

# About us



## A HISTORICAL ACCOUNT OF NSUKKA DIOCESE BEFORE AND AFTER CREATION

### INTRODUCTION:

We live in the present with a strong desire to see and experience the future, but we are tethered to the past. We cannot evaluate where we are, if we do not reflect on where we are coming from. We cannot effectively talk about our future without talking about our past. It is on this premise that we have decided to undertake this historical excursion as a solid base to all other discourses.

This chapter is a must if we have to gain access to the laboratory of the experience of our Diocese. It will help us acquire some usable habits of mind, as well as some basic data about us, which will make us emerge with relevant skills and an enhanced capacity for informed citizenship, critical thinking, and simple awareness.

The work is therefore a deliberate effort to involve everyone in the analysis and interpretation of our past that enables us to study continuity and change over time. It is also a harmony of the historical perspective of the Anglican Diocese of Nsukka, her vision and the way forward.

## ANGLICAN DIOCESE OF NSUKKA IN RETROSPECT

The history of Church Missionary Society (CMS) or the Anglican Church in the vicinity called Nsukka Diocese should begin with the birth of the oldest church in the Diocese, which is Emmanuel Church, Ogurugu originally known as CMS Church. It came into being as a result of the establishment of United African Company (U.A.C) in Ogurugu beside the Anambra River. In 1923, the workers of the company established CMS in the area where it was situated and early converts gathered there for catechumen classes and services. Prominent among the company workers were a white man named Gill and Habert Odukwe who was the manager of the company and hails from Onitsha in the present Anambra State.

The church continued in the "White man's camp" (Anambra River) as was nicknamed by the villagers until a land dispute arose between Ukwaji people and Atida people, both of Ogurugu. The ownership of the land was justly ruled in favour of Ukwaji people through the help of the U.A.C Manager, Mr. Odukwe. In appreciation, the land was offered to C.M.S through Mr. Odukwe. The church thus moved to this land (her present site) in 1943.

It is worthy of note that the C.M.S or Anglican Church could not spread from Ogurugu to other parts of Nsukka. This could be attributed to Gill and Odukwe being more committed to their company work than to missions, evangelism and church planting.

Evidently, if Gill and Odukwe had utilized their opportunity, the opposition of the established Roman Catholic Mission and

their adherent warrant chiefs along the axis of 9<sup>th</sup> Mile Corner- Eke, when Rev. Isaac Ejindu, the Superintendent of the then Enugu District wanted to extend his mission frontiers to the vicinity of Nsukka Diocese, as Chukwuma and Agbo opined in the book, *Nsukka Anglican Diocese in Historical Perspective*, would have been without credit.

However, the Lord of the Church whose sole duty it is to establish and nurture his church paved another way. It was in 1927, when Omeje Ugwuanyi Idike the Eze of Alor-Uno in his glamour and majesty resolved to build an edifice in his domain. After much consultation, he employed the services of some sawyers to get the necessary wood for a storey building. Among the sawyers and workmen were John Enyi and Emmanuel Enyi from Eha-Amufu. They were among the new converts to the Anglican Church. They had tasted and imbibed the new religion and were full of zeal for its propagation. They sang melodiously and at intervals knelt down to pray to a supreme God that is not represented by things made by human hands.

The Eze Omeje Ugwuanyi took active interest in what his workers were doing. Hence, he desired to have and support the new religion in his Kingdom. After an exhaustive discussion with the Enyi brothers, a delegation from the Eze of Alor-Uno was sent to Rev. Isaac Uzowulu Ejindu, who was then Pastor at Ngwo requesting him to send a church teacher to Alor-Uno. The delegates were assured that within a year a church teacher would be sent to them on the condition that the teacher must be paid and a place for the new church/school be provided by the Eze.

The Eze was undaunted. He accepted the conditions. Though he was not a convert, he used his political influence to ensure the establishment of the school and church. True to the

promise made, by January 1928, Mr. Joseph Eze from Nachi was sent to Alor-Uno as the first church/school teacher. The church/school grew from initial six converts and students to sixty within a short period.

Prior to the arrival of the church teacher, the group of converts from Alor-Uno moved to Nsukka in 1927, a distance of about six kilometers where they heard that Christians were working in various government establishments. The government officials, who were mostly strangers, welcomed the idea of the Anglican Church having a base in Nsukka as a divisional headquarters.

The church having established two strong bases at Eha-Amufu and Nsukka continued to expand to other towns. In 1930, Rev. Andrew N. Asiekwu from Asaba came to Nsukka as the first priest. He was a priest who knew his weapons and used it effectively. He was noted for his vibrant campaign against idolatrous life and zeal in planting new Churches.

His successors included:

Rev. C. O. Meme	–	1938	
Rev. Benard	–	1939-1944	
Rev. Eleazar I. Ude	–	1945-1950	
Rev. Whilliet	–	1950-1956	
Rev. H. O. Nwaigwe	–	1956-1960	
Rev. N. Emeligo	–	1960-1964	
Rev. D. N. Ezirim	–	1965-1967	
Ven. S. A. Eze	–		1970-1974

Ven. H. O. Ude	–	1974
Rev. Umeh	–	1974
Ven. S. O. Ugwuanyi	–	1975

On 22nd February, 1976 Nsukka Archdeaconry made up of five Parishes – Nsukka, Umulokpa, Eha-Amufu, Enugu-Ezike and Abakaliki was inaugurated with St. Paul's Church (now Cathedral) as its headquarters. Ven. Simon Odo Ugwuanyi was its first Archdeacon. Within a period of seventeen years the Archdeaconry increased by three times its size with the creation of the following Parishes – Ibagwa-aka, Ovoko, Aku, Amufie, Edem, Uduledem, Opi, Orba, Eha-Alumona and Adani.

Also within this period, Nsukka Archdeaconry gave birth to two new Archdeaconries.

- Abakaliki Archdeaconry inaugurated in 1989 with Ven. J. C. Ilonuba as the first Archdeacon.
- Eha-Amufu Archdeaconry, inaugurated in 1993 with the Ven. C. N. Ozioko as its first Archdeacon. He later became the pioneer Bishop of Nsukka Diocese

## **CREATION OF NSUKKA DIOCESE**

With the growth of evangelism and creation of more fertile ground for gospel in this area, the desire to create an Anglican Diocese of Nsukka started to sprout in the hearts of many Christians. The first practical step to actualize this desire was made when during the Second Session of the Eight Synod of the Enugu Diocese held at St. Peter's Church Ogbete, Enugu Archdeaconry; the Synod Resolution No. 1 (iv) stated as follows "This Synod in session after due deliberations thanks

the Almighty God for His continuous guidance. We further thank God for the Diocesan, the Rt. Rev. G. N. Otubelu whose industry and leadership of the flock resulted in the approval to carve out a new Diocese of Nsukka from Enugu Diocese. The Synod in session thanks God for this development and hopes that members in the proposed Diocese will work hard to make the proposal a reality”.

On Tuesday November 16<sup>th</sup>, 1993 the proposal turned a reality and Ven. J. C. Ilonuba was named Bishop elect of Nsukka. He was consecrated Bishop of Nsukka along with four others by the Archbishop of Nigeria the most Rev. J.A. Adetiloye at St. Michael's Cathedral Aba on Thursday 6<sup>th</sup> January, 1994. On that day, a large number of people from this Diocese went to Aba to take part in the historic and most solemn consecration ceremony. The solemnity of the five hour service, the cordial expression of Christian fellowship by the mammoth crowd present, the overwhelming evidence of spiritual rejuvenation cannot be described in mere words.

## **INAUGURATION OF NSUKKA DIOCESE AND ENTHRONEMENT OF**

### **1. REV. J. C. ILONUBA AS THE LORD BISHOP OF NSUKKA**

The final act of this very happy episode was played out on Tuesday 11<sup>th</sup> January, 1994. That day, at St. Paul's Cathedral, Nsukka, the Archbishop of Nigeria, the Most Rev. J. A. Adetiloye inaugurated the Anglican Diocese of Nsukka. This was followed by the enthronement of Rt. Rev. J. C. Ilonuba as the first Anglican Bishop of Nsukka. The crowd that assembled for the occasion was the largest ever seen in St. Paul's premises. The Archbishop and the following Bishops were present at the

inauguration and enthronement ceremony:-

1. Rev. G. N. Otubelu – The Bishop of Enugu
2. Rev. B. C. Nwankiti – The Bishop of Owerri Diocese & Dean of the Province
3. Rev. M. S. C. Anikwenwa – The Bishop of Awka Diocese
4. Rev. Prof. A. O. Iwuagwu – The Bishop of Aba Diocese
5. Rev. C. C. Anyanwu – The Bishop of Mbaise Diocese
6. Rev. E. E. Nglass – The Bishop of Uyo Diocese
7. Rev. B. C. I. Okolo – The Bishop of Okigwe South Diocese
8. Rev. A.I.S. Nwizuzu – The Bishop of Okigwe North Diocese
9. Rev. S.C.N. Ebo – The Bishop of Orlu Diocese
10. Rev. Kwashi – The Bishop of Jos
11. Rev. Dr. E. B. Gbonigi – The Bishop of Akure Diocese
12. Rev. S. O. Adenin – The Bishop of Ondo
13. Rev. C. A. Akinbola – The Bishop of Ekiti Diocese
14. Rev. U. U. Ezuoke – The Bishop of Umuahia Diocese

Also present at the occasion were the clergy from all over Nigeria, first Executive Governor of Enugu State, a former Deputy Governor of Anambra State, Igwes, Chiefs, Leaders of thought from all over Nigeria who added colour to the occasion

.

On the same day, Barr. Geoffrey Nwodo and Sir Barr. F. I. N. Ngwu were admitted as the first Chancellor and Registrar respectively. Six years after, Sir (Chief) Barr. Obiora Nzewi was admitted at the second Chancellor on February 13<sup>th</sup>, 2000. Barrister Nnaemeka Ogbonna was later appointed the Assistant Registrar of the diocese. Hon. Justice Pearl Enejere and Barr. Uche Eze became members of the Diocesan Legal Officers.

## **ELECTION OF THE PRESENT BISHOP**

The Standing Committee Meeting of the Church of Nigeria (Anglican Communion) which was held at St. Mary's Pro-Cathedral, Uruagu, Nnewi, Anambra State on Friday 28th March 2008 gave birth to the election of the second Bishop of Nsukka Diocese. This was following the retirement of the Pioneer Bishop, which was due Nsukka on the 6th of July, 2008, having served meritoriously and succeeded in laying solid foundation for the Diocese.

## **CONSECRATION OF THE NEW 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 14<sup>th</sup> 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. Aloysius was the only Bishop from an existing Diocese. Among those who graced the consecration at Ibadan from Nsukka were Dr. M. Ajogwu (SAN), His Worship Vera Ajogwu, Sir Barrister Obiora Nzewi, Barrister Nnaemeka Ogbonna and a host of others. Well wishers within and beyond the shores of Anglican Communion thronged out en-mass to welcome the new Bishop 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 was likened to the triumphant entry of Jesus into Jerusalem. The Bishop's entourage was enthusiastically received the same at Ogbede, where Venerable Anioke and his team took charge. At Opi, it was an unbelievable carnival of sort. The Vice Chancellor of University of Nigeria, Nsukka, then, Ven. Prof. Chinedu Nebo donated his wife's car and the University Coaster Bus for the consecration. The Director, National Orthopedic Hospital,

Enugu, Sir Dr. Chukwuemeka Eze and the entire Management Board also provided a Coaster Bus which helped immensely in conveying our members to Ibadan.

## ENTHRONEMENT

The new Bishop was enthroned on the 6<sup>th</sup> of July 2008 at St. Paul's Cathedral, Nsukka following the bowing out of the pioneer Bishop. 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.

## THE WAY FORWARD FOR NSUKKA DIOCESE

The new Bishop was aroused by the shrill cry of the man of wisdom in Proverb 29:18, that "where there is no vision, the people perish". Admittedly, he saw the beginning of his tenure as a timely opportunity to chart a new future for the Diocese. To embark on the exercise of "a new dawn" must inevitably involve the various hierarchies of the church, which will ultimately and jointly evolve a shared vision.

He used the period of his consecration at Ibadan to make wide consultation with those who are consultants in visioning process within and outside the Diocese. He also collated materials in form of memoranda or advisory notes, etc., mostly from the academic community and the clergy on how to move the Diocese forward. In the spirit of shared vision, he set up a committee of clergy and the laity headed by Sir Hon. Justice Fidelis I. N. Ngwu to articulate the vision of the Diocese through a consultative forum using the materials at hand.

The report was submitted to the new Bishop on his arrival from Israel on the 1<sup>st</sup> of July, 2008; for his inspirational conclusion of the visionary process.

***What emerged with his imprimatur is the vision of this Diocese by this Diocese for this Diocese.*** In this vision, like in the book of Revelation, we are given a vision: a new heaven and a new earth and the holy city, New Jerusalem, coming down from God out of heaven. Here is God's disclosure of the unity and amity of the whole human family in a shared vision. Don't be left out in this new dawn, whose agenda was set by God. For God has his agenda of peace, unity and communion. We are divinely called to be loyal to it.

**OUR MOTTO: "CALL TO WITNESS AND SHINE"**

**OUR WATCHWORD**

Give us a watchword for the hour,

A thrilling word, a word of power;

A battle cry, a flaming breath.

A call to conquest or to death;

A word to rouse the church from rest,

To heed the Master's high behest

The call is given, ye hosts arise

The watchword is **EVANGELIZE!**

To fallen men, a dying race,

Make known the gift of gospel grace

The world that now in darkness lies

O! Church of Christ, **EVANGELIZE!**

**WHO WE ARE!**

“A chosen people

A Royal priesthood

A holy nation

A special people of God

.... TO DECLARE HIS PRAISES (1Pet. 2:9)

“BE SAVED AND SHINE”

**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 kingdom
- Teach, baptize and nurture new believers;
- Respond to human need by loving service;
- Seek to transform unjust structures of society

## **ELEMENTS OF THE MISSION**

- To make every member minister to the Lord, through worship, thankfulness and praises.
- To make every member minister to one another by helping, loving and taking care of one another through emotional, financial and spiritual support systems
- To make every member minister to the world through lifestyle, personal witnessing and fulfilling a place of service in the church.
- To plant churches in every nook and cranny and nurture new ones into full fledged parishes
- To create many Missionary Archdeaconries
- To develop a strong mission foundation that will recruit, train and send out missionaries to the world through establishment of seminaries and Evangelism Training Institutes.
- To develop and sustain viable economic and financial base for effective church development and mission to the unreached, lapsed members and the nations.
- 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.
- To enhance Christian principles of giving, and establish the needed relationship between giving and getting; sowing and reaping.
- To build superstructures and networks that will allow for the holistic approach and application of the Gospel

to the world.

- To raise political men and women that are spirit filled who will transform the Diocese and our society for God.

## **WHAT IS ON GROUND**

**Note:** The given numbers of Archdeaconries, Parishes, churches and Clergymen do not include that from Eha-Amufu Diocese.

## **THE BISHOP'S COVENANT: CREDIBILITY AND ACCOUNTABILITY**

In the words of Bishop Agbo, we have communicated our vision into writing in a documentary form, now in your hands. We have taken a vow with God and an extended covenant with you; that God has enjoined us to be credible and accountable to every money we receive; to use every Kobo with wisdom and integrity. We shall spend wisely and be ethical, honest, forthright in our affairs. That is our vow both to man and to God".

The above is a documented vow/promise which the incumbent bishop, Rt. Rev. A. E. Agbo (JP) made to God and the church. He has since his consecration and enthronement kept to this. Every member of the Diocese and friends of the Diocese attest to this glaring truth.

## **GIFT OF ADMINISTRATION/LEADERS**

In the early church, as manifested in the Acts of Apostles, we saw the gift of good administration and leaders that translate set goals into action. God chose certain men, gave them ministry that gave birth to great multiplication. When murmuring arose, administrators were appointed. Administration is therefore needed for growth through organizational and fiscal responsibility. This responsibility is entrusted to the leaders of Boards, Directorates, Committees, Ministries, in the Diocese

## **CHARACTERISTICS OF THE LEADERSHIP**

Leaders are expected to:

1. Have personal relationship with Jesus Christ the author and finisher of our faith and the Giver of the vision
2. Be mobilizers of the vision through workshops, seminars, teaching, continuing education and discipleship
3. Be promoters of the Great Commission
4. Be goal setters and effectively operate in families, groups, stations/ parishes etc. within the framework of the vision
5. Be system providers for assessment, measurement and re-evaluation of strategy
6. Identify, equip and deploy men and women in the area of their ministries and strength
7. Remain focused, committed and undaunted in the face of adversities and hardship
8. Appreciate dedicated and faithful ones; rebuke and correct the deviant and strengthen the weak
9. Pray and intercede
10. Exercise the gifts of the spirit
11. Grow in God's character
12. Study the scriptures
13. Witness to the unbelievers
14. Fight spiritual warfare

## **ADJUSTMENT AND CREATION OF MECHANISM AND STRUCTURE FOR VISION IMPLEMENTATION**

As at 5<sup>th</sup> July, 2008, Nsukka Diocese had an existing mechanism and framework for the implementation of the vision of the Diocese. There were three boards namely, Diocesan Board, Diocesan Education Board and Diocesan Finance Board and nine committees. With a purpose –driven mission, the Diocese resolved also to adjust the existing mechanism, introduce new ones and develop a formidable, pragmatic and aggressive framework for the implementation of the vision. Ministries and

Council will be created for the needed drive to actualize the vision and mission.

## **BOARDS**

1. The Synod
2. Diocesan Board
3. Laity Council
4. Diocesan Education Board
5. Diocesan Finance Board

## **DIRECTORATES**

1. Mission and Evangelism
2. Discipleship & Publications
3. Pastorate
4. Theology and Ecumenism
5. Training and Manpower Development
6. Planning, Research and Development
7. Media and Communication
8. Youth
9. Women and Children
10. Christian Marriage and Family Life
11. Justice, Peace/Conflict Resolution
12. Politics and Inter-Governmental Affairs
13. Music
14. Sports

## **COMMITTEES**

1. Spiritual and Community Development Committee
2. Committee on Agriculture
3. Medical Committee
4. Prison Reform/Rehabilitation and Access to Justice Committee
5. Endowment fund Committee
6. Social Welfare Committee
7. Diocesan Code of Conduct and Disciplinary Committee
8. Economics/Investment Fund

## 9. Project Implementation Committee

### **MINISTRIES**

1. Men's Ministry
2. Women's Ministry
3. Teaching Ministry
4. Prayer, Intercession and Deliverance Ministry
5. Reconciliation Ministry
6. Youth Ministry
7. Prison Ministry
8. Teenage Ministry
9. Welfare Ministry
10. Hospital and Visitation Ministry
11. Media/Literary Ministry
12. Music Ministry
13. Specialized Ministries
14. Sport Ministry
15. Ushering Ministry (Guild of Stewards)
16. Children Ministry

### **PROGRAMME OF ACTION AS AT 2008**

This is a purpose driven action plan with a specific, definable, measurable, achievable time-bound principle to:

1. Carry out a survey of the entire need of Diocese to identify areas of peculiarity and their needs.
2. Survey all existing churches and determine their state and what it will take to raise them to Missionary Archdeaconries and parish status
3. Carry out a survey of the entire Diocese to determine the exact places where new churches should be planted, nourished and sustained
4. Mobilize the churches for Diocesan Crusade/Revival once or twice a year
5. Mobilize the churches for retreat for Diocesan

/Archdeaconry committee members

6. Mobilize the clergy for regular retreat, teachings, conferences, seminars, workshops for their revival
7. Mobilize the churches through revival meetings and crusades for missions and church planting
8. Identify, recruit, train, equip and send out full time evangelists, church teachers and pastors into unreached places to plant new churches and also develop existing ones to full fledged parishes
9. Carry out training programmes for volunteer / mission workers and teachers to equip them for the skills in soul winning and discipleship
10. Create some economic/investment strategies for financial sustainability of the Diocese.
11. Establish medical /social welfare schemes to reach the rural settings
12. Enact Human Life Protection Association to promote adoption or run orphanages. To reach out in love to pregnant women and help them welcome their unborn children, not reject them there encouraging abortion
13. Build new Cathedral
14. Raise 2,000 people for investment and support for our missions.
15. Establish money yielding ventures such as
16. Filling Station
17. Medical Clinic for a start, then Hospital
18. Schools – nursery, primary, secondary & post-secondary
19. Sink Boreholes/Produce bottled water
20. Standard rentable conference centre/ Guest House
21. Lock-up stores
22. Farms and plantations

Almost all the action plans are on-going now in the Diocese. The Diocese has achieved more than eighty percent of the action plans. She has thus set up a Twenty-man Committee to discern and design where the Diocese will be in the next 20 years.

## **SOURCES OF FUND FOR PROJECTS AND VISION IMPLEMENTATION**

### **1. Economic/Investment Fund**

- Profits from investments
- Laity Council support fund
- Synod Launching
- Special Fund Raising Dinners
- To raise Two thousand (N2,000) persons to give out fifty thousand Naira (N50,000.00) once annually for five years.
- Raise Two thousand (N2,000) mission partners to pay at least ten thousand naira (N10,000.00) per person per annum for five years.
- Quarterly offering for missions/church planting.

The Almighty God has been helping us through the above means.

### **ADMINISTRATION FUND**

- Two months (March & October) Annual tithes by all Diocesan Officials, nominees and staff of the Diocese.
- Profits from investment
- Adjusted assessment from parishes
- Thanksgiving /Donation during Diocesan services

God, the owner of the church has been working through the given structures for the immense growth of the Diocese.

The following have served as Diocesan functionaries since inception.

## **PRESIDENTS OF WOMEN'S MINISTRIES**

- |  |   |      |
|--|---|------|
| 1. Rose U. Ilonuba ( <i>Nnediugwu</i> )<br>– 2008  | – | 1994 |
| 2. Ifeoma A. Agbo ( <i>Mama Nsukka</i> )<br>– date | – | 2008 |

## **CHANCELLORS**

- |  |   |        |
|--|---|--------|
| 1. Geoffrey Nwodo<br>2000                      | – | 1994 – |
| 2. Sir Barr. Obiora Nzewi<br>– 2000 – 2008     |   |        |
| 3. Sir Hon. Justice F.I.N. Ngwu<br>2008 – date |   | –      |

## **REGISTRARS**

- |  |   |        |
|--|---|--------|
| 1. Sir Hon. Justice F.I.N. Ngwu<br>1994 – 2008     |   | –      |
| 2. Sir Barr. Nnaemeka Ogbonna (Assistant)<br>2008  | – | 2000 – |
| 3. Sir Barr. Onyinyechi Ugwulor<br>– date          | – | 2008   |
| 4. Sir Barr. Chike Ngwu (Assistant)<br>2008 – date |   | –      |

## **LEGAL SECRETARIES**

- |                                       |   |             |
|---------------------------------------|---|-------------|
| 1. Sir Barr. Chike Ngwu               | – | 2003 – 2008 |
| 2. Sir Barr. Nnaemeka Ogbonna<br>date | – | 2008 –      |

## **CLERICAL SYNOD SECRETARIES**

1. Canon Lawrence I. Eze (Now Venerable) – 1994 – 1995
2. Canon Benjamin C. D. Diara (now Ven.) – 1995 – 1999
3. George U. Nnamani – 1999 – 2008
4. Theophilus O. Ugwuishiwu – 2008 – Date

#### LAY SYNOD SECRETARIES

1. Sir Innocent Ayogu (late) – 1994 – 2004
2. Sir Simon O. Eze – 2004 – 2011
3. Johnson Urama – 2011 – Date

#### BISHOP'S ADMINISTRATIVE ASSISTANTS

1. Daniel Ifeanyi Onah – July 2010 – Dec. 2013
2. Canon Kingsley S. E. Obeta – Dec. 2013 – Date

#### DIOCESAN FINANCIAL SECRETARIES

1. Sir Ephraim Iloefe – 1994 – June, 1005
2. Sir Jonathan C. Onuh – June, 1995 – 2009
3. Ifeanyi A. Onodu – 2009 – date

#### PRESIDENTS, COUNCIL OF KNIGHTS

1. Sir Dr. Augustine E. Onwurah – 1998 – April, 2009
2. Sir Prof. Micah Osilike – April 2009 – Date

#### BISHOP'S CHAPLAINS

1. ThankGod Chigbo (now Venerable) – 1994 – 1996
2. Ephraim Ik. Asogwa (now Venerable) – 1996 – 2004
3. Joseph Chukwuma (now Canon) – 2001 – 2007
4. Vincent Ifeanyi Akunna (now Canon) – 2007 (few months)
5. Kenneth A. Onah (now Canon) – 2007 – 2008
6. Chukwudi Okanya (now ASP, Police Chaplaincy) – 2008 (few months)

7. Kenneth A. Onah (now Canon) – 2008 – 2013
8. Daniel Matthew Abah – 2011 – 2013
9. Emmanuel E. Isiwu – Dec. 2013 – date

## CONCLUSION

A new era, which can be traced to the solid foundation laid by the Pioneer Bishop, Rt. Rev. Dr. J. C. Ilonuba (JP) emerged in Nsukka Diocese by the enthronement of His Lordship, the Rt. Rev. Aloysius Eze Agbo (JP). Consequently, the people of God are summoned by the power of the Holy Spirit for a total renewal of their spiritual life, refocusing and reengineering of their political, economic and social existence; with a bid to revolutionizing their attitude and generating pragmatic missionary movement for a fulfilled pastoral life and commission.

This call to all of us is quite timely in a bastardized and threatened world, unholy and hungry world, an unjust, angry and fearful world, a world that has been polluted and governed by many false gods and unholy practices. It is a world that pays little heed to Jesus Christ the Messiah. It is also a world of hope in which goodness and love abound. It is a world that continuously struggles for justice, integrity, equity and fairness. Incidentally the world belongs to God and the Diocese is a fraction of that world.

Jesus Christ has commanded His church to go into that world of complexities, invasion and apprehension and proclaim the good news with His ministry of reconciliation. We could only do that with a renewed confidence, a holistic and evangelistic approach; a re-orientation where structures are rethought in the face of new situations and Christ disclosed afresh in a world which is increasingly a melting point of faiths and cultures.

The emergence of the above challenges and the desire to

consolidate the gains of our twenty years of existence, by vigorously pressing forward, as a better equipped, and spirit filled witnesses to the risen, triumphant and glorified Christ, has informed the setting up of a Vision Committee to evaluate where we are now, design where we will want to be in the next twenty (20) years and strategize on how we can get there. We are however convinced that this vision will be tested by many hydra headed problems and adversities. We are also assured of victory because the battle is of Him who sent us.