

**THE BISHOP'S CHARGE PRESENTED TO THE FIRST SESSION OF
THE SEVENTH SYNOD OF THE DIOCESE OF NSUKKA ON FRIDAY
2ND NOVEMBER 2012, AT ST. LUKE'S CHURCH AMUFIE, AMUFIE
ARCHDEACONRY, IGBO-EZE NORTH LOCAL GOVERNMENT AREA**

PROTOCOL

Your Grace, the Archbishop of Enugu Province
My Lord Bishops,
The President of the Women Ministry, Mrs Ifeoma Agbo JP
The Hon. Chancellor of the Diocese, Hon. Justice F.I.N. Ngwu
The Registrar and other members of the Legal Team
The Executive Chairmen of the Local Governments
The House of Clergy
Your Royal Highnesses
The Gallant Knights and Ladies of St Paul
The Bishop's Nominees
The distinguished Synod delegates
All invited guests
Gentle men of the Press
Ladies and Gentlemen

WELCOME

Beloved people of God, you are welcome to the 1st Session of the 7th Synod of the Diocese of Nsukka. In science of numbers, seven depicts completeness, perfection and wholeness. Can I put it in a better way by welcoming you into the beginning of our completeness, perfection and wholeness! I do not take the spiritual significance of this position lightly; I strongly believe that we have stepped into the period of our fullness.

APPRECIATION

When I looked back at the activities in the Diocese since our last Synod, beholding the finger of God and the manifestation of His Glory at different levels of the life of Church of God, I lack words to express my gratitude. But I can only sing as Moses and Miriam sang: Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? His abundant mercies and amazing grace deserve our appreciation and praise. All glory must be to the Lord, for He is worthy to be praised!

The year has been hectic but enjoyable and fulfilling. I must have to appreciate the good people of this Diocese for their sincere support, cooperation, whole hearted commitment and willingness to serve which are the secrets of whatever we were able to accomplish this year. Your prayers, counsels, encouragement, gifts, visits, and expressed love became our tools for work, weapon for war, wisdom in teaching, strength in weakness, light in darkness, and undiminished source of joy.

You are too numerous to mention but I cannot continue without thanking my beloved wife, a quiet but powerful woman, whose submission and humility is equal to none. I

appreciate you, the entire members of my family. I love you all. The Pioneer Bishop, Daddy Ilonuba, and our Cherished mother Mrs R U Ilonuba, (Nnediugwu) we always thank God in our prayers for your lives and labour in laying a solid foundation for us to build upon. We appreciate your love, concern, understanding and prayers. May God continue to keep you for us.

Thank you my legal Team- you are a gift to my ministry. The Clergymen of the Diocese and your wives, the Lay Pastors and their wives, I appreciate your support and zeal in the ministry and may God Himself reward your determination to serve without counting the cost and fight without heeding the wound. I cannot appreciate enough my silent co-labourers in the Vine yard, the Gallant Knights and Ladies of St Paul. Your sacrificial service to God is great. Our Almighty God will always remember your good works. My Medical Advisers, Diocesan Engineers, Architects, Chairmen and members of Boards and Committees and my Nominees, it is only God that will reward you for your labour of love. Thank you. The entire House of Laity your love for us and support of our ministry has no equal. May God reward you. The Synod Secretary, thank you for your whole hearted service. The Staff of the Secretariat, you have done well. I appreciate you, my Driver, Chaplains and Administrative Assistant; you have made my work simple. Brethren, with singleness of heart, we have been able to come to where we are. May God continue to increase your blessings day by day in Jesus' Name; Amen.

Our great Christian Fathers' Fellowship, the Women Ministry and all other organs and organizations in the Diocese, you are like precious/living stones in the house of God; we recognize your contributions and evangelical roles in the Diocese. May His grace sufficiently abide with you.

Beloved brethren, you can see that this year's Synod took completely a new shape. This is the architectural design with articulate engineering supervision of the Diocesan Synod Planning Committee, led by our indefatigable brother, Sir Dr A. E. Onwura and the assiduous work of the Local Organizing Committee led by our brother Sir Dennis Eze. Your efforts weren't in vain. You will greatly be rewarded by our great rewarder, the owner of the Church.

We congratulate Ven. Andrew N. C. Ogbochie and his wife – Mrs Bernice Ogbochie the Archdeacon of Amufie Archdeaconry, for their labour and determination to succeed. Other clergy men and Lay Pastors of Amufie Archdeaconry, we appreciate your support and sacrifice in the planning and execution of this synod. May our good Lord visit your families one by one.

Brethren, our comfort here should have been difficult if not because of the timely intervention of God through our beloved and illustrious Sister Dame Dr Sally Adukwu. This Church building is a practical proof of the faithfulness of God who promised that "He will build His Church". Dame Sally, you are to us, indeed, a blessing from God. May the Almighty Father keep you and your family. The purpose of God in your life will be perfected in Jesus name. Amen.

We will not end without thanking the entire people of Amufie Archdeaconry, who have offered shelter and security to our synod delegates. All other people and groups whom we could not recognize openly, our good Lord will abundantly bless you generally in the Mighty name of Jesus Amen.

CONGRATULATIONS

We congratulate our Clergymen, Lay Pastors, and members who were joined to their heart throbs. Some of them are:

Mr/Mrs. Chijioke Ugwuezema	-	Feb. 2012
Mr/Mrs. I.K. Nnamani	-	April 2012
Rev. Can/Mrs. Kingsley Obeta	-	April 2012
Mr/Mrs. Ifeanyi Ilonuba	-	April 2012
Mr. & Mrs. Ikenna Okolo	-	June 2012
Rev. Dr/Mrs. Chris Okoye	-	June 2012
Mr/Mrs. Okedinachi Igwe	-	Oct. 2012

Time may fail us if we begin to recognize all the blessings of marriage, births and various promotions. However we wish to congratulate Sir Prof. G C E Mba, Prof. Emmanuel Osinem, for their elevation to the rank of Professorship. We share in your joy and say congratulation!

Our Sorrows

We share in the pains of the families of the under listed members, friends and well wishers of the Diocese who were bereaved in the past one year.

1. Dr. Alex Ibru	-	Dec.	Agbarahotor
2. Dr Mrs Jummai Aduda	-	Jan.	Wife of the Bishop of Gwagwalada
3. Mr. Augustine Nwafor Omali	-	Jan.	Nibo
4. Sir Humphrey A. Mesigo	-	Feb.	Umunachi
5. Elizabeth Uzoamaka Osisioma	-	Feb.	Nanka
6. Pa Louis Omeje Asogwa	-	March	Alor-Uno
7. Mr. Ifeanyi Eze	-	April	
8. Chief Mrs Felicia Nwakaego Ugwu	-	April	Ibagwa-Aka
9. Lady Margret Nwosu	-	May	Oko
10. Mr Herbert Obiaurire Oluedo	-	May	Enuguagu-Achi
11. Lady Bessie Njideka Anwatu	-	May	Otolo-Nnewi
12. Mr. Joseph Ogbonna	-	June	
13. Mr. Sylvanus Nnaji	-	June	Neke
14. Sir Simon Ezema	-	July	Alor-Uno
15. Ven. J.C. Onah	-	August	Ovoko
16. Mr. Margret O. Obeta	-	August	Okutu
17. Dr. Ike Abugu	-	August	Umuida
18. Mrs. Caroline Udenkwo Ibeagha	-	August	Isu-Oba
19. Mama Ezinne Sarah Nwagho Okoh	-	Oct.	Owa-Alero
20. James Ani	-	Oct.	Ugboka
21. Mr Philip Ugwu	-	Oct.	Neke

We equally sympathize with other families that we were not able to mention here who lost their beloved ones or had any cause for sorrow in the past year. May the Holy Spirit comfort you, and grant that in the coming year we all will have no cause to sorrow in Jesus name! Amen.

OUR RESOURCE PERSONS

The Synod Preacher:

RT. REV'D. TIMOTHY YAHAYA

(Bishop of Jalingo Diocese)

Rt. Rev'd Timothy Yahaya was born into the family of Rev'd and Mrs. Yahaya Tabbat on 27th October, 1967. He had his first degree, in B.Sc. Hons. in Sociology from Ahmadu Bello University. Called into ministry, Timothy passed through the Christian Institute, Jos and later Theological College of Northern Nigerian (TCNN), Bukuru, Jos, Plateau State.

He was made Deacon on 7th June, 1998, Priesthood on 27th June, 1999, preferred a Canon on 21st October, 2002, elected Bishop 16th September, 2006 and consecrated a Bishop on 26th November, 2006. He was enthroned Bishop of Jalingo By the grace of God on 30th November, 2006.

Timothy is married to Esther and their marriage is blessed with three children. He had been my close friend since my consecration. It is worthy to note that it was the "fire" in him that attracted me. He is our sole speaker in this Synod and will be preaching the Synod sermons and also take the Evening revivals.

Bishop Yahaya is one of the Bishops serving in the hot zones in the North but his faith, confession, commitment, zeal, and love for the Lord has remained a challenge to some of us in our "comfort zones".

Brother, thank you and God bless you for accepting to be an instrument of God in this Synod to "build His Church".

1. BIBLE STUDY LEADER

BRO. ORIYOMI ADEREMI OLADEJI

Oriyomi A. Oladeji is the General Director of Scripture Union (Nigeria). He joined the staff team of the ministry as pioneer Director for Bible Use and Missions department (1994), having also been a volunteer (otherwise called as a Pilgrim member in the Union) for almost two decades. A graduate of Mechanical Engineering (1983), University of Ife, Ife, Nigeria (now Obafemi Awolowo University, Ife), and the Nigerian Evangelical Missionary Institute, Jos, Nigeria.

Oladeji also attended the Nairobi Evangelical Graduate School of Theology, Kenya (now Africa International University, Nairobi, Kenya) where he obtained Master of Arts in Missions (2002) and is an alumnus of the Haggai Advanced Leadership Institute, Singapore. Oladeji has been consistent in Christian faith since 1978 when he received Christ as Saviour and Lord at the Ibadan Polytechnic, Nigeria. He is deeply involved in developing and reproducing leaders for Christian ministries. He is happily married with children. They live at Ibadan, Nigeria. With his wife as co-author, Oladeji wrote the book, Leadership Development.

I met him at Ibadan as one of our Lecturers during my training at the Nigerian Intercultural College of Mission, Eniosa Ibadan. His Christian lifestyle and commitment to Biblical Discipleship and Leadership Development is infectious.

Brother, thank you and God bless you for accepting to be an instrument of God in this Synod to “build His Church”.

THE PLACE OF THE SYNOD

We are grateful to the entire people of Amufie Archdeaconry for the hosting of the Synod. There is no doubt that they really laboured and prepared for us as we can see the fruits of their labour manifesting since we arrived here. Ven. Andrew Ogbochie and His wife Bernice, other Clergymen and their wives in the Archdeaconry, the entire Laity have been working tirelessly and battling against forces to ensure the success of this Synod. We pray that God will bless you all in Jesus Name. Amen.

THE HISTORY OF AMUFIE ARCHDEACONRY.

Amufie Archdeaconry was inaugurated by His Lordship, The Rt. Rev. J.C. Ilonuba on 25th November, 2001 when the Diocese saw the need for its existence to foster faster-evangelism. At inauguration, the Archdeaconry was made up of five Parishes, namely: Amufie, Enugu-Ezike, Uda, Amachalla, and Umuopu Parishes.

Late Ven. J.C. Onah was installed the first Archdeacon. In 2007 Ven. G.C. Ugorji now in Eha-Amufu Diocese became the second Archdeacon while the incumbent Ven. ANC Ogbochie (JP) replaced him in 2009.

Currently, Amufie Archdeaconry is made up of 3 parishes – Amufie, Uda and Amachalla. Amufie parish has 4 Churches, namely;

1. St. Luke’s Church Amufie planted in 1930 and now with Ven. A N C Ogbochie, Rev Can John Ayogu and Rev Ezeobeta as workers.
2. St. Peter’s Church Oido, planted in 1935 now with Rev Paul Odo as worker.
3. Christ Church Umuogbo, planted in 2000, now with Pastor Chukwudi Ugwu as worker.
4. Church of Transfiguration Ezilo, planted in 2009, now with Pastor Celestine Ukwueze as worker.

Uda Parish is made up of the following:

1. St. Paul’s Church Uda, planted in 1945, now with Rev Can Nnamdi Ijeudo and Pastor Nnaemeka Ogidi as workers.
2. St. James’ Church Ugbaike, planted 1953 now with Pastor Levi Eze as worker.
3. St. John’s Church Umachi, planted in 1960, now with Pastor Elijah Eze as worker.
4. Holy Trinity Church Inyi, planted 1998, now with Pastor Oge Alaka as worker.

Amachalla Parish is made up of the following:

1. St. Bartholomew's Church Amachalla, planted in 1932, now with Rev Solomon Onyeke as worker.
2. St. Mary's Church Ikpuiga, planted in 1952, now with Rev. Alphonsus Odo as worker.
3. St. Andrew's Church Uroshi, planted in 1953, now with Rev Philip Ogbodo as worker.
4. All Saints Church Ikpamodo, planted in 1998, now with Pastor Samson Idoko.
5. Holy Trinity Church Umuagbedo-Agu, planted in 2003, now with Pastor Chukwunonso Asadu as worker.
6. Holy Trinity Church Amachalla-Agu, planted in 2008, now with Rev Paul O. Odo as worker.
7. Christ Church Igbelle, planted in 2009, now with Pastor Oliver Ajibo as worker.
8. Church of Advent Igogoro, planted in 2009, now with Pastor Emmanuel Felix as worker.

ST LUKE'S CHURCH AMUFIE

Permit me to share with you a brief history of St Luke's Church Amufie – a story full of proofs of God's faithfulness in building and sustaining His Church through the instrumentality of different people.

Christianity came into Amufie in 1930 when Rev. Andrew Asiekwu the supervisor and the resident Priest at Nsukka heard of the thick population of Enugu-Ezike, and requested for some teachers to help him in evangelising the area. By March, 1930, Mr. Ebede from Nanka and Mr. Igboeli from Abagana were sent to Amufie as church agents. This was not an easy task because of the dialectical, environmental and societal problems prevalent then, coupled with the spiritual forces in the land that were against the Gospel and the multi religious inclination of the inhabitants.

Amufie was then under a very popular warrant Chief and a Moslem, Mallam (Chief) Ibrahim Adukwu. When the teachers were sent to Amufie, the Divisional Officer, Mr. Albert and Rev. A. N. Asiekwu directed Mallam Ibrahim Adukwu to enrol at least forty pupils into the school, or his chieftaincy warrant would be withdrawn. Chief Adukwu had to face two problems - citting the school and producing the required number of pupils.

1. Site: To be on a geographical centre, Olido hill was chosen in order to attract pupils from Amube, Olido, Umachi and Amufie. Through the influence of another paramount Chief Ayogu Ede from Amube, the first bell rang for the opening of both Church and School on 1st April, 1930 at Olido.
2. Number of pupils: During the first four months only five children, all from Amufie, were enrolled, namely: Ugwuanyi Onoja Ossai (Alphonsus), Azegba Eya Urama, Ogonna Obute (Thomas), Odo Nwa Abanyi, and Odo Nwa-Iyida Eje, who also became church members. Chief Adukwu had to transfer the church to his palace in Amufie under the tutelage of the two teachers, Ebede and Igboeli.

To increase the number on enrolment, Chief Adukwu added his own three sons in the persons of: Momo Adukwu, Abu Adukwu and Awudu Adukwu bringing the number of pupils to eight with two teachers teaching the 3Rs - Reading, Writing and Arithmetic. The low enrolment was a very big thorn in the flesh of the warrant Chief who would not want his licence withdrawn for want of sustaining a School in his domain. It was a frustrating circumstance, for both the Chief, the two teachers who were poised to impact knowledge on the people of the land and Rev. Asiekwu himself who was determined to win souls to the Kingdom of God with the weapon of Education. The Rev. Asiekwu had to seek the assistance of the D.O., Mr. Albert in warning Chief Adukwu about the inglorious situation of his mission and to threaten him once more of withdrawing his chieftaincy if things did not improve. Chief Adukwu

having been duly warned summoned the Amufie elders and explained the issues at stake. He warned the elders that unless each elder donated a boy to go to school immediately he would cause the wrath of the Government to fall on the defaulter. All the elders complied with the chief's instructions and soon the population rose to sixty-five by April, 1931. They were also baptized. Sunday school, church services and catechism started in earnest. There was no clear demarcation between a church member and a pupil.

As the church grew the chief met Elders of Amufie for a piece of land for church building and the Elders gave him the present site to build a church. A church was then erected. It was a mud wall and thatched roof with mud seats. The two pioneer teachers were transferred and replaced by Francis Okwuadi from Igbodo in Asaba and Mr. Nwosu and the church was named St Luke's Church by the Rev. A .N. Asiekwu.

On July 27th 1933 a popular heathen, a soothsayer, and a bad herbalist by name Ome Nwa Eya Urama was converted and baptized by Rev. Asiekwu, and given the name Abraham Eya . This man Abraham like St. Paul became a zealot and through his zeal and enthusiasm he helped to propagate the gospel which then extended to other villages; Uda, Amachalla, Igbelle, Uroshi, Olido, Ikpuiga, and Umachi, which led to the establishment the following Churches:

1. St Paul's Church Uda [now a parish headquarter] through Zephaniah Ugwu Agbo.
2. St Bartholomew's Church Amachalla [now a parish head quarter] through Emmanuel Onoja Ugwu who was attending church services at Amufie.
3. St Andrew's Church Igbelle and Uroshi through Mr. John Ossai Idu and Mr. Stephen Idoko Eze Nwonyene Idoko who were attending church services in Amufie.
4. St Peter's Church Olido through Mr. Abraham Agbo and Chief Onoja Omeh who gave his piece of land for their church building.
5. St. Mary's Church Ikpuiga through Mr. Edward Ogbonna Eya who lived in Late Abu Adukwu's house in Amufie.
6. St. John's Church Umachi through Mr. Fidelis Ugwuja who lived in Amufie in Late Eze Nwa Iyida's house.

With the Abraham Ome Nwa Eya, the candle of Christianity was so much lit in Amufie that the CMS [Anglican Church] got a firm tap root. St. Luke's Church Amufie is now the seat of Amufie Archdeaconry inaugurated with late Ven. J.C. Onah as the pioneer Archdeacon. Ven G.A Ugorji took over from him while Ven. A.N.C Ogbochie [JP] is now the present Archdeacon and Vicar.

EARLY CHRISTIANS WORTHY OF MENTION INCLUDE:

Alexander Ossai Onoja, Moses Ossai, Ome Nwekere, Godson Onoja, Gilbert Onoja, Alphosus Onoja, Fredrick Urama, Richard Adukwu, Ugwuja Attama Eze Nwiyida, Mathias Adonu, Festus Itodo, Josiah Ohagwu, Francis Uja, Edwin Adonu, Joshua Ome, Keziah Ome, Sylvester Ogiri, Atta Nwurama, Stephen Eze, Johnson Adukwu, Reuben Idoko, Gabriel Agbedo, and Solomon Abugu.

SOME OF THE CHURCH WORKERS THAT SERVED IN ST. LUKE'S CHURCH AMUFIE INCLUDE:

Late Rev. Ajaero, Late Mr. Emmanuel. E. Ogenyi, Late Rev .J. O. C. Ike, Late Rev. Can E. U. Nnamani, Ven E.E Odo [Rtd], Rev. Can. M. O. Nwobodo, Ven. E Asogwa, Rev. Can Okwuchukwu Ayogu, Ven. J. C. Onah, Rev. Daniel Odezue, Ven. G.S.U. Ugorji, Rev. Cyprian Ezugwu, Rev. E. Ali, Rev. Chinedu Odo, Rev. Can. John Ayogu, Rev. J. E. Ezeobetta and Ven. ANC Ogbochie [JP].

INDIGENOUS PRIESTS

Ven. Uchenna Ugwu-Enugu Diocese. Ven. J.C. Urama –Nsukka Diocese. Rev. Can. E. Abugu - Ida Diocese. Rev. Can. C. Eya - Enugu North Diocese. Rev. Can. Stanley Eze - Lagos Diocese and Rev. Elijah Eke - Eha - Amufu Missionary Diocese.

THE FOLLOWING PEOPLE PLAYED VITAL ROLES FOR THE GROWTH OF THE CHURCH OF GOD

Late Ibrahim Adukwu, Late Daniel Ayogu, Late Sir Ejiofor Ugwuanyi, Late Sir Innocent Ayogu and Dame Chief Dr. [Mrs.]Sarah[Sally] Adukwu-Bolujoko.

It is worthy of note that St Luke's Church Amufie at a point in the history of the Diocese became an object of mockery as nothing good was happening but today to the glory of God it has become a centre of attraction not only infrastructural but spiritual as well.

St. Luke's Amufie has witnessed within the past few years a dramatic change. We thank God for the ministry of some of the faithful ministers who served here and laid the foundation of what we are building on today. We praise God for the courage, zeal, boldness, bravery dedication and determination of the incumbent Archdeacon, the Ven. ANC Ogbochie (JP) who withstood the oppositions, pressure, and distractions of the devil and was focused. With this attitude and the support of the people of God here the Church was able to complete and dedicate our parsonage, lay the foundation of the new Church building on 17th October 2009 and brought it to the point we are using it today, got approval for primary school and has concluded arrangement for the approval of Nursery school, started a secondary school up to JSS 3 , built two blocks for the Secondary school, built two stores, built a giant underground water tank, mounted a giant Church gate, and above all organized a powerful crusade involving the whole land of Amufie, that shook the entire land as heathens and people from other denominations and religion including Muslims were declaring for the Lord Jesus. Peace and true worship have been enthroned and syncretists are no longer comfortable in the Church.

We give God all the Glory for all these and wish to challenge both the workers and the entire people of God in Amufie to reinforce aggressive evangelism and spiritual warfare that will deliver the people and the land of Amufie from crude Idolatry and "celebrated masquerading". Moreover, the recent structure of the Diocese has left St. Luke's as a One-Church-Parish, which is a deliberate reminder and move to plant more Churches within Amufie community, 'you have stayed long on this mountain'.

EVENTS IN THE DIOCESE

Foundation Stone Laying:

24/12/11: St. Andrew's Church Vicarage Ibagwa-Aka

15/4/12: Emmanuel Church, Umujioha.

5/8/12: St Luke's Archdeaconry house, Nsukka.

Dedications:

24/12/11: St Andrew's Church building, Ibagwa-Aka;

RE-DEDICATION AND RE-LICENSING OF LAY READERS.

Re-dedication and licensing of the Diocesan Lay-Readers took place on Saturday 3rd December, 2011 at St Paul's Cathedral. It was a programme aimed at refocusing and injecting new

zeal into the Lay Readers in the Diocese, emphasizing that the era has come when they are not only called to read lessons but to preach and evangelize the rural areas in the Diocese and be practically involved in School evangelism. A total number of 74 Lay-Readers were re-dedicated and their licenses re-issued. Their new sky blue stole and hat was officially launched. We thank God for the Rector of our Mission School- Bethsaida Institute of Leadership and Mission (BILEM) – Ven Chinedu Onah and his team for the educative and eye opening training programme for the Lay Readers and also appreciate the devotion of their Chaplain- Rev Can Samuel Obeta.

We scheduled to license new Lay Readers who are already undergoing training in December this year but this will be shifted to the first quarter of next year. We encourage the Clergy to make good use of these men and women of God in their evangelical activities. We also wish to state that it is only those who have our license that are authorised to operate for that year and anybody whose license is not renewed for three consecutive years ceases to be a Lay Reader in the Diocese.

COLLATION AND INSTALLATION:

On 19th February, 2012, the following Archdeacons and Canons were collated at St Paul's Cathedral, Nsukka:

ARCHDEACONS

Ven. Geoffrey Chinedu Onah,
Ven. Jonathan Chukwualuka Urama,
Ven. Godson Obidi Ekpunobi, and
Ven. Eric Eze Ugwu.

CANONS

Revd. Can. Goodness EkenediriChukwu Eze,
Revd. Can. Christian Ikechukwu Nnadi,
Revd. Can. Jude Onyebuchi Oga,
Revd. Can. Leonard Chijioke Ukwueze,
Revd. Can. Godwin Emeka Eze,
Revd. Can. Samson Chukwuemeka Ezea,
Revd. Can. Christian Ukachi Obileke,
Revd. Can. Samuel Okonkwo Obeta, and
Revd. Can. Kingsley Samuel Ekenedilichukwu Obeta.

We pray that your elevation will encourage you to remain a faithful minister of God and an example onto other ministers.

INAUGURATION OF PARISHES/ARCHDEACONRY:

The following Parishes were inaugurated during the period under review:

26/2/12: Church of Transfiguration Parish, Enugu Road.

11/3/12: Church of Pentecost Parish, Army Barracks,

17/3/12: St Luke's Parish, Iheaka,

25/3/12: Orba Archdeaconry.

INSTALLATION OF ARCHDEACONS:

25/3/12: Ven. Dan Omeje was installed as the first Archdeacon of Orba Archdeaconry.

1/4/12: Ven. Chinedu Onah was installed the Archdeacon of Enugu-Ezike Archdeaconry,

29/4/12: Ven. Jonathan Urama as the Archdeacon of Uduledem Archdeaconry,

20/5/12: Ven. Godson Ekpunobi as the Archdeacon of Nsukka East Archdeaconry.

ANNUAL DIOCESAN FASTING AND PRAYER:

This year's fasting and prayer kicked off on New Year day. It commenced with Holy Communion services in many churches. The event reached its peak with the Diocesan Prayer Convocation which took place from 23rd-29th at the new Cathedral site. A team of preachers ministered during this convocation, including Barrister Emeka Nwankpa and his team, Dr. Mrs. Pamela Ezeuzomaka and Rt. Rev. Sosthenes Eze. Other side attractions that added glamour to the event included the performances of a popular Christian Artist- Chioma Jesus, and the youth choir of Church of Transfiguration Enugu Road.

It was observed that this year's Fasting and Prayer took a new dimension. During the prayer convocation, God began to take the Diocese on a different route which led to the establishment of Prayer Training School for the believers in Nsukka land. This issue of training came up as a panacea for arresting spiritual covering over the Nsukka land which needed to be rescued by spiritually equipped believers. This training started in February but stopped in July abruptly for logistic reasons. We will continue with the training in February next year and appeal to all the registered students to ensure they complete what they started. Following the outcome of the crusade, the participants moved a motion to institutionalise such a city-wide crusade as an annual programme. The event was concluded with a Covenant Service which took place at the same venue on Sunday 29th Jan. 2012.

We will still have the one month praying and fasting in January next year, and appeal to all members of the Diocese to be part of this Spiritual Foundational Exercise and use it to lay a Godly foundation for both your life, your family and your Church. It is an opportunity to speak prophetically upon your life and endeavour for the New Year. We may not have a one week prayer convocation next year to enable us plan better for 2014 when by the grace of God we intend to have a full 7-day-convocation that will feature- teachings, seminars, workshops, lectures and revivals, that will draw speakers from far and wide. We are praying that God will raise sponsors for this programme.

ADMISSION AND CONFIRMATION

This year's Admissions and Confirmation have become an eye opener to us in the area of evangelism. We took the bull by the horn by ensuring that all Parishes in the Diocese were touched through Admission and Confirmation. We experienced God's mighty work through sporadic outpouring of His Holy Spirit. This experience points to me that God is ready and He is waiting for us to step out.

I appeal that follow-up and discipleship class should be conducted to these crop of youths whom God himself has poured His Spirit upon to ensure their sound spiritual footing.

Let me reiterate that unless we take discipleship serious and make good use of the opportunity God has given us through Confirmation and Admission, we will only be a Church full of activity but without Divinely approved result, producing a crop of 'Christians' who have the form of godliness but denying the power thereof.

For this reason, a new manual for the preparation of confirmation candidates and admission of candidates into Girls Guild, Women's Guild, Mothers' Union and Christian Fathers' Fellowship will be published. The manual will take between 13 to 16 weeks study. It is prepared in such a way that the candidates after the study will not just be prepared for either confirmation or admission but will understand our faith and be established in them. We therefore passionately appeal to all Clergymen, all Lay Pastors and their wives to see this as the hob of their calling. Let every Parish start from January to prepare their candidates as we

are sure every parish will be covered in our joint parish confirmation each year. The table below illustrates the admission/confirmation records:

S/N	Date	NAME OF THE CHURCH	ADMISSION AND CONFIRMATION			G.G.	W.G	M.U	C.F.F
			Male	Female	Total				
1.	16/11/2011	St. Paul's Uda Parish	33	68	101	1	16	1	-
2.	20/11/2011	St. Andrew's Ibagwa Parish	25	78	103	11	14	15	6
3.	23/11/2011	St. Philip's Church Opi-Agu Parish	-	-	103	1	15	1	12
4.	27/11/2011	St. Paul's Nkpologu Parish	36	49	85	-	20	-	3
5.	4/12/2011	St Barnabas Parish Eha-Ndiagu	18	28	45	5	9	2	-
6.	7/12/2011	St Paul's Amechienu Parish	13	34	47	1	21	-	6
7.	11/12/2011	St Luke's Imilike Uno Parish	25	42	67	5	14	6	7
8.	5/02/2012	St John's Parish Okpu Orba	45	90	135	14	17	5	17
9.	12/02/2012	St John's Church Onuiyi Parish	26	39	65	18	16	11	30
10.	1/04/2012	St Stephen's Ogurute	20	57	77	9	12	2	-
11.	1/04/2012	The Christ Redemption Ang. Church Nsukka Prison	30	-	30	-	-	-	-
12.	28/4/202	St. Thomas Aku parish	44	115	159	-	30	9	-
13.	29/4/2012	All Saints Obollo-Afor	54	81	135	14	23	8	13
14.	20/5/2012	St. Mary's Opi Parish	61	117	178	14	21	4	12
15.	27/5/2012	St Paul's Cathedral Parish	24	37	61	1	-	-	20
16.	2/6/2012	St Philip's Opi-Agu Parish	15	38	53	2	5	-	2
17	3/6/2012	Christ Church U.N.N	-	-	36	5	5	4	-
18	10/6/2012	Christ Church Ezi-Ani	9	12	21	4	5	-	1
19.	10/6/2012	Edem –Ani	74	133	207	8	25	12	35
20.	15/6/2012	Abbi Parish	32	61	93	3	14	3	-
21.	15/6/2012	Adani Parish	23	31	54	2	2	1	-
22.	29/6/2012	Amachalla Parish	54	140	194	3	3	2	3
23.	29/6/2012	Amufie Parish	23	66	89	1	3	-	2
24.	29/6/2012	Uda Parish	26	54	80	-	-	-	-

25.	7/7/1012	St Barth's Obimo Parish	24	68	92	8	19	-	3
26.	7/7/2012	Church of Transfiguration	14	16	30	5	7	2	-
27.	7/7/2012	Church of Pentecost	16	25	41	3	3	3	-
28.	8/7/2012	Emmanuel Church Alor-Uno Parish	55	105	163	27	17	4	15
29.	15/7/12	Okpuje Parish	13	35	48	4	3	1	2
30.	15/7/12	St Andrew's parish Ibagwa-Aka	42	109	151	18	22	7	12
31.	15/7/12	Unadu Parish	16	44	60	1	7	-	1
32.	15/7/12	St John's Eburumiri Parish	19	43	62	8	11	2	3
33.	15/7/12	Itchi Parish	37	84	121	15	27	6	2
34.	28/7*2012	St Mark's Ohodo Parish	24	72	96	13	21	9	9
35.	28/7/201	Ozalla Parish	73	90	163	4	8	5	-
36.	28/7/2012	Ekwegbe Parish	27	78	105	5	8	5	10
37.	27/7/2012	Ohemuje Parish	44	93	137	25	23	6	15
38.	5/8/2012	St Luke's Nsukka Parish	14	64	78	8	7	3	8
39.	5/8/2012	St. Andrew's Orba Road Parish	6	14	20	4	1	-	9
40.	5/8/2012	Lejja Parish	13	18	31	1	2	-	8
41.	12/8/2012	Ezimo Parish	3	11	14	2	10	3	2
42.	12/8/2012	Imilike-Agu Parish	-	-	18	-	-	-	-
43.	12/8/2012	Amechenu Parish	-	-	6	-	-	-	-
44.	19/8/2012	Eha-Alumona Parish	23	44	67	2	4	2	-
45.	19/8/2012	Eha-NdiAgu	11	6	17	-	2	2	-
46.	26/8/2012	Umuida Parish	15	56	71	4	5	6	-
47.	26/8/2012	Umuopu Parish	16	54	70	11	7	1	1
48.	26/8/2012	Alor-Agu Parish	20	53	73	8	11	1	3
49.	5/9/2012	Obukpa Parish	53	106	159	22	74	10	11
50.	16/8/2012	Ovoko Parish	66	116	182	10	28	5	-
51.	16/8/2012	Iheakpu-Awka Parish	32	67	99	3	18	3	1
52.	16/8/2012	Iheaka Parish	37	7	44	-	7	-	2
53.	7/10/2012	Orba Parish	18	28	46	13	12	2	12

54.	7/10/2012	Okpu Orba Parish	24	22	46	12	2	-	1
55.	7/10/2012	Imilike-Uno Parish	3	8	11	-	-	-	-
TOTAL			1468	3071	4539	358	701	174	298

CYCLISTS' BREAKFAST WITH THE MASTER (CBM)

Late last year, we received a great burden from the Lord concerning the commercial motorcyclists (Okada Riders). This was shared in the last Synod (as part of my charge). After prayers, God led us to package a special programme for them beginning from Nsukka urban. We inaugurated a committee on early January, led by Prof. Johnson Urama to plan and execute the programme in form of breakfast meetings for these our brothers. The committee commenced operation immediately with their maiden meeting on first Wednesday of February, 2012.

This programme was aimed at getting the commercial motorcyclists connected with the master Jesus. In addition to the spiritual component (which was the main drive of this programme), there should also be distribution of free crash helmets and meals. The target was to ultimately give them a new focus in life and equip them, as well, with other vocations.

Machinery for the procurement of one thousand (1000) crash helmets for distribution to commercial cyclists (Okada riders) was set in motion as early as December, 2011.

The Programme was being held every first Wednesday, starting by 10.30 a.m. in the new Cathedral. The first one was held on February 01, this year, and we had about 350 cyclists participating in the programme. Since then the programme had held every first Wednesday of the month. Various Priests ministered to their spiritual needs in every meeting.

There were also programmes to equip them with entrepreneurial skills and vocations. Assistance of resource persons such as Mr. Marcel Odo and Sir Hon. Dennis Agbo (former commissioner in Enugu State) were employed.

There have been testimonies from some of these Cyclists to the effect that God has met and still meeting them through the programme. Many of them have left the Okada job for a better decent career prospect.

So far, nine (9) breakfast meetings have been held already since inception and roughly five hundred helmets distributed. Feeding and other logistics for each meeting costs an average of seventy thousand Naira (₦70,000.00) only. There was also plan for miniature CBM meetings in some strategic locations within the month of October. These strategic locations are: Adani, Aku (Ogbede), Opi, Orba, Obollo-Afor, Ogrute and Ibagwa-Aka. This will be done in conjunction with the Archdeaconries where those towns are situated. A total of four hundred and fifty (450) helmets will be distributed in those places.

A number of individuals have made personal sacrifices and donations towards this programme. We thank them and especially Professor Johnson Urama and the members of his team who paid for all the anointed meals and served them personally throughout their meetings. Their commitment and dedication was a challenge to me. May our faithful God reward you abundantly.

We also appreciate the churches and organizations that made donations towards the hosting of the meetings. These are EFAC Ministry, Women Ministry, Church of Transfiguration, Enugu Road and St. John's Church, Onuiyi, Nsukka

Finally we return all thanks to God for giving us such a vision that can change lives.

THE PRISON MISSION:

The Diocese took the bull by the horn as they stormed Nsukka Prison with a radical evangelistic outreach in the first quarter of the year. The programme which lasted for one full week was kicked off by the Cathedral Deanery and the Edem Archdeaconry on 25th March, 2012. Nsukka and Alor-Uno archdeaconry had their turn on March 26, Ibagwa and Enugu-Ezike Archdeaconry had theirs on 27th March. Others were Amufie and Uduledem on 28th March, Ovoko and Orba on 29th, Nsukka East and Uzo-Uwani on 30th while Nsukka Central and Aku Archdeaconries had theirs on 31st of the same March, 2012. In each of these days, the hosting Archdeaconries served the inmates with food and gift items, after spiritual ministrations. May the Almighty God visit these Archdeaconries one after the other.

The grand finale of the programme took place on 1st April with Confirmation. A total of 30 inmates were confirmed and a set of gospel band which was donated during these events was also dedicated during the service. The programme indeed created a spiritual quake at Nsukka Prisons which resulted to a miraculous release of 40 prison inmates in such a great magnitude that had never happened before.

CHALLENGES:

1. Post release of the Inmates: Freed Inmates find it difficult to be warmly welcomed into the society. They are stigmatized by the Society which exposes them again to criminal activities which they had been delivered from.
2. We also received information about the denominational bias exhibited by some of the Prison staff. These people saw our ministry in that place as a threat and they try by all means to frustrate our efforts there. May God forgive them.

We are seriously planning to set up a structure that will help us handle the post release challenges. To this effect the Diocesan Board in their last meeting agreed that there will be a special offering in support of the Prison Ministry within the Synod; and that from next year every Organisation in the Diocese will pay a Tithe from their Sunday offerings during their week except the Women ministry and Christian Fathers' Fellowship who will decide what to donate after their conference each year.

My special appreciation goes to the Prisons Chaplain, Rev. Edwin G. Agbo for his unquantifiable efforts in the Prisons ministry. May the Almighty God abundantly reward him.

COUNCIL OF KNIGHTS

A.) KNIGHTHOOD INVESTITURE.

17th December, 2011 witnessed another glamorous and memorable event in the Diocese. A total of 59 candidates were invested into the Order of Knighthood of St. Paul at the new Cathedral. It commenced with Pre-investiture Retreat at Christ Church, Eziani, on 15th and 16th of the same month. Rt. Rev. E. Ikeakor of Amichi Diocese was the Retreatant and preacher.

We should recall that this is the first investiture since my election and enthronement as a Bishop. The last investiture took place in 2006 under the Retired Bishop, Rt. Rev. (Dr.) J. C. Ilonuba (JP). Prior to the investiture, training exercise was organised for the one hundred and twenty Novices

that were fielded for this prestigious position, out of which 59 candidates qualified. The sixtieth person was admitted into Ladies Auxiliary. Their training commenced on June and was rounded off on 22nd September, which paved way to a compulsory retreat that took place on 16th and 17th December. We appreciate them for their generous donations towards the Cathedral project which has helped us to bring the work to the point it is now. We also appeal to those who have not redeemed their pledges to do so, knowing that it is a vow unto God.

Among those invested were:

1. Dame Adukwu-Bolujoko Sally Sara Nkem;
2. Sir & Lady Agbaleke Ezekiel;
3. Sir & Lady Agbo Cyprian;
4. Sir & Lady Agbo James Chukwuemeka;
5. Sir & Lady Agbo John C.
6. Sir & Lady Agbo Stephen
7. Sir & Lady Alaku Basil;
8. Sir & Lady Amorha Lawrence
9. Sir & Lady Arinze Ifeanyi
10. Sir & Lady Asadu Geoffrey
11. Sir & Lady Sam Ike
12. Sir & Lady Asogwa Daniel C.
13. Sir & Lady Attah Emmanuel
14. Sir & Lady Chukwuemeka Chukwudi
15. Sir & Lady Daniel Akwitty
16. Sir & Lady Ebizie Charles Ogemdi
17. Sir & Lady Ebonyi Reuben
18. Sir & Lady Ekwueme Fidelis U.
19. Sir & Lady Ekwueme Samuel
20. Sir & Lady Eweni Ifeanyi Augustine
21. Sir & Lady Eze Ifeanyi Samson
22. Sir & Lady Eze Johnson
23. Sir & Lady Eze Simon O.
24. Sir & Lady Ezeudu Gilbert C.
25. Sir & Lady Ezugwu Christopher
26. Sir & Lady Idoko Levi C.
27. Sir & Lady Idoko Michael
28. Sir & Lady Idoko Okey I.
29. Sir & Lady Ifedigbo Ikechukwu
30. Dame Ilukwe Esther
31. Sir & Lady Isiwu Christopher
32. Dame Itodo Christiana
33. Sir & Lady Kalu Josiah
34. Sir & Lady Nnadi Peter
35. Sir & Lady Nwagu Eric
36. Sir & Lady Nwani Joseph O.
37. Sir & Lady Nweze Noble Jackson
38. Sir & Lady Nwude Christian
39. Sir & Lady Odenyi Cletus S.
40. Sir & Lady Offor Chukwuemeka
41. Sir & Lady Ogbese Patrick A.
42. Sir & Lady Ogbonna Nnaemeka
43. Sir & Lady John C. Okike

44. Sir & Lady Okolo Daniel
45. Sir & Lady Omeje Godwin
46. Sir & Lady Onah Daniel
47. Sir & Lady Onah Johnson C.
48. Sir & Lady Onwupenata Boniface
49. Dame Ugwuegede Joy
50. Sir & Lady Ugwulor Onyinyechi E.
51. Sir & Lady Ugwu Gibson I.
52. Sir & Lady Ugwu Kelvin
53. Sir & Lady Ugwu Levi Iheanacho
54. Sir & Lady Ugwuanyi Levi
55. Sir & Lady Ugwuanyi Thomas
56. Sir & Lady Ugwuja Clement
57. Sir & Lady Ugwuja Fredrick
58. Sir & Lady Uzodimma Ephraim
59. Sir & Lady Uzodimma Victus
60. Lady Ifeoma Eze

B. Council of knights' Retreat at Christian Ecumenical Retreat Centre,

Agbarha-Otor

Bi-annual Council of Knights' Retreat took place from 3rd-6th May, at Christian Ecumenical Retreat Centre, Agbarha-Otor. The theme for the Retreat was captioned: "Occupy Till I Come" (Luk. 19:13). A total of 108 Knights and 112 Ladies were in attendance. Barrister Emeka Nwankpa and his wife, Rev. Mosy and Rev. Mrs. Chinyere Madugba and Rt. Rev. Ephraim Ikeakor were the Resource Persons that God used mightily during the retreat. The Retreat was a moment of decision making and a fresh encounter with the Lord.

C. Reconstitution of the EXCO Members.

During the Retreat at Agbarha-Otor, the Council elected their Officers that will pilot the affairs of the Council for the next three years. The Officers include:

- | | |
|------------------------------|--------------------------------|
| 1. Sir Micah O. Osilike | President |
| 2. Sir Frank Obayi | 1 st Vice president |
| 3. Sir Onyebuchi Okolo | 2 nd Vice president |
| 4. Sir Patrick Eya | 3 rd Vice President |
| 5. Sir Chukwudi Chukwuemeka | 4 th Vice President |
| 6. Sir Kenneth U. Ugwuanyi | Secretary |
| 7. Sir Robert Agbo | Asst. Sec. 1 |
| 8. Sir Simon O. Eze | Asst. Sec. 2 |
| 9. Sir J. C. Onuh | Fin. Sec. |
| 10. Dame Nkechi Omeje-Ogbu | Treasurer |
| 11. Sir Godwin K. Agu | Pub. Relation officer |
| 12. Sir David L. O. Eze | Welfare officer |
| 13. Sir Reuben Nnamani | Warden |
| 14. Sir Nonso Oguonu | Auditor |
| 15. Sir Okey Umeakuka | Auditor |
| 16. Sir G. C. E. Mba | Auditor |
| 17. Sir Augustine E. Onwurah | Ex-Officio |

LADIES PRINCIPAL OFFICERS

18. Lady Nkechi Ikpeze	President
19. Lady Faith Omeke	Secretary
20. Lady Anulika Okoli	Treasurer
21. Lady Ginika Mesigo	Fin. Sec.

The Council bought a brand new 18-Seater Toyota bus this year. We appreciate the Action-Packed President and his team for what the Lord is using them to do in the Council.

2012 TRINITY ORDINATION

The Trinity Ordination of this year attracted so many friends and well wishers as twenty one priests received their ordination. This took place on 1st July, 2012 at St Andrews Church, Ibagwa Aka. Ven. Ephraim Asogwa who happened to be the Ordination Retreatant gave the sermon.

Among those priested are:

Rev. Christopher Onyekachi Eze
 Rev. Johnson Chukwudi Ezeobeta
 Rev. John Emenike Okwor
 Rev. Luke Chukwudi Eze
 Rev. Augustine Ike Ezechi
 Rev. Christopher Uroko Ezema
 Rev. Alfred Chukwudi Ike
 Rev. Emma Chidozie Ogbochie
 Rev. Emmanuel Umenwabe Omeje
 Rev. Anthony Ejike Nwobi
 Rev. Sunday Ositadinma Dike
 Rev. Chukwuma A.O. Ogbu
 Rev. Daniel Matthew Abah

Those made Deacons are:

Rev. Daniel Okwu Amoke
 Rev. Samuel Chukwukadibai Eze
 Rev. Favour Ifebuche Eze
 Rev. Emma Ejike Isiwu
 Rev. Levi Odoabuchi Omeje
 Rev. Christian Tochukwu Orji
 Rev. Nnamdi Alexander Ossai
 Rev. Chijioke Amara Ozulu

Christian Fathers' Fellowship (CFF)

The Christian Fathers' Fellowship is still on the fast lane of progress. The Fellowship had her election on 12th November, 2011 which brought the following into their offices:

Sir Robert U. Agbo	-	President (by appointment)
Sir Chukwuemeka Offor	-	Secretary

Sir Ifeanyi Eweni	-	Asst. Secretary
Comrade Christopher Omada	-	Fin. Secretary
Mr. Kenneth Asadu	-	Treasurer
Mr. Patrick Ugwoke	-	Provost
Bro. Samson Ugwuishiwu	-	P.R.O
Sir Luke O. Nwobodo	-	Welfare

Auditors

Sir J.C. Onuh

Sir Evangelist Charles Ebizie

Mr. Johnson Ugwu

Ven. Chijioke Onyechi remains the Chaplain.

The Christian Fathers' Conference held this year at Eha-Alumona was superb. Many people were blessed from the exposition on the theme of the conference: "A call to leave and follow – Abraham's experience," which was taken by our son, Sir Barr. Chukwuemeka Chukwudi.

The foundation of the Fellowship's Filling Station *Benedictus Petroleum Ltd* was laid during the conference. We are expecting the completion of the structural works of this Mega-Filling Station by the end of the year.

This year's CFF Admission records the highest since her birth in 2002. A total number of 298 were admitted into the Christian Fathers' Fellowship during the period under review.

Our regard to the Chairman of CFF Sir R.U. Agbo and his wonderful crew for the transformation going on within the little time of their stay in the office. May God bless you abundantly.

WOMEN MINISTRY

We thank the women ministry for her supportive role towards the fulfilment of God's given vision for the Diocese. Her Spiritual and practical involvement in the development of the Diocese is beyond elucidation. We appreciate you. We owe our love and gratitude to the President, Mrs. Ifeoma Agbo (JP) and her unflinching administrative crew. We pray God to continue to increase His oil upon your heads.

Some of the Evangelical Campaigns launched by the ministry during the period under review include:

1. Ezimo-Agu Outreach - Nov. 18-20, 2011
2. Igga Outreach - 20th – 2nd April
3. Onitcha Enugu - 13th – 15th July 2012
4. Ezimo-Agu Outreach - 20th – 22nd July 2012

They have spent about N900,000.00 in Igga Church building and given a huge financial support towards the renovation of the Bishops Court. The ministry has obtained NAFDAC number for her SAMAH Table water after a long period of waiting, bought a new truck for distribution and procured an automated water bottling machine. Samah table water has been confirmed to be equal to none in this Nsukka geo-political zone. We give God the glory!

May the Almighty God continue to bless and strengthen you in Jesus' name, Amen.

CATHEDRAL PROJECT

My fellow brethren, we continue to thank God Almighty for His faithfulness towards the building of His church. Indeed he has been faithful to His promises.

May we refresh our memory on the type of Cathedral we are building: an edifice that occupies a floor area of 3, 680 sq m on ground with a total capacity of about 3,622 worshippers with a height of 35m above ground level. The edifice consists of three main floor levels which include:

- a. Lower Floor Level
- b. Ground level
- c. Gallery Floor level

Work commenced on January 2009 after reconstituting the Cathedral Project Committee. Ever since then, work has been ongoing at the site. At present, the Cathedral project has advanced greatly, from excavations involving earth moving equipment at the lower floor level (basement) through part of the slab of the ground floor to the casting of three-quarter (75%) of the floor area of the Gallery level.

At the lower level, the hall containing the Committee rooms has since been completed. Other jobs that took place at this level include the construction of the retaining walls, the column bases, columns carrying the Cathedral, slab above with attendant waterproofing of the floor bed and retaining walls, construction of framework, reinforcement and casting of concrete. Over 90% of works done at this level constitute reinforced concrete works which goes with form works, steel reinforcements, conduit and casting of concrete. Each of these was labour/capital intensive and required much time too.

At Ground Level, much work has also been done. The target was to get through this level and hit the Gallery. As such, work was concentrated on the areas that suspend the gallery in a reinforced concrete structural framework of columns, beams, slab and stairs, employing structural girders. This level consists mainly of columns, beams, arches, circulation corridors/foyers, entrances, ancillary spaces, conveniences and stair linking the gallery. The work here involved much scaffolding, formwork and steel reinforcement. The framed structure of work at this level merged with the gallery work. Four out of six stairs in this level have been constructed.

Works at Gallery level till this day have been 100% reinforced concrete structural works consisting of massive formworks, steel reinforcements, electrical/plumbing conduit works and concrete beams and slab. About 75% raked Gallery concrete floor has already been cast together with four stairs.

Much works are still outstanding in the Cathedral project. These include: Vestry, Lady Chapel, the remaining 25% of the gallery, roofing and finishing which include the flooring, walls, columns, installation of windows and doors and external works consisting car packs, drainages, landscaping, service drop, etc.

I must appreciate you all for the untiring financial support for the building of this God's house. Between November 2011 and July 2012, a lot of funds have gone into this

project. From the record, about twenty five million, three hundred and seventy six thousand nine hundred and fifty naira (N25,376, 950) was sunk into it. Synod proceeds continue to be the major source of financing this project. However, we are still indebted to a tune of about two million naira (N2m). About three hundred million Naira (N300m) has been estimated to complete the project under direct supervision, which we believe can be realized in this Synod.

We cannot exhaust our appreciation to Engr. Dr. Ugo Nwoji (KSP), Bro. Mathias Otti, Arch. Innocent Agbo and Dr. Emeka Enejere who take this project as their personal project. They have not only hastened the work but have saved immeasurable cost in the course of execution of this project. May God continue to prosper you and your families.

AGRICULTURAL PROJECTS

We should recall our last year's report concerning our plan to expand our agricultural investment this year. We followed it up by re-organising the Agric Committee into two sub-committees. One subcommittee was to take care of Nsukka-farms which is made up of Piggery and Pineapple Orchard, while Adani farms which is made up of crop farms and tractor hiring services was to be manned by the other sub-committee.

However, in spite of our preparations and readiness, we experienced a shortfall in almost all the segments of our agricultural sector this year. During the period under review, the piggery farm experienced a high rate of piglet mortality and abortion by sows as a result of diseases. The Committee decided to sell off the initial stock of the pigs and replaced them with the new ones. We are still expecting that there will be an improvement in that area.

Pineapple Orchard in other hand did not hit the target of our projection. Out of N109, 530 realised from sales, the expenditure on labour and wages was about N92, 800, leaving a balance of N16, 730 for the season.

The Eden Farms at Adani wasn't impressive either. There was poor yield in last year's late corn cultivation as well as this year's farming. As a result, the Agric. Committee has decided to close down the Eden farm at Adani for a while.

We engaged our tractor for hiring services after employing a retired tractor operator from Enugu State Ministry of Agriculture. The tractor commenced full commercial operation in March 2011 and is doing well.

THE NEW DIOCESAN FINANCIAL POLICY

Last year, the Diocese introduced a new financial policy which took effect from January this year. Reports from the parishes across the Diocese agree that the new policy is better than the former. The policy places responsibility upon every church to pay her workers' stipends and allowances, after which she pays the Diocesan quota as required. The rest of her generated revenue then should be channelled to projects.

However, it was noticed that many churches do not pay their appropriate Diocesan Assessment nor Archdeaconry and Parish quota, in spite of the projects going on in almost every church. The Diocese is finding it difficult to pay her workers and carry out her duties as a result of this selfish and unfaithful attitude. Centre is being destabilised and we need to seek a redress in our actions.

We therefore solicit for faithfulness, unselfishness and oneness of purpose from the Clergy, Lay pastors and Parishioners. A committee was set up by the Diocesan Board headed by Prof Johnson Urama to fine tune this policy, moreover one of the discussion groups will look into the new policy with a view of coming up with a measure that will help the Churches live up to their responsibilities. We believe that what Nsukka Diocese needs to do what God has assigned to us is within us.

CHURCH VISITS

This year, God moved us to pay visits to all the Churches in the Diocese. It was revealing, informative, inspiring and fulfilling, though hectic but God strengthened us. From 1st June to 4th October we were able to visit a total of 167 Churches in the Diocese. We will endeavour to complete these outstanding Parishes – Cathedral, Transfiguration, Pentecost, Obimo, Nkpologu, Opi, Ekwegbe, Aku, Ohemje, and Udeledem within the first quarter of next year. The episode created a forum for mutual interaction between the Church and the Diocesan. It also created an opportunity to observe the true positions of our churches and to make a better plan on how to move forward.

During the visits, the following observations were made:

1. The expansion of the Churches in the Diocese since inception is highly encouraging as more churches have been planted between 1994 and 2012 than those planted between 1927 and 1993, yet there are many lands to be reached with the Gospel of our Lord Jesus Christ.
2. Most of the recently planted Churches grow healthier than some of the older ones and this was traced to foundational problem.
3. Syncretic practices are still alive in most of our Churches especially as it regards oath taking, and funerals.
4. Oppositions and attacks from our Sister denomination is still prevalent in most of the communities.
5. Most of our Churches have neither land nor place of worship, and many are building their places of worship.
6. Every Church is viable; our challenge is that we only have a handful of faithful and committed ministers, “Viable ministers”.
7. Most of our Churches are still at the growing stage and needed financial support.
8. We are still very far in coming to terms with the relationship between giving and receiving. The hand of “one talent mentality” or complain of not having is still strong on our people.
9. In at least 80% of the churches I visited, a question as what should be the church’s stand and standard on burial and funerals were raised. I strongly promised them that this will be deliberated on during the synod and we will come out with a biblical based and acceptable policy on that.

But I deem it necessary to highlight some issues as regards belief system and culture of our people which form the bases of all funeral practices.

Note that culture is the totality of the way a people live their life ranging from food, drink, dressing, language, belief, house etc.

The Gospel is not against culture but penetrates a culture to sieve it and bring out the best in a culture. Culture is dynamic. Igbo culture is somehow inseparable from their religion. Every culture rises from the people’s belief system and this is more manifest in passage of life-death.

The Igbos believe that:

1. There are 2 types of death
 - (i) Good death
 - (ii) Bad death

The good death is one who died at a good old age and without mystery or inexplicable disease. If such one receives a proper burial he/she is expected to reach the land of our forefathers-“ Ala nna anyi ha”

Bad deaths are those who commit suicide, died prematurely, died of inexplicable disease, a woman who died with pregnancy etc. Such people are not buried but thrown into evil forests. There are no burial rites for such ones. And these are believed to be the wondering spirits.

2. Anyone who died good death should receive full and proper burial rites. It is a debt owed by the living. And failure to do it is showing ingratitude and may be punished by the dead. The dead may not also be benevolent as to incarnate to the family or ensure that the family receives their due share of blessing from the land of the dead. This is affirmed by Arinze F.A. in his book *Sacrifice in Ibo Religion* who said;

“The Ibos have a firm belief in a life after death. When a person dies his soul or spirit (mkpuru-obi,mmuo) wanders till is received into the blessed company of his forbears on condition that the relations on earth celebrate the full funeral ceremonies... without these ceremonies the restless ghost of the deceased would return to haunt and harass his merciless relative”

3. Those who did not receive their burial rites are not permitted to enter into the land of our forefathers. They can also become wondering spirits.

4. Originally, burial rites are performed with human beings who are either buried alive or killed and buried with the dead. Such ones are usually slaves or war captives. This was to ensure that such well to do individuals will have those to attend to him over there.

But when the church came into Igbo land and with the abolishing of slave trade and human sacrifice, the people replaced human beings with big animals like horse and cow which they believe to be the next to human being. All these informed most of the practices we are observing today in burial rites.

We therefore need to take these into the sieve of the word of God and our Creed to remove the chaff and retain the real thing that we may avoid practicing syncretism and yet have a Christianity that will not be strange and foreign to our people.

This is a background to the group that will be discussing this, to bring out what will guide our burial / funerals as a church in Nsukka Diocese.

10. **Reluctance to Evangelism and church planting:** This challenge, I would say, is the greatest problem that has kept the church at this nursery stage. Perhaps, the quest for retention of our empires called congregation accounts for this unfortunate reason.

In my project of visiting all the churches in the Diocese, I was able by the Grace of God, to cover 167 churches, having 10 Parishes outstanding. This shows that as large as Nsukka is, we have only about 200 churches which obviously do not reflect the proportion of the people.

Using Enugu-Ezike as a case study; in the two Archdeaconries and 5 Parishes, there is a total of 40 Anglican churches. Out of those churches, 13 were planted between 1930 to 1960 and 27 were planted between 1961 and 2012.

Enugu-Ezike is the largest peoples group (single community) in West Africa with over 30 autonomous communities and over 200,000 population.

Missionary speaking, even 200 Anglican churches is not enough to take care of the teeming population that is in Enugu-Ezike alone. But unfortunately, there are Autonomous communities in Enugu-Ezike as well as in other Nsukka communities that don't have an Anglican church. This calls for practical involvement in aggressive evangelism and church planting. Now is the time. These informed our proposal to the Diocesan Board that more Archdeaconries and more Parishes should be created. The Board in their meeting held on Thursday 20th Sept. 2012 at St. Paul's Church Uda approved the creation of the following 4 Archdeaconries and 32 Parishes:

NEWLY CREATED ARCHDEACONRIES/PARISHES

ARCHDEACONRIES

1. Eha-Elumona Archdeaconry

- St. Stephen's Parish
- St. Barnabas Parish Eha-Ndiagu
- St. John's Parish Akwari
- St. Luke's Parish Umabor
- St Paul's Parish Amachelu

2. Unadu Archdeaconry

- Emmanuel Chr. Parish Unadu
- St. James Parish Alor-Agu
- St. John's Parish Itchi

3. Obimo Archdeaconry

- St. Barth's Parish, Obimo
- St. Paul's Parish, Nkpologu
- St. Peter's Parish, Ajuona-Obimo

4. Ohodo Archdeaconry

- St. Mark's Parish, Ohodo
- St. Philip's Parish Ozalla
- Christ Church Parish Ujoma

PARISHES:

1. St. Stephen's Parish, Ugbene Ajima

- St. Stephen's Church Ugbene Ajima
- All Saints' Ukpabi
- Ang. Chr. Ugbene-Ajima
- Emmanuel Church Nimbo

2. St. Mathew's Parish, Akpa-Edem

- St. Mathew's Chr. Akpa-Edem
- Zion Chr. Akpa Elukoro
- All Saints' Agu Amegu

3. St. Peter's Edem-Enu

- St. Peter's Church Edem-Enu
- Mt. Zion Amenu Edem-Enu

12. St. Michael's Parish Okutu

- St. Michael's Chr. Okutu
- Christ Chr. Umueze
- Ang. Chr. Ola

13. Emmanuel's Parish Ochima

- Emmanuel Chr. Ochima
- H.T.C Onyohor
- Ang. Chr. Ikolo

14. St. John's Parish Akwari

- St. John's Chr. Akwari
- H.T.C Amanato
- Ang. Chr. Onueme, Eha-Alumona

15. St. Luke's Parish Umabor

- St. Luke's Church Umuabor
- Christ Church Agbata Umuabor

- Ang. Church Amudi Ozzi
- 4. St. Peter's Parish Idi-Opi**
 - St. Peter's Chr. Idi-Opi
 - Church of Reconciliation Idi-Opi
- 5. Emmanuel Parish Idoha**
 - Emmanuel Chr. Idoha
 - St. Paul's Ezi-Ukehe
 - All Saints' Umuna
- 6. Christ Church Parish, Ujoma**
 - Christ church Ujoma
- 7. Christ Church Parish Mgboko**
 - Christ Church Mgboko
 - St. Paul's Amabokwu
 - St. Andrew's Ajuona
 - Holy Trinity Chr. Udueme
- 8. St Peter's Parish Ajuona Obimo**
 - St. Peter's Chr. Ajuona
 - St. Michael's Akpotoro
- 9. Emmanuel Parish Umujioha**
 - Emmanuel Church, Umujioha
- 10. Emmanuel's Parish, Ede-Oballa**
 - Emmanuel Chr. Ede-Oballa
 - All Saints Ede-Oballa
 - Good Shepherd Ede-Oballa
 - Ang. Chr. Umukabi Ede-Oballa
- 11. St. Andrew's Parish Ibagwa-Ani**
 - St. Andrew's Church, Ibagwa-Ani
 - All saint's Okpaligbo-Ogu
 - St. Mark's Agu Ibagwa-Ani
- 22. All Saints Parish Agu-Ibeje**
 - All Saints' Agu-Ibeje
 - Church of the Holy spirit Umugbo-Agu
 - Anglican Church, Umuopu-Agu
- 23. H.T.C Parish, Ndioke**
 - H.T.C. Ndioke Ibagwa-Aka
 - St. Faith Amula Ibagwa-Aka
 - Bethel Church, Owerre Ibagwa-Aka
- 24. St. Philip's Parish Agu-Ogbara**
 - St. Philip's Agu Ogbara
- 28. All Saints Parish Adaba**
 - All Saint's Adaba
 - St. Peter's Ukpata
- 29. Emmanuel Parish Ogurugu**
 - Emmanuerl Church Ogurugu
 - Anglican Church Iga
 - Anglican Church Ojor
 - Anglican church Asaba
 - Anglican Church, Alakija
- 30. St. Mary's Parish Obollo-Eke**
 - St. Mary's Obolo-Eke
 - Ang. Church, Okpaligbo
 - St. Barth's Ibenda
- 31. Emmanuel Parish, Obollo-Etiti**
 - Emmanuel Church, Obollo-Etiti

- Church of the Good shepherd Ala-Oha
- Church of Redemption Ogurugu Isiagu

25. St. Peter's Parish Uburu Uzo-Ego

- St. Peter's Parish Uburu Uzo-Ego
- St. Barth's Church Isiagu
- St. Augustine's Church Ubom

26. St. Michael's Parish Owerre- Obukpa

- St. Michael's Owerre-Obukpa

27. St. Mathew's Parish, Ajuona Obukpa

- St. Mathew's Church, Ajuona
- Church of H/S- Amugwu
- Christ church, Amebo

We are not ignorant of the fact that most of these Parishes may not have what it takes to stand now, but knowing where we are going it is very apt to start now. To be able to start I am appealing to evangelical minded individuals and organisations and Parishes to take up the sponsorship of some of the Parishes at least the payment of the Vicar's stipend for a period of 6 months, 1 year, 2 years, etc. We will give you time to think about it and on Sunday we will call for that.

EDUCATION: A FORMIDABLE TOOL FOR CHURCH BUILDING AND NATIONAL DEVELOPMENT.

My project of visiting every church in the Diocese (which I'm about concluding in a short time), has been an eye opener to me. Many areas of the Diocese are without schools.

If the church shall be built in a total sense, and our clamour for National development achieved, then education is central.

We have been taught that Education makes a people easy to lead, but difficult to drive; easy to govern but impossible to enslave. It is as old as the human race and its functionality cannot be divorced from the human race.

It is therefore an essential human virtue through which man becomes a being, and different entities of him, integrated as separate entities that ultimately gives significance of life and freedom to mankind. It was based on this hypothesis that Diogenes declared that; "Education is a controlling grace to the young, consolation to the old, wealth to the poor and ornament to the rich."

In summary Education is an essential factor in all human societies that will ultimately be a basis of good life only and only if it is flavoured with morality. That is why morality should be taught in schools. This is why missions clamour for the total return of their schools with proper legislative back-up, because experience and data have shown that they have transformed an animal being into a human being. It is so because learning of moral unless and the development of mental power and strength of character is synonymous with mission schools. Morality education is inherently enhanced in mission school. This reason is not far fetched. First, schools are responsible for guiding and equipping children in their development process which is fused with moral and ethical values. Expectedly this fusion of the moral and ethical values are more profound and imbued in the mission schools than in the public

schools. To us in this Diocese, value education is paramount and our emphasis should be more directed towards academic excellence matched with the development of character and spirituality. It will be absurd to churn out physical and mental giants who are spiritual pygmies characterised by emotional problems, unwanted pregnancy, suicide, robbery, rape, cultism and murder. After all we don't need a prophet to tell us that today's youths are benefit in moral decency, concern for others, and spirituality.

Our stand therefore is to elevate moral education to the highest pedestal with a resolve to unsettle the minds of our Children and youths, widen their horizons, inflame their intellect, teach them to think aright, to fear God and to know Him.

Our goal is to establish schools in all Archdeaconries and Parishes and some strategic communities to catch them young for Christ with their body and soul intact, and inculcate in them ethical values with human values.

The above is our educational project number one, and the second is to strengthen our fledging schools like –

- ◆ St. Andrew's Schools Ibagwa-Aka
- ◆ St. Thomas Schools Aku
- ◆ St. Luke's Schools Amufie
- ◆ St. Luke's Comprehensive Secondary School Ekposhi
- ◆ St. Mary's Schools Opi
- ◆ St. Mary's Secondary School Iheakpu-Awka
- ◆ St. John's Secondary School Eburumiri Ibagwa
- ◆ St. John's Schools Itchi

It is our intention to bring them to the standard of existing one. But to achieve that feat together with our resolve to having schools in Archdeaconries and parishes will necessitate a re-structuring of our Diocesan Education Board with a Lay person as chairman and a full time Administrative/Executive secretary, unlike the present dispensation where, Ven. J.C. Urama has painstakingly shared himself into halves - one for the Board and the other for his pastoral ministry. May the good Lord continue to strengthen him until his replacement is found.

UPDATE IN OUR DIOCESAN SCHOOLS

1. St. Cyprian's Special Science school. This school have been nurtured and elevated to international status by Sir Bar Chike Ngwu, the indomitable principal of the school. Students of the school and those outside can now have Cambridge Examination and study medicine Abroad under a special programme with two foreign universities. On the 6th of October 2012, the School Celebrated with pomp and pageantry its Silver Jubilee where the Old Girls of the school exhibited a measure of solidarity and commitment to their Alma Mata.

RETIREMENT OF THE PRINCIPAL:

Early this year, the principal notified me tht he will formally retire from the school system from May 2012. To every genuine lover of education and all true Anglicans, it was a bad news. This is as a result of the versatility and ingenuity of the principal.

In my own wisdom together with the opinion of the Archdeacons, i decided to keep him till after the Silver Jubilee Anniversary for us to consider the following options

- a. Pleading with government for him to be retained on a contract position.
- b. Searching and getting a comparable replacement.

That was the situation as at few weeks ago when detractors of our Educational progress emerged by a clandestine demand from a few but powerful group insisting that other retired principals must continue on his or her post or else Barr. Ngwu must go! They have gone at length consulting few members of the Diocese both Clergy and lay to ensure that their selfish interest is placed above general interest. They have now reached out to some elements in government whose body language is saying that we must search for a replacement within the state Educational system before resorting to a contract employment.

ST CYPRIAN'S GIRLS SECONDARY SCHOOL

The principal Lady Promise Okonkwo was directed to proceed on a three month retirement leave by Sept. 2012. Her retirement generated a hot exchange of mail between us and the government. The government breached the procedure between itself and mission in getting a replacement for a retiring principal. It was in early Sept. 2012 that one Mrs. Eucharia Onuh from Idaw River Girls Secondary School Enugu, a Roman Catholic, was posted to the School to replace her within seven days. I told the education secretary to instruct her not to hand over to any person. I quickly took up the matter with the chairman of PPSMB. I saw it as another plan to disrupt our educational establishment as they did during the merger and De merge era, that closed our thriving Junior Secondary School under Lady MaryRose Ngwu.

Unfortunately the chairman informed me that my team were too economical with the truth of the matter. According to him, lady Okonkwo ought to have proceeded on a three month retirement leave while the church would have nominated her replacement to avoid a vacuum. That while I failed to send a name for her replacement the government decided to send one for us! He advised me to nominate a candidate who should quickly take over the school. We wrote a letter protesting the attitude of the Government and also nominated Lady MaryRose Ngwu. We instructed Lady Ngwu to take over from Lady Okonkwo but for undisclosed reasons she declined and waited for a posting letter from the government. During this umpasse, our detractors instructed all the Roman Catholic teachers in the school to stage a protest to the CPS's office Nsukka that Mrs. Ngwu is anti Roman Catholic. I conveyed this development to the Diocesan Board. Today Lady Ngwu has completely taken over. Lady Ngwu you will recall, when the Junior Secondary School was created out of the present St Cyprian's Girls Secondary School, she was made its pioneer principal; where she show cased her potentials and left millions in the coffers of the School. By the time the government merged the school and posted her to Ibagwa-Aka Girls Secondary School, she stopped examination malpractice and returned the school to its lost glory. In this her second missionary journey" into our school system, we wish her well and ask this body to remember her in prayers. We also appreciate Lady Okonkwo for her labour in the school all these years, and ask the Lord to uphold her in retirement.

ANGLICAN GRAMMAR SCHOOL

Like our St. Cyprian's Secondary School, this school suffered the virus of merger and de merger and later merger. Today it is manned by Sir Tagbo Ugwu though not being an old boy but have restored the lost glory of the school. He has initiated a lot of renovation exercise and ensured that discipline is back to the system. He has the support of the dynamic old boys of the school. We commend him and we appreciate the old boys for their unflinching support to their Alama mata

GENERAL COMMENTS

As I hinted earlier, our educational policy will be reviewed to a pragmatic level with a high moral content with clear guide lines not only for our pupils but also for our teachers to make them character educators and formulators. We shall also create societal environment and conducive atmosphere that will accommodate, encourage and sustain moral behaviour by having parents, guardians, agents of government, the fourth Estate of the realm and all segments of the society mustering as a unity to establish an enabling environment for that purpose. To achieve this noble objective we shall revisit our curricula to inject a new life into our educational system.

As we do this the likes of Sir Barr Chike Ngwu will as of necessity be involved to articulate a global Educational policy for the Diocese and beyond. By all intents and purpose he has outgrown his present station and he should be encouraged to chisel out new ideas for a universal use, not because our detractors want him out.

I say so because I know that some notables in church of Nigeria have started to consider him for higher roles in our Educational system. It is unfortunate that we don't appreciate what we have no matter the existence of such potentials in our family, it should be applauded not otherwise. That is why this Diocese cannot wait for our Twentieth Year Anniversary when we shall recognized and honour the instruments God has used and still using in this Diocese, to honour Sir Barr. Chike Ngwu for his past deeds and for his future assignment.

NSUKKA DIOCESAN AWARD OF EXCELLENCE

You will recall that the Diocese instituted this award in our effort to promote and encourage Excellency of character and integrity in service especially in our public lives. The first to receive this award in 2008 was Ven. Prof. Chinedu Ositadinma Nebo who did us proud at University of Nigeria Nsukka and brought back hope to that institution in the midst of hopelessness and decay. Our 2010 Diocesan Award of Excellence went to the former Honourable Minister of Information and Communication and former Director General of National Agency for Food and Drug Administration and Control,(NAFDAC) Prof. Mrs Dora Akunyili in recognition of her ingenuity and sacrificial service to humanity.

This year, God has led to identify an honour some of our brethren who have made a land mark in their different fields of endeavour without compromising standard. The five achievers that God has led us to honour are:

1. **Chief Igwebueze Ugwuoke (KSP);** Chief Igwebueze is the oldest Anglican in the entire Nsukka Diocese. This award is in recognition of his unflinching Christian Faith and contributions to the survival, sustenance and growth of Christianity in Nsukka Land.
2. **Chief Dr. Innocent Chukwuma (OFR),** CEO Innoson Nig Ltd. Chief Innocent is an Entrepreneur and Industrialist Who has defied all odds to industrialization in Nigeria to prove that it is possible to Change Nigeria from an Importing Country to an exporting Country. We are therefore giving him this award in recognition of his hardwork and godliness in business, youth empowerment and huge contribution to National Development.
3. **Evang. Samuel Maduka Onyishi.(MON)** CEO Peace Mass Transit Ltd. Evang. Onyishi is a pride to the Church, a pride to Nsukka People, a pride to the Igbos and a pride to the entire Nation. We are awarding him in recognition of his distinguished contribution to the Transportation Industry, Youth empowerment and outstanding Christian testimony.

4. **Dame Dr Sally Adukwu-Bolujoku OON.** Dame Sally is a woman of excellence and the Church want to honour her in recognition of her outstanding administrative excellence demonstrated especially during her tenure as president of Nigerian Institute of management NIM and Patrotic lifestyle to Nsukka land.
5. **Bar Chike James Ngwu (KSP).** Principal St. Cyprain's Special Science School Nsukka form October 28 1991 till date. The Church want to appreciate this servant of God in recognition of his excellent educational and administrative performance in building St. Cyprain's Special Science School Nsukka from foundation to her present pinnacle.

The Award will be presented tomorrow by 12noon.

CHURCH OF NIGERIA MATTERS

CHURCH OF NIGERIA STANDING COMMITTEE

The committee met twice during the period under review. The first meeting took place from 14th-18th February, 2012. It was hosted by the Diocese of Awka specifically at the Cathedral Church of St Faith, Awka. The theme for the meeting was "Pressing towards the Goal," (Phil. 3: 14.)

The second meeting of the Committee took place from 11th-15th September at Ado-Ekiti in Ekiti Diocese. The theme of the meeting was "Resist the devil and he will flee." Both meetings were glorious and we give God all the praise.

ST MATTHIAS DAY

This year's St Matthias Day took place on 25th February 2012. Churches all over Nigeria as usual used the occasion to raise funds in support of the Missionary Dioceses. This has become a church of Nigeria (CON) annual support system. There was an improvement in this year's offering over that of the last year. Our Diocese raised over N1.8m this year as against N1.4m last year. We thank all the churches for their faithfulness. May the Almighty God reward you abundantly.

DIVCCON:

November 7 to 11, 2011 witnessed the maiden edition of the Divine Commonwealth Conference which took place at the International Christian Centre, Abuja. The Conference was well attended by thousands of participants including Clergy and Laity from both within and outside the country. Important issues affecting the Christian faith were handled. The church of Nigeria has adopted it as an annual event. This year's Conference comes up from 5th -10th November at the same venue.

We appreciate the three-man Committee who ensured that our Diocese was represented in number last year. This committee fought like a wounded lion to secure accommodation and raise part of the funds for the trip. May the Almighty God bless you abundantly. The Diocese has constituted another Committee for this year's Conference. They are Sir. Engr. Ugo Nwoji, Rev. Can. Emeka Ezea, Rev. Can. Nnamdi Ijeudo and Mrs. Stella Madueme. We are expecting improvement in this year's Trip over that of last year. May God strengthen you.

2012 ALL ANGLICAN CLERGY CONFERENCE

The 2012 All Anglican Clergy Conference took place at Ajayi Crowther University in Oyo from 24th – 28th September. This event takes place every four years. The last Conference was held here, at the University of Nigeria Nsukka in 2008. The theme of this year's conference was "contending for the faith" Jude 3. The conference involved a lot of expositions, seminars and Bible studies. It was a very enriching programme, and our clergy fully participated.

GAFCON/FCA

A meeting of the leadership of Global Anglican Future Conference (GAFCON) and the Fellowship of Confessing Anglican (FCA) took place at St Mark's church Battersea Rise London from 23rd – 27th April 2012. This meeting was convened for the preparation of the second GAFCON which comes up on October next year at Jerusalem. We earnestly covet your prayers that this conference should reinforce the unity of Anglicans throughout the globe who firmly uphold the true doctrine of our Lord Jesus Christ as against false teachings that turn the gospel into a mere social movement.

CONAC NETWORK

We reported to you in our last Synod about the intention of the church of Nigeria to set up Anglican TV. We wish to announce to you that this network now to be known as CONAC Network will swing into operation in January next year. This channel will relay every rich and interesting Anglican programme from every Diocese. We are calling on every worker in the Diocese to enrich and document their sermons and programmes for casting.

RETIREMENTS OF BISHOPS

The following Archbishops Bishop retired during the period:

- | | |
|---|--------------------------------------|
| - The Most Rev. Samuel Adedayo Abbe | - Archbishop of Ondo/Bishop of Ekiti |
| - The Most Rev. Ugochukwu Uwaoma Ezuoke | - Archbishop/Bishop of Aba |
| - Rt. Rev. Benson C.B. Onyeibor | - Bishop of Abakaliki |
| - Rt. Rev. Jonathan F.E. Edewor | - Bishop of Oleh |
| - Rt. Rev. William Diya | - Bishop of Kafanchan |
| - Rt. Rev. Sam. Chukwuka | - Bishop of Isikwuato |

NEW BISHOPS

- | | |
|-----------------------------|--|
| Rt. Rev. Julian Mark Dobbs | - CANA |
| Rt. Rev. Felix Garence Orji | - CANA |
| Rt. Rev. Christian Ugwuzor | - Diocese of Aba |
| Rt. Rev. Monday Nkwoagu | - Diocese of Abakaliki |
| Rt. Rev. Marcus Dogo | - Diocese of Kafanchan |
| Rt. Rev. Jacob Kwashi | - Diocese of Zonkwa |
| Rt. Rev. John Aruakpor | - Diocese of Oleh |
| Rt. Rev. Nathaniel Ogundipe | - (Bishop-elect) Ifo Diocese |
| Ven. Manesses Okere | - (Bishop-elect) Isuikwuato/Umunneochi |

NEW ARCHBISHOPS

- | | |
|----------------------------|----------------|
| Most Rev. Dr. Ikechi Nwosu | - Aba Province |
|----------------------------|----------------|

Most Rev. Dr. G.L. Lasebikan - Ondo Province

NEW ARCHBISHOPS ELECT

Rt. Rev. Prof. Adebayo D. Akinde - Lagos Province
Rt.Rev. Jacob A. Ajetunmobi - Ibadan Province
Rt.Rev. Dr. C. A. Maduoma - Owerri Province
Most Rev Edmund Akanya re-elected - Kaduna Province
Most Rev Ben Kwashi re-elected - Jos Province

STATE OF THE NATION

It has been the tradition, that in a Synodical convention a holistic appraisal of the Nation is presented and solution proffered for our leaders to consider and act on it. That tradition is still relevant but the zeal to delve into the national issues seem not to be strong because of the negligence of our past commentaries, genuine criticism and advice with their attendant consequences by both the State Government and Federal Government.

Consequently, the plight and burden of the masses are still with them. Our only hope and prayer is that our groaning may get to heaven for God's intervention for the peace, love, unity and progress of this Nation. I therefore as a servant of God has resorted to prayers for this Nation, its leaders and we the led. I urge you all to seek the face of God for this Nation and its redemption.

THEME: "I WILL BUILD MY CHURCH"

TEXT: Matthew 16:18

INTRODUCTION

Last year, the issue the LORD brought to our heart in form of the theme was the issue of "*Occupy till I come.*" It is clear that the message of that theme was potentially demanding. The occupying was for a purpose. The extended and expanded purpose of the occupying is what we are facing this year.

The theme for this year's synod calls for both *excitement* and *discernment*; excitement because it is the actual word of commitment coming from Christ Himself the Head of the Church. On the other hand, it calls for discernment because more is implied than expressed from that statement of our LORD.

What does He mean by building the church? What are the principles for the building? What are the procedures for the building? What is the pattern for the building? What is the purpose of the building? What is the power of the building? Who are the competent co-builders with the LORD? All these and more are implied in our Theme.

A clear understanding of the above premise, among other things, forms the message of the Theme.

BACKGROUND

When Jesus came into the coast of Caesarea Philippi, He asked His Disciples, saying, "Who do men say that I the Son of man am? And they said, some say that thou art John the Baptist; some Elijah; and other Jeremiah, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto you but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it - Matt. 16: 13-18.

Our Theme for this Synod is taken from the first book of the NT and the first Gospel known as Matthew, and one of the Apostles – Mathew a formal tax collector, also called Levi, is generally believed to be the author.

In this gospel Mathew sets out to show that Jesus is the long expected Messiah of Israel, the Saviour and Prophet as prophesied by the Hebrew Prophets. In between the genealogy and early years of Christ and the Climax of His ministry: the trial, death, burial, resurrection, ascension of the Lord Jesus are the selected narratives of his ministry. So under the inspiration of the Holy Spirit Mathew selects these aspects of the Saviours life and ministry which attest Him as God's anointed-one; the Messiah.

The gospel is unique in many ways:

1. Ecclesiastical Gospel – the favourite of the Church because it is an apology to defend the faith and a good instruction for new believers.
2. Teaching Gospel: contains much of Jesus' teachings and arranged in a way that can be easily taught and lived.
3. Royal or Kingdom Gospel: the word Kingdom appeared 54 times and Kingdom of Heaven – 32 times.
4. Apocalyptic Gospel: Has more detailed and comprehensive account of the Lord's return and the end of time.
5. The Gospel of the church: It is the only synoptic gospel that mentioned church – Matt. 16: 13-23; 18: 17.
6. Gospel of the Jews: He makes more reference to Old Testament than any other gospel and is determined to compel the Jews to believe that Jesus is the Messiah

Theodor Zahn said;

“In grandness of conception and in the power with which a mass of material is subordinated to great idea no writing in either testament dealing with a historical theme is to be compared with Mathew.”

Before we go into the central message of our Theme, it will be necessary to give a brief exegetical analysis of some of the issues raised from the preceding verses ranging from the venue of the discourse to the great confession and the statement-‘on this rock’; because of their relevance to our Theme and their Theological importance.

CAESAREA PHILPPI

The context of our text is the withdrawal which Jesus made to the region of Caesarea Philippi. He was soon going to end His earthly ministry and so He needed all the time with His disciples to ensure that they have a clear understanding of the divine move with respect to His church.

Caesarea Philippi was about 25 miles North-East of the Sea of Galilee. The city had a rich religious history. It was at a time the centre of Baal worship had about fourteen Temples within the city. It was believed to have within it the large cave in which the Greek god of floods and all material substance, - Pan was born. At the beginning of its history the city was so attached to this god that it was named after the god, being called Panias. Philip, tetrarch of Iturea (LK 3:1), enlarged it and named it Caesarea in honour of Tiberias Caesar, adding "Philippi" after himself to distinguish it from Caesarea in the coast. The ancient name was Dan – Gen 14:14, or Laish (Judges 18:17).

The city strongly believed and proclaimed far and wide the worship of Caesar and of the gods of one's choice, that is, the worship of all except the One true and Living God. The population of Caesarea Philippi was mainly non-Jewish. Ironically it was against this dramatic yet terrible background that Jesus asked that pointed question, 'But who do you say that I am?' "It is as if Jesus deliberately set himself against the background of the world's religions in all their history and their splendour, and demanded to be compared with them and to have the verdict given in his favour." Enugu-Ezike the venue of this Synod, being a multi-religious environment contextually fits in as our 'Caesarea Philippi'; and here it has pleased the LORD to gather us to show us His deep truths as touching his Person and His church. May the Lord encounter us in this 'Caesarea Philippi.' May He give us a fresh and concrete revelation of His person and His programme for His Church.

THE GREAT CONFESSION

At this time when Jesus was about rounding off His Earthly ministry, He needed to be sure of the continuity of His ministry and how much of His discipleship programme has impacted on His students. So there was a challenge.

As Barclay puts it; "...*was there anyone who understood him? Was there anyone who had recognized him for who and what he was? Were there any who, when he had departed from the world, would carry on his work, and labour for the kingdom?*" This challenge is at the hub of the ministry, for it is a determinant factor to the survival of the Christian faith. If there was none who had understood it, or even had a glimpse of it, then all his labour was in vain.

Jesus being an astute teacher started his question from the known – "whom do men say that I the Son of man am?"(Matt.16:13 KJV). He was not surprise at the answers given because; according to John's testimony, "He was in the world, and the world was made by Him, and the world knew him not." (John 1:10. KJV). Moreover he seems to be more interested in the answer to a follow up question. "But what about you? Who do you say I am?" (Matt.16:15 NIV). In the Greek the question was emphatic, personal and directed to everyone. And the answer that one gives is critical and all important, for it determines a person's eternal destiny.

Barclay said; "*Our knowledge of Jesus must never be at second hand. We might know every verdict ever passed on Jesus; we might know every Christology that human minds have ever thought out; we might be able to give a complete summary of the teachings about Jesus of every great thinker and theologian – and still not be Christians. Christianity never consists in knowing about Jesus; it consists in knowing Jesus.*"

A true confession reflects one's personal trust in Christ. Peter said; "You are the Christ, the son of the living God" – a simple yet a very significant confession arising from a personal conviction. It is not a confession based on a sermon or a congregational expression perhaps whipped up by emotional preaching. It was personal, concrete, direct and inspired. The confession is the foundation of the church. Without this revealed confession, there can hardly be a robust church. It is a confession that saves a soul and the confession that lays the foundation for the Church. The very life and survival of a man's soul and of the church as a whole rests upon this simple, but radical conviction.

"....on this rock..."

And I say unto you that you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it- vs.18

This passage is one of the most controversial texts of New Testament interpretation. It has always been difficult to approach it calmly and without prejudice, for it is the Roman Catholic foundation of the position of the Pope and of the church. It is taken by the Roman Catholic Church to mean that Peter was given the keys which admit or exclude people from heaven, and that Peter was given the power to absolve or not to absolve people from their sins.

It is further argued by the Roman Catholic Church that Peter, with these tremendous rights, became the Bishop of Rome, and that his power descended to all the Bishops of Rome, and that it exists today in the Pope, who is the head of the church and Bishop of Rome. It is easy to see how impossible any such doctrine is for a Protestant believer and Roman Catholic alike may approach this passage not with the single-hearted desire to discover its meaning but with the determination to yield nothing of her own position and, if possible, to dissolve the position of the other. Let us then try to find its true meaning.

There is a play on words. In Greek, Peter is *Petros* and a rock is *petra*. Peter's Aramaic name was *Cephas*, and that also is the Aramaic for a rock. In either language, there is here a play upon words. Immediately Peter received this revelation and made the great confession, Jesus said to him, you are *Petros*, and on this *petra* I will build my church.

Whatever else this is, it is a word of tremendous praise. It is a metaphor which is by no means strange or unusual to Jewish thought.

The Rabbis applied the word rock to Abraham. They had a saying: "*when the Holy One saw Abraham who was going to arise, he said "Lo, I have discovered a rock / petra upon which to found the world"*".

Therefore God called Abraham rock (*sur*), as it is read "*Look unto the rock whence ye are hewn*" – Isa: 51:1. Abraham was the rock on which the nation and the purpose of God were founded.

Even more, the word rock (*sur*) is again and again applied to God Himself. "The Rock, His work is perfect"- Deut. 32:4. "Indeed their rock is not like our Rock "Deut 32:31. There is no rock like our God"- Isaiah 2:2. The Lord is my Rock, my fortress and my deliverer- 11 Sam. 22:2. The same phrase occurs in psalm 18:2. Who is rock beside our God? – Ps 18:31. The same phrase is echoed in 11Sam 22:32.

One thing is clear. To call anyone a rock was the greatest of compliments, and no Jew who knew the Old Testament could even use the phrase without thinking of God, who alone was the true rock of his defence and salvation.

What then did Jesus mean when in this passage He used the word Rock? To that question, at least four answers have been given:

1. Augustine took the rock to mean Jesus Himself. It is as if Jesus said “you are Peter, and on myself as rock I will found my church, and the day will come when, as the reward of your faith, you will be great in the church”.
2. The second explanation is that the rock is the truth that Jesus Christ is the Son of the living God. To Peter that great truth had been divinely revealed. The fact that Jesus Christ is the son of God is indeed the foundation stone of the church’s faith and belief, but it hardly seems to bring out the play on words which is here.
3. The third explanation is that the rock is Peter’s faith. On the faith of Peter, the church is founded. That faith was the spark which was to kindle the faith of the worldwide church. It was the initial impetus which was one day to bring the universal church into being.
4. The last interpretation is still the best. It is that Peter himself is the rock, but in a special sense. He is not the rock on which the church is founded, that Rock is God. He is the first stone of the whole church. Peter was the first person on earth to discover who Jesus was. He was the first person to make the leap of faith and see in him the son of the living God. In other words, Peter was the first member of the church, and in that sense, the whole church is built on him. It is as if Jesus said to Peter: Peter, you are the first person to grasp who I am, you are therefore the first stone, the foundation stone, the very beginning of the church which I am founding. And in ages to come, everyone who makes the same discovery as Peter is another stone added into the edifice of the church of Christ.

Therefore, membership of the church begins not when we join the church but when we discover and confess Christ personally.

Two things help to make this clear

1. Often, the Bible uses pictures for the sake of one definite point. The details of the picture are not to be stressed; it is one point which is being made. In connection with the church, the New Testament repeatedly uses the picture of building, but it uses that picture for many purposes and from many points of view. Here, Peter is the foundation, in the sense that he is the person on whom the whole church is built, for he was the first to discover who Jesus was.
In Ephesians 2:20, the Prophets and Apostles are said to be the foundation of the Church. It is on their work and on their witness and in their fidelity that the Church on earth, humanly speaking, depends. In the same passage, Jesus Christ is the *Chief Cornerstone*; He is the force who holds the Church together. Without Him, the whole edifice would disintegrate and collapse.
In 1 Peter 2:4-8, all Christians are living stones who are to be built into the fabric of the church. In 1 Cor. 3:11, Jesus is the *only foundation* and no one can lay any other. It is clear to see that the New Testament writers took the picture building and used it in many ways. But at the back of it all is always the idea that Jesus Christ is the real foundation of the church, and the only power that holds the Church together. When Jesus said to Peter that on him he would found the Church, he did not mean that the church *depended* on Peter as it depended on Himself and on God the Rock. He did mean that the Church *began* with Peter. In that sense, Peter is the foundation of the church, and that is an honour that no one can take from him.

2. What Jesus said to Peter was this: Peter you are the beginning of the new Israel, the new people of the Lord, the new fellowship of those who believe in my name. Peter was the first of the fellowship of believers in Christ. It was not a church in the human sense, still less a church in a denominational sense that began with Peter. What began with Peter was the fellowship of all believers in Jesus Christ, not identified with any church and not limited to any church, but embracing all who love the Lord.

So, we may say that the first part of this controversial passage means that Peter is the foundation stone of the church in the sense that he was the first of that great fellowship who joyfully declare their own discovery that Jesus Christ is the Lord, but that in the ultimate sense, it is God Himself who is the Rock on which the church is built- William Barclay: *The New Daily Study Bible (The Gospel of Mathew, Volume 2, page 162-166)*.

I WILL BUILD MY CHURCH

Having laid the background of our text, we shall now begin to explore the meaning of our theme. The approach to be employed will be a kind of word study wherein we will take them in this order:

- a. I will
- b. My Church
- c. Build.

The essence of the word analysis is not for grammatical frolic, but to clearly see the connection of what the Lord wants to pass across to His Church as a message of this great gathering.

a. “... I will ...”

The “I” here is the first person singular and the subject in the sentence. The “will” is an auxiliary verb and according to Chambers 21st Century Dictionary; “is expressing or indicating *intention* or *determination*”. It also means *ability*, *possibility*, *readiness* and *willingness*. When the word is used as a noun it means the *power of conscious decision* and *deliberate choice of action, one’s own preferences, or one’s determination in affecting them*. It is also a *wish or desire*. It means that Jesus, as it were, put His hand on His chest with a personal commitment and concern over His Church, saying; it is my intention and determination, I have the ability and I am sure there is the possibility because I am ready and willing. Being the author of every language He went beyond the grammatical function of the word to say; by my power of conscious decision, deliberate choice of action and preference, I am determined, for it is my wish and desire to build my Church. It is very important to note that it is the Lord Jesus Himself speaking here. He says “*I will ...*” In other words, it is His un-coerced desire and decision; it is His un-imposed delight; it is His unflinching commitment ... That’s the explanation for the phrase “*I will ...*”

Please note that. We are not called into a work that has not the hand or heart of our Master. He is the owner of the church; and as a result, has given us the gracious opportunity to partner with Him. Whether we make ourselves available or not, He, the Owner and Foundation of the church, knows how to recruit willing and capable workers into His work;

he is personally committed to our labour of love for Him. Every believer is useful in the building but *no one is indispensable*.

We are not alone in the work of building the church; the Lord is with us. This calls for justifiable excitement in the heart of any grateful worker of Jesus.

c. “... My Church ...”

The word “my” is an adjective meaning belonging or relating to ‘me’. The word Church is the Greek ‘ekklesia’ and means to call out a gathering, an assembly. The Church is the body of people called out of the world by God. They are His people, a people sanctified or set apart by Him and for Him. It will be necessary to note here that the church is not an institution or an organization with buildings and offices and services and meetings and organizations and all kinds of activities. The word that Jesus almost certainly used was *Qahal*, which is the word the Old Testament uses for the *congregation of Israel*, the gathering of the people of the Lord. The Church is the body of Christ comprising of all the believers and followers of Christ. God dwells within them and manifest His Glory.

It would be proper to state clearly that the church to which Christ refers in our text is His Body – made up of believers. It is not a denomination or a section of a religious group.

A denomination may be quite good at teaching the Word of God, another denomination may be rich in the grace of signs and wonders; the other may have basically administration. These diversities are intended to teach us divine organogram of interdependence, and not to generate rivalry and sectionalism.

Ecumenism is not necessarily an index of oneness in the Body of Christ. The reality and sacredness of the unity of the church is largely a function of the gracious insight and revelation the LORD sends to our hearts by His Spirit. As this revelation grows, we would see our divinely designed limitation even in the midst of our growth and relative powerfulness. This gracious consciousness culminates in humility, fellowship and interdependence, thereby building the church.

They meet together, for two reasons- worship and mission. Denis Cole remarked that; “The Bible presents the Church as an alternative society, called to countercultural life in the Spirit. The Church is to be a colony of kingdom. Holding ultimate loyalty to Christ as opposed to a world that slavishly worships raw political power, like Caesar’s, the Church proclaims, “Jesus is Lord.” As opposed to a world of deadly power struggles, the church is self-sacrificial and serves others. This does not mean, however, that the church is to disengage from the world. The church is in the world but is not to conform to it (Rom. 12:2). The New Testament speaks repeatedly of the early church confronting synagogues, cultic paganism, and Greek philosophy. The church is not to abandon earthly relationships and responsibilities but to transform these by their regenerated lives.” This is the Church; it belongs to Jesus, for he “...purchased it with His own blood.” (Acts 20:28). No matter the amount of money or sacrifice you put in the planting or building the church, the church does not belong to you. Even if you are the one the LORD used to provide the land for the location of the church; or you are the one that “founded” a particular assembly, or a member of the Board of Trustees of a particular denomination, let it sink into your heart that the church belongs to Jesus.

Whatever role the Lord pleases to use you for in the building of the church,- as an apostle, a prophet, an overseer, a Pastor, a missionary, a financier –none of them qualifies you as the owner of the church. The church belongs to Jesus. We are mere channels through whom He does the building of the church.

But the unfortunate truth is that when it pleases the LORD to use us as ‘foundation’ for the building of the church, may be by way of material or moral support, it gets into our head. Then we begin to erroneously think that we are the owners of the church. Perhaps, that’s why some dabble into all sorts of partisan politics in the church of God. Some even go as far dictating for the leadership what must happen in the church, perhaps because, in their wrong view, the church belongs to them. To such people, whatever they say in the church must stand as far as they are concerned – even when they have no spiritual or moral place in Christ. That is wrong.

The church belongs to the LORD. Whether you are a pastor or a pillar in the church, you need this gracious consciousness: Christ owns the church. A sedimented understanding of this reality settles a lot of rancour and clamour in the church today.

May the LORD Himself send this solemn truth into our hearts; may the LORD grant us insight into this grave issue: the church belongs to Christ.

C. Build

The word build is a fairly common word in the Scripture, both in the Old Testament and the New Testament, occurring about 430 times. The Chambers Dictionary defines it as follows: to make or construct something from parts, to increase gradually in size, strength, amount, intensity, etc; to develop. The word is used in the Scriptures both in its literal sense as well as in a metaphorical sense. The build in our text was used symbolically, similar to the very powerful symbolic pattern of divine building activity x rayed in 2 Samuel 7. In response to David’s request, God rejected his offer to build the temple. However, He promised David to “establish a house for David”. While the Hebrew word ‘*banah*’ which is build is not used here the inference that God will “build the house” is obvious. What God was promising David is an unbroken dynastic succession from his lineage. In the parallel passage in 1 Chron.17:14ff. God does in fact promise to “build a house.” There are other passages in which ‘*banah*’ is used with reference to God nurturing and renewing His people. The following are example: Psalm 102:16; for the Lord will rebuild Zion and appear in His glory.

Ps.89:4; I will establish your line forever and make your throne firm through all generations.

Prov.9:1; Wisdom has built her house; she has hewn out its seven pillars.

More specifically, in the following texts God has promises to “build up” his people, as opposed to “tearing them down”: Jer. 24:6; 33:7; 1:10; 18:9; 31:28. In all these passages the underlying thought is that God establishes his people and his kingdom, making them secure and granting them a firm foundation in relationship with him. And that intimate, covenant relationship is the foundation of divine building process – an activity that will guarantee the security of his chosen people for all eternity.

Brethren, this is what our Lord and Master promised; both literally and symbolically, He is saying; by my power of conscious decision, deliberate choice of action and preference, I am determined, for it is my wish and desire to increase gradually in size, strength, amount, intensity, etc; and to develop my Church.

REFLECTIONS

1. No Need for Pride:

The work we are called into is not ours, we are co-labourers with God, and so, it should not get into our heads that we own the work or that without a particular individual the work would not go on. We are useful but not indispensable.

A labourer hired to build edifice has no basis to arrogate the achievement of erecting that edifice to himself. The owner takes all the glory, even though he may not for once fetched water for the brick layers. He does not need to, because he has distributed the work accordingly. But at the end of the day, all the glory of the house goes to him.

So, also, our involvement in the work of God should make us rather humble –for by merit, we are disqualified to work for Him; but mercy has included us. What a cause for humility!

- **No need to fear anything;** Because of the personal commitment of the owner of the work we don't have any justifiable reason to fear. In the midst of the challenges, He said "I will build my Church". So, our seeming limitations and lack of resources are not enough reasons to fold our hands. He knows how to provide for His work. That encouragement should hold us and sustain us.
- **We need to be shaped to fit-in in the building:** The church is largely a spiritual house; and we are living stones in the building. So, just as there is need for shaping a piece of stone to fit into a definite space in a building, so the LORD needs to shape us through His word and training. And that is why the issues of Discipleship and Equipping the Saints were first raised in our preceding synod meetings. Now is the time of manifesting the reality of the shaping by taking the right place of living stones in the building of the church of God – I Peter 2: 4-6.
- **The Need for Courage:** Jesus is saying: in the midst of ruins and devastations of the church both by internal and external wars, strife, opposition, attacks, "I will build my church in the midst of sin and decay, compromise and unfaithfulness, "I will build my church". In the midst of apostasy, worldliness, false doctrine and divisions, "I will build my church". In the midst of unbelief, rejection of the gospel, revival of idolatrous culture and syncretism – "I will build my church". In the midst of coldness of the heart and spiritual blindness, "I will build my Church".

In the midst of bloody attacks on the Christian faithful; in the midst of boko haram and suicide bombing of churches –"I will build my church"...

That is the faithful promise of a faithful master

- All hands must be on deck: This calls for the gathering of the Bezaleels and Aholiabs – men and women who have been endowed with divine gifts and prepared to do every good work; they need to arise, make themselves available for the master's use.

The church must grow and the growth must be healthy and qualitative. May we be use by the Designer and Builder of the Church to cause revival in our different churches; bring souls into the Kingdom of God, plant more churches in all nooks and crannies of Nsukka; help the poor and needy in our churches; and touch our society through our character, activity and talent.

- The indestructibility of the Church: "I will build my Church, and the gate of hell shall not prevail against it". The combined forces of the powers and government of hell cannot prevail against a church built by Christ –whether as an individual, a group or a corporate

Church. The church cannot be destroyed by man or any force of dirtiness. This calls for excitement on the part of the believers.

Please join me in this hymn of prayer and praise;

God is building a people of power
And He's making a people of praise
That will march through this land by His Spirit
And will glorify His precious name

Chorus

*Build your Church Lord, Make us strong Lord,
Join our hearts Lord, through your Son
Make us one Lord, in Your body
In the kingdom, of your Son*

As the army of God we would conquer
And the kingdom of darkness must fall
We arise to attack at this hour
So our God shall be made Lord of all

Thanks for your patience,

Your Brother and Bishop

+ ***Aloysius***

APPENDIX

OPENING ADDRESS TO THE STANDING COMMITTEE OF THE CHURCH OF NIGERIA HELD AT THE CATHEDRAL CHURCH OF EMMANUEL, OKESA, ADO-EKITI, EKITI STATE BY HIS GRACE, THE MOST REV'D NICHOLAS D. OKOH ON SEPTEMBER 13, 2012.

Beloved in Christ,

Welcome to the homeland of the Ekiti nation – Ado-Ekiti. On one of my visits to this land not many years ago, a deputy Governor welcomed me and informed me that Ekiti is in the Bible! He tried to prove his assertion by pointing to a passage which talks about dry land. He interpreted it to mean Ekiti – dry land! I did not argue and I did not ask for further explanation. Perhaps, before we leave here some knowledgeable person would give me more lessons on Ekiti in the Bible! Coming here we have come to the home State and former Diocese of our revered father, pastor and scholar, Archbishop Abiodun Adetiloye, DD. It is an acclaimed home of professors and of course, ‘Iyan’ pounded yam. You will certainly have a surfeit of that delicacy during this Standing Committee.

We thank both the retired and the new Bishops of Ekiti Diocese for facilitating our coming here. I must also thank all the Bishops of Ekiti origin for confidently supporting the motion to hold the meeting here in spite of the fact that a new Bishop has just been enthroned.

We are grateful to the Governor of Ekiti State, His Excellency, Dr. Kayode Fayemi and his deputy Her Excellency, Mrs. Olufunmilayo A. Olayinka for welcoming us to the State. I cannot forget the rousing welcome which the Ewii gave me during my tour of the Provinces. Kabiyesi! Thank you, Your Majesty.

Theme: “Resisting the Devil” (James 4: 7)

To resist is to oppose. Some think of the devil as an evil supernatural being, head of the fallen angels who are devoted to strong opposition of God, his adherents and godliness. For some others, the devil is nothing more than a personification of unmitigated evil. It could be an evil spirit, a demon, a cruel or vicious person. The Bible conceives the devil in personal terms. Resisting the devil means to stand strong against the devil, his designs and persecutions of God’s Children. From the outset, let us say that a successful resistance of the devil is only possible through the objective work of Christ on the cross (Col. 2: 15) fully appropriated by a person. This is the sense in fact in which we can loudly say that the devil is an already defeated foe. Yet, we have a role to play in the fight. The objective of the devil in the encounter is clear: to steal, to kill and to destroy. Any combatant in this battle needs to know about the designs of the enemy (II Cor. 2: 11).

John Piper analyzed the schemes or designs of the devil as follows:

- i. Satan lies, and is the Father of lies (John 8: 44)
- ii. Satan blinds the minds of unbelievers (2 Cor. 4: 4).
- iii. Satan masquerades in costumes of light and righteousness (II Cor. 11: 13-15), and has disciples within the church through whom he teaches “doctrines of demons” (I Tim. 4: 1)
- iv. Satan does signs and wonders (II Thes. 2: 9).
- v. Satan tempts people to sin (Lk 22: 3-6; II Cor. 11: 13).

- vi. Satan plucks the Word of God out of people's hearts and chokes faith (Mk. 4: 1-9).
- vii. Satan causes some sicknesses and diseases (Lk 13: 10-17 cf Acts 10: 38).
- viii. Satan is a murderer (John 8: 44; I John 3L 12 cf John 10: 10).
- ix. Satan fights against the plans of missionaries (I Thes. 2: 17-18).
- x. Satan accuses Christians before God (Rev. 12: 10).

Call him the devil, Satan, demon, evil spirit; or, call him a person, or a personification of evil these are his designs through which he seeks to destroy the church, archbishops, bishops, clergy, Laity, diocese, archdeaconries, parishes, churches, nations and leaders, men and women, boys and girls. Knowledge of the schemes of the devil or Satan is stage one of resisting him.

The second stage is to put on the whole armour of God. The warfare is directed not against "flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms".

Weapon I: the belt of truth to hold the uniform firmly in place. When the devil deploys lies, half-truths then we deploy the truth of God's word to defeat the devil's lies.

Weapon II: the breastplate of righteousness. A righteous life is the best defense against any diabolical attack to destroy the testimony of a Christian. Our heart is the headquarters of emotions, self-worth, and trust, and must constantly resist unrighteousness and unrighteous thoughts and suggestions inspired by the devil.

Weapon III: footgear. This emphasizes our readiness to spread the Good news "in season and out of season" (2 Tim. 4: 2). The devil hates the spread of the true Word of God, and would gladly occupy bishops and clergy as well as laity with quarreling, petition writing, power tussle, the struggle for money and more money, appointments and preferment, tribal sentiments even if it means scattering the congregations gathered by others!

Weapon IV: the shield of Faith. This is the spiritual patriot missile which is the "mother of all battles" of Saddam Hussein in 1991 captured in mid air and destroyed the Iraqi scud missiles fired against Israeli positions. It extinguishes the flaming arrows of insults, harsh criticisms and unfair comments calculated to ruin someone. It protects us perfectly to the dismay of our distractors.

Weapon V: the Helmet of Salvation: At baptism we enlist to fight under Christ's banner against sin, the world and the devil, without shame. To be baptized is to stand up to be identified by God as a member of His House, and also to be identified by the devil as an enemy soldier. Through our salvation we identify with Christ, with all its divine privileges. It is our Helmet to protect our spiritual head, from the flying bullets, or the snipers' wicked shots.

Weapon VI: The sword of the Spirit, the Word of God. This at the moment is the critical sector in the raging battle on human sexuality in the Anglican Communion, and other churches worldwide. This weapon, used with dexterity deploys for both defence and offence. Our Lord Jesus perfectly applied it for the two sides of the warfare in Mt. 4 at the temptation. The result had a salutary effect.

Weapon VII: Prayer (Eph. 6: 18f). Priests, Prophets, Seers, Judges, our Lord Jesus Christ and His disciples and apostles, the Reformers deployed strategically this awesome weapon which brings down any demonic castle or fortress. It is by no means less effective in resisting the devil, spiritually or physically, in this post-modern age.

Weapons with Divine Power

For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ (2 Cor. 10: 3-5).

In the fierce struggle with powers of evil and darkness, only divine weapons can destroy the enemy stronghold, as the life, death and resurrection of Jesus clearly illustrates. NIV commentary has to say:

“We like Paul, are merely weak humans, but we don’t need to use human plans and methods to win our battles. God’s mighty weapons are available to us as we fight against Satan’s “strongholds”. The Christian must choose whose methods to use, God’s or the world’s. Paul assures us that God’s mighty weapons – prayer, faith, hope, love, God’s word, the Holy Spirit – are powerful and effective (see Eph. 6: 13-18). These weapons can break down the proud human arguments against God and the walls that Satan builds to keep people from finding God.”

The devil’s spiritual warfare is usually staged in the physical theatres of human daily activities and relationships. Since he has physical human agents in concrete situations, using human methods to actualize devilish inspirations, designs and goals, how can a child of God respond to these diabolical human surrogates e.g. boko haram with a declared intent to close down the church and enthrone Islam? I believe that this requires a two-way approach – one, the diligent application of the whole armour of God, the divine weapons and two, to try as much as humanly possible to restrain the evil man from carrying out his goal “to steal, to Kill and to destroy” (John 10: 10). The Government, any government, uses the security agencies to restrain the evil man. How can the church restrain the evil man and his evil agenda? Every church now needs a vigilante group for local self defence. It is our right; we cannot surrender ourselves to be totally destroyed. The Christian church made immense sacrifice for the political independence of Nigeria, built the civil service, the education sub-sector, etc, nobody or group of individuals should intimidate us into accepting secondary position.

We continue to work and pray for the success of the government being headed by His Excellency, Dr. Goodluck Ebele Jonathan. Every bishop and clergyman must therefore wake up from their sleep and slumber, and defend our Christian heritage and civilization, from deliberate oversights of the political magistracy on the one hand, or religious and cultural imposition and subtlety on the other. This is not the time to speak in hush, whispering tones, but shout foul on the roof tops. We are the watchmen. We must apply all legitimate means to defend our faith; we must resist the devil spiritually, and resist his physical agents legally, intellectually, physically (by restraining them), and preserve life rather than granting tacit approval to killers by assuming that they will soon be tired of killing. You have a divine reasonability to protect yourself and God’s Church. Government approach to the menace of boko haram is an indulgent precedent laden with a myriad of terrible future implications. Killers are pampered and wooed; while victims lose all, lives and property, and society is thrown on a reverse gear into ante-delluvian level of insecurity. We must live and not die!

Divine Commonwealth Conference (DIVCCON)

Last year, November 7-11, we had a remarkable spiritual experience through the Divine Commonwealth Conference. Over five thousand people, lay, clergy and Bishops, local and international, attended. The success was so outstanding that many believed it was indicative

of God's leading to constantly and at regular intervals gather His people in a major convocation for the edification of His church. The first edition left a warm and refreshing spiritual experience, almost like GAFCON 1, of 2008 in Jerusalem, in the lives of participants.

Preparation for the 2012 edition is in top gear. The deficiencies of the 2011 edition have been identified, thus putting us in a better position to organize even a more successful one, this year. I plead with all our Bishops and Archbishops not to deny their parishioners the opportunity and privilege of this spiritual reawakening, powerful fellowship and growth. In fact, it is something worth replicating at the provincial and Diocesan levels. We hope that this year's edition will be a dressed rehearsal for GAFCON 2. The expenses involved are worth far less than the blessings to be derived by our church collectively and individually as Christians.

The Menace of Boko Haram

It is not for me here to tell the story of Boko Haram as all of us are witnesses. I want to state clearly the two considerations which have been the restraining power upon us from advocating "Fire for Fire." The first is the weight of Christian teaching on the sanctity of human life and Christian morality. To summon the church, apart from a declared war, to the slaughter of human beings and the destruction of property presents a serious challenge to our faith and Christian sense of morality. It presents a serious obstacle to the gracious principle underlining the Great Commission. This realization has engendered a sense of frustration in many Christians. The questions is how long? How long can these sentiments still hold in the face of flagrant provocation?

The second consideration is the survival of the Nigerian nation. "Fire for Fire" of course means an outbreak of a full blown religious war – dog eat dog! The immediate consequence is the destruction of Nigeria. In the event of a major religious conflict, considering our population, where do we run to – Dahomey, Togo, Ghana, Cameroun, Ivory Coast, Chad, Niger? None of these or even all of them combined have resources to sustain displaced Nigerians from even two states, let alone the whole country. If Nigeria needs to rearrange and separate, let it be by a constitutional discussion and agreement, rather than by blood bath.

This is why we have pleaded with Government to adopt a more effective strategy and tactics to contain Boko Haram, so that the righteous will not stretch his hands to do evil. It is the constitutional responsibility of the Government to ensure the welfare and security of the people. This is the essence of the social contract which is the foundation of civilized government. We call on the Government to act fast before the dam gives way!

The proposed Fulani Commission Bill

The proposed bill for Fulani commission in which the Government seeks to create permanent routes and reserves in all states for Fulani pastoralists is a recipe for endless crisis. It is unfair to the other ethnic groups, business groups, religious group, and an unwarranted promotion of an ethnic group over and above all others.

The Fulani pastoralists are private professionals and businessmen. Even though each cow sells for between one hundred and two hundred thousand naira, they pay no tax or vat yet they make demands for schools, light good roads, health facilities, etc. The Government will inadvertently open its doors to other pastoralists from the Republic of Chad, Niger and the Cameroun. Furthermore, it is another strategy to further the cause of Islam over and above

Christianity and African Traditional Religion. Above all, Government will thus institutionalize conflict in every community and aggravate the already high tension arising from the scarcity of lands, particularly in the South, arising from their endless demands, and desire to appropriate more and more lands. Government cannot by law make the Fulani to be natives of every community in Nigeria.

The way forward is that the Federal Government, Governments of the affected northern states and wealthy individual Fulani should encourage the pastoralists to begin to settle down in ranches in their states of origin while the southern states, local government areas, Provinces and Dioceses should establish huge farmlands and ranches in their area of responsibility. This will help to preserve their profession and ancestral heritage. This will equally help to promote their children's education, and open up opportunities for the employment of degree holders in animal husbandry, veterinary doctors and researchers. It is not fair to limit the Fulani to ancient nomadic methodology of animal husbandry. USA, New Zealand, UK, Australia all have great wealth through animal farming without creating problems for others in the societies. The Government should regulate every group and stop this favoritism syndrome. We call upon the Senate President and Speaker, House of Assembly to please take note.

Camp Grounds

We have made some progress in the three proposed centres, namely East West and Abuja. In the east, Oji-River diocese has given us a parcel of land. The Archbishop of Ibadan has equally completed work on this matter in the Western Zone. The Abuja land (kwali-Abaji road) is being surveyed; preliminary payment for survey has been made. In this Standing committee we shall decide on either regional committees or a supra-committee to oversee these lands and their development.

TV Project

We have made some humble progress in the pursuit of this objective. The work on the studio is progressing steadily; we have made the first line payment, and the Technical Committee of Experts has been inaugurated. We are trying to raise money for it, but in the meantime, we shall fund it with a loan to forestall cost escalation. We need sponsors. We need prayers. All being well, by January 2013 we should be able to deliver the project. The new name of the project is Church of Nigeria Cable Network or CON Network.

St. Matthias Fund

For the second time, St Mathias Fund has come out successful. As at today a total of two hundred and for million (plus or minus – see detail accounts) has been realized. This is higher than last year by about twenty-six million. Those who did well last year did even better this year. Some gave exactly the same amount that they gave last year which makes it appear seriously artificial. Some simply made a donation rather than surrender all they collected. We are grateful to the Diocese of Lagos West, which raised the highest amount for the second time. Others are Abuja, Niger Delta North, Lagos, Warri, Lagos Mainland, and On the Niger. The Archbishops met in June and directed the Episcopal Secretary to write a letter of appreciation to some Dioceses for their loyalty, faithfulness and hard drive which produced maximum yield.

The Dioceses as submitted by their Archbishops received two million and one million respectively. Some dioceses later made a case against their omission and were favourably

considered. Other areas allocated money apart from Dioceses include: CNMS, UK House Project, Airport shuttle vehicle at Abuja etc.

A strategic reserve was also left in the chest – (see Account details). It is strange that even at this stage some Dioceses lack wholehearted commitment to this communal effort towards the progress of our church. May God reward everyone for their work.

Senior Clergy Training

The initiative to focus on capacity building on our middle level manpower has been well received by both the target class and the Bishops as well. Course one ran successfully in January, with each diocese sending in two senior clergy men, with a few absentees. Course two was equally very successful. Only Archdeacons and Canons are eligible to attend. Both were held at Agbarha-Otor for two weeks each. Bishops Sowale, D.K. Bello, Kelechi Eze and Blessing Enyindah constitute the faculty, to whom we are grateful.

Clergy Conference 2012

Clergy Conference 2012 has not been held due to serious challenges arising from choice of venue. Unless something definite is presented by Archbishop Lasebikan's committee, it might have to be pushed into the New Year. Hopefully it will still hold one week after this committee Meeting at Ajayi Crowther University, Oyo.

Bishop's Training

Bishop Ken Okeke and his wife, Dr. Mrs. Ngozi Okeke have been very helpful in coordinating this leadership training for our Bishops. We have only one group left before the course changes to another format. Those who are yet to benefit must take advantage of the last one or forfeit the training altogether. The Bishops in our Ikeja meeting insisted that this course is compulsory for every bishop who has not benefited from it. All new bishops must therefore attend the next one without any excuse. Get details from the General Secretary. The coming one is scheduled to hold from the last week of November to the first week of December 2012.

Diocesan Chancellors, Registrars and Legal Officers Conference

The second edition of the above conference was held on August 7-9, 2012 at Basilica of Grace, Abuja. It was a powerful fellowship and produced fruitful deliberations. Doubts were cleared; new commitment was made; new insights were gained and new bridges were built to enable everyone in the leadership team of our Church, own our declared vision. The next one is in August 2013, same venue. Barr. Abraham Yisa and his team are hereby commended. A total of 253 attended the conference.

Church of Nigeria Relief Fund

At Awka, I reported to you that only the joint Provinces of the East had organized to raise funds. Only recently, one of the pledges of the sum of three million was redeemed through the Bishop of Udi. We are grateful. Lokoja Province has contributed five hundred thousand naira to the fund. Abuja Province has set aside 19th October for her own fund raising. We call on all others, particularly Bendel province and the Western Provinces, to please expedite

action on this to enable our church respond to the catastrophic human crisis and devastation of our churches in the country.

Ph.D Scholarship Scheme

This programme is gradually becoming a reality. We now have up to six candidates enrolled. There are still vacancies for those who are qualified and wish to take advantage of the scheme. All interested candidates are requested to apply through the General Secretary.

The Youth

After a serious wobbling arising from misinformation, it is heartening to announce that the forty-year old age limit for the AYF has taken off. What this means is that those who hope to occupy leadership position must at the time of election be 37 years, or below. In line with this policy, a new Executive was elected at Gwagwalada on 2nd June, 2012. They were sworn in by the Primate at the AYF National Bible Study Conference which was successfully held at Warri, in the second week of August. The relationship between the former Executive and the new one is cordial.

In the course of the year, Bishop Jolly Oyekpen of Akoko-Edo Diocese was appointed Bishop coordinator of the youths. The youths welcome this development. The Bishop organized a Retreat for the new AYF executive members. We appeal to all Bishops to ensure that the youths are given placements in Parish Councils, Archdeaconry Boards, Diocesan Boards, Standing Committee and the General Synod. We can only learn to do by doing.

Church of Nigeria Publications:

1. **Church Year Calendar** - Arising from delayed payments, it became very difficult to make advanced payment to CSS for the printing of the 2013 edition. Dioceses concerned are please requested to pay to Ven. Unuanya to avoid further setback.
2. **The daily Fountain** – for two years, we have been able to give out the Daily Fountain free of charge, while some individuals paid for the production. This year however it will carry a price tag to support the cost of production.
3. **DIVCCON 2011 Conference Papers** – This will be available for sale during DIVCCON 2012, at a reasonable low price.
4. **Bishops Retreat Papers 2012** – This also has been edited and published for the edification of the church. Ask for it.
5. **The Trial Copies of our New Hymn Book** - this is only a reminder. That all Dioceses should set up a committee to receive observations, vet, review and make comments to be forwarded to Abuja for final editorial work, before the authorized copies will be printed. Do this quickly.

Arrears of Unpaid Salaries

This terrible problem has refused to go away in some Diocese. It is unjust as it is ungodly for a Diocese to owe its clergy several months of salary arrears. It leads such clergy to unfaithfulness, and a bad image for our church, viewed from the standpoint of the affected clergy's families. Whatever system any Diocese is operating, central salary system or parish

system, it is the inalienable responsibility of the Bishop of the Diocese to ensure that his workers are paid as at when due. Please take this divine assignment seriously.

Autonomy and the Future Greatness of our Church

A reasonable measure of diocesan autonomy is the historical testimony of our Anglican heritage. However a study of church bodies that are moving faster shows that it is either we negotiate autonomy in a highly competitive environment and pull together, or we shall be condemned to irrelevance or powerlessness. How to do this negotiation must be worked out. For example, we need the TV project; we have no church of Nigeria, and our Church in particular today in the face of intense competition are very heavy indeed. The University we have bearing Anglican labels, actually belongs to supra-west and the Eastern joint provinces. What do we do? How can we move forward together so the massive strength of our church can become of advantage? No leader can make us move forward if we insist in our own ways, if we reject the principal of collaboration and joint action.

The Anglican Communion:

- a) The situation has deteriorated and the breach made wide, with TEC adopting more policies that take them further away from the centre. All Bishops should ensure that they are familiar with these developments.
- b) **The Archbishop of Canterbury:** The search for a new Archbishop of Canterbury is on, by the Crown Commission. For whatever it is worth we have sent in our views and recommendations. It is doubtful however whether the exercise has any value other than perfunctory. We must however continue to pray for the healing of the Communion. It is the different Governments in the UK that is now championing the homosexual agenda and same-sex marriage in the Church. So far, only the Roman Catholic Archbishops have strongly opposed it, insisting on the biblical and historical sense of marriage and family as between male and female.
- c) **ACC:** This meeting will hold in far away New Zealand from late October. Two of our representatives will attend with strict instructions.
- d) **GAFCON/FCA:** The primates' Council met in London last April, and important decisions were reached (see annex for communique). Efforts are still being made to see that GAFCON 2 holds in 2013, very likely in Jerusalem again. GAFCON/FCA also organized leadership Conference somewhere in London. There are still many knees that have not bowed down to baal.
- e) **Global South:** Global South organized a big conference on mission, and declared a "Decade of Missions". This was held in Bangkok, Thailand. Elections were held as old leaders retire from service (see annex for the communiqué).
- f) **CAPA :** CAPA Council was held in Bujunbura, Burundi early in the year. New leaders were sworn in as old ones stepped down. The proposed constitutional amendment could not be carried through due to numerous deficiencies and inaccuracies. But we observed that TEC and Canterbury did a lot to influence the outcome of that meeting (see annex for details in August, CAPA met again in Uganda).

- g) **CANA:** CANA is forging ahead with reports of progress and difficulties like any other institution. The missionary Diocese of the Trinity was inaugurated recently at Indianapolis, with Bishop Fagbamiye as the leader and chief missionary. Others are in the pipeline. We call for prayers for the work of CANA, as it breaks new grounds, and its relationship with ACNA. Archbishop Bob Duncan, Primate of ACNA participated in the inauguration service.
- h) **The UK Chaplaincy House:** Some progress has been made in our desire to acquire our own building for the Nigerian chaplaincy in the UK. Apart from the target of four hundred thousand pound (roughly one hundred million naira), there is the additional cost of surveying, acquisition tax and legal fees, which put together may be in the neighborhood of fifteen thousand pounds. We plead with Dioceses to cooperate and pay up their dues. Besides, there is need for a vehicle for the running of the chaplaincy.

May I use this medium to appeal to our Bishops, Clergy and Lay to discourage demand for tribal congregations in the UK and the USA. It hinders our desire to reach out to all with the message of the Gospel. The tribal need can be catered for by sub-groups in the large congregation of an English-speaking Church of Nigeria. As reported before, the mission in the UK is branching out to Italy.

We are trying to ensure that proper procedure is followed to respond to their request in order to ensure discipline and order. For the purpose of control and our corporate image, ministries outside Nigeria are strictly under the Primate's Office, through CNMS. Bishops should resist the temptation to act on issues outside their Diocesan boundaries. Every Bishop has a clearly defined boundary and jurisdiction.

- i) **Other Issues:** In recent times, we have had the privilege to try to correct the erroneous perceptions of the Church in Nigeria vis-a viz the Boko Haram campaign. In April, we made presentations at the common Wealth Office, London, and also at the House of Lords. In the USA, we equally made presentations to the USA commission for religious Freedom; The Heritage Foundation and the CBN TV, all in Washington DC. We hope that these efforts were helpful. In the UK, the efforts were facilitated by Dr. Chris Sugden, while those of Washington were facilitated by CANA Bishop Julian Dobbs.

Conclusion

What a better conclusion to this address can there be than powerful warning of St. Peter

Be sober, be watchful, your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish and strengthen you. (I Pet. 5: 8-10).

Like our master Jesus we must apply the Scriptures to resist the devil (Mt. 4: 1-11), whether visible or invisible, in all his manifestations. The enemy's weapon of intimidations shall perish, if we stand firm in our faith: "For God did not give us a spirit of timidity but a spirit of power and love and self-control" (2 Tim. 1 7). Therefore, beloved in Christ, put on strength, resist the devil and in the words of G. Duffield (AMR 307).

Stand up, stand up for Jesus
Ye soldiers of the Cross!
Lift high his royal banner,
It must not suffer loss.
From victory unto victory
His army he shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Thank you for listening

The Most Rev'd Nicholas D. Okoh
Archbishop, Metropolitan and Primate of All Nigeri