sunday Chuta | - | Member |
| 5. Sister Ifeoma Ogara | - | Member |

(b) ESTABLISHMENTS: In keeping with our enactments in **THE WAY FORWARD**, we have established some money yielding ventures, that are development oriented. They are as hereunder stated:

Diocesan Hospital: We have established a Diocesan Mission Hospital, named the **FAITH FOUNDATION MISSION HOSPITAL**, at the former residential quarters of the Archdeacon of the Cathedral. The said hospital was declared open for full operation few hours ago. Meanwhile, a twenty two man committee has been set up as the Diocesan Hospital Management Board for the realization of this dream. The committee is headed by Sir Dr. Chukwuemeka Eze, a Consultant Orthopedic Surgeon and presently the Director, National Orthopedic Hospital, Enugu, other members include the following:

- | | | |
|------------------------------|---|---------------|
| 1. Sir Dr. Achufus | - | Member |
| 2. Sir Dr. M. Ezenwa | - | “ |
| 3. Sir Dr. F. I. Ebozue | - | “ |
| 4. Sir Dr. Emenike Onwurah | - | “ |
| 5. Sir Dr. Nonso Oguonu | - | “ |
| 6. Dr. Samuel Chukwuemeka | - | “ |
| 7. Rev. Prof. Peter Nwangwu | - | “ |
| 8. Pharm. Prof. P. Osadebe | - | “ |
| 9. Pharm. Dr. Emma Ibezim | - | “ |
| 10. Pharm. Emeka Ezea | - | “ |
| 11. Pharm. Edwin Omeje | - | “ |
| 12. Engr. Matthias Otti | - | “ |
| 13. Lady Nkechi Ikpeze | - | “ |
| 14. Lady Philo Ugwoke | - | “ |
| 15. Mrs. Kate Nnamani | - | “ |
| 16. Sister Ifeoma Okoro | - | “ |
| 17. Bro. Obieke | - | “ |
| 18. Bro. Damian Ezema | - | “ |
| 19. The Ven. A.N.C. Ogbochie | - | “ |
| 20. The Rev. Canon C. C. Eze | - | Administrator |
| 21. Pharm. F. B.C. Okoye | - | Secretary |

We appreciate the commitment of this team that made what we saw this morning at the hospital possible. May God reward your labour.

Diocesan Printing Press: To facilitate our printing activities in the Diocese, we have established a Diocesan Printing Press. Henceforth, no diocesan work including Churches’ programmes, calendars etc shall be printed outside without clearance from the Bishop. A member who wants to remain anonymous has volunteered to give his machines and workers for our printing services free, subject to when funds will be available for us to purchase and install our own. The Rev. Ifeanyi Akunna has been appointed as the Director of this Department. Their operational office is at the old Bishops court. All the printed materials we are using in this synod are products of this press.

St. Cyprian’s Nursery/Primary School: In pursuance of our vision, a Nursery/Primary School has been established in St. Cyprian’s Complex. Two building structures donated

by St. Cyprian's Special Science School are being renovated as a take off site for the school. We appreciate greatly our Secondary Schools who gave us a total of N1.3million for take off of the school in this order.

St. Cyprian's Special Science School	-	N500,000
St. Cyprian's Girls' Secondary School Senior	-	N200,000
St. Cyprian's Girls' Secondary School Junior	-	N200,000
Nsukka High School Senior	-	N200,000
Nsukka High School Junior	-	N200,000

The School commenced academic activities in September 2008 and Rev. Kenneth Onah has been appointed as the director of the School.

Endowment Fund: In "The Way Forward", we have what we tagged "ACTION SCHEDULE." It is a compendium of **what** we are going to do; **how** we are going to do it (action steps); **when** we are going to do it; **with whom** we are going to do it; what it is going to **cost** and how to **fund** it. Admittedly, we have taken steps since (our enthronement) on the 6th of July, 2008, to reflect our commitment to the vision of the Diocese. One of such steps, which we will throw more weight upon within our first five years is to facilitate the building of a sound financial platform for the diocese in perpetuity by the setting up of a diocesan endowment fund. A committee to handle this will be set up soon, meanwhile Hon. Dennis Agbo, a Financial Consultant and Special Adviser to the Enugu State Governor on Interstate Affairs has been appointed the Chairman of this Committee. He will be speaking to this Synod later today on the Diocesan Endowment Fund and building a self sustaining church.

Initially, we wanted to restrict it to only 2000 persons that will be able to give us N50,000.00 yearly for five years. But when we saw the need to have everybody within the Diocese our children friends, and well wishers to be involved, we are thinking of spreading it in such a way that nobody will be left out. The discussion group on endowment fund will come out with an acceptable and attainable classification and categorization. The table below can be used as a guide.

	CATEGORIES/MINIMUM	ANTICIPATED NO	ANTICIPATED AMOUNT
A.	1,000,000	5	5,000,000
B.	500,000	10	5,000,000
C.	200,000	20	5,000,000
D.	100,000	50	5,000,000
E.	50,000	300	15,000,000
F.	20,000	500	10,000,000
G.	10,000	1,000	10,000,000
H.	5,000	1,500	7,500,000
I.	3,000	2,000	6,000,000
J.	1,000	5,000	5,000,000

Some people have already started paying to the Fund. These are:

- | | | | | |
|----------------------------|---|-----------|---|---------|
| 1. Sir Engr. Dr. Ugo Nwoji | - | N50,000 | - | Nsukka |
| 2. Hon. Dennis Agbo | - | N2000,000 | - | Abuja |
| 3. Mr. Samuel Makata | - | N20,000 | - | Onitsha |

While the following have made pledges

THOSE THAT MADE PLEDGES AT ONITSHA:

- | | | |
|-----------------------------------|---|--------|
| 1. Evangelist Iheanacho Levi Ugwu | - | 30,000 |
|-----------------------------------|---|--------|

2.Mr. & Mrs. Nathan Eze [08037375368; 08025007102]	-	20,000
3.Bro. Simon Itodo [08037123051]	-	20,000
4.Bro. Ugwu Sunday [08063733995]	-	20,000
5.Bro. Uja Innocent IzuchukwuChidilim [08062943063]	-	20,000
6.Bro. Ameh Hyginus O. [08030718854]	-	20,000
7.Bro. Onyebuchi Ezema [08063374673]	-	20,000
8.Bro Uchechukwu Eze [08067254242]	-	20,000
9.Bro. Sunday Ezea [08038787315]	-	20,000
10. Mr. & Mrs. Idogwu Timothy [08065596401]	-	20,000
11. Mr. Michael Ugwu [07037916773]	-	20,000
12. Mr. Mataka Samuel Chijioke [08033402661]	-	20,000
13. Mr. Oliver Okoro [08039473837]	-	20,000
14. Mrs. Eucharika Okoro	-	20,000
15. Dr. & Mrs. R. A. Ezema	-	20,000
16. Sister Calista Onah	-	20,000
17. Mr. & Mrs. Onyebuchi Ugwuanyi	-	20,000
18. Broth. Nnaemeka Christopher	-	20,000
19. Mr. David Ukwueze	-	20,000

COURTESY CALL ON BISHOP OKOBO:

On Wednesday, 13th day of August 2008, we paid a courtesy visit to the Catholic Bishop of Nsukka, the Most Rev. Dr. Francis Okobo.

The Courtesy visit was to strengthen the relationship between the two sister churches and to share fellowship and exchange idea in order to consolidate unity in diversity and disabuse the minds of those who have the impression of disunity, segregation and war among the two denominations.

In his response, Bishop Okobo thanked us for the visit and expressed his joy on our election and consecration. He described the courtesy visit as a beginning of a new dawn in the relationship between the Roman Catholic and the Anglican Communion in Nsukka.

In conclusion, he pointed out that the visit has broken the ice in the relationship of the two churches assuming there had been any.

The following dignitaries were on the entourage:

1. Mrs. Ifeoma Agbo –*Bishop's Wife*
2. Ven. E. I. Asogwa
3. Rev. Canon Christian C. Eze
4. Rev. Canon Clifford Ugwuanyi
5. Rev. Ifeanyi Akunna
6. Rev. Kenneth Onah
7. Sir Hon. Justice F. I. N. Ngwu
8. Sir Dr. A. E. Onwurah
9. Sir Dr. Achufusi
10. Sir Dr. C. Oguonu
11. Lady Dr. Oguonu
12. Sir Dr. M. Ezenwa
13. Sir Jonathan Onuh
14. Dame Dr. Elsie Ogbonna
15. Mrs. Stella Odum
16. Dr. Mrs. Stella Ify Madueme
17. Lady Nkechi Ikpeze

ALL ANGLICAN CLERGY CONFERENCE

The All Anglican Clergy Conference was hosted by the Diocese from 8th – 12th September, 2008, about seven thousand Clergymen from all over Nigeria and beyond gathered at the Ekpo Convocation Arena of the University of Nigeria, Nsukka the venue of the Conference. The theme of the Conference was “**THE MINISTRY AND ANGLICAN LITURGY**”.

We appreciate, the Vice Chancellor of the University of Nigeria Nsukka and the entire University authority for making us proud in this conference by their logistic support.

We also thank the Local Organizing Committee with Ven. Prof. T. C. Madueme the chairman and the Ven. Steve N. Dimelu the Secretary who worked tirelessly to ensure successful hosting of this great conference.

People have testified that it was the best organized All Anglican Clergy Conference. To God be the glory!

VISIT OF EVANGELIST REINHARD BONNKE

This man of God arrived Nsukka on the 7th of October 2008 for one week power packed crusade under the auspice of Christian Association of Nigeria (CAN).

Prior to that, I was nominated and appointed the Chairman of Christian Association of Nigeria, Nsukka Zonal Chapter and later the Chairman, Advisory Committee for the Crusade.

Incidentally, our own Mama Nsukka was the leader of the women group, whose team, akin to women movement publicized the visit of the man of God and sensitized the populace for that great visitation of God’s miracles and blessing. It will remain a watershed within the Christian faithful in Enugu State and Nsukka Cultural Zone in particular. We thank God for His mercies and grace for that eventful crusade. We also thank our clergy and other groups in the Church that saw to the success of the event. CAN deserve special commendation for that fruitful event. We must also commend the Chairman of the Local Government, Hon. Dan Ugwuja and the ebullient Vice Chancellor, Ven. Prof. Chinedu O. Nebo for giving out everything to ensure a successful crusade.

We pray the good Lord to sustain the tempo of the evangelical spirit that was activated by Evangelist Bonnke’s visit. In all, we say, **To God Be the Glory!**

PASTORAL VISIT TO ONITSHA

To sensitize and encourage the faithfuls in the major cities of the federation, we resolved to personally visit those places. We started with Onitsha in Anambra State. It turned out to be a revival of some sort. About 100 enthusiastic and loving brethren gathered at Christ Church Synod Hall, Onitsha. We used the occasion to share the vision of the Diocese, the Diocesan Endowment Fund and encouraged them to remain faithful believers in the Lord Jesus Christ. We also prayed for them on diverse issues. Many of them responded immediately to the Endowment Fund.

We appreciate those who organized the meeting especially Sir Ezekiel Eze, Sir Simeon Eze, Sir Silas Eze, Sir Emmanuel Okafor and Bro. Onyebuchi Ugwuanyi. Their efforts were backed up by the fatherly support of the Vicar of Christ Church, Onitsha the Ven. Dr. Emma. Ekpunobi, and our chief host, the Bishop of the Diocese on the Niger, the Rt. Rev. Ken. S. E. Okeke. May God reward you all.

OUR EXPECTATIONS FROM THIS SYNOD

In this Synod, we shall critically look at some issues calling for our attention in the Diocese and come to a realistic and actionable decisions. They are:

1. **Budget and Assessment:** For the future and growth of the Diocese, we have the need to come up with a workable and realistic budget and critically look at the debts on assessments and suggest what should be done.
2. **Diocesan Endowment Fund:** A group will be discussing the Diocesan Endowment Fund. They will suggest workable and attainable means of Economic Empowerment of the Diocese and how to build a solid financial base for the Diocese.
3. **For the Church to touch the lives of the people, she must be a caring church.** We shall propose a workable Diocesan Welfare Scheme for the diocese that will take care of both the clergy and Lay members.
4. **As a growing Church, we have many Para-Church Organizations** and more may come up. I am asking Discussion Group 7 to look at the various organizations in the Diocese and come out with harmonious structure that will make each one result oriented, complementing and not competing with each other, and have in mind the focus of the Diocese in the way forward.
5. The existing structure where we have the diocese, Archdeaconries, Parishes and Unit Churches should exist for nothing than proactive purposes. The next group will handle this with special focus on the Archdeaconries to actualize the purpose of creating the Archdeaconries.
6. For a maximized use of the time of the Synod a group will look at the reports of the Archdeaconries, organizations and the Diocesan office to bring out salient issues in them.

CONFIRMATION AND ADMISSIONS:

We thank God for the growth we are experiencing in the Diocese. The number of people that are being confirmed and admitted to various groups are increasing yearly. This has drawn our attention to the need to intensify efforts on their preparations so that anyone who passed through this stage in the church will surely and continuously profess the Lordship of Jesus Christ. We will soon come out with a preparatory manual that will be used in the diocese for this purpose. The manual is a compendium of catechism, Anglicanism, 39 Articles of religion and discipleship lessons. Those whose duty is to prepare these candidates should endeavour to cover all these studies in order to build up the lives of the candidates and ground them better in faith. In addition, we now have what we call “Confirmation Weekend.” It is a spiritual preparatory programme where the Parish Workers with a team from the Diocese will have a session of teachings and prayers for the candidates. This comes up a day or two to the confirmation day. Let us see this as opportunity to the church to raise and sustain believers in our Lord Jesus Christ.

From August to October, we have visited the following Parishes for Confirmation and Admissions:

1. Imilike-Agu	-	17/08/08
2. Ihenyi	-	24/08/08
3. Ohodo	-	07/09/08
4. Mbu	-	14/09/08
5. Aguamede	-	21/09/08
6. Obimo	-	28/09/08
7. Adani	-	05/10/08
8. Eha-Alumona	-	15/10/08
9. Orba	-	22/10/08
10. Ibagwa	-	24/10/08

FOUNDATION STONE LAYING CEREMONY: ST. JOHN'S PARSONAGE EDEM-ANI

On Sunday 26th October the foundation stone of the Parish house of St. John's Church, Edem was laid. We thank God for the sons and daughters who came from home and abroad to support the work of God. It was evident that the love of Christ compelled them to do such good work for God's glory. It is our prayer that the parsonage will be completed within two years.

CATHEDRAL PROJECT:

Our desire which we believe by the faithfulness of God, He will grant us, is that the Cathedral will take us ten years to complete.

Meanwhile I have had a meeting with the site Engineer, Sir Dr. Ugo Nwoji and the Architect Sir Hon. Innocent Agbo in which we have reached a consensus and set out some basic issues that should be handled to enable us take off.

They also advised that enough fund should be raised before we can take off since the foundation requires professional handling.

Our plan therefore is that what we will raise in this Synod should be used for this purpose. Again as part of our one year anniversary next year, we will have a week crusade from Monday 11th Sunday – 17th May 2009 heralding the anniversary. On Saturday we will have fund raising precisely on 16th May 2009 to support the Cathedral Project.

May I use this opportunity to call spirit filled individuals to commit their finances and resources to this project. For example, a Knight who pledged One hundred thousand naira for five years on behalf of his late parents has paid N100,000.00 as part of his pledge. Others are called to act in this line.

The Cathedral Project Committee will be rededicated at the Bishops court on Saturday 20th December 2008. The members will be communicated.

CHURCH OF NIGERIAN NEWS

- (i) On the day of our consecration at Ibadan 14th May 2008 two new Bishops were elected. They are Ven. Akun Tude Popoola for Offa Diocese from where Rt. Rev. G. Akinbiyi was translated and Ven. Geoffrey Chukwunenye for the diocese of Oru. They were consecrated on 13th July 2008 at Cathedral Church of the Advent, Gwaripa Life Camp Abuja.
- (ii) GAFCON: The Global Anglican Future Conference was held in Jerusalem from 22nd June to 29th June 2008. Both the pioneer Bishop and wife, and I and my wife were in the conference. See Appendix 4 and 5.
- (iii) On 13th January 2008, Seven Archbishops were presented in the Cathedral Church of St. Faith Awka. Seven Archbishops who had served for five years were up for re-election and were re-elected and two new ones elected.

They were:

1. The Most Rev. Maxwell S. C. Anikwenwa as the Archbishop of the Province of the Niger and Dean of Church of Nigeria.
2. The Most Rev'd. Ephraim A. Ademowo as the Archbishop of Province of Lagos.
3. The Most Rev'd. Benneth Okoro – Owerri
4. The Most Rev'd. Joseph Akinfenwa – Ibadan
5. The Most Rev'd. Samuel A. Abe – Ondo
6. The Most Rev'd. Edmund Akanya – Kaduna
7. The Most Rev. Benjamin Kwashi – Jos.

- (i) During the Standing Committee at Nnewi, the creation of eighteen new Missionary dioceses were approved, their Bishops elected. We were also elected at the same meeting to take over from our Pioneer Bishop, Rt. Rev. Dr. J. C. Ilonuba. Rt. Rev. Gabriel Akinbiyi of Offa was translated to Akoko. These nineteen Bishops were consecrated on 14th May 2008. They have all been enthroned.

They are:

The Rt. Rev. Andrew Ajayi	-	Ekiti
The Rt. Rev. Johnson Atere	-	Awori
The Rt. Rev. Rufus Okeremi	-	Ife West
The Rt. Rev. David Obiosa	-	Ndokwa
The Rt. Rev. Timothy Ademole	-	Jebba
The Rt. Rev. Anthony Nkwoka	-	Niger West
The Rt. Rev. Raphael Okafor	-	Ihiala
The Rt. Rev. Henry Okeke	-	Mbamili
The Rt. Rev. Idris Zubairu	-	Bari
The Rt. Rev. Samuel Paul	-	Kwoi
The Rt. Rev. Stanley Fube	-	Lantang
The Rt. Rev. Jeremiah Kolo	-	Northern Izo
The Rt. Rev. Emmanuel Ajulo	-	Okene
The Rt. Rev. James Onuwori	-	Ogbia
The Rt. Rev. Benjamin Oti	-	On the Lake
The Rt. Rev. Ezekiel Ikupolati	-	Ijumu
The Rt. Rev. Chidi Oparajiaku	-	Ohaji/Egbema

- (iv) **GENERAL SYNOD:** The General Synod of the Church of Nigeria (Anglican Communion) was held at the Sheraton Hotels and Towers Abuja from Tuesday 16th September to Saturday 20th September 2008. The Primate's Pastoral Letter in the Appendix has a summary of the deliberations. But it is worthy to note here that four new full Dioceses of Okigwe, Udi, Sapele, Ilesa South West were approved while fourteen Missionary Dioceses of Eha-Amufu, Ikeduru, Yenogoa, Bras, Odogbolu, Ijesa North, Ilaje, Ile Ohiji, Shandam, Zakibiam, Gboko, Wara, Irene and Ogori Magongo were also approved. Four new Provinces are to be carved out of Niger, Niger Delta, Ibadan and Abuja. Province of Enugu will come out of the Niger. Their Bishops and Archbishops are to be elected at a later date.
- (v) **NATIONAL AND STATE ISSUES:** Four weeks ago, October 1, 2008 to be precise, Nigeria celebrated her 48 years of existence. To many Nigerians, there is nothing to celebrate. To them it is lamentation. However, one sees the two sides of the coin, there are obvious justification for those who celebrate Nigerian Independence and those who lament and mourn for a wasted existence. It is said that since there is life, there is hope and so, it is good to celebrate hoping that things will change. As we congratulate the Federal Government for their laudable 7 Points Agenda, we wish to remind them that seventeen months have gone without any physical sign of these agenda. In specific terms, nothing has improved considerably in such areas as energy, employment crime/kidnapping, private sector, industries, universities and education generally. The unpleasant state of our federal roads has remained a nightmare. It is a terrible neglect. The most affected is the roads leading to South Eastern States. For instance it takes 24 hours to travel from Lagos to Nsukka and 2 hours to travel from Enugu to Nsukka, a journey that would have taken only six hours and 45 minutes respectively.

ENUGU STATE GOVERNMENT: We want to join hands with people of good will in congratulating and appreciating the dynamic Governor of Enugu State, Dr. Sullivan Iheanacho Chime for his giant stride in governance especially in the areas of roads, and rural electrification. He should keep the momentum and continually ensure that justice, fairness and equity should be the hallmark of his administration for what is good for the goose is equally good for the gander.

ADADA STATE: A CALL FOR A UNITED FRONT:

The thirst and demand for the creation of ADADA STATE, by the people of the old Nsukka Division now made up of seven Local Government Areas is a long standing one with its checkered history. The geographical contiguity, cultural affinity, ethos, habitation and unanimity of purpose to stay together and desire an even development which eluded them in the then East Central State compelled them to seek for their own state.

Though their quest started before the war but it first got a legislative recognition when it was presented to the National Assembly in 1983. It was not to be due to the military intervention in 1983.

It was later presented again before the Mbanefo Panel on State and Local Government Creation and Boundary Adjustment in 1996. It had the sympathy of the Committee but for obvious extraneous factors, Ebonyi State was then favoured.

In 2005 Obasanjo convoked a conference to heal political wounds of those marginalized like the South East geopolitical zone. The political reform conference unanimously agreed on the need to create one additional state in the South East to reduce the unbalance in the zonal structure content in Nigeria.

Again Adada State had all it takes to be one when it was presented to Ohaneze Ndi Igbo; (state creation movements and leaders of thought) at Owerri on the 26th of March 2006. Four states to wit ADADA (4 votes); ORASHI (3 votes); ABA (2Votes) and NJABA (0 vote), went into this crucible. The above result which gave Adada State 50% out of 5 states of the South East was presented to the South East Caucus and the Senate President for transmission to the National Assembly.

His Excellency Barrister Sullivan Iheanacho Chime in less than one year in office saw the genuineness of this demand and in a military precision but like a state man inaugurated ADADA STATE Actualization Committee with a seasoned General Ugwoke as its Chairman.

Again to give it a legislative seal, Enugu State House of Assembly on behalf of the entire people of Enugu State on the 24th of April 2008 passed a resolution supporting the creation of ADADA STATE.

I have gone into these memory lane to show that this demand is univiersally acclaimed and the Ibo race is at the verge of getting additional state if only we can speak with one voice. On the past, our detractors pay our own sons and daughters as agent of disunity to torpedo any cause of the Ibo race. We have started seeing the leopard and its skin again.

We therefore use this medium to urge the Deputy Senate President not to allow this historical opportunity to slip from his hands by calling to his brethren in the National Assembly to heal the wound of the Ibo race by giving them Adada State to balance the inequality of the past.

On this view, we commend the Governor of Enugu State for his statesmanship so also the Enugu State House of Assembly and their focused Speaker Rt. Hon. Eugene Odo for their stand so far.

Also worthy of commendations are, Igwe Abangwu, Hon. Cletus Opata, Hon. James Ugwu and others, who all these years with unflinching faith, doggedness and vigour have pursued this vision.

We finally urge the Governor of Enugu State to convince his brother Governors irrespective of political affiliation, the reason for a united front.

As a church we shall continue to pray and urge God to arrest our Ibo southerners whose past credentials is their ability to cause disaffection among the Ibos for divided we fall and united we stand.

THEME OF THE SYNOD: “THE LORD HE IS GOD”

TEXT: 1Kings 18:39

Now when all the people saw it, they fell on their faces; and they said, “**THE LORD, HE IS GOD, THE LORD HE IS GOD.**”

INTRODUCTION:

When I began to pray and meditate on what should be the appropriate theme for this Synod, “The LORD His is God continuously rang in my heart. Initially I did not know why, but as I started looking into the theme I discovered two reasons for this:

1. That a great confusion has arisen in the hearts of men in the midst of “seemingly progressive” Christianity and the opposition forces of resilient idolatry.
2. That at this stage in the life of the Diocese when we are rejoicing in what God had done in these years through His servants, and thinking of how best to build on the foundations they have laid, there is a great need for a reaffirmation of our faith in the sovereign Lord.

After the death of David, there was a sharp shift from the worship and fear of Jehovah as the only true God of Isreal to a syncretic worship of both the LORD and Baal and other deities. Evil became progressively worse in the royal house of the northern kingdom. Nearly a third of the narrative material in 1, 2 Kings concerns the 34 year period of the reigns of Ahab and his two sons, Ahaziah and Joram. In this period the struggle between kingdom of God (championed especially by Elijah and Elisha) and the kingdom of Satan was especially intense. *1 Kings 16:30-34* explicitly narrated the scenario: “*Ahab son of Omri did more evil in the eyes of the Lord than any of those before him. He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbal king of the Sidonians, and began to serve Baal and worship him. He set up altar for Baal in the temple of Baal that he built in Samaria. Ahab also made an Asherah pole and did more to provoke the Lord, the God of Isreal, to anger than did all the kings of Israel before him.*

In Ahab’s time, Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of his firstborn son Abiram, and he set up its gates at the cost of his youngest son Segub, in accordance with the word of the Lord spoken by Joshua son of Nun” (NIV).

This was a rebellion against God, who in the first commandment prohibited idolatry and indicated that it provokes His jealousy, and draws judgment down upon four generations from the offenders. The people of Israel under Ahab suffered terribly for this. There was no rain for three and half years. The people and animals starved, the streams dried up. There was no planting and no harvest. The sky over their head became bronze, the ground beneath them iron. The Lord turned the rain of their country into dust and powder that came down from skies until they were destroyed. (Deut. 28:23-24) All these were consequences of idolatry.

IDOLATRY:

Idolatry is the universal human tendency to value something or someone in a way that hinders the love and trust we owe God. It is an act of theft from God whereby we use some part of creation in a way that steals from God the honor due to Him. Idolatry conflicts with our putting God alone first in our lives in what we love and trust.

According to Nwankpa, “Idolatry is a multifaceted network of religions, religious observances and practices which people engage in, either in search of fulfillment, power, success, healing or even to know the future.”

J. C. Ryle simply puts it as “a worship, in which the honor due to the Triune God and to God only, is given to some of His creatures, or to some invention of His creatures.”

Idolatry is prohibited by many verses in the Old Testament. There are a number of commandments on this subject spread through the books of the Old Testament, some of which were written in different historical eras, in response to different issues. Taking these verses together, idolatry in the Old Testament is defined as the worship of idols or images; the worship of polytheistic gods by use of idols and even the use of idols in the worship of Yahweh (God), the God of the Israelites.

In the New Testament, although Jesus discussed the Ten Commandments in the Sermon on the Mount, he does not speak of issues regarding the meaning of the commandment against idolatry. His teachings however, uphold that worship should be directed to God alone (Matthew 4:11 which is itself a quote of Deuteronomy 6:13).

The Epistles contain several admonitions to “flee from idolatry”

(1Corinthians 10:14). A major controversy among Early Christians concerned whether it was permissible to eat meat that had been offered in pagan worship. Paul said that it was permitted to do so, as long as a blessing was pronounced over it, and provided that scandal was not caused by it; however, he says that the gods worshiped in idolatry are in fact demons, and that any act of direct participation in their worship remained forbidden. (1 Corinthians 10:14-22). The New Testament also uses the term “idol” in reference to conceptual constructs such as fame, money, nationality, ethnicity, and attachment to these is considered idolatry. One can see evidence to this in Col. 3:5, “put to death therefore, whatever belongs to your earthly nature. Sexual immorality, impurity, lust, evil desires and greed which is idolatry.” Some Christian theologians even see the absolutization of an idea as idolatrous. Therefore, undue focus on particular features of Christianity to the exclusion of others would constitute idolatry.

Idolatry may vary. It may assume different forms, according to ignorance or the knowledge the civilization or the barbarism of those who offer it. It may be grossly absurd and Ludicrous or it may closely border on truth, and being most superficially defended. In either case, the honor due to God is turned aside from Him, and bestowed on that which is not God. And whenever this is done, neither in heathen temples or in professedly Christian churches or ministries, there is an act of idolatry.

It is not necessary, for a man to formally deny God and Christ, in order to be an idolater, Professed reverence for the God of the Bible and actual idolatry, are perfectly compatible. They have often been done side by side, and they still do so. The children of Israel never thought of renouncing God when they persuaded Aaron to make the golden Calf. “Here are your gods,” they said “who brought you up out of Egypt” And the feast in honor of the Calf was kept as a “festival to the LORD (Jehovah)” (Exodus 32:4,5).

Jeroboam, again never intended to ask the ten tribes to cast off their allegiance to the god of David and Solomon. When he set up the calves of gold in Dan and Bethel, he only said, “It is too much for you to go up to Jerusalem. Here are your gods, O Isreal, who brought you up out of Egypt” (1 Kings 12:28).

In both instances, we should observe, the idol was not set up as a rival to God, but under the pretense of being a help a steppingstone to His service. But in both instances, a great sin was committed. The honour due to God was given to a visible representation of Him. The majesty of Jehovah was offended. The first commandment was broken. There was in the eyes of God, a flagrant act of idolatry.

People get into idolatry for so many reasons. Below are twenty one reasons enlisted by Emeka Nwankpa why people enter into idolatry.

1. Wanting to have control over creation
2. Protection from danger and death
3. Gaining wealth and riches
4. Securing power to rule
5. To establish thrones, stools and dynasties
6. To win battles and wars
7. To know the future
8. To possess magical powers
9. To gain esoteric knowledge
10. To exercise powers of witchcraft
11. To bring evil upon enemies
12. To enquire into the realm of the spirit
13. To commune with the dead
14. To ensure safe voyage on the seas
15. To ensure success in ventures as mining
16. To get healing from disease and affliction
17. To receive and access supernatural power
18. To make discoveries in fields of learning
19. To get rain and get a good harvest in agriculture
20. To be invisible in any number of ways
21. To have children where this has been difficult or impossible.

BAAL:

In addition to this background, it will be necessary to say something about Baal.

Baal was the Chief god of the Canaanites. It is described in the Hebrew Lexical aid as master, lord, possessor, husband, citizen, burgess and inhabitant. The word is used as an idiom to indicate mastery or ownership. Baal, who was also called Haddu or Hadad allegedly gave sweet rain and revived vegetation each spring. Droughts indicated that he was either dead or temporally captive. However, when he came back, the fields, flocks, and families flourished. He was also considered to be war god who consented with Anat (Astarte). The people were taught to act out a magical ritual of sacred marriage in order to ensure fertility of the earth. Cultic objects on the scene were exaggerated models, sexual models. The worship of Baal included sexual orgies with homosexuality (1 Kings 14:24) and even child sacrifice (Jeremiah 19:5).

The sons of Israel fell into the sin of this local cult (Judges 2:11, 6:25). Baal worship became the official state religion of the northern kingdom (1 Kings 16:31). However, Elijah and Elisha demonstrated that fire, rain, food, children and fruitfulness were traceable to God not Baal.

THE FUTILITY OF IDOLATRY

In Genesis chapter 3, the Bible gave us an account of the fall of man which resulted in outright separation from the garden of Eden and God's presence. God became far away from man because of his iniquities and disobedience and the enemy, the devil took advantage of this to complicate the situation of man.

In this state, devil has constantly desired that man worship him. Even when our Lord Jesus Christ was tempted at the early stage of His earthly ministry, Satan demanded worship from Him in exchange for the kingdoms of this world and all their glory. Satan claimed that all the world and its glory belong to him and that he would give them to Jesus if the Lord

worshipped him. The Lord Jesus Christ flatly refused and said, “Get thee behind me Satan, it is written. Thou shalt worship the LORD thy God and Him only shalt thou serve.” It is clear from this incident that Satan demands worship in exchange for something. We can see that Satan, being the father of lies and the one who comes to steal, kill and destroy, exploits his position as the prince of this world to hold out promises to people so that he can get their worship.

Undoubtedly, the people of Israel being agrarians and costly in war with other nations, had believed that Baal is a powerful storm and fertility god. Therefore, worshipping him will flourish their fields, flocks and families and give them victory in their battles.

In the same way, so many people today, including some of the members of the church have their own Baal whom they believe can do so many things for them. These Baals are promising fertility of barren women, riches and wealth to the poor, indomitable power to politicians that will enable them rule forever, silence any enemy and become the only cock that crows. The list is unending. But, God in His infinite wisdom, who knows the language that can get into anybody’s ear decided to prove beyond any reasonable doubt, that all these claims of Baal are lies.

Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, “As the LORD, the God of Israel, lives whom I serve, there will be neither dew nor rain in the next few years except at my word” (1Kings 17:1)

For three and half years there was no rain. Baal, Ahab, Jezebel and all the 450 prophets of Baal in no doubt would have made efforts to counter Elijah’s declaration, but could not perform because “God hath spoken once; twice have I heard this; that power belongeth unto God” (Psalm 62:11) They forgot the counsel of God in Psalm 135 :15-18 “The idols of the heathen are silver and gold, the work of men’s hands. They have mouths but they speak not, eyes have they, but they see not; They have ears, but they hear not, neither is there any breath in their mouths. They that make them are like unto them. So is everyone that trusted in them.”

At the end of the “period of prove your authority” one would have thought that the people of Israel would have known that Baal is not God and cannot keep any of his promises. But, for the fact that the devil (Baal) “would not let his captives go home” (Isaiah 14:17c) they could not pass their “reseat examination” in 1Kings 18:21, when Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God follow him; but if Baal is God follow him.

BUT THE PEOPLE SAID NOTHING:

This scripture reveals the dilemma, the nation of Israel saw herself in the days of Ahab the King and the great prophet Elijah. The Israelite nation is a people chosen by God through his Covenant with Abraham. This covenant was attended with several promises and great manifestations of God’s mercies. From the ancient times, the people of Israel enjoyed several blessings from God through this covenant. Despite the accounts of God’s goodness on the nation of Israel, a time came when they found themselves in a state of hopelessness and double mindedness about the reality of God. The devil knows that as long as man continues in unbelief, the whole world would remain his own and the Almighty God will be crowded out of history.

THE CHALLENGE:

At this point it was clear to Elijah that he is in a very deep valley surrounded by five great mountains, which if not leveled both himself and the nation of Israel will be annihilated and will loose the covenant promised for ever.

These mountains were:-

- (a) The idolatrous foundations in Israel
- (b) The iniquities of many generations
- (c) The Baal worship which invariably became a state religion
- (d) The wicked activities of Jezebel over the prophets of God
- (e) The total loss of faith in God among the people of Israel

THE NEED OF THE MOMENT

When Elijah lifted up his eyes unto these great mountains, he perceived the need of the moment. The situation/people in which Elijah found himself does not differ much with the situation and people in which the church today found herself.

Today, several activities engineered and propagated by the kingdom of darkness in the lives of men have pushed men into working out alternative means of livelihood and belief systems. Some like the atheists do not even believe that there is God at all. Others who have had a long fellowship with several idols do not believe the existence of any other entity apart from the gods they are worshipping. Several secret societies and scientific organizations have built their belief on theories whose tenets and fundamental activities are totally outside God.

The Church should see with Elijah the need of the moment.

They are:

1. The need of presenting God the way He is in the fullness of His glory to faithless men.
2. The need of returning the heart of men back to God
3. The need of resurrection of the destinies of Israel and giving birth to a new generation of Israel.
4. The need of judgment of false religion and possible recovery of their adherents.
5. The need to release the people of Israel to their prophetic destiny in God.
6. The need to bring forth a new generation of ministers that will transfer the fire of God to the next generation.
7. The need of institution of righteousness and correct order of worship in Israel.
8. The need of restoration of equity and justice in Israel.

Just as the LORD spoke to Zerubbabel, saying, "Not by might, nor by power, but by my Spirit ... Who art thou, O great mountains? Before Zerubbabel thou shalt become a plain and he shall bring forth the lead-stone thereof with shouting, crying, Grace, grace unto it" (Zechariah 4: 6-7), Elijah knew that except by divine intervention none of these needs will be met.

The critical state of the church today and the total confusion that has enveloped the world today has only one answer **THE MANIFESTATION OF GOD**. I have come to understand that each time God has proved his existence through unusual manifestations men tend to be liberated from several shackles of the enemy. From Biblical accounts, God in every generation has manifested his power among humanity that men may know that there is God in heaven, the creator who controls the affairs of men.

This assertion that God's mighty acts in history, His dealings with Israel in judgment and redemption and His dealings with the nations in judgment will result in his being known and acknowledged by Israel and the nations echoes through the scripture.

CONDITIONS NECESSARY FOR GOD'S MANIFESTATION:

1. **Repair of Altar:** This means Revival of our Prayer lives, renewal of mind, worshipping God in truth and spirit and intercession. Daniel Rubalcaba writing on altar said; "It is however, a place where I have met with God in a way I could never have imagined ... This is my altar. This is my joy. This is my solidity. This is my place of intercession. This is my place of weeping. This is my altar".

2. **Repair of Relationship:** “Elijah said unto all the people, come near unto me. And all the people came near unto him”. (1 Kings 18:30) the broken relationship was mended, they came together. If God will manifest through the church, the lay and the ordained must come together. The Bishop, the Clergy and the Laity must come together and work together.
3. **Renewal of Covenant:** “And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name.” (1Kings 18:31) if we are expectant of the power of God in our generation, we, both as church and individuals need to renew our covenant with God the covenant of new birth, the covenant that made us people of God.
4. **A Witness A Prophet:** For God to manifest himself in any generation there must be a witness, a prophet. A man who would not love his life, a courageous spokesman of God that will stand and speak against evil anytime, anywhere: The Church needs Elijahs. Our society needs leaders who may stand alone and speak difficult truth.

THE LORD HE IS GOD:

“When all the people saw this they fell prostrate and cried, the LORD He is God, The LORD He is God.” (1 Kings 18:39).

The Lordship and Sovereignty of YAWEH is what is being contested at Mount Carmel. Here Elijah stood all alone among 450 prophets of Baal, giving the people visual proof of the impotence of their puny god. In a spectacular demonstration of awesomeness of the true and living God, the prophet called fire down from heaven. As a result, without persuasion or duress, the people made this great confession “**THE LORD HE IS GOD**” A confession similar to that of the faithful generation of Moses who sang” “Who is like unto thee O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?”

CONCLUSION:

We are aware that the Lordship of Jesus Christ is being doubted today, even at the Church circle. Some who crept into the church, are saying that Jesus is “a way” and not “the way” But the eternal truth remains “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved. (Acts 4:12)

The Church need to pray for such divine encounter that will lead this generation to shout that glorious shout “The Lord He is God”; We need also to arm ourselves, with clear, sound views of our Lord Jesus Christ and of the salvation that is in Him. He is the “image of the invisible God”, the “exact representation of His being,” and the true preservative against all idolatry, when truly known. Let us build ourselves deep down on the strong foundation of His finished work upon the Cross. Let us settle it firmly in our minds, that Christ Jesus has done everything needful in order to present us without spot before the throne of God, and that simple, childlike faith on our part is the only thing required to give us an entire interest in the work of Christ. Let us not doubt that having this faith, we are completely justified in the sight of God. Let us realize that the idea of other mediators, other comforters, other intercessors, will seem utterly absurd.

J. C. Ryle said; Christ rightly known, Christ truly believed, and Christ heartily loved is the true preservative against ritualism, ... And every form of idolatry.

LET US TAKE THIS HYMN: SSS 902

1. My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame

But wholly lean on Jesus' name.
On Christ the Solid Rock, I stand
All other ground is sinking sand
All other ground is sinking sand

2. When darkness hides His lovely face
I rest on His unchanging grace
In every high and stormy gale
My anchor holds within the veil

3. His oath, His covenant, His blood
Support me in the 'whelming flood;
When all around my soul gives way
He then is all my hope and stay.

4. When He shall come with trumpet sound
Oh, may I then in Him be found,
Clothed in His righteousness alone
Faultless to stand before the throne. Amen

I Thank you for your support co-operations and prayers. I wish you all God's blessings throughout this Synod.

Your Bishop and Servant
+Aloysius Nsukka

APPENDIX I

PRIMATE'S OPENING REMARKS AT THE STANDING COMMITTEE MEETING HOLDING AT ST. ANDREW'S DIOCESAN CHURCH CENTRE, NNEWI, MARCH 26TH – 29TH, 2008

My Sisters and brothers in Christ Jesus,

Alleluiah, the Lord is risen, He is risen indeed, Alleluiah.

IN THE WORLD BUT NOT OF THE WORLD

I could not help choosing this theme for our current meeting because of my conviction that were Christ Jesus to be physically present on planet earth today, he would have been shocked and utterly disappointed by the extent to which the church he purchased by the effusion of his blood has compromised its values and has become more and more like the world.

It is becoming increasingly difficult to distinguish between the Church and the world. Believers do with impunity what the unbelievers in the world do. Christ's followers of today have ceased in many ways to

“... be examples to the world, in conversation, In charity in spirit, in faith and in purity” (1 Timothy 4:12).

Compromise with world's patterns and standards has increased to destructive proportions. Unbridled greed, political aggression, character assassination, same-sex marriages, ordination of practicing homosexuals; lying, cheating, oppressing the poor and the weak, corrupt and sharp practices in low and high places, diversion of church funds to personal use which is stealing, adultery which is unashamedly styled 'affair', fornication which in popular parlance is called 'fun'; blatant worldliness, enthronement of showmanship and superstar syndrome in the churches' worship and in the pulpit; indecent dressing by female members of the church, young male Christian people plaiting their hair like female and going about in rags, they call fashion. These and many more are not only accepted as Christ says

"I have given them your word and the world has hated them, for they are not of the world any more as I am not of the world,

John 17:14

The response of the world to the proclaimed 'word' is hatred not only for the word but for him who proclaimed it. The world therefore in this context is the 'unbelieving' who in addition also hates the Lord Jesus the Christ. The disciples on the other hand have not only received the word, they have obeyed it. (John 17:6), if the world hates the master, they will certainly hate his followers.

The disciples of Jesus are in the world but not on the same pedestal as the unbelieving, the haters of Jesus and his word of life. It is gratifying that Jesus is completely satisfied that the disciples have received and believed the word (vv6-8), and by their life and conduct he is glorified (v10) now he prays for their protection and safety in the world and from the evil one, (vv 16, 17). The disciples presence in the unbelieving and evil world is for a purpose, hence the master prays also for their consecration. They are protected, kept safe and sanctified for God's mission.

'As you have sent me into the world, I have sent them into the world', (v 18)

A glance through the book of Acts shows how the disciples – the recipient church [as people who have been consecrated, truly set apart from the mundane and all attractive worldliness] lived day by day honouring the Lord in loyal obedience to his command, loving and serving him in this world, setting new standards and never allowing the world to dictate their pace and agenda.

The Christian church in our time needs to recapture a sense of our true identity. The world is bad enough, its wheel of life is constantly moving away from its creator, it in fact hates God and anything divine. The Church is planted here to stand in the gap [and make the difference. Brethren, sanctified disciples have no business being in this world except for God's mission. Therefore whatever we think, do or say must be in the light of that mission and for its promotion.

As a young inexperienced catechist pushed around by the 'elders' of the local church to which I was assigned in Hadejia, [now in Dutse Diocese, Jigawa state, 1970; I cried to my district Chairman in Kano who in his wisdom asked me: 'Peter, does the tail wag the dog or the dog wags the tail?' the dog wags the tail, sir, I replied. Then go back to your station lead, teach and develop that church to the glory of God, and no more complaints. Brothers and sisters, the church is in this world to help teach and guide it to do the right thing; to know, accept, believe, love and serve the Lord.

We are not of the world, because we have been called out of the world. What we live for and do in the course of our earthly sojourn must be different from what the world expects from us.

The Master who forewarned his elect that in the world they would have tribulations is the same Lord who gave the assurance of ultimate victory [John 16:33]. That been the case, why do we spend precious time as if we are competing with the world? Why must the church

do its business in the way he does its business? For example, what lesson do we learn from that timeless servant-leadership guideline from the master?

“you know that those who are regarded as rulers of the gentiles lord it over them, and their high officials exercise authority over them. Not so with: instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all...” Mark 10:43-44

Is it not true that many of us in leadership position in God’s church have fully identified with the world, compromised our faith and morals and we live and work exactly the same way as the world-extorting, oppressing and even destroying the less privileged and the voiceless. When situations do not favour our selfish interest, we resort to primordial tribal and ethnic sentiments in the hope of winning cheap sympathy. Pity: we have lost our Christian virtues and values and enthroned worldliness as our standard.

Are any of today persecuted strictly on account of our loyalty to Jesus and upholding his banner in the context of daily living? Do our values reflect God’s expectations? Do people not accuse us of being too worldly, living and guided by the flesh?

Today, in all strata of life we see so many church people who have become so entangled with the world that it is so difficult for us to claim **that we are in the world but not of the world.**

Brethren, we have to make a clear choice. To help us, James offers a wonderfully poignant and apt advice:

“unfaithful creature! Do you not know that friendship with the world is enmity with God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God” [James 4:4]

It is clear also in 1 John 2:15-17 that

- Love of the world and love of the Father are mutually exclusive.
- The world is in opposition to the Father and therefore we have to choose which of them to love.
- The world and its desires will not last but if we remain true to our calling, we will live forever. (1John 2:15-17)

Having made our choice, we must always bear in mind that Christ did not pray that His disciples should be removed out of the world that they might escape the rage of unbelieving world. Knowing that they had a great work to do for the glory of God and the benefit of mankind prayed that the Father would keep them from the evil one, from being corrupted by the world, the remains of sin in their hearts, and from the power and craft of Satan. He prayed that they might pass through the world as through an enemy’s territory as He had done. They are not left here to pursue the same goals as the men around them, but to glorify God and to serve their generation. He did not direct them to live in segregated communities or seclusion in order to escape the temptations that might come their way but to live as salt to sweeten the earth, and as light to illuminate the world and banish all works of darkness from it.

The challenge before us is to recognize our ungodly entanglement with the world; repent of same and be the men and women Christ called us to be, walking worthy of our Christian vocation, being in the world only for Christ-ordained purposes. All we need do is to believe and obey the word of God. Daily application of God’s word has a purifying effect on our lives.

In the power of the Holy Spirit which is ours for the asking, the Scriptures can point our concealed sin, can motivate us to confess, and help us to renew our relationship with

Christ and lead us back to the right path. It is only then that we can be the salt and light of the world. It is only then **we can be in the world and not be of the world**. We must be willing to pay the price arising from greater commitment to our Lord and Saviour, Jesus the Christ. Confident that Christ has prayed for us should give us the courage to set out, knowing that God will not ask us to do what He will not help us to do.

Indeed we should be in the world but not of the world.

WELCOME TO NNEWI

It gives me great joy to welcome you to this meeting of the Standing Committee of our Church, generously hosted by the Diocese of Nnewi. We thank God Almighty for bringing us all in safety. We rejoice and thank the Lord our God for the prevailing peaceful atmosphere particularly in the commercial town of Nnewi and Anambra State in general.

On behalf of the church of Nigeria, we express our profound gratitude to the Diocesan, Bishop Godwin Okplala and all the children of God in Nnewi for all they have done to make us feel welcome and at home. We commend His Excellency, Governor Peter Obi for his selfless and purposeful leadership.

We assure you of our prayers. We salute the Igwe Nnewi, Orizu II and his council for their warm welcome. We are grateful to Sir Emeka Offor for the donation of the ultra modern church building at Irefi, Oraifite which we dedicated yesterday to the glory of God. The Lord will reward your kindness bountifully.

RESOLUTION OF ELECTION DISPUTES:

Last September at our meeting in Oshogbo, we joined other patriotic Nigerians to appeal to all persons who felt aggrieved by the results of last April general elections to eschew bitterness and violence. We advised them to seek redress and abide by the rulings of the Tribunals. We thank God for the laudable performance of the Tribunals and the conduct of the aggrieved persons so far. Once again, we appeal to the judiciary to continue to discharge its duties courageously no matter whose ox is gored, as the judiciary remains the last hope of the people in this country.

In this regard, we commend President Yar'Adua's resolve to promote the rule of law and respect for the rulings of the courts in our land. It is our sincere hope that the remaining election disputes will be resolved expeditiously and satisfactorily. Our ability to conduct successfully the bye-elections necessitated by the recent nullification of the results of some elections, especially the gubernatorial elections, will give an indication of how far we have moved away from our ugly political past.

NIGER-DELTA CRISIS:

We are worried by the growing number of militant groups and the fact that the seemingly endless kidnappings in the Niger Delta region is perpetrated by criminals who think that they can make a living by inflicting unbearable pain on fellow human beings. Violence is not the answer; it is in fact counter-productive. Due to the sense of insecurity in the region, virtually all the expatriates who had come to help in the development of the area had now left. Who is the loser?

All who have genuine concern for justice and even development of the region must realize that peaceful atmosphere is a 'sine quanon.' We appeal to the children of God in that region to lay down their weapons of war, engage in meaningful dialogue and allow government time to make good its promises.

We call upon the federal government (and all relevant agencies) to accelerate the immediate implementation of the laudable programmes it has for the area. **The time to act is**

now. In our setting, of the four-year life span of a government, only the first half is devoted to any meaningful work. The second half is usually for politics of second term! Therefore, going by our antecedents, it is to be expected that beginning from early next year, the sole aim and concern of political office holders and the exclusive business of government is to seek re-election. From that moment, nothing else matters to our appeal to the federal Government than that the time to act is now.

GAFCON:

Three weeks ago the primates and other members of the leadership team of **GAFCON** met in England and among other things issued this brief statement:

“We met in England as the leadership team of the Global Anglican future Conference and Jerusalem Pilgrimage from March 10-12, 2008 and were encouraged by the support and enthusiasm of bishops, clergy and lay readers around the Anglican Communion who have welcomed GAFCON and expressed their desire to attend.

We affirmed that the goals of GAFCON are to:

1. Provide and opportunity for fellowship, to continue to experience and proclaim the transforming love of Christ.
2. Develop a renewed understanding of our identity as Anglican Christians within our current context.
3. Prepare for an Anglican future in which the Gospel is uncompromised and Christ-centered mission a top priority.

We received reports from our various taskforces involved in logistics support and programme development and are grateful to the remarkable progress already made. We are confident that our time together in the Holy Land will be one of great blessing for the wider Christian community, a positive witness of Jesus Christ as Lord and Saviour and anticipation of our future as Anglican Christians.”

Archbishop Peter J. Akinola

On behalf of the Leadership Team.

13th March, 2008.

Why GAFCON?

Members of the Standing Committee would recall that I had to make an unscheduled visit to the UK at the close of our meeting last September at Oshogbo for crucial discussions with Archbishop of Canterbury. His gracious invitation was a result of the request we put to him to postpone Lambeth Conference 2008 so as to allow time and give space for reconciliation and restoration of Communion with those with whom we are in a state of broken Communion. We were clear that such a postponement would also help the provinces of the communion to conclude and ratify the Anglican Covenant. He and I could not, unfortunately, come to a common mind on the way forward. That was a very costly failure.

Meanwhile, this Church has consistently impressed it upon me that there must be no void. In other words, if Lambeth Authorities were unable to respect our opinion and resolve the issues that have caused so much pain and division in our Anglican family, Nigeria and others in similar position around the world must have another forum for fellowship. In and through such a gathering like-minded Anglicans will continue to experience the transforming love and power of God, and remain committed to the teaching and proclamation of the unfettered Gospel, uncompromised.

This, brothers and sisters is the immediate factor that necessitated a special consultation in Nairobi, last December among primates and other senior leaders in the

communion that gave birth to the idea of Global Anglican Future Conference (GAFCON). Let us look at some of the various reasons; events and steps taken that made GAFCON inevitable.

1. We in the Church of Nigeria believe in and stand on the authority of the Scriptures (Article VI).
2. In Lambeth 1998, the Anglican Communion identified certain practices as incompatible with Scripture and overwhelmingly advised against them.
3. The trend in ECUSA and Canada to condone and promote such practices as ordination of practicing homosexuals and blessing of same-sex marriages continued unabated. This, more than anything else, amounted to the rejection of biblical authority and morality.
4. At the invitation of the Archbishop of Canterbury, the Primates met (Oct. 2003) and issued a serious warning that the proposed consecration of Gene Robinson, an unrepentant homosexual priest would ‘tear the fabric of our communion at its deepest level.’
5. ECUSA does not listen to anybody but itself. It ignored our pleas, and went ahead in utter defiance of the Communion to ‘consecrate’ to the episcopate a divorced man who unashamedly engaged in sexual congress with another man. This was the straw that broke the camel’s back in November, 2003.
6. Consequently, some provinces like West Indies and Southern cone declared a state of impaired communion with ECUSA while several other provinces like Uganda South East Asia and Nigeria broke off communion with it. (Two do not walk together unless they agree).
7. Since then, several meetings have been held by the primates in an attempt to solve the problem in the Communion.
8. We saw in the Windsor Report a ray of hope as it called on the straying parts of the Communion to retrace their steps failure which they would have chosen to ‘walk apart’ (from the rest of the Communion).
9. At Dromantine 2005, the primates gave ECUSA and the Anglican Church of Canada an opportunity and a time frame leading up to Lambeth 2008 to go through their own structure and make their position known to the Communion.
** In their response, The Episcopal Church (TEC as ECUSA is now known) we saw an unwillingness to repent; but would rather continue with their ‘revisionist’ agenda hoping that some day, the rest of us they **adjudged to be ignorant and uncivilized would catch up with them.**
10. Canterbury is determined not let its North American strongest ally walk apart, and has therefore been coming up with different schemes to avoid the break up of the Communion.
11. The Primates too are all concerned about the continuing unity of the Communion. We all cooperated and gave TEC other opportunities to clarify its stand which hopefully will allow for joyful restoration of communion and reconciliation. The primate announced that should this happen, Nigeria would be the first province to embrace TEC.
12. Concerned about the danger of inadvertently leading millions of our people astray into the errors of TEC, CAPA commissioned a special study under the leadership of our own Abp Okoh, titled “the Road to Lambeth”. Eight provinces including Nigeria formally endorsed the findings and report of the study. It categorically demanded the unequivocal repentance of TEC and the withdrawal of Mr. Robinson from the episcopate as a condition for us to attend next Lambeth. Lambeth Conference is described as a desirable fellowship and instrument of Communion but not an

indispensable structure or a necessity for our salvation or communion. The report also notes that a Lambeth gathering of bishops amidst deep mistrust and broken communion is sheer hypocrisy.

13. Primates met in Tanzania in February 2007 and TEC a last chance to clarify their stand by 30th September 2007.
14. Strangely, in a clear disrespect for due process, unwilling to follow through our collective decisions and apparent lack of regard for the Primates, Abp Rowan Williams in July 2007 issued his invitations to TEC bishops to attend Lambeth 2008. At this point, it dawned upon us, regrettably, that the Archbishop of Canterbury was not interested in what matters to us, in what we think or say.
15. His decision not to invite one of our bishops a bishop duly elected and canonically consecrated by the bishops of the Church is tantamount to not inviting the entire bishops of the Church of Nigeria; and an assault on the sovereignty of our Church.
16. Nigeria and others asked for the postponement of Lambeth until a full reconciliation is achieved and other problems resolved.
17. Nigeria along with some other provinces indicated their unwillingness to go to Lambeth to share communion with those we remain in disagreement with.
18. The Global south leadership (due to some strange reasons) could not at its meeting in China, October 2007 agree on a specific date for the fourth Trumpet.
19. It's now reasonably clear that there were divisions both at the Global Anglican Communion and in the Global south.
20. The least we could do was to call a special summit of fellow primates (and other senior leaders) of the Communion from around the world to identify the way forward.
21. Though Lambeth Palace acknowledged our brokenness and that TEC has not unequivocally and adequately responded to the request put to it, he felt he must continue with the Lambeth programme.
22. On the other hand, some Primate and senior leaders of the communion representing over thirty million faithful members in the pew every Sunday throughout the year in and around the entire Anglican world are of the firm belief that we should spend our God-given time and resources more wisely, proactively and productively in GAFCON, a pilgrimage to the Holy Land where our Lord himself walked and taught and where the recipient Church was born.

GAFCON is called by members of the Anglican Communion worldwide who see themselves as orthodox Anglicans, who are upholding the authority of the Scriptures and believe that it is time to gather and think together about the future of our Anglican family. These are key Anglican leaders who are not prepared to sweep the problems under the carpet, nor carry on with the work of our Communion in a manner that is merely 'business as usual.'

GAFCON is a call to vision and action for mission based firmly on the "faith once delivered to the Saints" and revealed in the Scripture, to reform the Church and transform persons, communities and societies through the gospel of our Lord Jesus the Christ. It will enable us to outline the mission imperatives for the years ahead and how to begin to respond to them. It is a pilgrimage to the places of the Biblical story to renew our faith and commitment. It is to envision the global Anglican future.

As it is currently planned, GAFCON has two complimentary sides. (1) The leadership team will meet for fellowship and study with some of the bishops in Moslem lands who will not be able to go to Jerusalem, the theological resource group and all those who have been asked to lead the conference and pilgrimage in a variety of ways for three days. This part will be around the river Jordan and the Dead Sea. This group will form up the details of the

contents of the agenda. And (2) the outcome of this vital work will dovetail into the pilgrimage proper in and around Jerusalem.

Until about two weeks ago funding was a major issue for the over 300 slots allocated to Church of Nigeria. To the glory of God and in confirmation of our belief that our God will always provide needed resources for the work planned and done in his Name, I am glad to be able to report that God has in a most wonderful way raised one of the members of this Church to pay the cost of the event. We have also received generous donations from a number of other faithful Anglicans for the same event. (Explain).

I ask for your prayers for the success of GAFCON. Please pray that God would use it to transform and energize our Church leadership to be unswervingly committed to the truth of the Gospel and God's mission in his world. Archbishop Benjamin Kwashi of Jos is providing leadership in this key area.

CREATION OF DIOCESE:

In our address to you at Oshogbo, you were reminded that creation of Dioceses is an on-going exercise. Over 200 churches had been planted by the missionary dioceses created between 1999 and 2005. Amazingly, and to glory of God, the ones created in 2007 had between March and December 2007 planted over 300 churches. From available records, we can say that the purpose of carrying the Gospel of our Lord Jesus Christ to every nook and cranny and bringing about Anglican presence in every part of our country is being achieved. This process will be greatly enhanced if the older Dioceses from which the Missionary Dioceses are carved out from give them financial and motherly support. Failing to do so is a demonstration of bad faith and sign of unfaithfulness.

Last September, you mandated us to visit and provide a report on the proposed new areas we would like to carve out as missionary Dioceses. One thing is clear, the harvest is plenteous but the labourers and the will to get the job done are few. I wish it were possible for all of us here to ravel across the country to see what we have seen and to hear from the grass roots what we are hearing about mission and evangelism.

Archbishop Joseph Akinfenwa, Chairman of the Primate's committee on the creation of new missionary Dioceses will give a report of their findings. On our behalf, the committee has traversed this country twice in the last six months. To them we are very grateful. Sponsorship for the proposed areas has been identified, and the three million Naira grant for each Diocese for the first year has been paid in full, upfront.

In the name of our Lord Jesus the Christ and for the growth of his Church in our land I ask for your kind approval for the immediate creation of the following proposed Missionary Dioceses:

- ◆ Ota Awori
- ◆ Ife East
- ◆ Jebba
- ◆ Ndokwa
- ◆ Ihiala
- ◆ Mbamili
- ◆ Niger West
- ◆ Northern Izon
- ◆ Ogbai
- ◆ Bari
- ◆ Kwoi
- ◆ Okene
- ◆ Ijumu
- ◆ Kutigi/Mokwa and

◆ Lang Tang

Ibru Centre, (An Institution of the Church of Nigeria)

At the gathering of the bishops for our annual retreat in January, we discovered that the centre's accommodation facility is still inadequate for our needs. We have therefore decided to build a new block of 60 rooms in addition to the one we completed last year. We are grateful to those Diocese that have paid their contribution towards the new project and urge the rest of us to kindly pay up now. Our hope is to make the new block available for our retreat next January.

I ask the Standing Committee to join me in expressing our deep appreciation and gratitude to the Chairman of Ikeja Hotels Plc, owners of the Lagos Sheraton and Towers Hotel for his kind and generous support for the bishops. Year after year since we have been holding our retreat at the Centre, we have been treated to Sheraton meals and catering courtesy of our dear brother, Mr. Goodie Ibru. We pray for God's richest blessing upon him, his family and business concerns.

Endowment Fund:

To the glory of God and the blessing of his church we are glad that the Fund is making appreciable progress. Nationally, we now rely wholly on the proceeds accruing from its various investment portfolios.

We will always be thankful to the ten (10) Diocese that paid their contributions in full to the fund. Once again, we register our profound gratitude to that one member of our Church who seeing our plight magnanimously and single-handedly assisted us with a handsome donation of N500m to raise the fund to the 2002 set target. Today the entire Church enjoys the benefits of the returns to the church and the more we are able to fund those core items of our national budget. For example, last year, we managed to pay N30m to the seminaries. But this year, so far we have disbursed N29.5m to them as follows:

◆ St. Paul's College, Awka	-	N8m balance for 2008	-	N5m
◆ Trinity College, Umuahia	-	N3m balance for 2008	-	N2m
◆ Immanuel College, Ibadan	-	N3m balance for 2008	-	N2
◆ Vinning College, Akure	-	N8m balance for 2008	-	N5m
◆ St. Francis College, Zaria	-	N1m balance for 2008	-	N2m
◆ Ezekiel College, Ekpoma	-	N1m balance for 2008	-	N1m
◆ Crowther College, Okene	-	N1.5m balance for 2008	-	N1.5m

God willing, the outstanding balances will be paid to them before the end of June 2008.

In addition, and as you all well know, the heavy burden of assessment has been removed from the Dioceses. Of the N179.5m budget expenditure for the current year, all constituent Dioceses in the country are asked to contribute a paltry N2.85m representing 1.64%.

Brethren, it goes without saying that we have been fair to the Diocese. We have purposefully removed a huge financial burden from you. It is our expectation that you too in turn will give the parishes in the Dioceses a new lease of life by reducing the otherwise unbearable levels of assessments.

We have been informed that while some Dioceses are working very hard and have in fact begun to reduce the heavy load of assessment on their churches, others for some strange reasons and to the frustration and anger of parishioners have continued to hike and heap up assessment on their churches. Among the few Dioceses that have reduce assessment are Ibadan, Lagos West, Abuja, Lagos Mainland. We are grateful to them for their kind gesture.

Please do more until as it is at the national level, assessment will soon become a thing of the past.

Crowther Language School:

For thirteen years, the implementation of the decision to establish the Crowther Language School at the old St. Paul's College site in Abeokuta suffered several setbacks. With the release of the old Abeokuta Grammar School to the church by the Federal University of Agriculture, we are now poised to do whatever is necessary so that the school can take off next September. We are presently looking at the cost implications for the renovation of the buildings, provision of furniture and language laboratory equipment. We have also appointed the Rt. Rev'd. Olubayo Obijole the Pioneer Rector of the school. He and his faculty and management will liaise with Nigeria Bible Trust, Jos and the Crowther University for all necessary academic and logistic support.

At this Meetings:

At this meeting, we shall look critically and come to realistic and actionable decisions on a number of important issues.

Restructuring of Meetings:

The need to restructure the composition and meetings of the Church's General Synod and Standing Committee is both crucial and very urgent for the future and the on-going life of our Church. I first raised the issue at our meeting at Oshogbo last September. We have asked Study Group 3 to look at the various proposed options adopted by the Committee of Reference and any others of theirs and recommend to plenary a solution bearing in mind the justification for our meetings.

Polygamy:

In the document, 'Road to Lambeth' the Church in Africa was asked to find solution to the problem of polygamy within the continent. In the last five years our Church has championed the crusade for conformity with biblical sexual morality. It is imperative therefore that as we ask others to conform with biblical norms we ourselves look inwards and behave in ways that are agreeable to the Scriptures. I am asking Study Group 2 to help us analyse the issue and recommend to plenary what ought to be our attitude towards polygamous marriages.

Malaria Roll Back:

Our discussions and decisions on malaria roll back at the Oshogbo meeting were inconclusive. I have therefore asked Study Group 1 to look more closely at the issues and recommend to us a realistic and actionable course of action.

Vocational Diaconate Ministry:

It has been six years since the General Synod gave its approval for the inclusion of permanent or vocational diaconate ministry in the life and ministry of our church. Many have not heard about it. Few who knew anything at all about it claim ignorance on what to do. Study Group 4 is asked to help us find ways we can activate and popularize this essential ministry in our church.

Conclusion:

Once again, we welcome you all to Nnewi, described by its residents as the 'Japan of Africa'. We appreciate the spirit behind the desire to see Nnewi as the Japan of Africa. We are

happy to know that many of our sons are very industrious and enterprising. We commend the Government of Anambra State for efforts so far in the development of the State. We plead, however, that for Nnewi to be the Japan of Nigeria and then later perhaps of Africa, you all must work a little harder individually and communally to make the basic infrastructure function. Let there be steady power supply, regular flow of pipe-borne water, telephone and other modern communication services available, the roads all tarred, and the masses gainfully employed.

May the LORD bless our time together as we seek to live in this world but not to conform to the standards of this unbelieving world. May the outcome of this meeting honour and glorify God and bring blessing to our church and nation.

+ Peter Abuja
March 27, 2008
Nnewi.

APPENDIX 2

NEW GENERAL SECRETARY FOR THE CHURCH OF NIGERIA:

The Houses of Bishops, Clergy and Laity of Church of Nigeria at the Standing Committee Meeting held in Nnewi, Anambra State, elected a new General Secretary for the Church in the person of Very Rev'd. Emmanuel Oludaisi Adekunle.

Until his election, Adekunle was the Provost of the Cathedral Church of St. Peter, Ake, Abeokuta.

APPENDIX 3

THE COMMUNIQUE OF THE STANDING COMMITTEE MEETING AT ST. ANDREW'S DIOCESAN CENTRE, NNEWI, ANAMBRA STATE MARCH 26 – 29, 2008.

1. The Standing Committee of the Church of Nigeria (Anglican Communion), comprising the House of Bishops, and Delegates from the House of Clergy and the House of Laity, under the guidance of the Holy Spirit and the leadership of the Most Revd. Peter J. Akinola, Primate of All Nigeria, met at St. Andrew's Diocesan Centre, Nnewi, Anambra State between 26th and 29th March, 2008. We are profoundly grateful to the Rt. Revd. Godwin Okpala, the Bishop, diocese of Nnewi, the Governor, His Excellency, Mr. Peter Obi, the Government of Anambra State, HRH, Igwe Kenneth Orizu, Igwe III of Nnewi, and the good people of the Diocese of Nnewi, for the warm hospitality and generosity shown to us.
2. We were privileged to take part in the dedication of All Saints' Anglican Church Parish, Irefi Oraifite (The City of Joy) Ekwusigo Local Government Area. This magnificent edifice as made possible through the generosity of a single donor, Sir Emeka Ofor, who was present to be honoured for his generosity. In his dedication sermon, the Primate reminded us that we can only enter into the House of the Lord when our hearts and hands are made clean by the redemptive work of Christ. He also encouraged other benefactors to take similar initiatives so that God's work can prosper throughout our nation.

3. The theme for the meeting and of the daily Bible Study was “Being in the world but not of the world” taken from the Gospel of Jesus Christ as recorded by St. John Chapter 17:14-19. We were reminded that Jesus did not ask the Father to take his followers out of the world but rather that they remain in the world as a testimony to His love. Our lives, however, are to reflect His values and His character and not embrace the values of the world. This challenge is a continuing one because in every age we see the traditions of the world seeking to corrupt the church. Our protection is the word of God because it speaks truth to the deceptions of the world. In this light we were encouraged to examine our own lives, and the churches that we serve, to be sure that all that we do conform to the truth of God.
4. The Primate challenged us by his powerful opening address in which he continued the theme. “In the world but not of the world” by declaring that were Christ Jesus to be physically present on planet earth today he would be shocked and disappointed by the extent to which the church, for which he gave his life, has compromised its values and become more and more like the world. He reminded us that as his disciples we have been sent into the world to be salt and light and that by doing so we will often incur the world’s hatred. He stressed that those who are leaders in the church must exercise their ministry in such a way as to honour God at all times and never out of selfish interest or a desire for power of influence.
5. The Standing committee embraced enthusiastically the themes identified by the Primate. Study groups were assigned to focus on some of the themes and conclusions presented in this statement. Immediately following the Primate’s address, we received a welcome message and a powerful challenge from the Governor of Anambra State, His Excellency, Mr. Peter Obi. He called us to stand against the corruption of the world and to be the church that God has called us to be. He pointed out that when the Church embraces corrupt government leaders without calling them to repentance we become complicit in their sin as we offer a destructive testimony to our impressionable young people. He acknowledged his own need for God’s strength to fulfill the responsibilities of his office. He invited us to pray regularly for him. He also asked us to remind him when he falls short of his duty to care for the common good of all the people of Anambra State.

GOVERNMENT AND NATIONAL CONCERNS

6. We commend the faithfulness of the vast majority of Nigerians as we continue to wrestle with the various challenges to the 2007 elections. We affirm our government’s public posture with respect to the rule of law in Nigeria. This is exemplified in its support for all the ruling arising from the various election tribunals. We encourage them to introduce legislation necessary to prevent the recurrence of such problems in the future.
7. Equally commendable is the free hand that the National Assembly has been given as they probe transactions related to the power sector contracts undertaken during the previous administration. We call on the National Assembly to continue its various investigations and to do so with thoroughness and transparency. In particular we urge them to tackle decisively the current power problem and thereby give all Nigerian citizens and the Nigerian economy a much more secure future.
8. We are also deeply grieved by the continuing violence and destruction in the Niger Delta. We believe that this tragedy is avoidable and call on the Federal Government, and

all relevant agencies, to implement its plans for the Niger Delta with utmost urgency. The time to act is now.

9. We discussed the tragic reality that Malaria continues to be the deadliest killer on the African Continent. It is estimated that there are more than 100 million cases in Nigeria alone and that malaria related problems cost Nigeria more than 35 billion naira each year. We encourage all of our church leaders and every church member to take seriously their role in the roll Back Malaria program. We believe that can be an important example of co-operation between the government and our church.

GLOBAL ANGLICAN FUTURE CONFERENCE:

10. The Primate addressed the proposal for the Church of Nigeria to take part in the Global Anglican Future Conference (GAFCON) and pilgrimage in Jerusalem from June 22nd through June 29th, 2008. The goals of this conference are to:
 - (a) Provide an opportunity for fellowship to continue to experience and proclaim the transforming love of Christ.
 - (b) Develop a renewed understanding of our identity as Anglican Christians within our current context.
 - (c) Prepare for an Anglican Future in which the Gospel is uncompromised and Christ centred mission a top priority.
11. This decision to participate in GAFCON received unanimous support from the Standing committee and also from the Mothers' Union Executive. It is a decision that has a long history and we were reminded that it has arisen out of a decade long struggle within the Anglican Communion. Ten years ago at the 1998 Lambeth conference a decision was made concerning the teaching of the church as it applies to issues of human sexuality. The essential elements of the teaching have been enshrined within Resolution 1:10. An overwhelming majority of the bishops adopted this resolution. It led, however, to a very negative and defiant response from the leadership of the Episcopal Church in the USA now known as The Episcopal Church (TEC). This led to their decision to approve the consecration of Gene Robinson, a homosexual priest living in a same sex partnership, as bishop of New Hampshire. This, in turn, led to the unprecedented meeting of all the Primate of the Anglican Communion in October 2003 at which they called for what became known as "The Windsor Report." Sadly the ominous words of their final communiqué, that ECUSA's intransigence would "tear the fabric of the communion at its deepest level", have proved to be true.
12. We were reminded again of the enormous efforts undertaken by the Primate and many of his colleagues to find a way to bring the necessary healing and reconciliation to our beloved Communion. These efforts have included innumerable meetings that have been held around the world and countless communiqués that have been issued at an enormous cost in both time and money. Time and time again TEC was given the opportunity to repent and embrace the scriptural teaching of the Communion but to no avail. One report, "The Road to Lambeth" commissioned by CAPA and endorsed by the Standing Committee of the Church of Nigeria concluded that: "we Anglicans stand at a cross roads. One road, the road of compromise of biblical truth, leads to destruction and disunity. The other road has its own obstacles because it required changes in the way the Communion has been governed and it challenges our churches to live up to and into their full maturity in Christ. But surely the second road is God's way forward. It is our sincere hope that this road may pass through Lambeth, our historical mother. But above all it must be the road of the Cross that leads to life through our Saviour Jesus Christ."

13. It is this second roads that is leading to Jerusalem and the call by Primate and senior leaders of the Communion, representing more than thirty million active Anglicans, for the bishops and their wives together with clergy and lay leaders to meet for prayer, study and pilgrimage in the Holy Land. It is the shared conviction of the GAFCON leadership team that this will provide a unique opportunity for those who hold to the historic teachings of the church to meet and discern God's call for our common future as Anglican Christians. The Primate reported that in the last few days God has shown his favour on these plans by sovereignly providing the funds necessary for all of the bishops, their wives, the clergy and lay delegates of the Church of Nigeria to attend.

CREATION OF NEW DIOCESES:

14. We were encouraged by the report that plans and funds are now in place for the creation of one full fledged and eighteen new Missionary Dioceses for the Church of Nigeria. Archbishop Joseph Akinfenwa chaired the committee charged with the task of identifying strategic locations for new Dioceses and presented his report that was enthusiastically endorsed by the Standing Committee. Subsequently the Episcopal Synod met and elected twenty new bishops, eighteen to serve as missionary bishops and two to fill vacancies in existing diocese. The creation of new Dioceses as a deliberate evangelistic strategy is bearing remarkable fruit. Those Missionary Dioceses created twelve months ago have reported that they have already planted over three hundred new congregations.

BIBLICAL MORALITY:

15. For the past five years, the Church of Nigeria has become known around the world as a champion for Biblical Sexual Morality. We recognize that we cannot simply ask others to conform to biblical norms if we ourselves are unwilling to look inward especially on the issue of the sanctity of marriage. At this meeting, we took time to reflect upon the issue of polygamy, a practice that is still present in Nigerian culture. We agreed that while there are complex pastoral issues that must be addressed we as a Church stand against it and declare that the biblical norm for holy matrimony is the lifelong monogamous union of one man and one woman.

CONCLUSION:

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

Lambeth Conference 1998, Resolution 1. 10 Human Sexuality:

This Conference:

1. Commends to the Church the subsection report on human sexuality.
2. In view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
3. Recognizes that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the

pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, \are full members of the Body of Christ;

4. While rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialization and commercialization of sex;
5. Cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions;
6. Requests the Primates and ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
7. Note the significance of the Kuala Lumpur Statement on Human sexuality and the concerns expressed in resolutions IV 26, V1, V.10, V. 23 and V. 35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and ACC to conclude them in their monitoring process.

APPENDIX 4

THE CHURCH OF NIGERIA (ANGLICAN COMMUNION)

**THE MOST REV'D. PETER J. AKINOLA, *CON*
ARCHBISHOP, METROPOLITAN AND PRIMATE OF ALL NIGERIA.**

MARCH 29, 2008,

PASTORAL LETTER

My Dear People of God,

Alleluia, Christ is risen. He is risen indeed! Alleluia. May the power that raised Christ from the grave continue to empower and inspire our witness for Him as we daily identify with His death and resurrection in our lives.

The Bishops and their wives, Clergy and Laity, representing all our Dioceses, with the Mothers' Union and Women's Guild delegates came together for the Standing Committee Meeting of our church which was hosted by the Diocese of Nnewi. The bishops, Rt. Rev'd. Godwin Okpala and his dear wife, led the clergy and people of the Diocese to give a warm welcome to us all. We are grateful for their generosity demonstrated in so many ways, and pray for God's continual blessing upon the Diocese.

Our theme for the meeting was: **BEING IN THE WORLD BUT NOT OF THE WORLD**, taken from our Lord high priestly prayer in John 17 (focusing on verse 14-19). The sermons and Bible Studies were drawn from the passage with penetrating insights and heart searching applications. We came under the conviction that our identity has been compromised

in that our witness for Christ has suffered so much embarrassment and indictment from the watching world. We acknowledged that if our Lord should be physically present in the world to see the Church today, He would be shocked and utterly disappointed by the extent to which His Church has lost its identity. Hardly anyone in the church is free from this serious spiritual sickness.

Leadership in the Church has often reflected the leadership style of the rulers who lord it over their subjects rather than the standard of servant leadership commended and modeled by our Lord Himself. We have become so obsessed with an endless multiplicity of titles and positions without a corresponding passion for Kingdom values to advance the course of Christ. We reminded ourselves afresh that we are called to exemplify godliness in every sphere of life and teach others in society to do what is right before God. We must extol the dignity of honest work and legal enterprise as the means to acquire wealth in a way that honours God. We must beware of celebrating those who have acquired wealth through unwholesome means or those who have stolen positions through illegal processes. If we fail to condemn these serious issues we will lose credibility before those who should take our leadership seriously.

THE DIACONATE MINISTRY:

At our General Synod in Ibadan in September 2002, we opened the door to those who sense a call to the diaconate ministry in order to fulfill that important caring ministry in our parish life. We are still waiting for the trailblazers in this venture. Much time has been devoted to further discussion with a view to clarifying the dimensions and potentials of this ministry. It is biblical ministry that addresses a key point in our visions statement: ... a Church that epitomizes the genuine love of Christ. We agreed that this is vital ministry that must be implemented as soon as possible.

GAFCON:

The Global Anglican Future Conference (GAFCON) was introduced in our earlier letter written from the Bishops retreat in January. The planning of this conference, coming up in Jerusalem in the month of June, has reached an advanced stage. The choice of Jerusalem as the venue is to take us back in a pilgrimage to the biblical and historical roots of our faith to draw inspiration in the face of major attempts to undermine the sufficiency of Scripture by some of our brother and sisters in the West. Knowing that this is not merely a cultural or theological struggle alone, but more importantly, a spiritual battle, we urge earnest and concerted prayers that the Spirit of the Lord will show us the way ahead for our beloved Anglican Communion.

When the proposal was first discussed in January, we were staggered by the enormity of the cost, but we trusted that if God's hand was in it, He would provide. Indeed the Lord has gone beyond our expectations by raising up from among us those who have committed huge resources to cover all the cost of the conference. May our gracious God reward these people abundantly and may they never be confounded as they continue to trust in Him and give themselves to His glad service.

The Bishops also resolved that diocese that had paid the required amount but have an outstanding balance in their Endowment Fund commitment should have their accounts credited with the money meant for the travel costs. This should enable us to make further progress in our desire to resource our Seminaries and other major projects in our vision. This will be a tremendous blessing to the seminaries where our clergy are trained. We have made resources available to meet their most critical needs so that our candidates for ordination and the future shepherds of our church will be well prepared for their ministry without being

subjected to the usual handicaps in their training. We hope our postulants and the staff of the seminaries will reward this gesture.

POLYGAMY IN OUR CHURCH:

As those who are in the forefront of the prophetic call for a return to biblical truth, we cannot close our eyes to the increasingly blatant disregard of the teaching of the Bible on family life. These aberrations will destroy our witness if not firmly addressed. We cannot claim to be a bible believing church and yet be selective in our obedience. We must all come under the authority of the whole bible, whoever is involved. Indeed, any attempt to trivialize the clear teaching of the Bible will make a mockery of whatever else we stand for. The integrity of our faith is far more important than the reputation of those who turn their back on the word of God. Sadly sometimes, even our leadership has looked the other way on this matter.

Out time together in Nnewi has been a great blessing. We have seen God's hand at work and to keep pace with what God is doing among us, we have created eighteen new Missionary diocese and prayerfully elected Bishops to serve them. It is a privilege to be members of the church of Nigeria at this time. All that we have heard and seen has encouraged us, we know that the spirit of God is being poured out on us all.

May the God of peace, who through the blood of the eternal covenant brought back 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 Him be glory for ever and ever, Amen.

The Most Rev'd. Peter J. Akinola
Archbishop, Metropolitan and Primate of All Nigeria.

APPENDIX 5

GAFCON JERUSALEM 2008

STATEMENT ON THE GLOBAL ANGLICAN FUTURE:

Praise the Lord! It is good to sing praises to our God; for He is gracious, and a song of praise is fitting. The Lord builds up Jerusalem; he gathers the outcast of Israel. (Psalm 147:1-2)

Brothers and sisters in Christ: we, the participants in the Global Anglican Future Conference, send you greetings from Jerusalem!

INTRODUCTION

The Global Anglican Future Conference (GAFCON), which was held in Jerusalem from 22-29 June, 2008, is a spiritual movement to preserve and promote the truth and power of the gospel of salvation in Jesus Christ as we Anglicans have received it. The movement is global: it has mobilized Anglicans from around the world. We are Anglican: 1148 lay and clergy participants, including 291 bishops representing millions of faithful Anglican Christians. We cherish our Anglican heritage and the Anglican Communion and have no intention of departing from it. And we believe that, in God's providence, Anglicanism has a bright future. In obedience to our Lord's Great Commission to make disciples of all nations and to build up the church on the foundation of biblical truth (Matthew 28:18-20; Ephesians 2:20).

GAFCON is not just a movement in time, but a movement in the Spirit, and we hereby:

- * Launch the GAFCON movement as a fellowship of confessing Anglicans:
- * Publish the Jerusalem Declaration as the basis of the Fellowship.
- * Encourage GAFCON Primates to form a Council.

The Global Anglican Context:

The future of the Anglican Communion is but a piece of the wider scenario of opportunities and challenges for the gospel in 21st century global culture. We rejoice in the way God has opened doors for gospel mission among many people.

But we grieve for the spiritual decline in the most economically developed nations, where the force of militant secularism and pluralism are eating away the fabric of society, and churches are compromised and enfeebled in their witness. The vacuum left by them is readily filled by other faiths and deceptive cults. To meet these challenges will require Christians to work together to understand and oppose these forces and to liberate those under their sway. It will entail the planting of new churches among unreached peoples and also committed action to restore authentic Christianity to compromised churches.

The Anglican Communion, present in six continents, is well positioned to address this challenge, but currently it is divided and distracted. The Global Anglican Future Conference emerged in response to a crisis within the Anglican Communion, a crisis involving three undeniable facts concerning world Anglicanism.

The first fact is the acceptance and promotion within the provinces of the Anglican Communion of a different gospel' (Cf. Galatians 1:6-8) which is contrary to the apostolic gospel. This false gospel undermines the authority of God's word written and the uniqueness of Jesus Christ as the author of salvation from sin, death and judgment. Many of its proponents claim that all religions offer equal access to God and that Jesus is only a way, not the way, the truth and the life. It promotes a variety of sexual preferences and immoral behaviour as a universal human right. It claims God's blessing for same sex unions over against the biblical teaching on holy matrimony. In 2003 this false teaching led to the consecration of a bishop living in a homosexual relationship.

The second fact is the declaration by provincial bodies in the Global South that they are out of communion with bishops and churches that promote this false gospel. These declarations have resulted in a realignment whereby faithful Anglican Christians have left existing territorial parishes, diocese and provinces in certain Western churches and become members of new Diocese and Provinces, all within the Anglican Communion. These actions have also led to the appointment of new Anglican Bishops set over geographic areas already occupied by other Anglican Bishops. A major realignment has occurred and will continue to unfold.

The third fact is the manifest failure of the Communion Instruments to exercise discipline in the face of overt heterodoxy. The Episcopal Church USA and the Anglican Church of Canada, in proclaiming this false gospel, have consistently defied the 1998 Lambeth Statement of biblical moral principle (Resolution 1.10). Despite numerous meetings and reports to and from the 'Instruments of Unity,' no affective action has been taken, and the bishops of these unrepresented churches are welcomed to Lambeth 2008. To make matters worse, there has been a failure to honour promises of discipline, the authority of the Primates' Meeting has been undermined and the Lambeth conference has been structured so as to avoid any hard decisions. We can only come to the devastating conclusion that 'we are a global Communion with a colonial structure'

Sadly, this crisis has torn the fabric of the Communion in such a way that it cannot simply be patched back together. At the same time, it has brought together many Anglicans

across the globe into personal and pastoral relationships in a fellowship which is faithful to biblical teaching, more representative of the demographic distribution of global Anglicanism today and stronger as an instrument of effective mission, ministry and social involvement.

A Fellowship of Confessing Anglicans:

We, the participants in the Global Anglican Future Conference, are a fellowship of confessing Anglicans for the benefit of the Church and the furtherance of its mission. We are a fellowship of people united in the communion (Koinonia) of the one Spirit and committed to work and pray together in the common mission of Christ. It is a confessing fellowship in that its members confess the faith of Christ crucified, stand firm for the gospel in the global and Anglican context, and affirm a contemporary rule, the Jerusalem Declaration, to guide the movement for the future. We are a fellowship of Anglicans, including provinces, Dioceses, Churches, Missionary Jurisdictions, para-church organizations and individual Anglican Christians whose goal is to reform, heal and revitalize the Anglican Communion and expand its mission to the world.

Our fellowship is not breaking away from the Anglican Communion. We, together with many other faithful Anglicans throughout the world, believe the doctrinal foundation of Anglicanism, which defines our core identity as Anglicans, is expressed in these words: The doctrine of the Church is grounded in the Holy Scriptures and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty nine Articles of Religion, the Book of Common Prayer and the Ordinal. We intend to remain faithful to this standard, and we call on others in the communion to reaffirm and return to it. While acknowledging the nature of Canterbury as an historic see, we do not accept that Anglican identity is determined necessarily through recognition by the Archbishop of Canterbury. Building on the above doctrinal foundation of Anglican identity, we hereby publish the Jerusalem Declaration as the basis of our fellowship.

THE JERUSALEM DECLARATION

In the name of God the Father, God the son and God the Holy spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples of the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which He first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one Holy Catholic and Apostolic Church.

4. We uphold the Thirty nine Articles as containing the true doctrine of the church agreeing with God's word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgment and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, He secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognize that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptize, teach and bring new believers to maturity.
10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognize the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus coming again in glory, and while we await this final even of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

The Road Ahead:

We believe the Holy Spirit has led us during this week in Jerusalem to begin a new work. There are many important decisions for the development of this fellowship which will take more time, prayer and deliberation. Among other matters, we shall seek to expand participation in this fellowship beyond those who have come to Jerusalem, including co-

operation with the Global south and the Council of Anglican Provinces in Africa. We can, however, discern certain milestones on the road ahead.

Primates' Council:

We, the participants in the Global Anglican Future Conferences, do hereby acknowledge the participating Primates of GAFCON who have called us together, and encourage them to form the initial council of the GAFCON movement. We look forward to the enlargement of the council and entreat the Primates to organize and expand the fellowship of confessing Anglicans.

We urge the Primates' Council to authenticate and recognize confessing Anglican jurisdictions, clergy and congregations and to encourage all Anglicans to promote the gospel and defend the faith.

We recognize the desirability of territorial jurisdiction for provinces and dioceses of the Anglican Communion, except in those areas where churches and leaders are denying the orthodox faith or are preventing its spread, and in a few areas for which overlapping jurisdictions are beneficial for historical or cultural reasons.

We thank God for the courageous actions of those Primates and Provinces who have offered orthodox oversight to churches under false leadership, especially in North and South America. The actions of these Primates have been a positive response to pastoral necessities and mission opportunities. We believe that such actions will continue to be necessary and we support them in offering help around the world.

We believe this is a critical moment when the Primates' Council will need to put in place structures to lead and support the church. In particular, we believe the time is now ripe for the formation of a province in North America for the federation currently known as Common Cause Partnership to be recognized by the Primates' Council.

Conclusion: Message from Jerusalem:

We, the participants in the Global Anglican Future Conferences, were summoned by the Primates' leadership team to Jerusalem in June 2008 to deliberate on the crisis that has divided the Anglican Communion for the past decade and to seek direction for the future. We have visited holy sites, prayed together, listened to God's word preached and expounded, learned from various speakers and teachers, and shared our thoughts and hopes with each other.

The meeting in Jerusalem this week was called in a sense of urgency that a false gospel has so paralyzed the Anglican Communion that this crisis must be addressed. The chief threat of this dispute involves the compromising of the integrity of the church's worldwide mission. The primary reason we have come to Jerusalem and issued this declaration is to free our churches to give clear and certain witness to Jesus Christ.

It is our hope that this Statement on the Global Anglican Future will be received with comfort and joy by many Anglicans around the world who have been distressed about the direction to the Communion. We believe the Anglican Communion should and will be reformed around the biblical gospel and mandate to go into all the world and present Christ to the nations.

Jerusalem

Feast of St. Peter and St. Paul

29th June, 2008.

APPENDIX 6

THE CHURCH OF NIGERIA, ANGLICAN COMMUNION 9TH GENERAL SYNOD, SEPTEMBER 16TH – 20TH, 2008

PASTORAL LETTER TO THE CHURCH

My Dear People of God,

Grace, peace and love of God the Father through the eternal merit of Jesus Christ be yours all. Amen.

INTRODUCTION

It has become customary for me to write to you at the close of every Standing committee Meeting and General Synod to inform you about our Church and on Sundry matters to encourage you to keep watch and remain focused to the end. The 9th General Synod met in Abuja September 16-20, 2008 with delegates from the 140 Dioceses of the Church in Nigeria and CANA.

2. THE SYNOD THEME:

And they that wait upon the Lord shall 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)

Clearly the text is the Prophet Isaiah's answer to the predicament of faith at the second exodus of God's people back to the land of Judah. We urge you all to read and digest the accounts of this from the books of Ezra and Nehemiah.

I am a living witness of what it means to wait on the Lord. By the time I was elected Primate, I have a few but serious medical conditions called by various names. I sought medical treatment far and wide, within and outside the country, to no avail. When all else failed, I learned to 'wait' on the Lord and called upon His Holy Name. God graciously and miraculously renewed and is still renewing my health and strength. How true the words of our only Lord and Saviour Jesus Christ to His disciples that certain conditions and problematic situations in life could not be resolved except by prayers and fasting which is another way of describing 'waiting and calling upon the Name of the LORD'. Praise ye the Lord, I am healed. Behold, let us focus on Jesus Christ, the author and finisher of our faith. God has deposited in Him all we need (Col. 1:19) and return to the apostolic age practice of daily teaching, preaching, praying and worshipping, which led to geometric growth of the church. We were all encouraged to remain steadfast and be up and doing for the Lord until our life's end. Beloved, the days are evil but we must be strengthened by our closer walk with the Lord in the power of the Holy Spirit to wait to fulfill His eternal purposes in us. Our God is a covenant keeping God who will not go back on His Word. He will renew us.

3. OUR PRIMARY ASSIGNMENT: We were encouraged by the amazing reports of the growth of our Church especially through the Missionary dioceses. Within a short space of time, the new Dioceses have done what is not financially quantifiable by planting over 400

new congregations. We are not yet done as we are regularly confronted by the urgent need to open more mission frontiers within the country. Therefore, it behooves all of us to subscribe wholeheartedly to Christ's mandate to the Church to be His faithful witness (Matt. 28:19ff). The early apostles heeded the call and the result was amazingly wonderful. God is still in the business of repeat performance even at greater and incredible result. Let us all resolve to work for the Lord that the vision 1:1:3 will be achieved. How beautiful and wonderful are the feet of those who proclaim the good news (Isaiah 52:7). The Church of God is moving forward and the gate of hell cannot and will NOT prevail against it. Our witness to Christ is our indebtedness to all the people we meet on our life's pilgrimage. As we wait on the Lord all impossibilities shall become possible.

4. THE USE OF THE BOOK OF COMMON PRAYER AND BIBLE STUDY OUTLINES:

We give God the glory as we launch out in our worship and demonstration of God's love through the revision and production of a new Book of Common Prayer for use in all Churches. This is our heritage and identity as a bible based Church in worship and practice. We enjoin all to use the book faithfully. Flexibility without a foundation rooted in the Scripture is a bane of true worship.

We also give thanks to God for the production of the Bible Study Outlines for use in the Church. We plead that Bible Study be incorporated into Mattins every Sunday of the year. The word of God is living and powerful, able to destroy all the antics of the enemy and redress all possible differences in our parishes and Dioceses.

5. WAR AGAINST CORRUPTION

The war against corruption and bad governance will get nowhere until all Nigerians particularly Christians in government are committed to the eradication of these vices by living exemplary life of integrity and excellence. To demonstrate our resolve and commitment, on July 12, 2008 we gathered at the Cathedral Church of the Advent, Abuja to celebrate the SEVEN eminent Anglicans and decorated them with the first Anglican National Award for Integrity and Excellence.

Furthermore, the Church will produce a film to showcase the need and importance of integrity and excellence in our personal and public life with the view to demonstrate to all our people the grave consequences of corrupt practices and the lessons conveyed will engender transformation in many.

6. THE BIRTH OF GAFCON: The World Wide Anglican Family had been fractured hence we did not attend the Lambeth Conference this year as a result of our deep conviction on the veracity of the scriptures and the apostolic faith bequeathed to us in the Anglican tradition. Those who believe in the orthodoxy of Bible gathered together in Jerusalem June 22-29, 2008 to chart the road map for the communion. We thank God for those individuals who paid our ways and other expenses. We shall built upon the success of the modest start in the months ahead.

7. CROWTHER LANGUAGE SCHOOL: Adequate arrangement has been put in place to implement this plan which had been with us for over a decade. The plan is for all postulants in their third year in our seminaries to attend a one year intensive training to acquire two additional Nigerian Languages. In practice, once the school becomes operational postulants will no longer spend 3 years but 4 to graduate. Our hope is that the Lord will use the Language School to break down the ethnic and tribal barriers that have militated against

genuine integration and brotherhood in our Church. We appeal to you all to keep supporting the training of the would be leaders of our Church more than ever before.

8. WRITING OF WILLS: Because death is inevitable and has no regard to age, and faced with the challenges of unhealthy cultural practices in our communities relating to the inheritance of estates of deceased persons, the Church hereby admonishes all our members to ensure that their ‘WILL’ are prepared by legally qualified persons to avoid all attendant problems of neglect.

9. THE CHURCH OF NIGERIA IS NOT “A HOUSE OF CEREMONY”: There is a new trend whereby those who were nurtured and grew up in the Anglican Church, who had their education and had indeed been established in life but have now been lured to new generation assemblies to which they give unqualified loyalty and commitment, come back to the Anglican Church to ask for ceremonies such as baptism of their children, wedding for their children or wards and burial rites for deceased relations. You are encouraged to remain steadfast and not allow the Church to be turned into a house of ceremonies or dumping ground.

10. INDECENTLY DRESSED BRIDES AND BRIDAL TRAINS: The church reiterates her advocacy of holiness and purity of life in the Christian homes. The Church will no longer condone this practice of indecency. Parents and church leaders should ensure compliance.

11. ROAD SAFETY: The carnage on our roads is alarming and among the highest in the world. We appeal to you all to use the road with other users in mind. Let us partner with the road Safety Corps to ensure safety on our roads. We urge the government to intensify her efforts on road rehabilitation and maintenance. We urge individuals to park their cars to use their cell phones.

12. FULL PRIMATIAL TENURE: I thought I could proceed on voluntary retirement at age 65 but not so. After due pressure, persuasion and copious prayers, I have accepted to remain in office to the end of my tenure as Primate in March 2010. Please pray for me and my family for God’s daily renewal and for the fruitfulness of the remaining 19 months in the many areas of need of this Church.

13. CONCLUSION: Let me conclude by reminding you of God’s purpose of family life as the basic building block of the Church and the society. Therefore our family units must be kept healthy (Col. 3:18-25; Eph. 5:21;6a). And now to the King eternal, immortal, invincible, the only wise God, be all honour, glory, dominion, power and majesty, now and ever more. Amen.

Sincerely,

The Most Rev’d Peter J. Akinola CON