

AN ADDRESS PRESENTED TO THE THIRD SESSION OF THE NINTH SYNOD OF THE ANGLICAN DIOCESE OF NSUKKA AT ST. BARTHOLOMEW'S CHURCH, AMACHALLA, ENUGU-EZIKE, AMACHALLA ARCHDEACONRY IN IGBO-EZE NORTH LOCAL GOVERNMENT AREA OF ENUGU STATE ON THURSDAY 29TH OCTOBER – SUNDAY 1ST, NOVEMBER, 2020

BY

HIS LORDSHIP, RT. REV. ALOYSIUS EZE AGBO, JP

Bishop of Nsukka

PROTOCOL

The Archbishop of the Ecclesiastical Province of Enugu, **His Grace, Most Rev'd. Dr. Emmanuel Olisamedualim Chukwuma, OON**

The Executive Governor of Enugu State, **Rt. Hon. Lawrence Ifeanyi Ugwuanyi - Gburugburu**

The wife of the Bishop and President of the Mothers' Union, Women's Guild, Young Wives, Girls Guild and Children Ministry, **Mrs. Anthonia Ifeoma Agbo, JP.**

Our Dearly Beloved Mummy, **Mrs. R. U. Ikonuba (Nnediugwu)**

The Deputy Chancellor, **Prof. Ifeoma Enemuo**

The Registrar of the Diocese, **Sir Barr E. O. Ugwulor**

The Deputy Registrar I, **Bar Mrs Amaka Ukwueze**

The Deputy Registrar II, **Bar. Chinedu Ogbonna**

The Deputy Registrar Lands, **Sir Bar. Johnson Onah.**

My Cherished Venerable Archdeacons and their amiable wives

My beloved Clergy

The Gallant Knights and Ladies of the Diocese

My Respected and Dutiful Nominees

Your Royal Highnesses

Our Special Guests

The Honoured Synod Delegates

Distinguished Ladies and Gentlemen.

PREAMBLE

With heart full of joy and great ecstasy, we welcome you all to the Third Session of the Ninth Synod of our beloved Anglican Diocese of Nsukka, held here at St. Bartholomew's Anglican Church, Amachalla, Enugu-Ezike.

In thanksgiving to God for His great deliverance this year, can we stand, and join in saying these Psalms together.

If the LORD had not been on our side — let Israel say —
if the LORD had not been on our side when people attacked us,
they would have swallowed us alive when their anger flared against us;
the flood would have engulfed us, the torrent would have swept over us,
the raging waters would have swept us away.

Praise be to the LORD, who has not let us be torn by their teeth.

We have escaped like a bird from the fowler's snare; the snare has been broken, and we have escaped.

Our help is in the name of the LORD, the Maker of heaven and earth. (Psalm 124:1-8;)

Whoever dwells in the shelter of the Highest will rest in the shadow of the Almighty.

I will say of the LORD, "He is my refuge and my fortress, my God, in whom I trust."

Surely, he will save you from the fowler's snare and from the deadly pestilence.

He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart.

You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday.

A thousand may fall at your side, ten thousand at your right hand, but it will not come near you.

You will only observe with your eyes and see the punishment of the wicked.

If you say, "The LORD is my refuge," and you make the Most High your dwelling, no harm will overtake you; no disaster will come near your tent.

For he will command his angels concerning you to guard you in all your ways (Psalm 91:1-11).

We welcome the Archbishop of the Ecclesiastical Province of Enugu, His Grace, Most Rev'd. Dr. Emmanuel Olisamedualim Chukwuma, OON and other Bishops for loving us so much and supporting us every time.

We appreciate the Deputy Chancellor, Lady Prof. Ifeoma Enemu, the Registrar, Sir Barr. E. O. Ugwulor and all other Legal officers here present. God bless you for your labour of love to this Diocese.

Our dear Archdeacons, you and your wives are most wonderful, all the clergy and their wives, the Lay Pastors and their wives, our gallant Knights ably led by Sir Professor Nnaemeka Ikpeze, the Diocesan Officials, our Nominees, Chairpersons and members of different Boards and Committees, the Secretariat Staff under the watch of the Synod Secretary, Ven. Chinedu Geoffrey Onah, who has made our work load lighter with his effective representation and humble disposition displayed in all his responsibilities. You are a blessing to the Church. May God reward you! We equally appreciate all my personal staff- my Administrative Assistant, Rev. Emma Isiwu and my committed Clerical Officer, Mrs. Ogechukwu Nnamani. I appreciate my Chaplain, Rev. Engr. Oliver Onyeke, my Driver, Bro. Emmanuel Felix and my senior driver, Francis Nnaji. I also thank all the Directors of Directorates and Chaplains of organizations. You are the secret behind the holistic growth and success in the Diocese. God will reward you accordingly.

I appreciate my brothers, Mr. Linus Agbo and Hon. Jonathan Agbo, my Nephews, Ambrose, Sunday, Eugene, Blessing and their wives, my mother-in-law, Mrs. Esther Nnamani, and all my extended family members.

I specially thank my children: Gift and Aka-Jesus, Emmanuel, Elijah, Chinonye, Chidiebere, Ngozi, Oluchi, Odinaka, Patience, Joy, Comfort, Ebere, Ngozi, Oguguo, Chinedu, Tochukwu, and all the Bishop's court family. May the Lord bless you all for your genuine love, prayers, and the joyful atmosphere you have created at the home. Your selfless and sacrificial services and commitments have been a great source of blessing to my ministry. May God reward your love and sacrifice!

We also thank the Diocesan Synod Planning committee ably led by the "professor" of Synod, Sir Dr. Augustine Emenike Onwurah. Doctor, thank you for your continued commitment to the work of the Lord. God bless you. Amen.

Most importantly, I sincerely appreciate my beautiful, very gentle, quiet, lovely, resourceful, virtuous, caring friend, sister, companion, confidant, mother, Mama Ejima, and my wife, Mrs. Anthonia Ifeoma Agbo, JP (the President of the Mothers' Union, Women's Guild, Young Wives, Girls' Guild). Mummy, the hand of God is upon you and you are forever blessed.

THE HOST ARCHDEACONRY

We sincerely appreciate the entire people of Amachalla Archdeaconry for courageously accepting to host this Synod. It is not an easy task to host Synods ordinarily, so you can imagine what it looks like hosting it in 2020, a year when many foundations have been shaken, when our faith has been tested, the year that COVID 19 is ravaging the entire globe. Amachalla is still a young archdeaconry and Synod has never been hosted here. But the team spirit exhibited, and your determination to make it a success despite all odds have resulted in your hosting one of our best Synods. There is no doubt, you labored and prepared for a successful Synod as we have started enjoying the fruits of your labour since our arrival yesterday, both in the infrastructural face-lift of the entire premises especially in the rising of this glorious edifice and in the financial contributions and organisations. I am aware that you tasked yourselves to bring this church building to this stage in preparation for the hosting of this synod. May God bless you.

We thank the Pastoral staff in the Archdeaconry, for the leadership they provided:

- ❖ Ven. Kenneth and Dr. Mrs Chinwe Onah,
- ❖ Rev. Chukwudi Chibunile and Mrs Blessing Elejere.
- ❖ Rev. Kingsley Osinachi and Mrs Patience Ogbonna.
- ❖ Rev. Isaac and Mrs. Chidiebere Ugwuanyi.
- ❖ Rev. Oliver and Mrs. Florance Ajibo
- ❖ Rev. Michael and Mrs. Oluchukwu Ugwuanyi
- ❖ Pastor Theophilus and Mrs. Ukamaka Nwenyi.
- ❖ Pastor Afamefuna Ugwoke.
- ❖ Pastor Samuel and Mrs. Ethel Okenyi.

We appreciate the hard-working Local Organising committee, especially their unassuming and indefatigable chairperson, Lady Gloria Eya, with her powerful team; Hon. Chijioke Ugwu-Vice Chairman, Bro. Uzochukwu Eze-Secretary, Mrs Roseline Ukwueze the Archdeaconry Clerk and Financial Secretary. These are David's mighty men who sacrificed all for God's name to be glorified in this Synod. We pray that God will remember your labour of love and reward you.

Amachalla Archdeaconry is made up of four Parishes, namely:

1. St. Bartholomew's Parish Amachalla.
2. St. Andrew's Parish Uroshi.
3. Christ Church Parish Igbelle.
4. St. Mary's Parish Ikpiga.

Amachalla Archdeaconry was inaugurated on 16th May 2015 by Rt. Rev. A. E. Agbo and St. Bartholomew's Church Amachalla became the Archdeaconry headquarters.

ST. BARTHOLOMEW'S CHURCH AMACHALLA

The birth of St. Bartholomew's Church Amachalla was precipitated by the extension of Western education by the CMS Missionaries. In 1932 one Eze Nwa Okoro of Amachalla who was later given the name Enoch at his baptism fell from a palm tree while tapping wine and was badly wounded. Healing within the community proved futile and he was taken to Rev. Jackson's dispensary, which was the only medical outfit in Nsukka division then. Jackson was a priest and incidentally, Enoch received the gospel while receiving treatment there. Enoch was accommodated by Rev. A. N. Asiekwu from Asaba in his house at Odenigbo Nsukka. It was from there that he attended his treatment at the dispensary.

Enoch's relationship with Rev. Asiekwu grew more intimate and consequently Rev. Asiekwu resolved to visit his place and people. So, Rev. Asiekwu and his evangelical team, including Rev. Jackson who came with his gramophone, came to Amachalla. They stayed at AjiUgwuanyiOnu's compound where they played the gramophone and preached the gospel to the people who gathered to watch them. AjiUgwuanyi became the first to accept the message. He then sent his son, Ali NwaAji, who later was named Daniel at his baptism to school at Amufie. He lived with Mr. Okwuadi, the then church catechist.

Around October 1932, several other parents, in fear of being "enslaved" by Daniel's father after his son becomes educated, also sent their own children to school. Here are the names of those who became school pupils/church members through the instrumentality of Enoch: Godwin Eya, Apollos Mama, Michael Eze, Emmanuel Ugwu, Gladys Onoja, Joseph Udaya, and Jeremiah Ugwu. The parents of these school pupils built a school/church in Amachalla in 1933 with E.N. Nwosa who stayed from 1933 to 1936 as the first teacher. He left for Itchi and Mr. F.U. Adibe took over the station. Those of them who attended school at Amufie had to come back to Amachalla following the opening of the school in 1933. Many more people started school at that time.

This history will be incomplete without mentioning the following pioneers in the evolution of the church namely, Moses Eze NwaEya, Oyiga Mama, Abraham Ugwu Onoja, Udaya Eya, Ogara Omada, Aji Eya, Matthias Eze Nwonu, Ojobo Nwonu, Eze Agbedo, Ossai Agbaji, Enoch Eze Okoro, Omadaja Idoko, Oboo Ogara, Idoko Eke,

OmeNwa Ojobo and OnuNwa Apeh. Besides these was one Azegba Egwa from Igogoro who played a prominent role in the work of evangelism in Amachalla. Again, Ernest Oshemi, who joined later, also played a major role in the church's mission.

Since then (1933), the growth and development of the church, spiritually and structurally, has known no bounds, with several workers both lay and ordained having laboured in this church. She got her first catechist in the person of E.N. Nwosa in 1933. Others were F.U. Adibe, Nwoga, Simon Idoko, Odumegwu, Emmanuel Onoja, Nelson Mbachu, Geoffrey Ugwu, Christian Ogbochie, Alfred Ike, Godwin Idoko (now Rev.) who served in this church twice, Clement Omeke, Gideon Onwuzulike (now Rev.) and Theophilus Onah (now a Rtd. Priest).

The first resident priest was Rev. Dan Omeje (now Archdeacon) who eventually became the first vicar of Amachalla Parish after the inauguration of the parish on 6th August 2000 by the then bishop of Nsukka, Rt Rev. Dr J.C. Ilonuba (now late). Other priests include Rev. Samuel Ezema (now Ven), Rev. Okwuchukwu Ayogu (now Ven.) Rev. Ekene Eze (now Ven.), Rev. Solomon Onyeke (now Ven.), Ven. George Asadu, Ven. Eric Ugwu- the first Archdeacon of Amachalla Archdeaconry and currently Ven. Kenneth A. Onah. With the inauguration of Amachalla Archdeaconry on 16th May 2015, St. Barth's became an Archdeaconry headquarter and today, she is hosting the first synod ever held in Amachalla Archdeaconry. To God be the glory.

HOLY TRINITY CHURCH AMACHALLA AGU

Holy Trinity Church was planted by St. Bartholomew's Church Amachalla as an extension Church. This took place when the members of the PCC along with some elders of the church such as Rufus Agbedo and late Chief E.O. Ugwu took the decision to start up an extension of St. Barth's at Agu, having done with the planting of a church at Igogoro-ulo (Church of Advent). Their reason was to reach the unreached and to bring the church close to the aged members who were finding it difficult to trek a long distance to St. Barth's for worship. With the help of Kenneth Onu, Francis Eze, Chief E. O. Ugwu, all of them late and other members of St. Barth's, a piece of land was purchased for the launch of the church.

The first priest that helped in the establishment of the church was Rev. Sam Ezema (now Ven.). Through his effort, H.T.C. started worshipping at Migrant Farmers Children School (MFCS) at Amachalla Agu. However, he did not stay long there for he was transferred.

Rev. Okwuchukwu Ayogu, who succeeded Rev. Ezema, continued with the development of the church. Rev. Ekene Eze took over from Rev. Okwuchukwu and it was during his tenure that H.T.C was given her first pastor in the person of Caleb Ugwuobute (now Rev.). Before then, St. Barth's and H.T.C. (baby church) used to hold combined services rotationally. Rev. Ekene, on his arrival, saw that such an arrangement would not help H.T.C to grow so he then made a request for a lay pastor. When Pastor Caleb left for theological training in 2009, Rev. Paul O. Odo was sent to replace him. The coming of a priest made some of the members to stop attending church services. They felt that the church was insufficiently developed to require a priest. But before the end of Rev. Paul Odo's stay in the church in 2013, the church came full swing.

Other workers who have served in the church include Pastor Alaka, Ord. Collins Ugwu (now Rev). Pastor Uchenna Arua (now Rev.), Pastor Christian Agbara (now Rev.), Rev. Benson Ezea, Rev. Christopher Eze, Rev. George Michael, and Rev. Michael Ik. Ugwuanyi, who is still serving.

The name Holy Trinity Church was given to the church by Rt. Rev. A.E. Agbo (JP) during his familiarization visit to all the churches in the Diocese in 2010.

ST. MARY'S CHURCH IKPUIGA.

The journey of St. Mary's Church Ikpuiga started long ago in the early 50's when the late Edward Ogbonna Eya, an apprentice to a bicycle repairer at Amufie, embraced the gospel and became a member of St. Luke's Church Amufie.

He then decided to come home and evangelize his people and in May 1952, he succeeded in planting St. Mary's Church Ikpuiga. The first teacher sent to the church was Chief Emmanuel Odo from Ihenyi Ehamufu. Others were Felix Okoro, from Adani, Samuel Ugwu from Ikem, Clement Otobueze from Amawobia, John Ayogu from Umuopu (late Rev. Canon), Edwin Ngwu from Obukpa (now Rev.), Edwin Attah Eze from Uda, Christopher Ezeja (now Canon) from Ibagwa-Aka, Fidelis Ugwoke from Obukpa, Adolphus Ebune (now Rev.) from Ohebedim, and Abel Eke from Amufie.

The first priest to serve in St. Mary's Church was Rev. Solomon Onyeke (now Ven.) from Ovoko. Other priests include Rev. Alphonsus Odo from Itchi, Late Rev. Can. John Ayogu who was the first vicar of the parish, Rev. Sam Olinya from Ehamufu, Rev. Anthony Nwobi and at present Rev. Kingsley Osinachi Ogbonna.

The present Church building of St. Mary's Church was started under the then ordinand Samuel Ugwu (now Rev.) from Olido. He laid the foundation of the church. To the glory of God, the church became a parish headquarters on 21st March 2013 and by His grace, she is growing stronger numerically, spiritually, and otherwise.

H.T.C. UMUAGBEDO AGU. AMACHALLA

Holy Trinity Church Umuagbedo-Agu was established on 23rd Nov. 2013 with a colourful church service officiated by Rev. S.E. Ezema (now Ven.). The pioneer members who took part in the service were Mr.&Mrs Francis Idoko, Mr.&Mrs. Emmanuel Arji, Mr.& Mrs. Cyril Odoabuchi, Mr.& Mrs. Emmanuel Odo, Mr.& Mrs. Alphonsus Ogbonna, Mr. Patrick Odo, Mrs. SerahIdoko, Mrs.Ahugwe Augustina Ossai, Mrs. Ngozi Arji, Mrs. Loveth Odo, Mrs.ChinagoEya, Promise Idoko and some of their children. The first service was held at Community Primary School Umuagbedo-Agu.

Bro. Maxwell Odoabuchi (now Rev.) was then appointed to shepherd the new church as a local helper, which he successfully did from 23rd Nov. 2003 to 30th Jan. 2011. The church suffered severe persecution from our sister denomination to the extent that they were asked to vacate the primary school. This development motivated Bro. Maxwell, who mobilized other members of the church to raise some funds with which they procured a piece of land upon which a church building project is ongoing.

The workers who at one time or another served in this church include: Pastor Leonard Nwachukwu, Rev. Canon Ifeanyi Onodu (on Clergy Mission), Pastor ChukwunosoAsadu, Pastor Harrison Amah, Pastor Chinedu Nwani, and the present Pastor Samuel C. Okenyi.

ALL SAINTS CHURCH IKPAMODO

All Saints Church Ikpamodo came into existence on 3rd May1998. Before this date, the Late Mr. Michael Eya, who voluntarily donated his piece of land for the erection of the church building, was attending church services at St. Mary's Anglican Church Ikpuiga along with his wife, Felicia Eya. Other pioneer members include Juliana Ugwuanyi, Theresa Idoko, Juliana Ogbese, and Anthonia Ukwuaba.

Around August, same year, the church was planted.Bro.Goddy Eze (now Ven.) led a team of EFAC members who organized the first crusade in the church. This helped in no small measure in strengthening the church. The pioneer members of this church struggled to raise a temporal structure for their worship,which St. Bartholomew's

church Amachalla assisted them to complete and went further to provide for them some long benches and tables. St. Barth's also made arrangement for a local helper in the person of Mr. Silas Odo. He was their first pastor.

In November the same year, the then vicar of Amufie parish, Rev. Ephraim Asogwa (now Ven.), sent Bro. Sylvanus Ukwuoma (now Rev.) to the church. Ukwuoma labored greatly for the growth and development of the church but the members were so few that they could not feed him. It was St. Mary's Ikpuiga that housed and fed Sylvanus Ukwuoma on behalf of the church.

The church had a setback when the donor of the land, Mr. Michael Eya, died along with his wife and mother. Although the church was then seen as a death trap, God has been faithful in building his church.

Other pastors and church helpers who served relentlessly to see that the church stands include Mr. Michael Ugwuanyi from Amachalla, Pastor Christian Ajibo from Okpuje (now Rev.), Pastor Samson Chikwado Idoko from Amachalla, Pastor Godwin Japhet from Ibagwa, Pastor John Nwachi and currently Pastor Theophilus U. Nwenyi.

ST. ANDREW'S CHURCH UROSHI

The church in Uroshi was established in the early 50s. The two Christians at that time from Uroshi, namely Jonah Idu and Stephen Eze, were attending church service with their families at St. Luke's Church Amufie between 1940-1950. Their Catechists then were Mr. Vincent Ajibo from Achi and Mr. E. Ogenyi from MgbujiEha-Amufu. In the year 1951, Jonah and Stephen demanded that they should be allowed to return to their hometown, Uroshi and have their own church. The church encouraged them to do so but when they came back, they could not get a piece of land at Uroshi for the church. This development made them move out of Uroshi to other neighbouring villages in search of land for the establishment of the church. It was during their search that they met Mr. Ogbonna Ayigwa from Igbelle, who agreed to give them a portion of land for the church.

On reception of the land, Jonah and Stephen, with the help of some boys and even men who at this time had developed interest in joining the church, cleared the land and erected a thatched mud house which served as both school and church. The two men went to Amufie again in search of a teacher and Mr. Michael Ugwu was recommended and he became the first catechist/schoolteacher. The church was then known as CMS church Igbelle/Uroshi. He would conduct church service on Sunday

and then move round the communities in search of little children for church membership and school pupils.

After the war in 1970, when the government took over the school, members of the church from Igbelle and Uroshi sat in a meeting and decided to build a church in Uroshi and retain the school at Igbelle. This arrangement worked for years to the effect that church services were being rotated between the two communities until the time of Rev. Jude Oga (now Ven) as the priest. In 2009 the members from Igbelle requested to have their own church at Igbelle. This request was considered and granted, leaving only people from Uroshi as members of St. Andrew's church.

This church was made a one-church parish on Saturday, 28th February 2015 by his lordship, the Rt. Rev. A.E. Agbo (JP) Bishop of Nsukka.

Mr. Michael Ugwu, the first catechist that served in this church, was followed by others such as Amos Eze from Edem Ani, Emma Ugwu from Amufie, Jonah Iduh from Uroshi, Cletus Urama from Igbelle, Mr. Odo from Ikem, John Ayogu (deceased Rev. Canon) from Umuopu, Frank Ilo (now Rev.) from Inyi, Jonas Ugwu from Ibagwa-Aka, Andrew Ogbochie (now Ven.) from Unadu, Edwin Ngwu (now Rev.) from Obukpa, and Leonard Ukwueze (now Rev. Canon) from Iheakpu-Awka.

The first priest in this church was Rev. David Nwede followed by Rev. Jude Oga (now Ven), Rev. Cyprian Ezugwu, Rev. Philip Ogbodo (now Canon) Rev. Stephen Ugwu and Rev. Isaac AfamUgwuanyi currently serving.

HISTORY OF CHRIST CHURCH IGBELLE

The church Missionary Society (C.M.S) came into Igbelle in the year 1945 through the frantic efforts of Mr. Kenneth Eze. Mr. Ogbonna Ayigwa donated a small portion of land for the church building.

The church suffered chronic spasmodic growth because the number of the members then was few. The church merged with Uroshi to account for the R.C.M., which was brought into the village out of jealousy in the same year by Abugu Eze Omada.

The first church attendants then were, Mr. Kenneth Eze, Mr. Johnson Eze Ogbaje, Mr. Clement Ogbonna, Mr. Jeremiah Eze, Mr. Cletus Urama, Mr. Shedrack Ogbonna I, Mr. Godwin Eze Nweje, Mr. Benjamin Eze, Mr. Benson Eze, and others.

Because their number was few, they joined those people from Uroshi, namely Mr. Stephen Eze, Mr. John Idu, Mr. Samuel Idu, Mr. Jonah Idu, and Mr. James Ugwu, who were by then attending services at Amufie in the name of Igbelle in the year 1949. At the time, they were all bachelors except Mr. John Idu, Stephen Eze and

James Ugwu. By then both church services and school were conducted at Igbelle. In 1974, a peace talk was held and it was resolved that the church at Igbelle would be converted to a school while the church would be sited at Uroshi. This amicable resolution was reached that when the church grows, the church will also be restored at Igbelle and the school be built at Uroshi as well.

On 27th June 1979, Mr. Clement Ogbonna of Umuidoko in Igbelle, out of magnanimity donated more pieces of land for the erection of the church building and extension of the church premises.

As the church continued to grow, Mr. Samuel Idu (late), during the men's prayer meeting held in the then catechist Jonah Edward Ugwu's house, suggested that the members should be split into two zones in the name of St. Andrew Uroshi and St. Peters Igbelle. Then and there, the lot was cast and a group of people mainly from Igbelle constituted the membership of St. Peters; Mr. Cletus Urama was the secretary. This creation of zones was done for the purpose of effective administration and evangelism following the trend of creation of zones. The catechist initiated the conduction of service at Igbelle on every UkaOrie. This development was also embraced by the first priest in the church in the person of Rev. David Nwede. This arrangement however was later abrogated during the time of Rev. Jude Oga. This development gave rise to the rebirth of church in Igbelle. Some individuals sacrificed their time, energy and resources for the restoration of the church. These were Cletus Urama now late, Emeka Ogbaje, Raymond A. Eze, Christian Ogbonna, Ikechukwu Ogbaje and others.

The church had her first normal church service around June 12th, 2009 and their inauguration and naming ceremony as Christ Church Igbelle on Tuesday 21st June 2009 by Ven. A.N.C. Ogbochie (JP), the then Archdeacon of Amufie Archdeaconry. About 110 members were in attendance that day. This service was a source of encouragement to the church and the entire community. Christ Church was made a Parish headquarters on 1st March 2015 with the Inauguration of Igbelle Parish.

The following workers have served in this church since her inception in 2009 namely: Pastor Onyekachi Okoye, 13th September 2009 to 6th February 2011, Pastor Basil Okenyi (now Rev.) 13th February 2011 – June 2012, Pastor Oliver Ajibo (now Rev.) August 2012 – 6th January 2015 and presently, Rev. Chukwudi E. Elejere – January 6th, 2015 to the present.

ST. PETER'S CHURCH IGBELLE

St. Peter's Church Igbelle was established through the frantic effort of the then Pastor Oliver Ajibo (now Rev.) and his wife on the 5th of October 2014, as an extension church of Christ Church Igbelle. The laity who worked with Pastor Oliver to ensure the successful establishment of this church include Mr. and Mrs. Joseph Eze, who offered their house to accommodate the pastor that would serve in the church and promised to feed the pastor to the best of their ability. Others were Bro.ChukwudiItodo, Emmanuel Ali, ChijiokeUgwuanyi, EuchariaUgwuanyi, Joy Ogbe, to mention but a few active pioneer members of the church. Umuagbo village, where the church is located, offered their village hall to the church for her Sunday services and other activities free of charge from inception to the present. The first and the present pastor of the church in the person of Pastor Matthew AfafeunaUgwoke arrived on 9th January 2015 and has been doing his best to see to the growth and development of the Church.

The naming of the church was done by the bishop of Nsukka, the Rt. Rev. A. E. Agbo (JP) during the Inauguration of Igbelle Parish on 1st March 2015. We thank God for the growth of the church so far.

NSUKKA DIOCESE: THANKS FOR YOUR UNEQUIVOCAL LOVE.

The arrival of our triplets on 4th October 2019, opened a deeper level of relationship between the Diocese and my family. It was like an opportunity you have been waiting for to pour your love on us. Your prayers, your visits, your gifts, both as individuals and as churches and organizations overwhelmed us. The way you took over the planning and execution of the dedication of these children was impactful. I have never been in doubt of your love for me, and you have always demonstrated it each time you have the opportunity. But this year, the expression, the demonstration, and the practical proof of your love was extraordinary, unusual, beyond measure and a true godly love. It is difficult for me to express my feeling, but I must make the attempt even if it is less than sufficient.

On May 15th this year, my most senior brother, Mr. Philip OgbodoAgbo, who has been my father since the demise of my father when I was seven years old, went to be with the Lord, and was buried on 7th August 2020. Throughout the events of his burial, you didn't just condole with me, you bore the grief.

I want to use this opportunity, on behalf of my wife, Mrs Anthonia Ifeoma Agbo, the family of IgwenezorohaAgboNwodo and the entire UmuAgboedeayi family, to express our profound gratitude to the entire Diocese of Nsukka.

It is difficult to mention all by name, but I must say thank you to the entire Clergy and their wives, and the Laity of the Diocese, the Diocesan Board, the Legal Officers, the Women Ministry, Nsukka Diocesan Council of Knights, the Lay Pastors and wives, Nsukka Diocesan Choir, Diocesan Secretariat Staff, Diocesan Boys' and Girls' Brigade, the Christian Men's Fellowship, the Anglican Youth Fellowship, Diocesan Education Board, my ministry Partners and Friends, my Nominees, our representatives in the National and State assemblies, the Traditional Rulers, the Thanksgiving and Dedication Planning Committee, and the Burial Committee.

Thank you for your love. Thank you for your care. Thank you for your friendliness.

You can see I have added weight this year. And this is because I felt loved, I experienced the care of brethren. May God remember these things and reward all of you abundantly beyond your imagination both here on earth and eternally.

FELICITATIONS

We wish to felicitate with our brethren who were blessed in some special ways within the year under review.

NEW BIRTHS

We rejoice and congratulate all that have received these blessings and we want to mention these few families:

Clergy Families:

1. Rev. Ndubisi & Mrs Chinenye Okenyi -baby girl
2. Rev. Alphonsius& Mrs Princess Odo -baby girl
3. Rev. Sunday &Mrs Bernadine Akubue -baby boy
4. Rev. &Mrs Amara Ozulu -
5. Ven. Kingsley S.C. & Mrs Ifeyinwa Obeta -baby girl
6. Rev. Osinachi&Mrs Patience Ogbonna -baby girl
7. Rev. Daniel & Mrs. Amoke -baby boy
8. Ven. Prof. Chris &MrsOgelkem Okoye -baby girl
9. Rev. Emmanuel and Mrs Happiness Chukwuma - baby boy
10. Rev. Ifeanyi Mrs Blessing Isiwu -baby girl
11. Mrs Roseline .U. Ilonuba -grandchild

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| 12. Rev Can. Samuel & Mrs Theresa Ugwu | -grandchild |
| 13. Rev. Emmanuel & Mrs Roseline Ali | - grandchild |
| 14. Rev. Godwin & Mrs Ebere Diara | -grandchild |
| 15. Prof. Mrs Patience Osadebe | -grandchild |
| 16. Ven. Samuel & Dr. Mrs Amaka Obeta | -grandchild |
| 17. Rev. Can. Samuel & Mrs Christiana Ezugwu | -grand hild |
| 18. Ven. Chijioke & Prof. Mrs Kay Onyechi | -grandchild |
| 19. Rev Lawrence and Mrs Eleje | -grandchild |

Lay pastors:

- | | | |
|---|---|-----------|
| 1. Pst. Andrew & Mrs Deborah Amedu | - | |
| 2. Pst Chidinma and Mrs Nwafor | - | baby boy |
| 3. Pst. Christopher and Mrs blessing Ugwueze | - | baby girl |
| 4. Pst. Nnamdi and Mrs Roselline Ugochi Idoko | - | baby girl |
| 5. Pst. Chikodili and Mrs Nnenna Ezugwoke | - | baby boy |
| 6. Pst. Anthony Mrs Amarachi Lawrence | - | baby girl |
| 7. Pst. Samuel and Mrs Chinenye Abonyi | - | baby boy |
| 8. Pst. Levi and Mrs Juliet Ogbaje | - | baby girl |
| 9. Pst. Peter and Mrs Joy Chidiebere Tochukwu | - | baby girl |
| 10. Pst. Joseph and Mrs Chinyere Ezea | - | |
| 11. Pst. Thank God and Mrs Chinasa Elebe | - | baby girl |
| 12. Pst. Patterson and Mrs Omeje | - | baby boy |
| 13. Pst. Jeremiah and Mrs Charity Onwurah | - | baby boy |
| 14. Pst. Osmond and Mrs Euphemia Ogbu | - | |
| 15. Pst. Kelechi and Mrs Charity Chekwube Ossia | - | baby girl |
| 16. Pst. Benjamin and Mrs Chitor | | |
| 17. Pst. Vincent Cijioke. | | |
| 18. Pst. Isaiah Amah. | | |
| 19. Pst. Ikeakaghichi Ogbonna. | | |
| 20. Pst. Chukwudi Dingwoke | | |
| 21. Pst. Anayo Onugwu. | | |
| 22. Pst. Chidiebere Onoduoma | | |
| 23. Pst. Emeka Akubue. | | |
| 24. Pst. Chijioke Igara | | |

Others are:

- Pastor Paul and MrsNjidekaNwodo - baby boy
- Mr Ekene and MrsOge Nnamani - baby girl
- Mr. Ndubisi and MrsChideraEjiyi - baby boy
- Sir & Lady Ogbodo - grandchild
- Sir Simeon & Lady Promise Okonkwo - grandchild
- Engr. Alex. &Mrs Promise Ugwuda - baby boy

Wedding:

- Rev. &Mrs Ekene Ugwuja
- Rev. & Mrs Matthew Nkwachukwu
- Rev. Micheal & Mrs. OluchukwuUgwuanyi
- Mrs.Samuel & Ekpereka Nnamani
- Mr. & Mrs.Christian & Chioma Opata

Promotions/Appointments:

1. Prof. Johnson Urama – Deputy Vice Chancellor Academics UNN.
2. Prof. Joshua Umeifekwem -- Dean
3. Prof. Mrs. Stella Madueme Pioneer Director, Central Bank of Nigerian Center of Economics and Finance, University of Nigeria Nsukka. There are 3 centers in Nigeria at University of Nigeria Enugu Campus, Ahmedu Bello University Zaria, and University of Ibadan.
4. Ven. Engr. Prof. T. C. Madueme.....Appointed Member of Research and Development standing Committee (RDSC), of Tertiary Education Trust Fund. It is a committee that has a pool of 160 Professors and professionals from the industry to be the driver of research and development in the Knowledge Economy.
5. Hon. Okey Ukwueze..... SSA to Enugu State Governor on....
6. Hon. Benjamin Ugwoke..... SSA Enugu State Governor on Security
7. Hon. Ajogwu..... SSA to Enugu State Governor on
8. Hon. Celestine ChukwudiNnadozie - Chairman, Uzo-Uwani, Local Government Area.
9. Hon. Peter Andy Omeje - Chairman, Igbo-Eze South, Local Government Area.

OUR SORROWS

Within the year under review, we were bereaved of the following members and friends of the diocese:

1. Rev. Canon John C. Ayogu, who died on 28th Nov. 2019
2. Ven. Jonathan Nwaka Eze – 21st July 2020
3. Ven. William Ezechukwu – 28th August 2019
4. Rev. Emmanuel UmenwabeOmeje – 15th September 2020
5. Rev. Isreal Sunday Ugwunnadi, who went to be with the Lord on Monday 5th October 2020.
6. Sir. Hon. Justice Fidelis Ifeanyichukwu Nwachukwu Ngwu, who went to be with the Lord on 27th June 2020 and was buried on 29th August 2020.
7. Mrs. Edith AnulikaUgwu (lay pastor’s wife) - 15th September 2020.
8. Pastor David Chidi Okoro, a newly appointed pastor, who died in a road mishap.

(a) Others are:

Mr. Philip OgbodoAgbo - My senior Brother (father).

Sir Prof. Noble J. Nweze	9th Dec. 2019	A Knight of St. Paul
Prof. Emmanuel EsogbuonyeAgomuo	12th Dec. 2019	Bishop’s Nominee
Monica Okwor	13th Dec. 2019	
Mrs. Anthonia Agbo	25th Feb. 2020	
Nneokwukwe Rebecca N. Agbo	27th Mar. 2020	
Sir Chief Elias Attama	27th Mar. 2020	A Knight of St. Paul
Lady PhilominalfeyinwaUgwoke	24th Jul. 2020	A lady of the Diocese
Sir. Vincent UmezurikeUgwu	25th Jul. 2020	A Knight of St. Paul
Mrs. Angelina Ugwuezema	19th Aug. 2020	Mother of Rev. Christopher Ezema
Madam Mary Oyibo Ogbonna	27th Aug. 2020	

Sir Luke Nwoboo	12th Sept. 2020	A Knight of St. Paul
Mr. Monica OriefiOdo	2nd Oct. 2020	
Mr. Edward Ugwuanyi	3rd Oct. 2020	Father of Bro. Onyebuchi Ugwuanyi.
Mrs.Gladys OnyenwifeChidebe	17th Sept. 2020	Awka North LGA Anambra
HRH Igwe Lawrence Ossai	12th Aug. 2020	Traditional Ruler Amufie
Pastor Christian Ogbose	7th Oct. 2020	A Retired Catechist Unadu
Mrs. Makata Caroline N.	9th Oct. 2020	Imilike-Uno
Mr. Fidelis Ayogu	15th Oct. 2020	Amufie

And many others, especially members of the diocese that we cannot mention here, because of space and time.

We sincerely, wish to express our wholehearted condolences and commiseration to all those who were bereaved of beloved ones within the year under review. We pray that God will fill the vacuum created by the exit of these loved ones.

It really hurts to see a close friend or relative die. It raises questions of why, what,how,who and spurs something deep inside of you that says, “It’s not suppose to be like this....You may get angry with God....questioning Him....and even questioning your faith....wondering where God was when this happened. But I assure you...God is love. He is in perfect control.

Please, can we stand to observe some minutes of silence in honour of these departed members, especially the Chancellor, Sir Hon. Justice F.I.N. Ngwu, and Rev. IsrealUgwnnadi, who would have been here with us.

May their souls and the souls of the faithful departed rest in the bosom of the Lord. Amen!

We wish all of us here a long and sound life in Jesus’ name. Amen!

RESOURCE PERSONS

SYNOD PREACHER: Rev. Samuel Akeju

Rev. Samuel Akeju is our main speaker in this strategic Synod. He is a Priest of the Evangelical Church Winning All (ECWA), a born Anglican who has been working with many Anglican Churches. He is from Kogi State but lives in Jos, Plateau State.

I met Uncle Sam in May last year when I joined the Africa Strategic Discipleship Movement (ASDM). He is my mentor, who has been used tremendously by the Lord in shaping and sharpening my life and ministry.

We invited him to be the main speaker in this Synod because of the passion he has for our theme of Intentional Discipleship. And from what we heard since yesterday, you will agree with me that he is a perfect fit for the job.

It is an obvious fact that the Church in Africa is presently experiencing tremendous numerical growth with a questionable spirituality. The burden of balancing the numerical growth with the spiritual growth gave birth to the ECWA Discipleship Ministry twenty-seven years ago through David Dawson, Rev. Chuck Brod and our brother – Rev. Samuel Akeju. By the grace of God, discipleship within ECWA and many other denominations in Nigeria has moved from a program to a movement through the principle of multiplication of disciples – a church-based discipleship program called Equipping the Saints, authored by David Dawson.

In January 2004, when Rev. Sam graduated from Dallas Theological Seminary, he came back to Nigeria with a strong belief that God wants to raise leaders in Africa for an intentional discipleship movement. But it was not clear to him how that reality would be realized. However, during the 29th General Assembly of Evangelical Fellowship International in February 2010, Evangelical Discipleship Coaching Mentoring (EDCM) was given birth to. He was appointed as the coordinator of the project worldwide and at the same time instructed to act as a Regional Coach. The vision of EDCM is to mobilize, equip and coach pastors, leaders, and missionaries in Evangelical churches and Sudan Interior Mission (SIM) ministries around the world to make disciples of Jesus Christ intentionally and effectively in all their churches and ministries. From 2018 to the present, Uncle Sam is the regional trainer and coach with Africa Strategic Discipleship Movement (ASDM), a movement I joined in May 2019. The purpose of ASDM is to mobilize a movement of disciple-making by working in partnership with African denominations to disciple pastoral leaders to effectively

make disciples at the local church level. ASDM seeks to both strengthen local churches as well as extend local evangelism and missions' outreach.

Akeju lives in Jos with his wife Mrs. Olubunmi Akeju, who works as a nurse in Bingham University Teaching Hospital, Jos and three children: Mercy, Timothy, and Ebenezer.

Uncle Sam, thanks so much for allowing God to use you especially in this synod and for your preparedness to continue to partner with us.

SEMINAR SPEAKERS:

Mr. Korede Akintunde: The Church Ministry in a Digital Age.

Mr. Korede Akintunde who currently serves as the General Manager/CEO of Advent Cable Network Nigeria (ACNN TV) is a Telecoms, Multimedia and Broadcast Engineer, who has previously served at Huawei Technologies Abuja, and the Nigerian Television Authority in Ibadan. He supported in building different religious television stations and media departments across the country, served as a diocesan media person, Diocese of Lokoja (during his youth service year) and was a pioneering staff member of the Church of Nigeria, Anglican Communion National Television., ACNN TV rising from being a cameraman to Transmission Engineer to Head of Production Team and has been the General Manager for over 4 years now. He is a member of the Nigerian Society of Engineers and a graduate of Electronics/Electrical Engineering B.Tech (Hons) with Telecommunications Option from Ladoke Akintola University of Technology, Ogbomoso Oyo State, Nigeria.

He is a consultant in Internet Protocol broadcast, Acoustics and Sound Proofing, Direct to Home Media Services, Church Media Ministry, Cinematography and Youth Leadership training etc. He is a result-driven professional with repeated success in guiding IT and Media projects from start to finish, managing technical support operations for media houses and introducing new technologies to promote operational efficiency in the Church ministry.

He has trained many young passionate members of the body of Christ and diocesan media coordinators and communicators across dioceses in the Church of Nigeria, Anglican Communion. Our own Rev. Can. Samuel Chukwukadibia Eze trained under him.

Above all, he is a man with a passion for God's kingdom and a mandate to reach the world with the gospel of Christ through multimedia and the internet, fulfilling the mandate as instructed by Jesus in Matthew 28:19-20.

He is a versatile man with 100 percent focus and dedication to growing the work of God amidst humanity in this 21st Century. He is Married to Mrs Elizabeth O. Akintunde, a fashionista, and blessed with a beautiful daughter.

Sir Bar. Johnson Onah: Church Administration and Assets Management: The Legal Implications

Johnson Chijioke Onah is the first Son of Late Ven. John Chukwuka and Mrs. Theresa Onah. He is from Ovoko in Igbo-Eze South Local Government Area of Enugu State.

Johnson is a thoroughbred professional with a robust multi-disciplinary background. He is a qualified accountant, economist, and a lawyer. He started his primary school education at Urban Primary School, Abakaliki in Ebonyi State between 1979 and

1984. He subsequently attended Army Day Secondary School, Ogoja between 1984 and 1987 and later Special Science School, Akamkpa, between 1987 and 1990, both in Cross River State where he obtained his SSCE.

He holds a Bachelor of Science Degree (B.Sc.) in Accounting with Second Class Honours (Upper Division) obtained in 1997. His hard work justified the Scholarship Programme he got into at the instance of his Local Government Council, Igbo-Eze South. He did his National Youth Service at the Account Department of Nigeria Ports Authority (NPA) Port Harcourt, Rivers State between 1998 and 1999. After his prerequisite National Service, he started his Post Graduate Studies and obtained master's degree (MBA) in Finance and M.Sc. in Economics (Public Finance and Fiscal Policy) in the year 2002 and 2007 respectively from the University of Nigeria.

As we know, learning is an endless process and continuous improvement of skill is a sine qua non for any professional. He further obtained LL. B (Hons) Degree in Law from Enugu State University of Science and Technology in the year 2014, B.L (Hons) from the Nigerian Law School and was admitted to the Nigerian Bar in 2015. His interest in the practice includes Investment and Commercial litigation, Dispute Resolution, Financial Recovering, Cyber and Forensic Law. He holds the Professional Certificate of Administrative Staff College of Nigeria (ASCON) obtained in 2008. He was inducted a Chartered Arbitrator by the Chartered Institute of Arbitrators, Nigeria in 2015.

He is presently a Deputy Director Finance/Account and a Treasurer in Enugu State Local Government System. He belongs to many professional bodies, amongst which are: The Association of National Accountants of Nigeria, Chartered Institute of Arbitrators, Nigeria, National Institute of Marketing of Nigeria (NIMN), The Nigeria Bar Association (NBA), amongst others.

Johnson has a trademark organizational skill which distinguishes him as a classic planner and Organizer. He is well-rounded individual trained in the best Christian culture. The same zeal that he has for his personal, professional, and academic developments is also reflected in his enthusiasm and commitment to the things of God.

He is an active Member of Nsukka Diocese, Cathedral Church of St. Paul Nsukka, St. Peter's Church Ovoko and Emmanuel Church Umujioha. He holds different positions and has served in many committees in the Diocese, some of which are: Registrar

Lands, Director of Public Relation, Protocol and Security Services Directorate, External Auditor, Chairman Management Committee Deus Refugium Printing Press. Secretary Diocesan Advisory Committee on Finance, Secretary Diocesan Financial Policy Review Committee, Member Diocesan Board, Member Staff Gratuity Board, Member Nsukka Diocesan Development and Investment Committee (NDDIC), Member Diocesan Synod Planning Committee, Member 25th Anniversary Planning Committee, Member Cathedral Dedication Committee and many others.

He was knighted (Knight of St. Paul) on the 18th of December 2011 by the Bishop of Nsukka, Rt. Rev. A.E. Agbo JP. He is a Jerusalem Pilgrim (JP). His Pilgrim experience in 2014 made an indelible impression on his Christian life. He is happily married to Lady Ogochukwu Onah, an Agricultural Economist and Lecturer in the Department of Agricultural Economics, University of Nigeria Nsukka. The marriage is blessed with godly children. His hobbies include reading, watching football and athletics.

Ven. Dr. Moses Ebuka Omeke: COVID 19: A Test of Faith, Worship and Prudence.

Ven. Dr. Moses Chukwuebuka Omeke was the miracle first son born on 16th February 1983 to the family of Late Pa Earnest and Mrs. Christiana Omeke after six years of waiting. He barely survived his childhood; being miraculously healed of asthma, cerebral malaria, and blindness in both eyes at age five, besides other recurrent health challenges which he faced in childhood. God also on several occasions delivered him from the cold hands of death, from the Islamic jihadists during the crisis in the Northern part of the country which claimed many lives among his childhood friends and classmates.

Moses Omeke was obviously a gifted child as he remained among the best academically. He attended the Army Children School Kawo Kaduna, and then the Silver Bird Nursery and Primary School Kawo new extension, Kaduna from 1988 to 1990, before the crisis caused the relocation of his parents and the family to Abuja. He finished his primary school and came out as the overall best pupil in the school and state common entrance examination, at Central Primary School Bwari-Abuja from 1990 to 1994. He proceeded immediately to Government Secondary School Bwari Abuja and still maintained academic excellence on an A-grade from 1995 to 2001. He gained admission on merit through University Matriculation Exam in one

sitting in 2002 to obtain the Bachelor of Medicine and Bachelor of Surgery (MBBS) in 2010 from the College of Medicine, University of Nigeria Teaching Hospital UNTH Enugu, a bachelor's degree in theology (BTH) in 2017 from Paul University Awka, a Master's in Theology (Missions and Evangelism) 2019, a Post Graduate Diploma in Hospital Administration and Management PGD. HAM, University of Nigeria Enugu Campus.

After his full conversion to Jesus Christ in 1996 as a teenager and disciple under Scripture Union Bwari Pilgrims group and EFAC, it soon became obvious the prophetic messages and challenging experiences surrounding his birth proved that he was a child with a unique destiny. Rural Evangelism and Missions was his forte and he engaged in it with love and zeal for the kingdom. He was also called into the Youth Ministry, among other graces. His meetings at home and abroad are well attended and many among his converts not only follow Jesus Christ but have been established in Christ and used by God for missions, evangelism, and soul winning.

ChukwuebukaOmeke has been blessed with leadership grace as he has successfully held various position of service when on campus and after his graduation under bodies like Christian Medical Doctors Association Students Chapter, Chapel of Redemption UNEC, Joint Campus Christian Body, Ministers Prayer Network Apostolic Youth, Potters' House Cathedral Youth Chapel Nsukka, Triumphant Ministry, etc.

In 2008, he was ordained into the priesthood and serves in the Anglican Diocese of Nsukka under the Rt. Rev. A. E. Agbo (JP), Bishop of Nsukka Diocese. He graduated in 2010 as a Medical Doctor from the College of Medicine University of Nigeria. In 2011, he married an amiable Medical Doctor Chidimma, and their union is blessed with two daughters and a son: Adamonso (Olivet), Chimdiamara (Shekinah), Chukwuebuka (Zion). They all live in Enugu, Nigeria. He was Collated and Installed as a Canon of the Cathedral on 21st December 2014. He was preferred a Venerable by December 2018 and is currently serving as the Archdeacon of the Cathedral Deanery Anglican Diocese of Nsukka.

Rt. Hon. Dennis Agbo (KGS): Agricultural Entrepreneurship: Response to the Economic Challenges of our Time.

SYNOD BIBLE STUDY TEAM

This Synod is not just unique but also strategic. It is our desire that every minute spent here will be an unforgettable experience and an encounter with the Lord Himself. So, we have been led to use a team of some of our Clergymen as our Bible Study Leaders. They are:

1. Ven. Ephraim IkAsogwa
2. Ven. Godwin Emeka Eze
3. Ven. Kingsley Samuel K. C. Obeta
4. Ven. Kenneth Onah.

We appreciate them not just for what the Lord has brought them to do here but for proving to be faithful ministers of the Lord, who are always available for any service, and with teachable hearts. May God bless your ministry.

Ven. Ephraim IkAsogwa

Ven Ephraim Ikechukwu Asogwa was born to the family of Aaron and BetsyAsogwa of Amaechenu, Eha-Alumona on 30th August 1969. He is the only child of his mother after 29 years of her marriage. In appreciation of the miraculous pregnancy that resulted in the birth of this child, his mother vowed to offer him to God and she did so in actuality.

His Education:

Ephraim had his FSLC at Central School, Eha-Ndiagu (1979), WASC at Community Secondary School Eha-Ndiagu (1984), Dip.Th at Trinity College, Umuahia (1994), and B.A. (Hons), UNN (2006). He attended the Nigerian Institute of Missions and Intercultural Studies, Eniosia, Ibadan in 2009. Ephraim had his M.Th in 2012 from Crowther Graduate Seminary, Abeokuta and M.A Degree in Old Testament from Crowther University, Oyo in 2016.

Church Service:

- a. Church Teacher at St John's Church, Akwari on 1st October 1989.
- b. Trinity College, Umuahia on 20th September 1991.
- c. At Trinity College, Umuahia, he became the President, Anglican Students Union 1993/1994 Session.
- d. First Ordained Clergy (Deacon) in Nsukka Diocese on 10th July 1994.
- e. Ordained Priest on 30th July 1995.
- e. Collated Canon in 1999.
- f. Collated Archdeacon on 5th May 2004.

g. He was Chairman and Secretary of Diocesan Evangelism Committee and Diocesan Bible Study Committee respectively from 1999 to 2009.

He is presently the Archdeacon of Aku Archdeaconry, in Igbo-Etiti Local Government Area.

Ven. Ephraim Ikechukwu Asogwa (Bro.Ik) is married to Charity and they are blessed with four children - Ebube, Ebuka, Ekene and Emezie.

Ven. Godwin Emeka Eze

Labourers are few as described by Jesus Christ according to Matthew 9:37; meanwhile, the subsequent demand by Christ to pray for sending out workers into his harvest field is crucial. This suggests that the birth of Godwin Emeka Eze at Amukpa, Ogbosara Opi in Nsukka LGA, Enugu State, can only be tied to the fulfillment of Christ's desire for labourers. Born into the family of Ezugwu Agbo Etiki in Opi, he enrolled into primary education in the year 1976 at Community Primary School Uwani Lejja, which he completed in the year 1982. In same year, he proceeded to obtain his secondary education at Community Secondary School still in Lejja which he completed in the year 1988. His passion for knowledge and all that it represents led him to acquire NCE in Agricultural Science in the year 1992; his first University Degree (B.Sc.Ed.) in Agricultural Education in the year 2000 from Enugu State University (ESUT). Within a span of sixteen years, Ven. Godwin Emeka Eze proceeded to acquiring a plethora of diplomas and graduate training including Master of Science (M.SC) in Agricultural Education in 2016 from the University of Nigeria, Nsukka and Bachelor in Theology (B.TH.) from the Institute of Theology, St. Pauls University Awka. Currently, he is at the verge of completing his Doctorate Degree (Ph.D.) study in Agricultural Education at the University of Nigeria, Nsukka.

Ven. Godwin Emeka Eze began his teaching career in Post Primary School Management Board (PPSMB) as a teacher from 1993 to 2008. From 2008 to 2017, he engaged with the services of University of Nigeria Nsukka as a teacher in the prestigious University of Nigeria Secondary School. Currently, he is an academic staff (Lecturer) in the Department of Agricultural Education at the University of Nigeria, Nsukka.

Born for the purpose of the kingdom business, God met him on 13th October 1985; his salvation was assured in the year 1988, and he was baptized in the Holy Ghost the same year. As an instrument getting prepared for the use of God, he was allowed into the quarry site to be ready for the gospel. These include his leadership doggedness as evidenced in the following areas:

- i. Leader Anglican Youth Fellowship (AYF) St. John Lejja (1987/88)
- ii. NIFES Secretary College of Education Ehamufu (1989)
- iii. NIFES President College of Education Ehamufu (1990)
- iv. NIFES Enugu Sub-Zonal Coordinator (1991-1992)
- v. EFAC President St. Mary's Opi (1993-2006)
- vi. EFAC Area Rep/Sub-Zonal Coordinator Opi Sub-Zone (1996-2006)
- vii. EFAC Nsukka Zone Assistant Prayer Secretary (1995-2003).
- viii. EFAC Nsukka Zone Prayer Secretary (2005-2010)
- ix. Zonal Coordinator EFAC Nsukka Zone (2010-2019)
- x. Secretary General Eastern Bloc EFAC (2018 to the present)

Jesus ordained His disciples that they may be with Him first before sending them out to preach. Through many leadership positions, Ven. Godwin Emeka Eze was made ready for the gospel. He had been an itinerant evangelist, preaching the gospel of our Lord Jesus in many places, both rural and urban parts of Nigeria. He was instrumental in church planting, church revival in Nsukka land both in Anglican and other denominations.

Gradually stepping into the ordained ministry, he was ordained a Deacon in December 2008 and was posted to a church that was to be planted in January 2009. A church without name and structure was serving as “dump site” to Nsukka urban residents. According to the grace given him, and his quest to accomplish heavenly visions and mandates, he raised the church to an enviable height in Nsukka Diocese. In the year, 2009, he was made a Priest; he was preferred a Canon in 2012 and rose to the office of an Archdeacon in 2014. He served as the Vicar of All Saints Parish ObolloAfor and Archdeacon of Uduluedem Archdeaconry from 2013 to 2020. On 10th of January 2020, he was posted to St. John’s Anglican Church, Onuiyi Nsukka as the Vicar and Archdeacon of the Nsukka Archdeaconry.

Ven. Godwin Emeka Eze is married to Mrs. Blessing Chinyere Eze. The marriage is blessed with four biological children with one adopted son and many other uncountable spiritual children.

In conclusion, Ven. Godwin Emeka Eze’s vision and passion is “to do the will of He that sent him, and to finish His work”.

Ven. Kingsley Samuel K. C. Obeta

Kingsley Samuel EkenedilichukwuObeta was born on January 23, 1982 to the family of Mr Samuel &Mrs Roseline Obeta. He hails from Ohuno, Okutu in Nsukka LGA of

Enugu State, Nigeria. Kingsley was born again in April 1992. Since then, he has been making a deliberate effort, trusting in God's grace, to see Christ formed in him.

Kingsley holds a Certificate in Written Communication, Post Graduate Diploma in Education (English Major), Diploma in Theology, Bachelor of Arts in Religion, and master's degree (in view) in Religion and Society. By God's grace, he authored some books and papers.

Kingsley is an Anglican clergyman. He was made a Deacon in July 2009, ordained a Priest in July 2010, Collated a Statutory Canon in February 2012 and Collated an Archdeacon in April 2019. He has served God in different capacities: One time Editor in-chief of The Trinity Magazine, a publication of Trinity Theological College, Umuahia, Scripture Union Bible Study Secretary, EFAC in School Vice President, Chaplain to Nsukka Diocesan Young Anglican Crusaders, Chaplain to Nsukka Diocesan Women's Ministries, Administrative Assistant to the Bishop of Nsukka, among others. He is presently the Archdeacon of Nsukka Central Archdeaconry in our great Diocese.

Kingsley is married to Sis. IfeyinwaObeta and the marriage is blessed with four children. To the glory of God, the entire family are committed to being disciples of Jesus Christ and in making others become disciples also.

Ven. Kenneth Onah

Ven Kenneth Amaechi Onah was born to the family of Rev. Theophilus and Mrs. Irene Onah of NdiokelIbagwa-Aka on 24th July 1977. He obtained his FSLC in 1988 from CPS Eburumiri,Ibagwa-Aka. He started his Secondary education at CSS Iheakpu-Awka in 1989 but, due to his parents' transfer to St Bartholomew's Amachalla in 1990, this was completed at CSS Amachalla Enugu-Ezike in 1994.

He obtained his Diploma in Religious Studies, B. A Ed and M.Ed degrees from the University of Nigeria Nsukka between 1996 and 2007.

In 2005, he was selected for Theological training at Trinity College Umuahia by the then bishop of Nsukka, Rt. Rev. Dr. J. C. Ilonuba of blessed memory. He was made a deacon on 7th July 2007, priested on 1st June 2008, collated Canon in May 2014, and Archdeacon on 7th April 2019, all to the glory of God.

Ven Ken served as bishop's chaplain under two bishops namely, the pioneer bishop, Rt Rev J C Ilonuba(July 2007-July2008) and the incumbent bishop, the Rt Rev A. E Agbo, JP (August 2008-Dec2013. He has also served in the following churches within the diocese: Emmanuel Church Ezimo-Uno(CHurch Teacher), St Andrew's

Orba Road, Nsukka (Church Teacher) St John's Onuiyi Nsukka (Church Teacher), St Paul's Cathedral, Nsukka (curate/bishop's chaplain) Emmanuel church Unadu (Vicar), St Mary's Iheakpu-Awka (Vicar), St Stephen's Ogrute (Administrator/Archdeacon) and currently in St Bartholomew's Amachalla Enugu-Ezike as the Archdeacon.

Ken is happily married to Dr. (Mrs.) Chinwe Onah and they are blessed with four lovely children namely, Treasure, Anointed, Favour, and Pleasant.

EVENTS IN THE DIOCESE

JANUARY FASTING AND PRAYER

We thank God for this vision, which has become part of the Diocese, to begin the year with 31 days fasting and prayers. This year was very successful as many people participated. The entire women's organization of Nsukka Diocese gathered in the New Cathedral on Saturday 14th January for their prayer retreat. I encourage everyone in this Diocese to always be available for this wonderful opportunity of laying a spiritual strong foundation at the beginning of every year.

It was concluded with a Re-Dedication Service at the Cathedral on Sunday 29th January followed with 3 days of triumphant programme from Sunday 29th to Tuesday 31st January 2020.

SONSHIP MANIFESTATION YOUTH CONFERENCE

The 2020 edition of this international Youth Conference, which was to be held from Easter Monday 13th to Saturday 17th April 2020, could not due to the global pandemic (COVID -19) that affected everything this year. We pray that nothing will stop this global conference next year.

DEDICATION OF CHAPEL OF RENEWAL BISHOP'S COURT

When the Diocesan board decided to remodel the Bishop's court in 2019, it was agreed that the Chapel be detached from the Bishop's court building. In appreciation to God for the miraculous triplets to our family, my wife and I decided to take up the building of the Chapel as part of our thanksgiving to God. The foundation Stone ceremony of the Chapel was performed on Saturday, 8th February 2020 by his Grace, the Most Rev. Dr. Emmanuel Olisa Chukwuma (OON), assisted by us, in the presence of other Archbishops and Bishops, as well as the Governor of Enugu State, Rt. Honourable Ifeanyi Ugwuanyi.

On that day the Governor promised to support us in finishishing the Chapel. He gave us the sum of twenty million Naira for the completion of the Chapel. This money was directed towards completing theChapel, and the remainder was added to the work at the Bishops court.

The Chapel is already completed and was dedicated on Saturday, 1st August 2020. We shall ever remain grateful to God for His continued mercies and faithfulness.

TRINITY ORDINATION

The 2020 Trinity Ordination which was to hold on Sunday, 9th July 2020 was also postponed to December 6th, 2020 due to COVID 19. We will now have advent Ordination, where some of our Ordinands will be made Deacons and the deacons Priested, with the Ordinands and their wives. In keeping with the Discipleship Movement, the retreat will start from Sunday 30th November and continue through the ordination Day.

CONFIRMATIONS AND ADMISSIONS

We thank God for the little but fruitful time we spent on confirmation within the period under review. There was an intentional shift from our approach to confirmation and admissions. We deliberately focused on intentional discipleship with much emphasis on relationship. The result was encouraging, and we will continue with that when we fully resume. We thank the parishes we have visited so far for their warm receptions. We especially appreciate the priests in those parishes especially the vicars who happily welcomed us into their vicarages. It was a wonderful fellowship and an interesting experience.

A total of 1556 candidates were confirmed this period: 544 males and 940 females.

77 girls were admitted into the Girls' Guild, 310 women admitted in the women Guild and 179 admitted into the Mothers' Union. We admitted 77 men into the Christian Mens Fellowship.

This year the price winners are as follows:

1. 1st position..... St. Stephen's Parish Ogrute
2. 2nd position..... Emmanuel Church Parish Alor-Uno
3. 3rd position..... All Saints Parish Obollo-Afor

Below is the statistics of the confirmation and admission for the year under review.

S/NO	DATE	PARISH	CONFIRMATION			ADMISSION			
			Male	Female	Total	G G	WG	MU	CMF
1.	/10/19	St. Mary's Opi				2	16	16	
2.	/11/19	ObolloAfor Parish	62	63	125	4	12	10	8
3.	/11/19	St Cyprian's Chaple, Nsk.		102	102		-	4	
4.	/11/19	St. Mark Obukpa Parish	37	49	86	9	12	9	2
5.	/12/19	Igbelle Parish	15	21	36	1	3	5	
6.	/12/19	St. Andrews Adani	20	30	50	1	9	9	
7.	/12/19	Church of Transfiguration Parish Enugu Rd	72	51	123	8	30	16	22
8.	/12/19	Emmanuel Church,Alor – Uno Parish	60	76	136	8	31	18	
9.	6/02/2 0	St. Andrew's Orba Rd Nsk.	44	83	127	10	35	18	14

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10.	5/03/20	St. Paul's Parish, Ijekpe	5	10	15	4	8	2	-
11.	6/03/20	St. Philip's Parish, Umuida	33	72	105	5	20	11	2
12.	7/03/20	All Saints' Parish AguIbeje	15	3	18	1	28	-	1
13.	8/03/20	St. Stephen's Parish, Ogurute	43	102	145	9	20	27	
14.	13/03/20	St. Andrew's Uroshi	11	7	18	-	3	2	
15.	13/03/20	Christ Church, Igbelle	8	21	101			3	
16.	14/03/20	St. Mary's Ikpuiga	16	32	48	1	4	1	2
17.	15/03/20	St. Barth's Parish Amachalla	32	99	131	4	60	9	5
18.	/03/20	Emmanuel Church Ogurugu	12	15	27	2	5	11	
19.	29/03/20	St. Andrew's Adani	38	73	111	8	14	8	21
20.	31/07/20	Cathedral Parish	21	31	52	11	31	10	10
Total			544	940	1556	77	310	179	77

ORGANIZATIONS

▪ CHRISTIAN MEN FELLOWSHIP (CMF)

God is performing a great work in CMF and it is indeed marvelous in our eyes. Our men are marching forward in the various churches where they are. The 2020 CMF annual conference was held on 25th to 27th September, with the theme "Responsible Fatherhood" (2 Tim. 2:8) at St. Stephen's Church, eha-Alumona, Eha-Alumona Archdeaconry. It was a huge success. The spiritual impartation was awesome; the organization was innovative, and the hosting was superb. Thanks to our indefatigable Chairman, Sir. Robert U. Agbo, the committed Chaplain, Rev. Prof. Chris

IkemOkoye and the entire leadership of CMF. We cannot thank enough the Archdeacon of Eha-Alumona Archdeaconry, Ven. Clifford Ugwuanyi and his wife, Mrs. Peace Ugwuanyi, his team of Clergymen and wives, Lay-Pastors and wives, and the entire members of Eha- Alumona Archdeaconry for their well planned and rightly executed conference. May God bless you all.

The fellowship is working very hard to complete the Benedictus Petroleum Filling Station Project at Ofuluonu Junction Nsukka. The fellowship has agreed to lease the gas station for possible operation before the end the year. A water borehole will also be sunk at the station as another investment to maximize the value of the land. Also, the fellowship has continued to support their missionary Church at Ojo, in Ogurugu Parish.

▪ **WOMEN MINISTRY**

The women ministry has been playing more than their required roles in the Diocese under the able leadership of the president of the women ministry, Mrs Anthonia Ifeoma Agbo (mama Nsukka). We sincerely commend their efforts in this Diocese. All the units under the women ministry are coordinating and functioning well. They have kept the light of the gospel burning in every ramification. They have equipped the Bishopscourt kitchen and are promising to do more.

A land at the Cathedral, along Anglican Grammar School road has been allocated to the women Ministry, on request, for a Guest House and an event Center.

The 2020 Diocesan Women Conference was held at St. Thomas Aku, Nsukka from Thursday 3rd to Sunday 6th September 2020 with the theme, “A call for an intentional family discipleship” (Exo.2:1-10 and Deut. 6:4-10). Through the teachings, God transformed and refocused the mothers on the primary discipleship calling of God’s people. We congratulate the president of the Women’s Ministries, Mrs. Anthonia Ifeoma Agbo, JP, and all the women for a successful conference and pray that the theme of the conference and its accruing messages will be put into work in our lives, families and society. Ven. Ephraim Asogwa and his wife, Mrs. Charity Asogwa, all the clergy and wives and the entire people of Aku Archdeaconry deserve an appreciation. May God bless you all!

▪ **EVANGELICAL FELLOWSHIP IN THE ANGLICAN COMMUNION (EFAC)**

EFAC Nsukka Zone has indeed continued to remain a veritable instrument in church planting and follow-up. EFAC celebrated 30 years in Nsukka last year. We charge

this fellowship to be in the forefront of the discipleship movement that the Diocese has lunched. They should in every way prove to be faithful, available, teachable and sendable and thereby set an example for others to follow. This is the demand of the moment.

We congratulate the new Zonal coordinator, Bro. Sunday Asogwa and his team and pray that the fellowship will prosper in their hands.

▪ **COUNCIL OF KNIGHTS**

We continue to thank God for the gift of this Organization to our Diocese. We acknowledge most sincerely your supportive roles in the Diocese. We thank, in a special way, the President Sir Prof. NnaemekaIkpeze. At a time when we needed him, despite his age, he accepted the call to reposition the Council. We pray that God will strengthen your leadership for more impacts.

We thank God for the Revival and growth we are seeing in AYF, YAC, ACB, ACM and the Lay Readers. However, more effort is required from the leadership of these organizations to bring them to enviable heights.

DIOCESAN ESTABLISHMENTSS

1. Faith Foundation Mission Hospital, Nsukka

We sincerely commend the doggedness of the Hospital Administrator – Ven. Christian Eze, Chairman of the Medical board – Sir Dr. C.O.B Eze, and his team, the Chief Medical Directors – Ven. Dr. Samuel Chukwuemeka, Doctors and the Staff of the hospital for their unstinting efforts in pushing the hospital forward despite numerous challenges. You can refer to the report for more information about the hospital.

2. Chikadibia Mutual Health Association

The health insurance scheme had challenges during COVID-19 pandemic, but it has resumed fully now. Many of us are benefiting from the scheme. We continue to encourage our members to enroll as that would enable them to access quality health care at little or no cost.

We commend the board of trustees (BOT) and the management team for the awareness they created. We encourage them to do more of such by reaching out to churches and schools, and during public gatherings.

3. Deus Refugium Printing Press

We are happy with this establishment for the significant progress they have made since our brother Sir Barr. Johnson Onah took over the administration. The quality of their works and productions are really very attractive and affordable.

We congratulate Sir Barr. Johnson Onah, his team and the Staff for their continued efforts and sacrifices.

4. Education

We know that education is our flagship project. We will not relent in giving full attention to the Diocesan schools until they come to standard.

We have a strong plan to give special attention and devote more time to evangelism through education especially in remote villages and hinterlands. Meanwhile, we commend some of our Churches for opening schools, though we insist that quality and excellence should be our watchword.

5. Triumphant Ministry

There was a total shutdown of the triumphant programs during the covid-19 pandemic. The Triumphant Night programs have resumed fully and will continue to be a blessing to many people in Nsukka land and beyond. It has remained an undisputed spiritual platform where many souls have been saved, delivered, and blessed beyond expectations.

It is our plan, that very soon; Triumphant Ministry will begin to visit many communities and villages. It is obvious that many communities within our Diocese are still in spiritual bondage. We wish to reiterate the need for the triumphant ministry to engage in strategic community evangelical crusades. We know that this will be capital intensive, but we need to engage in this divine mandate for the salvation of our people before it becomes late. And we thank God for the efforts that already have been made along this line. Some of the major equipment, a complete metal stage and sound system, for this programme have been procured and are awaiting delivery.

We continue to appreciate the leadership of the Triumphant Ministry ably led by Ven. Dr. Moses EbukaOmeke and his team.

6. Agricultural Commission

We are sincerely happy for the giant strides taken so far by the Agric-Commission ably led by the chairman, Sir Sam Mgba Okolo. Sometime this year, we caught the

vision of going into plantations. So in collaboration with the Diocesan Investment Committee, the Agric. Commission went into planting improved species of Ogbono (*IrvingiaGabonensis*). We are planting 600 stands in Adani, and 470 stands in Agu-Umabor, Eha-Alumona and 515 stands in Eziani. We have a total of 1585 stands. Our plan was to plant 2000 this year and continue for the next five years, targeting to plant about 10000 stands, until our empty lands will be put to profitable use.

OTHER IMPORTANT MATTERS

• BISHOP'S COURT REMODELLING

The remodelling project has progressed and is almost completed. We are at the furnishing stage now. We thank God for thus far He has led us in the project. We sincerely appreciate all contributions from individuals and from known and unknown churches, towards the remodelling project. Women Ministry as usual has equipped the kitchen powerfully. May the Lord continue to bless Mrs. Ifeoma A. Agbo (Mama Nsukka) and the leadership of the Women Ministry for the good work they are doing in our dear Diocese.

• VOLUNTEER MISSION PASTORS

The Diocesan Policy of Volunteer Mission Pastors whereby volunteers paid by the Diocese help to grow young/newly planted Churches has been sustained for many years now. We thank God for this missionary vision.

Currently, we have 13 volunteer mission pastors working in 13 churches in 10 Parishes of the Diocese. On the other hand, some have completed their volunteer service and moved on to either further their education, learn a vocation or a trade. The policy of 5-year maximum volunteer has helped them to have a concrete plan both for their volunteer service and their future. Regular training is provided for them especially during the intake of fresh volunteers. A good number of our Mission Churches have grown to receive Diocesan workers (Lay pastors).

Some of our Mission churches have experienced tremendous growth. Worthy of note is the old but weak church, Christ Church, Eha-Azuabor, under Amechenu Parish, which has erected a place of worship and held the first service there on 1st Jan. 2020. Also they started a Nursery/Primary School in January this year. We thank God for the efforts of our volunteer Mission pastor, Ekene Lawrence who went there in August last year.

Current List of Mission Churches

1. Christ church, Eha-Azuabor
2. Church of Advent, Agu-Ohuru, Ibagwa-Ani
3. Christ Church, Owerre-Eze
4. Church of Transfiguration, Olepe-Ette
5. St. Mary's Church, Ada-Agu, Obollo-Etiti
6. Corner Stone Church, Odoru
7. H.T.C Inyi
8. Anglican Church, Ugor, Nrobo
9. St. Peter's Church, AjuonaUgwu, Ugbene-Ajima
10. St. Peter's Mission School, Ukpata
11. Anglican Church, Opi-Agu
12. Anglican Church, Ise-Uno
13. Anglican Church, Utukpa

DIOCESAN MISSION PARTNERS/2020 AUGUST MISSION

The Diocesan Mission Partners were able to resume their bi-monthly training after the lockdown. We thank God for their leadership led by Evang. Odinaka Eze.

The 2020 August Mission was carried out from 1st-31st August 2020. About 120 young people were sent out to 25 mission fields, mainly within the Diocese. A few fields were covered in Eha-Amufu Diocese. The mission work covered church planting, church revival and medical missions according to the special needs of mission fields. The mission fields covered lie within the following Parishes: Eha-Ndiagu, Isiugwu, Okpu-Orba, Nkpologwu, Ezimo, Umuopu, Egbene-Ajima, Opi-Agu, Ugbaike and Neke (Eha-Amafu Diocese).

The number of new converts within the period were about 1,100. By the grace of God, there were notable miracles which included the healing of a paralysed man and the deliverance of a mad man.

DIOCESAN ENDOWMENT FUND

We need to reiterate the fact that the inauguration of the Nsukka Diocesan Development and Investment Committee which took place on the 30th of September, 2018 was for a purpose. The aim of the NDDIC is to raise N250M within five years (2019 to 2022) which is N50M every year. A dedicated account was opened for the benefit of endowment and investment at Fidelity Bank Plc. 5210041413. But, unfortunately this vision has been very slow and the annual target has not been met

since we set this vision. We therefore encourage the committee to create further awareness of the campaign in churches and endeavour to produce enough endowment fund cards and distribute same to the churches as we agreed during the Diocesan Board held on Thursday 8th October 2020. We equally appeal passionately to the Clergy to support this vision.

SCHEDULE FOR HOSTING OF SYNOD & CONFERENCES

YEAR	SYNOD	WOMEN CONFERENCE	CMF CONFERENCE
2017	Uda	Unadu	Ozalla
2018	Orba	Uduledem	Umulokpa
2019	Ibagwa	Nsukka Central	Ohodo
2020	Amachalla	Aku	Eha-alumona
2021	Nsukka	Nsukka East (Opi)	Uzo-Uwani
2022	Amufie	Cathedral	Ekwegbe
2023	Okpuje	Ovoko	Iheakpu-Awka
2024	Obukpa	Alor-Uno	Umuopu
2025	Obimo	Edem	Nsukka Central
2026	Cathedral	Eha-Alumona	Unadu
2027	Uduledem	Orba	Enugu-Ezike
2028		Ibagwa	Ozalla

2029		Uda	
2030		Nsukka	
2031		Amufie	
2032		Unadu	

BRIEF ON CHURCH OF NIGERIA

During our last Synod, I announced to us about the retirement of our Primate, the Most Rev. Nicholas D. Okoh. He has retired and has been replaced with the new Primate, the Most Rev. Henry C. Ndukuba. The presentation of the new Primate though affected by COVID 19, as the attendance was restricted to only 50 persons, was conducted on 25th March 2020 at the Cathedral Church at Gwarimpa, Abuja.

RETIREMENT OF BISHOPS

The following Bishops and Archbishops retired from active service with the period under review.

- Most Rev. NichaolasOkoh - Diocese of Abuja
- Most Rev. Godwin I.N.Okpala - Diocese of Nnewi
- Rev. Philip Adeyemo - Diocese ofOmu Aran
- Rt. Rev. Prof. Evans Ibeagha - Diocese of Nike
- Rt. Rev. Emma AfamUgwu - Diocese of Awgu / Aninri
- Most Rev. Dr. B.C.I. Okoro - Diocese of Orlu
- Most Rev. Ikechi N. Nwosu - Diocese of Umuahia

We congratulate them and wish them a happy retirement life as we wait for the coming of the Lord.

ELECTION AND CONSECRATION OF BISHOPS

We congratulate the following Bishops who were elected and have been consecrated.

- The Rt. Rev. Christian Onyia - Diocese of Nike
- The Rt. Rev. Ndubisi Obi - Diocese of Nnewi
- The Rt. Rev. SeyiPirisilo - Diocese on the cost
- The Rt. Rev. OlughengaBabatunyi - Diocese of Osun

- The Rt. Rev. Foluso Taiwo - Diocese of Oke Osun
- The Rt. Rev. Okeke - Diocese of Orlu
- The Rt.Rev. Geoffrey Ibeabuchi - Diocese of Umuahia
- The Rt.Rev. Benson Chukwunweike - Diocese of Awgu / Aninri
- The Rt.Rev. Cletus Gambari - Diocese of Gombe
- The Rt.Rev. Festus Sobnke - Diocese of Oma Aran

Election of Archbishops

The following Archbishops were elected and presented within the year under review.

- The Most Rev. Dr. Alex. C. Ibezim - Province of the Niger
- The Most Rev. Dr. Christopher Omotounde - Province of Ondo
- The Most Rev. Dr. Isaac C. Nwobia - Province of Aba
- The Most Rev. Cyril Odutemu - Province of Bendel
- The Most Rev. Macus Ibrahim - Province of Jos.
- The Most Rev. Dr. David O. C. Onuoha - Province of Owerri

Elected Suffragan Bishops for Cana West

- Rt. Rev. Dr. Scoth Seely
- Rt. Rev. Celestine Ironna

We sincerely congratulate our fathers in the Lord for their new positions and pray that God will guide them to lead the flock of God in the right direction throughout their episcopacy.

CHURCH OF NIGERIA GENERAL SYNOD

The 13th General Synod of the Church of Nigeria was held from Monday, September 21st to Friday, 25th, 2020 at the St Matthias House, our National Secretariat, Gudu, Abuja. It was presided over by the primate, the Most Rev. Henry, C. Ndukuba accompanied by his wife, Mrs. Angela EberchukwuNdukuba. The theme of the Synod is “The Priority of God” (Matt. 6:33). Our Diocese was represented by The Bishop, The Deputy Chancellor, The Synod Secretary, A Clergy Representative, two lay delegates and the Diocesan Woman Worker.

The Primate, during the presentation of his address, created some committees. It will please you to know that I was appointed to anchor a Taskforce set up by the primate and tagged “The Joshua Generation Youth and Children Mission.” We request your prayers for God’s grace and wisdom as we take up the responsibility.

DIVCCON

This year's Divine Commonwealth Conference of Nigeria will start from Sunday, November 15th to Thursday, 19th, 2020 at the usual venue, The National Christian Centre Abuja. Registration is still N2, 500. You can contact our media for registration. We encourage both the Clergy and the laity to register and attend the conference.

HIGHLIGHT FROM ENUGU PROVINCE

The province has held one Provincial council meeting within the period under review. It was held at St Matthew's Church, Mgbuji, Eha-Amufu Diocese on 17th March 2020 with the theme, "Counting the Cost" (Luke 14:25-28). We are grateful to God for the success of the council meeting.

RETIREMENT OF THE BISHOP OF AWGU/ANINRI:

The pioneer Bishop of Awgu/Aninri Diocese, the Rt. Rev. Dr. Emmanuel Ugwu has retired. He is replaced by Rt. Rev. Benson Chukwunweike.

ENUGU STATE

We sincerely commend the Governor of Enugu State, His Excellency, Rt. Hon. Ifeanyi Lawrence Ugwuanyi for his giant strides in moving the state forward. In Enugu State, Governor IfeanyiUgwuanyi (Gburugburu) has shown that with good leadership, good governance is still possible during difficult circumstances which could have provided a ready excuse for non-performance. We also commend the Governor for keeping his core campaign promises to the people of the state.

We thank the Governor most sincerely for the distribution of palliative materials and relief fund to the poor and vulnerable citizens in the state to cushion the effects of the Coronavirus pandemic. God will surely bless your leadership.

MESSAGE TO THE NATION

From the happenings in the nation, it's obvious that Nigeria is sitting on a keg of gun powder and it is high time Nigeria read the handwriting on the walls. I would rather advise that the leadership of Nigeria should take guidance from the ancient word written in Dan. 5, in the story of Belshazzar's feat. Belshazzar was indulging in

drunken revelry and debasing sacred temple vessels by using them as wine goblets when a disembodied hand wrote ‘menemenetekelupharsin’ on the palace wall.

There have been several ‘writings on the wall’ that our leaders have been ignoring such as:

Ethnic tensions.

Secession agitations.

Insurmountable Boko Haram menace

Fulani Herders Killings.

Ever-spreading Kidnapping

Endless industrial actions.

End SARS Protest.

Those are the few warning handwritings on the wall that Nigeria needs to read.

Over the years, the leadership of the nation has refused to set up a competent and robust presidential bureaucracy.

Goodness in social intelligence alone is not enough and cannot be a substitute for competence in public service. The presidential bureaucracy is, with due respect, still wobbly.

The continued kidnapping of prominent religious and national leaders as well as other citizens of the country is still a major security threat and a national embarrassment. This is a very serious signal that Nigeria is sitting on a keg of gun powder. We therefore urge the federal government to extend a strong security presence to all the areas where kidnapping is thriving to completely arrest the menace and ensure security which is necessary for peace, free movement, and development.

We, therefore, advise the advisers and spokespersons of the president to help him and Nigeria by not shielding him away from the reality on ground. “A stitch in time saves nine”.

CORONA VIRUS DISEASE (COVID - 19)

The Corona Virus pandemic (COVID - 19) ravaged the entire globe. It was said to have first been identified in December 2019 in Wuhan, China. The disease said to be caused by Severe Acute Respiratory Syndrome, Corona Virus 2 (SARS COV2) spreads through tiny droplets produced by coughing, sneezing, and talking, and in less common situations, by touching of contaminated surfaces and then touching the face with same. The World Health Organization (WHO) declared the outbreak a

Public health emergency of international concern on January 30, 2020 and a Pandemic on March 11, 2020.

The COVID-19 Pandemic has led to heightened travel restrictions, closure of schools and institutions of learning, banning of public gatherings including church services as well as cancellation of conferences and meetings in several countries, and total lockdown in some. We thank God for saving our lives and believe that the lessons from this global pandemic are very numerous. We will continue to pray for God's intervention and total healing to those countries which are still battling with the virus.

THEME: A CALL FOR AN INTENTIONAL DISCIPLESHIP

TEXT: Matt. 28:18-20

And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end o the world. Amen.

INTRODUCTION

You will recall that eleven years ago at the First Session of the Sixth Synod of our Diocese, the theme was “Making Disciples of All Nations” and the text was also Matthew 28: 18-20. One may wonder if our theme this year is a repitition, or a deliberate emphasis. The response to this curiosity is that, while the 2009 Synod theme may be seen as a pointer to the issue on Discipleship, this year’s theme is founded on an inspired burden to awaken the Church on the “how” of the all-important agenda of Intentional Discipleship.

In our Diocesan Board of December 2019, we shared the burden for a paradigm shift in ministry, and thereby declared 2020 to 2030 “Decade of Discipleship.” As in collaboration to this declaration, the Primate of All Nigeria, Most Rev. Henry Ndukuba, in the just concluded General Synod of Church of Nigeria, informed us that the Global Anglican Future Conference (GAFCON), has declared year 2020 to 2030 “Decade of Discipleship”.

It is interesting to note that this new awakening is not localized, neither is it denominational.

In the last few years, many Churches, and more and more heads of churches and denominations have embraced discipleship, and the movement is gaining momentum globally.

In 2013, there was a Global Discipleship Congress in Manilla, Philipines where 7,000 people from 61 countries gathered with the aim of recruiting 20,000 disciple-making-churches by the end of the decade. In another development, a growing number of books and articles have been written echoing this call.

Just as in the 1940s and 1950s, when the great leaders of the church were calling the Church to focus on evangelism, the Lord is now calling the Church to Discipleship.

The reason and the urgency for this call are obvious. Gerard Long – the president of Alpha USA, observed that, “A whole generation is moving away from God and going the same way as Europe”.

Here in Africa, the rate of the growth of Churches in the 20th century can be nothing less than miraculous, as statistical records show that the number of Christians has grown from less than 9 million in 1910 to more than 516 million by 2010. Even more amazing is that this trajectory of growth is predicted to increase, so that by the year 2050 one out of every eight persons in the world will be an African Christian.

Evangelism has been the focus of most of the churches and millions of people have been incorporated into local churches. However, like many churches around the world, developing spiritual maturity and effective mission is being hindered by nominalism, traditionalism, and the influence of false teachers. The saying that “The church in Africa is a mile wide and an inch deep” is meant to describe the shallowness of the Christian faith in Africa.

On the other hand, a close observation of the Christianity of our time will attest to a rapid numerical and infrastructural growth. We have churches in almost all the streets. In our Diocese, we have over 320 churches with membership running in tens of thousands. We have increasing number of both ordained and lay church leaders who are strong in commitment and vision by our human evaluation. The church has shown some level of commitment to Evangelism and in organizing both outdoor and indoor programmes in different colourations. In fact, we can boldly say that we have an active church with active members.

But disappointingly in the words of John Stott: “even growing Churches today are often growing without depth.” “... the state of the Church is marked by a paradox of growth without depth. Our zeal to go wider has not been matched by a commitment to go deeper.”

Church leaders and many members may be strong in commitment and vision, but many have never experienced being disciplined themselves, and our traditional church programs and training institutions are not adequately resulting in transformation at the local church level. Dr. Howard Hendricks, explained that, “when a person makes a profession of faith and is never taken through a formal discipleship process then there is little hope of seeing genuine spiritual transformation.” Discipleship needs to be in the DNA of today’s Church from the pulpit, classroom, small groups, and home groups. We need pastors, other Church leaders and individual believers to focus on building a culture of discipleship in our Churches.

There is a critical need for a Jesus-model of local church-based disciple making that integrates the principles of intentionality, relationship, life-transformation, and multiplication.

I trust God to give us the right direction and the right heart to immediately respond to his leading in Jesus name: Amen.

THE THEME TEXT BACKGROUND

Matthew is one of the four Gospels, which recount the life and death of Jesus Christ. It is traditionally attributed to St. Matthew the Evangelist, one of the 12 Apostles. He was described as a tax collector (Matthew 10:3) but was transformed through relational evangelism carried out by Jesus Christ himself. Though Jesus was accused of eating with sinners, the relationship served Matthew with the revelation that changed him from a worse sinner to a saint through grace.

The Gospel according to St. Matthew, like others, contain, not only a full discovery of that grace which has appeared to all men, bringing salvation, but is also a legal instrument by which it is conveyed to, and settled upon all believers. The Gospel stands as the last will and testament of our Father and Friend, Jesus Christ, which secures to us all his unsearchable riches. But as in the tradition of wills, it not only secures riches for us but also clearly presents the responsibilities that legalize the security of the riches.

Our text, therefore, becomes a section that draws heavy concern as it does not only fall within responsibilities but has one added after Jesus' death and resurrection. It was a responsibility for already made disciples to also make disciples. The challenges become clearer after the Ascension: The human Jesus has died, resurrected, and gone to heaven and he is now the Risen Lord. "He left his followers with promises and instructions, but Jesus Christ was no longer physically there for his disciples to see, to walk with, to follow as Master. What would discipleship be like in the days that stretched out beyond them? Could they bring Jesus alive in the hearts and lives of those around them" (Exbrow 2019)?

THE MESSAGE OF THE TEXT

Our text can be divided into four sections:

1. The Disciples met Jesus in Galilee (vs. 16-17).
2. Jesus assures His disciples of His power (v.18).
3. Jesus commissioned His disciples (vs.19-20).
4. Jesus Promised to be with His disciples always (v.20).

The third section by our theme and the objective of the text is the fulcrum, while other sections complement it. That notwithstanding, the relevance and messages of these other sections are glaring. Let's briefly look at them:

1. The Disciples met Jesus in Galilee (vs. 16-17).

The immediate audiences here were the eleven disciples; though many others may have been present, the words of this passage were only spoken to the eleven disciples. They met the Lord in Galilee at a pre-appointed mountain site, Galilee, which was where the Lord conducted most of His ministry and most of His disciples lived there. It was also some distance from Jerusalem, and so a safe and serene place for such a serious meeting. This indicates that there are appointed places where we are to meet the Lord, such as in prayer, devotion, worship, and Bible Study even in Synods like this. When we meet the Lord as He says, He meets us and it always entails revelations and encounters. May we experience this here in Jesus' name.

It is also significant to note that they worshipped Him. They acknowledged His Lordship; they gave Him the Honour due to His name.

Unfortunately, even though with the obedience of meeting on the mountain, within such a serene environment, and amid that deep worship, some doubted. But graciously, the Lord seemed to have ignored their doubts, and went on to commission them, including those who neither understood Him nor His mission. I pray that the Lord will ignore our weaknesses and do what He has purposed to do in this synod.

2. Jesus assures His disciples of His power (v.18).

Jesus first informs them of the power to govern which he has received as a mediator from his Father. He now has "all" power and authority. His power is above all that is in heaven and earth. His authority is over all the universe.

This information was necessary so they could realize that he has power and authority sufficient to give them such a commission. It would also "encourage them under all the weakness, contempt and persecution that should attend them in their ministry" (Gill, 1999). Having passed the information, he then leaves them with the Great Commission.

3. Jesus commissioned His disciples (vs.19-20).

The commission began with "Go ye therefore." The "therefore" ties the commission to the information given. It is like saying, 'now that you have known this or now that you have this.' By implication, all that is required for this commission has been provided. Hence, they must go. The "Go" depicts a command, not an appeal. An appeal gives room for acceptance or rejection, but a command demands compliance or punishment follows. So, the "Go" presents the seriousness of the commission. It is mandatory for each of the disciples.

The central message of the commission lies in the phrase “make disciples of all nations”. Most messages preached on this passage stress the objective of our Lord, world evangelization, as though this is what He had in mind. There is no doubt, the great Commission is what the Lord had had in mind. He has instructed us to go to all nations and evangelize them. But there is the strong conviction that He had more than that objective in mind.

He was not just instructing us “to go and evangelize,” He was telling us how to go and how to evangelize. He was not only giving His ultimate objective and overriding purpose, He was giving the method to use in evangelizing the world.

We need to be clear on this.

- What does the Lord Jesus mean by “make disciples”?
- Does it not mean that we are to do what he did?
- What did He do?

Christ “came to seek and save what was lost” (Lk.19:10). He sought the lost, those who were willing to commit their lives to Him. And when He found such a person, He saved that person and attached Himself to that person for an intentional relationship. This word “attach” is a key principle in discipleship and best describes it. Christ made disciples of men by attaching Himself to them, and through that personal relationship, they were able to observe His life and conversation. In seeing and hearing, they began to absorb and assimilate His very character and behavior. They began to follow Him more closely and to serve Him wholeheartedly.

Another way to describe what Jesus did is that seeing that His mission is beyond Himself and His time, He deliberately envisioned an extension of Himself, an extension of His very being, mission and method. He chose to multiply Himself through discipleship, attaching Himself to committed persons; and through the attachment, the persons absorbed and assimilated the Lord’s very character and mission. They in turn attached themselves to others and disciplined them. They, too, expected their disciples to make disciples of others who were willing to commit their lives to Christ. Thus, was the glorious message of Christ to march down through the centuries (2Timothy 2:2).

Jesus also commissioned the disciples to baptize. Baptism is of crucial importance. It is a symbol of being born again and raised up to new life by faith in Jesus. It also represents the inclusion of the believer into the body of Christ, which is the church through the Holy Spirit.

He commissioned them to teach all that He had commanded. We note that the teaching of these disciples in Acts 2: 41-47 was conducted not just by preaching but also through relationships. As they shared their lives together, ate together, worshipped together, and spent time together, their communal practices would influence them and serve as a model for following Christ.

4. Jesus Promised to be with His disciples always (v.20).

The last section of our text is on the Promise of the Lord's abiding presence. It is an emphatic assurance. Jesus is with the believer as the believer goes forth to make disciples.

He is with us:

- Every step
- Every decision.
- Every trial.
- Every sorrow.
- Every joy.
- Every hour.
- Every day.
- In poverty.
- In riches.
- In opposition.
- In persecution.
- In sickness.
- In death.

There is not a moment when Christ is not with the believer to help him in his witness, even if his witness means abuse, persecution, or martyrdom.

“The conclusion from the scripture and history, including recent events, is that when the church obeys the Great commission of Jesus to go and make disciples, not only are more people saved for eternity, but every part of the society is renewed and restored. Instead of Satan and his kingdom reigning, God's will and kingdom breaks out on earth” (Gerard Long).

THE MEANING AND PURPOSE OF INTENTIONAL DISCIPLESHIP

Discipleship is not a new term in the Church. It can be said to be common among churches and cuts across denominational and cultural boundaries. But it has many meanings. So, it will be necessary to first state here what Discipleship is not.

- ⊙ Discipleship is not only a program to run, but a life-long process
- ⊙ Discipleship is not only a training to conduct, but an intentional movement to lead
- ⊙ Discipleship is not only a course to write, but doable and lifelong assignment
- ⊙ Discipleship is not only another Bible Study, but a life-on-life mentoring
- ⊙ Discipleship is not only covering a curriculum, but a relational life investment
- ⊙ Discipleship is not only assigning another department but the ethos of the Church

Christian discipleship can be defined as the intentional, life-long process of spiritual development which occurs in an environment of teaching and loving accountability relationships, whereby the believer progressively moves from spiritual infancy to maturity, ultimately repeating the process with others.

From this definition, effective disciple making is:

A. Intentional - Disciple-making does not happen automatically because someone attends church or a conference, but when someone takes personal responsibility to help someone else to grow in Christ.

B. Life-long - Disciple making is not a 6-week course one takes. It begins when a person first trusts in Christ and continues throughout the life of the Christian as they continue to mature until they fully reflect Christ in heaven.

C. Biblical - Disciples grow in maturity as they are trained to understand, believe, and obey the truths of the Bible.

D. Relational - The discipleship journey is challenging, not meant to be done alone. Through on-going relationships with mature believers, the truths of Christ are modelled and applied in the context of encouragement and accountability. These relationships are meant to go beyond cultural and ethnic boundaries.

E. Missional - The goal of personal transformation is to extend to others the opportunity to trust and follow Christ as well, especially where He is least known.

F. Transformational - The goal of every disciple is to become transformed more and more like Christ. A disciple is not expected to just wear the name of Christ but must also be changed by Him and reflect Him to others.

G. Reproducible - Discipleship does not end with one disciple. The growing disciple must also become committed to and skillful at reproducing other mature disciples who can make disciples of others.

INTENTIONAL DISCIPLESHIP

To be intentional is to bring commitment, focus and attention to something that is important to you. To be intentional is to have clarity about what you want to achieve and then take action to achieve it. It entails planning, expecting, and arranging. It involves setting an intention to achieve a specific outcome or result in the future. Clarity is reinforced when there are specific measures and deadlines behind the intention.

In connection to the above, intentional Discipleship is a movement with a defined purpose of achieving Christ-shaped life in me first, then in others. It is taking personal responsibility to help someone else to grow in Christ.

Intentional Discipleship entails envisioning, planning, expecting, and arranging. As a Diocese, church, families, and individuals, we must set specific results as our target, supported with specific measurements and deadlines behind our intention. We require a clear objective, then must be deliberate about it; be purposeful with our time, that is, commit most of our time in pursuit of this aim for the specific result of making every member of our diocese to embrace and show Christlikeness, and set specific goals to drive this discipleship movement.

Being intentional, we must deliberately integrate existing structures in our churches and turn them into discipleship groups. We will transform the ministry groups into discipleship groups by using Jesus' Model: 7 Disciple-making Practices

TEAM3S

T – Teaching Truth (Mark 1:21, 2:2)

E – Experience and Life Application (Mark 6:7-13,37; Matt 10:5-7)

A – Accountability with Encouragement (Matt 11:1, Luke 10:17-24)

M – Mentoring / Life-sharing (Mark 6:30-32, John 15:15))

M – Modeling (John 13:12-15, 17:21-23)

M – Multiplication (Jn 15:16, Matt 28:19-20)

S – Supplication (Luke 6:12-16, Jn 17)

Our target is to make every member a disciple of Jesus Christ. Our deadline is 2030. This does not mean that we will give up on discipleship after a decade but that we hope to attain an outstanding revival within the said time. So in order to be intentional, we have prayerfully developed an action plan, in which we will all be committed to:

1. Set up Nsukka Diocesan Discipleship Board, with members that are passionate on Discipleship and the Bishop as the chairman.
2. Empower them to start a Discipleship Movement that is targeted at reaching at least 50% of the members of the diocese in five years, for the first phase.
3. Develop and publish a curriculum that will be used in a biblical and intentional Discipleship.
4. Divide the diocese into five Discipleship Centers to be headed by a Discipleship Movement Leader (DML).
 - 4.1. Emmanuel Center.
 - 4.1.1. Cathedral Archdeaconry.
 - 4.1.2. Alor-Uno Archdeaconry.
 - 4.1.3. Ibagwa Archdeaconry.
 - 4.1.4. Iheakpu-Awka Archdeaconry.
 - 4.1.5. Okpuje Archdeaconry.
 - 4.1.6. Unadu Archdeaconry.
 - 4.2. St. Peter's Center.
 - 4.2.1. Nsukka Central Archdeaconry.
 - 4.2.2. Umulokpa Archdeaconry.
 - 4.2.3. Uzo-Uwani Archdeaconry.
 - 4.2.4. Obimo Archdeaconry.
 - 4.2.5. Edem Archdeaconry.
 - 4.3. St. James' Center.
 - 4.3.1. Aku Archdeaconry
 - 4.3.2. Ozalla Archdeaconry.
 - 4.3.3. Ohodo Archdeaconry.
 - 4.3.4. Ekwegbe Archdeaconry.
 - 4.3.5. Opi Archdeaconry.
 - 4.3.6. Eha-Alumona Archdeaconry.
 - 4.4. St. John's Center.
 - 4.4.1. Nsukka Archdeaconry.

- 4.4.2. Obukpa Archdeaconry.
- 4.4.3. Orba Archdeaconry.
- 4.4.4. Ovoko Archdeaconry.
- 4.4.5. Uduledem Archdeaconry.
- 4.5. St. Paul's Center.
 - 4.5.1. Enugu-Ezike Archdeaconry.
 - 4.5.2. Amufie Archdeaconry.
 - 4.5.3. Udah Archdeaconry.
 - 4.5.4. Amachalla Archdeaconry.
 - 4.5.5. Umuopu Archdeaconry.
- 5. The five centers will have five/six Discipleship Movement Leaders raised from each of the Archdeaconries making up the centers. The 27 DMLs will be meeting for at least every 3 months for at least 3 days and 3 nights, from November 2020. Months of meeting are November, January, April, and July.
- 6. All the 27 DMLs will go to their respective Archdeaconries and have their ten Cohort members (clergymen, Laypastors, and lay members), cutting across the Parishes making up the Archdeaconry and meeting every month for at least three days and three nights. This will begin November 2021.
- 7. All the members of the Cohorts will go to their respective Churches and raise 10 Discipleship Leaders that will be meeting at least every two weeks. This will start in July 2022.
- 8. Each of the 10 Discipleship Leaders in the Churches with their Priests and Lay-pastors will work together to organize Discipleship groups of not more than 12 persons per group. These discipleship groups will meet every week. This meeting will function as cell groups of the church and should be held in peoples' homes, targeting community mission and transformation. This will start in November 2022.
- 9. The funding will be strategically planned for sustainability in a manner that every level of the church will be involved, but most importantly, we need to pray that God will raise disciples who will willingly be committed to this important aspect of the vision. An account will be dedicated for this.
- 10. The vision also demands prudent management of our time. We encourage everyone, especially the Clergymen, to deliberately set aside every unnecessary engagement, and reduce the number of administrative meetings.
- 11. Another factor that will enhance this movement is to develop an "Upper Room" (Retreat center), in one of our Church lands, to provide a serene environment for spiritual nurture of both individuals and groups.

WHAT WILL BE THE EFFECT OF THE MOVEMENT?

- Discipleship will be considered essential by a significant and growing number of churches and individuals.
- Authentic disciples will be engaged in multiplication of disciples: discipling disciples.
- More and more members will recognize that evangelism and discipleship work together.
- Unbelievers will see more examples of Christians displaying the fruit of the Spirit and living lives fully devoted to Christ.
- Through the impact of credible role models, the credibility of the Church will increase.
- There will be an explosion of new evangelistic/discipleship leaders coming from a decade focusing on intentional discipleship.
- Norminalism, materialism, Syncretism and false teaching will hopefully vanish.
- Authentic disciples will be living their faith in all walks of life: Family and Marriage, Faith and Religion, Education and Academia, Business and Economy, Politics and Governance, Judiciary and Legal, Media and Communication, and in the celebration of Arts, Entertainment, Culture, Music, and Sports.
- Young people, in particular, will be drawn to the authenticity of the Gospel through people who take their faith seriously and seek to live it out with courage.
- Spontaneous and healthy Church growth that will manifest in both numerical strength and spirituality.
- Care and welfare will be natural as needs of workers, members and the Church will be met without stress or coercion.
- Missions, reaching across cultural boundaries will make disciples.

CONCLUSION

Becoming mature disciples is important in order to experience the fullness of life in Christ and to represent Him to the world around us. If we call ourselves followers of Christ but don't live and love like Him or help other believers do the same, then we bring shame on His name and His Kingdom. Also, making disciples is the Lord's chosen method of spreading the Good News of salvation through Jesus Christ. It was so important that Jesus spent much of the three years of his public ministry focused on teaching and training His twelve carefully chosen disciples. Jesus' plan was not to

remain on the earth and reach every person Himself, but rather to multiply Himself and to reach others through us, His disciples.

Focusing on intentional disciple-making is critical, because in many places where the Church seems to be growing, there is a low impact on society. The Church is being filled with many people who are not living Christ-like lives. For instance, in Nigeria, a country that is becoming the heartland of the Christian faith in the world, there is minimal evidence of the transforming power of Christ demonstrated in the lives of Christians here. This is a result of a lack of intentional discipleship. Christ has given the Great Commission to every individual and each local church, and we must all devote ourselves to intentional disciple-making as the key to the transformation of lives that will impact our society and generation with the Gospel.

Let us take our theme hymn:

1. A Charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky.
2. To serve this present age,
My calling to fulfill,
O may it all my pow'rs engage,
To do my Master's will!
3. Arm me with jealous care,
As in Thy sight to live,
And now Thy servant, Lord, prepare
A strict account to give!
4. Help me to watch and pray,
And stillon Thee rely,
O let me not my trust betray,
But press to realms on high.

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

I remain your Friend, brother, and Bishop
+Aloysius, Nsukka.

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APPENDIX I

PASTORAL LETTER FROM THE 2ND SESSION OF THE 9TH SYNOD OF THE ANGLICAN DIOCESE OF NSUKKA HELD FROM WEDNESDAY 23RD – SUNDAY 27TH OCTOBER, 2019 AT ST ANDREW’S CHURCH IBAGWA-AKA, IBAGWA ARCHDEACONRY. IGBO-EZE LGA

Beloved in Christ,

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

Greetings!

The 2nd session of the 9th synod of our dear Diocese was held from Wednesday 23rd to Sunday 27th October 2019 at St Andrew’s Church Ibagwa-Aka, Ibagwa archdeaconry, Igbo-Eze South Local Government Area. The theme of was “Driven by Eternity” (2Cor. 5:9-11). We are grateful to God Almighty whose mercy has kept us a church and a people despite the daunting challenges of our time. We are pleased to let you know that though the journey has been challenging, the power has always prevailed. We have been blessed in every way: harvest of babies, promotions, appointments, achievements etc. As you may have already known, the Lion of the tribe of Judah has broken the rod of our oppressors. Mama Nsukka was delivered of triplets on 4th of October 2019 and our joy knows no bounds. It is true we had our sorrows in the death of some clergymen and laity; in all, our joy overcomes our sorrow. Our God is indeed faithful.

Brethren, the theme of this year’s synod, reminds us that we are living at a time when the pleasures of this life are beclouding our sense of the hereafter. You will agree with me that the contemporary church has become a church that has largely lost the vision of eternity; a church that has entered a marriage of convenience with the world. The subtle appeal of secularism packaged in shifting opinions of men has turned our hearts away from God and things of eternal value to worldly and mundane things. Hence, the need to remind ourselves that as Christians, we live in a world of a pluralistic culture, which assumes that everything is true relative to something else. The Gospel as a supra culture must be placed over and above the conflicting opinions, philosophies, and practices of men. We enjoin you to avoid some pastors, prophets, and the so-called men of God in whose hands the Christian faith has suffered atrocious adulteration. We wish to remind you that our preparation for eternity must be deliberate. This must be in 2 dimensions: personal preparation and helping others to prepare. Helping others to prepare depicts the mission character of the church, which we may have almost lost. This must involve provision of healthcare, education, and other social action. This area of our weakness must be addressed by our members. However, we remind you, as the conscience of the society, to get involved

in political participation and community development, though we are not of this world.

The good people of God, we are committed to providing pastoral care and guidance for your spiritual wellbeing and all-round development. The celebration of the 25th anniversary of our dear diocese, which was a huge success, has ushered us into a fresh phase and higher level of ministry. This requires prayers and fresh commitment from all. The resolutions we have taken in this synod reflect this. Our January fasting and prayer has come to stay, and we request the active participation of every member of our church. Its spiritual benefits are unquantifiable. Our commitment to youth ministry through SOMAYCO is taking a higher dimension. The Primate of all Nigeria graced this year's conference, which also witnessed high-profile servants of God such as Gbile Akani. We have mandated the leadership to start planning early to avoid unnecessary pressure. It is our wish that you give this laudable programme the needed support it deserves. With fresh resolve and new arrangements to cover every parish in two years for confirmation and admissions, we enjoin parishes to make adequate preparations using the follow-up materials provided for such purpose. It is our joy that all the organisations in the church are supporting the work of God under our charge. The ultra-modern 60-bed capacity building at Faith Foundation Mission Hospital has been dedicated. The re-modeled Bishops court is nearing completion and will be dedicated next year by the grace of God. We shall invite you at the appropriate time.

Inasmuch as the zeal and passion with which schools and churches are being established are commendable, we have given as a rule, that establishment of schools should follow the Diocesan Education Board template/guidelines. In the same vein, demographic data and other considerations should be given attention in establishment and planting of churches. We note that participation in the Diocesan Endowment Fund has been slow and encourage our members to wake up and subscribe to it. We commend those who have pledged and encourage them to redeem their pledges. The synod resolves to continue with the project. The synod resolves that every member of the diocese should contribute a minimum of ₦2,000:00 for four years. A committee of 3 should be set up in every church. Endowment fund card will be provided.

We note with concern the grave condition of the security situation in our nation. It is our informed position that the security agencies of government are overwhelmed by this development. Therefore, we encourage our members to be security conscious and support security measures operational in their areas to curb the menace of insecurity in our nation. We condemn in strong terms, the subtle damage which "The Big Brother Reality Show" has done to the moral fabric of our nation, especially to our

youths. We advise our members to rise up against this and other platforms that promote immoral activities

We appreciate our retiring clergymen: Ven. Prof. Theophilus Madueme, Ven. Steve Nwankwo Dimelu, Ven. Chijioke Onyechi, Rev. Canon Paul Eze, Rev Emmanuel Omeje, and our internal auditor Sir Jonathan Onuh, for their sincere labour of love, hard work and dedication to duty. We wish them a happy and enjoyable retirement life.

We congratulate our Primate, the Most Rev. Dr. Nicholas Okoh on the completion and dedication of Church of Nigeria Secretariat at Abuja. We are particularly pleased to inform you about the election of the Most Rev. Henry Ndukuba, the Archbishop of Jos and bishop of Gombe, as the new Primate of all Nigeria. We rejoice with him and assure him of our prayers and support as he takes over from the retiring Primate. We also rejoice with all the newly elected bishops and wish the retired ones well in their retirement.

We are grateful to the Archdeacon of Ibagwa Archdeaconry Ven. Samuel Okonkwo Obeta, his wife, Dr. Amaka Obeta; the clergy and their wives, lay pastors and their wives, the local organizing committee, and the entire good people of the Archdeaconry for their sincere commitment in ensuring the good success of this synod. May they receive their reward in this world and in eternity!

In conclusion, my brothers and sisters, our citizenship is in heaven and we encourage you to endure temporary affliction knowing that everlasting glory awaits us in eternity. We wish to remind you to set your hearts not on the things that are in the world but on the things that are above and by so doing, prepare ourselves for the eternal kingdom of Christ and his Father.

May the grace of God be always multiplied to you in the name of Jesus Christ our Lord. Amen!

Your Bishop and friend

The Rt. Rev Aloysius Eze Agbo (JP)

APPENDIX II

COMMUNIQUÉ ISSUED AT THE END OF THE 2ND SESSION OF THE 9TH SYNOD OF THE ANGLICAN DIOCESE OF NSUKKA HELD FROM WEDNESDAY, OCTOBER 23RD – SUNDAY 27TH, 2019 AT ST ANDREW'S CHURCH IBAGWA-AKA, IBAGWA ARCHDEACONRY, IGBO-EZE LGA

To the glory of God, the Synod after its sitting and due deliberations and reflections on events around us, particularly those of the government both at National and State levels after the 2019 general elections, presents the following Communiqué.

1. The Synod appreciates God for the 2019 general elections and equally commends the major contender during the last Presidential Election Alhaji Atiku Abubakar and indeed other contestants who were declared losers during the last elections for the civil way and manner they are challenging the outcome of the elections through the Election's tribunals and equally charges the Judiciary to live up to expectation.
2. The Synod frowns on and expresses displeasure at the Security situation in Nigeria. The Synod describes the security situation as simply worrisome. The Synod charges Mr. President to rejig the security architecture to add fresh ideas and strategies thereby stepping up the security of lives and properties in Nigeria which is the major responsibility of any government.
3. The Synod in session calls the attention of the Federal government to the deplorable state of Federal roads within the South-East. The Synod wishes, that much as the roads in the South-East are in very bad condition, that more of the federal government's presence is highly needed in the South-East and implores Muhammadu Buhari-led federal government to kindly consider the South-East as a full-fledged component part of the entity called Nigeria.
4. The Synod commends the federal government for approving the sum of N10 Billion Naira for the reconstruction of the Akanu-Ibiam International Airport, Enugu. The Synod further advises that the Contractors be mobilized on site with thorough supervision to ensure that standard work is done and on time.
5. The Synod condemns the alleged sabotage of soldiers on roadblock against the arrest of a notorious kidnapper Bala Hamisu aka Wadume at Ibi in Taraba State where in the process some fine Nigerian Police Officers were killed. The Synod urges the Muhammad Buhari-led Federal government to ensure that

proper justice is served all concern to serve as deterrence to other criminally minded officers of the Nigerian Army or other security Agencies.

6. The Synod congratulates the governor of Enugu State His Excellency Rt. Hon Ifeanyi Lawrence Ugwuanyi and his Deputy Her Excellency Hon MrsEzeilo, on their victory during the general elections for their second term in office. The Synod however, charged them to bring good governance to the people of Enugu state having received a second chance.
7. The Synod applauds the governor of Enugu State, His Excellency the Rt. Hon. Ifeanyi Lawrence Ugwuanyi on his current efforts in putting measures in place to curb herdsmen attacks such as the setting up of Forest Guards and reviving of vigilante groups across the state. The Synod however advises the Traditional Rulers, the Clergy, and other stakeholders to ensure that credible persons are appointed into these positions and to never allow politicians to settle their loyalists, who may be of questionable character, in those positions. The Synod also commends his Excellency the governor of Enugu state for his effort in providing vehicles and other logistics to the Army and Nigerian Police in Enugu State to combat crimes within the State. The Synod advises the Security agencies to use the facilities to improve the security and well-being of the people.
8. The Synod commends the Enugu State Government for awarding contracts for the construction and reconstruction of urban and rural roads as well as emergency erosion control works totalling N1,757,449,314. Some of these roads include Onuiyi junction, AmobiStreet-MCC junction, Nsukka, Onuiyi Beach-Umano-Ibagwa Road, Nsukka, Echara Road-Obechara Junction, Nsukka. The Synod encourages the state government to ensure that all roads already awarded in the state are completed with adequate drainage systems.
9. The Synod reminds the Governor of his promise of making Nsukka an Urban City, for which Nsukka Urban Renewal Committee was set up. The Synod further charges the Governor, as a matter of urgency, to hit the ground running to realize this noble objective.
10. The Synod congratulates Sir Prof. Charles ArizechukwuIgwe on his emergence in May 2019 as the 15th Vice-Chancellor of the University of Nigeria. The Synod further prays that God will grant him a successful tenure.

APPENDIX III

COMMUNIQUÉ ISSUED AT THE END OF THE BISHOP'S RETREAT HELD AT ST. MATTHIAS' HOUSE, CHURCH OF NIGERIA NATIONAL SECRETARIAT, GUDU, ABUJA FROM MONDAY, 20TH TO THURSDAY, 23RD JULY 2020

Introduction

The Retreat of the Bishops of the Church of Nigeria (Anglican Communion) was presided over by the Most Rev'd Henry ChukwudumNdukuba, the Archbishop, Metropolitan and primate of the Church of Nigeria (Anglican Communion), accompanied by his wife, Mrs. Angela EberechukwuNdukuba and attended by 149 Bishops in person while 10 Bishops joined online. The Retreat was grateful to have the Most Rev'd Peter Jasper Akinola, a former Primate of the Church of Nigeria, as its keynote speaker, the Bible Study ably led by the Most Rev'd Benjamin Kwashi, Bishop of Jos, and other inspiring speakers who led the various seminars of the Retreat. The immediate past Primate of the Church, the Most Rev'd Dr. Nicholas D. Okoh, sent in a gratefully received goodwill message to the Bishops.

THEME: THE DECADE OF THE REIGN OF GOD (ISAIAH 52:7-10)

The focus of the Primacy of the Most Rev'd Henry C. Ndukuba, whose maiden retreat it was as the Primate of the church, was chosen as the theme of the Retreat. The theme is very apt, as it calls for the recognition of the awesome power of God to reign over the affairs of His people, especially in the Church of Nigeria. The Bishops rose with a passionate appeal to all to submit wholly to the Almighty God to reign over His Church and His will to prevail in all situations.

The Retreat charge calls on Bishops and leaders of the Church to re-examine their callings, attitudes and operations in the church of God to ensure that they are in conformity with the will of God as a symbol of a kingdom where God reigns. It calls on the leadership of the Church and all who are involved in Church ministry to shun all attitudes and behaviours that are inimical to the reign of God in His Church.

The retreat identifies different forms of indiscipline, carelessness, division, corruption, and ungodly practices that have surreptitiously crept into the Church of God today, as inconsistent with the reign of God in His Church.

Therefore, it calls on leaders and members of the Church of God all over to abhor all such practices and stand up for godliness in the name of the Lord.

THE CHURCH AND THE COVID-19 PANDEMIC

The Bishops lament the pains that have been caused to humanity because of the Global Pandemic of COVID-19 that has led to the death of more than one million people all over the world, and the closure of schools and church buildings all over the country. It calls on all believers to continue to pray and seek the face of God for His mercy on His creatures. It laments the socio-economic impacts of this pandemic and commends the Federal and State governments for their actions so far as containing this pandemic. It commends the Church of Nigeria and its various Dioceses for the diverse acts of charity and palliatives made available to both members and non-members throughout this time. It calls on the churches to continue in this spirit of caring for one another in the light of its mission, as expressly received from the early Church.

The Church commends the efforts of frontline workers, including doctors and nurses and others who are involved in the fight against the pandemic, noting that some have had to pay the ultimate price. It calls for integrity in the process of identifying, managing, and fighting the infections. It further calls on all citizens to maintain and obey the set protocol, including frequent hand wash with soap and use of sanitizer with effective physical distancing, to minimize the effect of this pandemic and stem its spread. It noted that this pandemic is real and should be treated with utmost seriousness.

INSECURITY

The Bishops expressed worries about the spate of insecurity in the land, appealing to the Federal Government to be relentless in fighting the various threats to the safety and security of the citizenry.

CANA AND GAFCON

The Retreat restated its commitment to its overseas missions and to maintaining a strong partnership with GAFCON and its member provinces in serving God and this world together, without compromising the orthodox faith that was once for all delivered to the saints.

CHURCH OF NIGERIA VISION

The Retreat revisited its vision and mission document with a determination to refocus and update appropriately, so that it can continue to be a relevant church, ministering

to the needs of its society. Thus, it reaffirms its determination to uphold its vision, namely: The Church of Nigeria shall be Bible based, spiritually dynamic, united, disciplined, self-supporting, committed to pragmatic evangelism, social welfare and a Church that epitomizes the genuine love of Christ.

CONCLUSION

The Anglican Church is particularly gifted in its calling to minister to people in diverse contexts and situations; the Retreat, therefore, enjoins the Church to continue to draw from its rich heritage to minister to the needs of the society at large. Finally, it challenges all believers to wake up, look up and stand up for the reign of God and reposition the Church as a vehicle for its manifestation.

The Most Rev'd Henry C. Ndukuba, MA, BD, MA (Ed)

Archbishop, metropolitan and Primate of All Nigeria