

VISION STATEMENT

To be a transformation agent for the move of revival and draw men back to God through genuine repentance and readiness to preach the good news of Jesus Christ to the poor, heal the sick and the broken hearted and proclaim liberty to the captives.

MISSION STATEMENT

To get everyone ready for the fresh visitation of God through renewed obedience to the word of God with resultant holy living and prayer - imbued life leading to passionate soul winning and missionary exploits.

VISION STATEMENT OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION)

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.

CHURCH OF NIGERIA (ANGLICAN COMMUNION)
ECCLESIASTICAL PROVINCE OF ENUGU
DIOCESE OF ENUGU
PRESIDENTIAL ADDRESS PRESENTED TO THE
FIRST SESSION OF THE NINETEENTH SYNOD HOLDING AT THE
CATHEDRAL CHURCH OF THE GOOD SHEPHERD, ENUGU.

PROTOCOL

PREAMBLE

We want to thank God for this 1st Session of the 19th Synod, which is One Day, and which is necessitated by the shortness of the period from the election, confirmation, Consecration, and Enthronement of the 3rd Bishop of the Diocese. The synod is meant to share our vision and mission for our Diocese. We therefore welcome everybody, including the delegates and visitors. May our good Lord bless you all.

VENUE OF THE SYNOD

THE CATHEDRAL CHURCH OF THE GOOD SHEPHERD

The Anglican Diocese of Enugu began as a mustard seed sown by Rev. Isaac Ejindu. A mission team led by Rev Ejindu was sent from Onitsha by Rev. G.T. Basden in 1916. In 1917, Rev Ejindu began to organize and minister to a mixed congregation made up of coal miners (coal mining having started in Enugu in 1915), railway construction staff (with new rail lines from Port Harcourt to Enugu), Eastern secretariat staff, public works department, the police and prisons staff.

In 1922 Bishop B. Lasbrey became the Bishop of the Diocese on the Niger with Enugu District under his jurisdiction. In 1927 Rev. H. H. Daws took over the superintendence of Enugu Church District and Rev. Ejindu continued to oversee Udi and its evangelistic areas. And then in 1950, the Niger Diocesan Synod was held in St. Peter's Church, Ogbete under Rev. Agori-Iwe.

On January 1, 1960, Enugu Archdeaconry was created, spanning from Udi to Makurdi. It was inaugurated on 26th February, 1960 at St Peter's Church Ogbete by the Rt. Rev C. J. Patterson, Bishop of the Diocese on the Niger.

In 1967, a request for the creation of the Diocese of Enugu out of the Diocese on the Niger was made to the Provincial Standing Committee of the Province of West Africa (Anglican Communion). The request was granted and the approval for the advancement of Enugu Archdeaconry into a full Diocesan status was given.

The execution of the approval was delayed due to the Nigerian Civil war, which broke out in 1967. However, on the feast of St. Peter the Apostle, precisely on 29th June 1969, the Anglican Diocese of Enugu came into existence and Rt. Rev. Gideon Nweke Otubelu was consecrated the first Anglican Bishop of Enugu Diocese. He retired in 1997, and on 6th February 1998, a young charismatic and ebullient Bishop Emmanuel Olisa Chukwuma took over till his retirement on 15th January 2024. On 18th September 2024, the Rt. Rev. Prof. Samuel O. Ike was consecrated and enthroned as the 3rd bishop of the diocese. To God be the Glory!

Establishment of Cathedral Church of the Good Shepherd, Enugu

On April 25, 1982 the Rt. Hon. and Most Rev. Robert Alexander Kennedy Runcie, the then Archbishop of Canterbury, in the presence of the Most Rev. Timothy Olufosoye, the then Metropolitan Primate of all Nigeria, and the Rt. Rev. Gideon Nweke Otubelu laid the foundation stone of the Cathedral Church of the Good Shepherd. Work on the construction of the Lady Chapel did not however commence until 1985. On 2nd February 1992, the Lady Chapel was dedicated for worship by the Rt. Rev. Gideon Nweke Otubelu.

The Cathedral, the throne of the Bishop moved from the Pro-Cathedral Church of St. Bartholomew's Asata after the retirement of the first provost in the Diocese, the Very Rev. Captain Lazarus Okeke, to the Good Shepherd Anglican Church Enugu, with the later's dedication in 1992. The Rev. Canon Chike Nwizu's preferment as the provost of the Cathedral Church of the Good Shepherd Enugu on December 25th, 1993 made him the second Provost in the Diocese of Enugu.

The Cathedral Nave was built within four (4) years without levies or mandatory contributions from churches, and His Grace, Archbishop Emmanuel Olisa Chukwuma (OON) towers as a colossus of consolidation. No doubt Bishop Gideon Nweke Otubelu of blessed memory came over from "Macedonia" with a great vision that has helped us. The Cathedral Nave was dedicated by Archbishop Peter J. Akinola in March 2008, amidst pomp and pageantry.

Vision of the Cathedral Church of the Good Shepherd, Enugu under the Provost

1. To raise a truly Christian Communion that is deeply rooted in the word of God, filled with the Holy Spirit.
2. To build a Church where brotherly love and encouragement to one another is practiced in biblical terms.

3. To reach out to the unreached and achieve the goals of the Great Commission.
4. To encourage every member of the Cathedral family to maintain a strong healthy body.
5. To galvanize the groups and fellowships in the Cathedral into effectiveness.

These will be achieved by personal and group involvement of all through:

- Regular Revival programmes
- Putting more life into our Wednesday Faith Clinic and other prayer meetings.
- Planned Biblical Preaching and Teaching
- Weekly Bible Study
- A strong Prayer Chain
- Faithful stewardship and visitation
- Worshipping in the Cathedral Nave
- Well planned and attractive Sunday worship services
- Visitations and Welfare
- Opening of new stations
- Reorganizing and putting more life into various groups
- Installing gyms and introducing exercise outfits
- Going extra miles for our Lord.

The then provost worked with the Bishop to complete the Cathedral Nave, the Ultra-Modern Cathedral Hall (named after the late Provost – Chike Nwizu), the Nursery/primary School block, and the Good Shepherd Secondary School lecture and administrative blocks etc. He retired in 2004 and the Rev. Canon Honest Gad-Nwosu (now Ven.) succeeded him as Canon Residentiary. During this period, there was great transformation coupled with revival programs in the Cathedral. The re-designing of some parts of the Nave, stone pitching, the tilling and terrazzo works of the Church were done during this period. Gad Nwosu, started the Wednesday Mid-Week morning Holy Communion service at 7am and the First Day of the month Prophetic Prayer.

In January 2007, at the verge of creation of the new 3 dioceses: Enugu North, Awgu/Aninri, and Nike out of Enugu Diocese, the Ven. Christian C. Nweke was appointed the Dean of the Cathedral. Remarkable among his achievements is the erection of the six flats Clergy residential quarters. Ven. Nweke was succeeded by the Ven Christian N. Akujuaobi, who became the Acting Archdeacon of the Cathedral in 2010. The running of the Cathedral proceeded smoothly without any hitch. Later in 2011, the Bishop assumed the position of the Dean of his Cathedral and the Rev Canon Emeka Ezeji (now Ven.) was appointed the sub-Dean of the Cathedral in 2014.

During his tenor as the Sub-Dean, the hosting of the Church of Nigeria General Synod, 25th Celebration of the Cathedral Church, purchase of I.V.M. Evangelism bus, computerization of the Cathedral Nursery/Primary Schools, and the tarring of the Cathedral compound - sponsored by Prince Arthur Eze, were achieved. The building of the junior staff quarters and the building of Our Saviour's Ang. Church with its parsonage were equally done during this period. During Ven. Ezeji's time, the vision to start Adullam Cave Convention with the approval of the Archbishop was conceived.

Ven. Emeka Ezeji was transferred out of the Cathedral in 2018 and Ven. Davidson Udodi replaced him. The work has continued unabated and the vision of investment in the building of CCGS Printing Press Ltd. was achieved. To the glory of God, our powerful Mid-Week Faith Clinic on Wednesdays has been split into two to accommodate our Thursday Victory Hour.

Remarkably, the Young Fathers Fellowship (Y.F.F) was established as a feed to the General Men's Fellowship, to eliminate generational gap, and to involve them in Evangelism. End of year Couples' Dinner was introduced to engender strong family ties within Christian marriage. The Good Shepherd Anglican Seminary was handed over to the oversight of the Cathedral Church during the 1st Session of the 18th Synod, 2021, hosted by Emmanuel Anglican Church, Achara Layout. So far, the school has undergone massive infrastructural renovations on the hostel and school blocks, with the Cathedral Church investing over Ten million Naira, and the school management committee - ably led by Prof. Obinna Onwujekwe, investing well over Ten Million naira and still investing.

Priests that served in the Cathedral and its sub-Stations

1991	-	Rev G.B Ezeabii (now Ven)
	-	Rev Christian C. Nweke (now Ven – former Dean of the Cathedral)
1996	-	Rev Barr Anene Nzelu (now Ven)
	-	Rev Humphery Ezeodili (now Ven)
	-	Rev Emma Uzuegbunam (now Ven Dr)
1997	-	Rev Can Dr C.O Nebo (now Ven Dr)
1997	-	Rev Dr Timothy Awuzie (now Ven)
1998	-	Rev. Emeka Ezeji (now Ven) Former Sub-Dean of the Cathedral 2007-
	-	Rev Jonathan C.Agbo (former Bishop's Chaplain now Ven)
2000	-	Rev Kingsley Nzebunachi (now late Ven)

2002	-	Rev G. Onyekwere (now late Ven)
2001	-	Rev Tim Agbo (now Ven)
2004	-	Rev Can H.U. Gad-Nwosu (now Ven Dr)
	-	Rev Arinze Egemba (now Ven)
	-	Rev Ikenna Nwachukwu (now Ven)
2005	-	Rev Canon Uchenna Ugwu (now Ven)
	-	Rev Allwell Ibeagha (now Ven Dr)
2006	-	Rev George Obiekezie (former Bishop's Chaplain (now Ven)
	-	Rev Emeka Akalazu (former Bishop's Chaplain (now Ven)
	-	Rev Chinedu Ikpa (former Bishop's Chaplain (now Canon Anyachukwu)
	-	Rev Azubuike Nduka (Bishop's Chaplain (now Ven, Current Sub-Dean)
	-	Rev Prof Onyinye OKpala (now Ven)
2007	-	Rev Peter Mbaka (Former Bishop's Chaplain)
	-	Rev Ernest O. Nwigwe (former Bishop's Chaplain)
	-	Rev Uche Umeifekwem
2008	-	Rev Can Stanley N. Nweze (now Ven Dr)
2009	-	Ven Chris N. Akujuaobi
	-	Rev Dr. O.C. Obi-Okoye (now Rev Canon)
2010	-	Rev Henry Okolo (now Rev Canon)
2011	-	Rev Linus Meludu
	-	Rev Richard Okwu
	-	Rev Engr Promise Amara (Church of Transfiguration Ind/Layout)
	-	Rev Akunne (Rev Canon) at F.G.C Chapel
	-	Rev Chris Nebechukwu at Church of Transfiguration
	-	Rev Canon Kenneth Ugwuagu (now Ven)
	-	Rev Canon Jerry Igwe at Good Shepherd Seminary School
	-	Rev Canon Joshua Eze at F.G.C Chapel
	-	Rev Chukwudi Eneasato (now Can Chukwubuihem) church of Transfiguration
	-	Rev Collins Odoabuchi at St Faith's Church, Monaque Avenue
	-	Rev Chidi Okeke at Good Shepherd Anglican Seminary School
	-	Rev Chiemelie Chime now Rev. Canon)
	-	Rev Ifeanyichukwu Agu (now Rev Canon)
	-	Rev Ernest Mbah
	-	Rev Onyeka Emedosi
	-	Rev Felix Ononiwu (now Rev. Canon)

- Rev Obinna Chiagozie (now Rev. Canon)
- Ven Emeka Ezeji (Former Sub-Dean)
- 2018 - Ven Davidson Udodi (now Ven. – former Sub-Dean)
- Rev Chukwunonso Onwurah at Good Shepherd Anglican Seminary School
- Rev Ikenna Imo
- Rev Nathaniel Nnadi
- Rev. David Ezema (Archbishop Chaplain II, Now Bishop Chaplain)
- Rev. Ifeanyichukwu Okafor.
- Rev. Anselm Ejike
- Rev. Chisom Egolum (former Archbishop's Chaplain II)

Landmark Physical Projects of the Cathedral Archdeaconry

1. **Completion of Cathedral Nave:-** Dedicated on Sunday the 30th day of March, 2008
2. **Clergy Quarters:** The Six flats ultra-Modern Clergy quarters was dedicated on Sunday 1st April, 2012
3. **Babies Home:** Donated by Sir Rob Anwatu as Rotary president and dedicated by the Archbishop on the 25th day of July 2002
4. **Cathedral Nursery and Primary School** was dedicated on the 1st day of October 2003
5. **The Landscaping and Road Rehabilitation / Reconstruction:** was sponsored by Prince Arthur Eze and commissioned by the Archbishop on 3rd March, 2014
6. **The Lay Quarters:** Dedicated by the Archbishop in the year 2016
7. **Nnewi Crescent (Residential Duplex):** Donated and willed to the Cathedral Church by late Chief Mrs. Comfort Anazodo under the Archbishop
8. **Chike Nwizu Hall:** Dedicated by the Archbishop on the 25th day of January 2004
9. **The ultra-Modern Printing Press:** Dedicated by the Archbishop on the 16th day of September 2020.
10. **Church of the Transfiguration building complex housing**
 - a. The nave

- b. Church hall
- c. Vicar's flat of three bedroom with an adjoining guest room
- d. Offices for Vicar and church clerk
- e. Clergy vestry
- f. Choir vestry and
- g. Utility room

Was dedicated by His Grace the Archbishop, Most Rev. Prof. E.O. Chukwuma (OON), on Saturday October 13, 2018.

OUR BIBLE STUDY FACILITATOR

Brother Ralph I. Ironkwe is a servant of the Lord who has received mercy to teach the Word of God to the body of Christ. He loves the Lord deeply. He is married to **Dr. Ngozi Ironkwe**, a Pharmacist and a beloved child of God. They are blessed with four Children and two Grandchildren.

They are labouring with Anglican Communion through **Christ Redemption Church, WTC, Enugu Diocese**, where they have been and are still members. They have also laboured and are still labouring with Peace House Revival Labours with Bro. Gbile Akanni. They also labour in Scripture Union.

He is the CEO of Digital Link Computers. He graduated from University of Ife in 1984 and has a PGD and Masters from Enugu State University of Science and Technology. His email address is ralphironkwe@yahoo.co.uk

SOME OF OUR SORROWS

1. Burial of the mother of our Lay Synod Secretary Ezinne Huldah Uzoagba on 3rd May, 2024
2. Burial of the mother of our Chancellor, Lady Dr. Mrs Ogochukwu Nancy Amucheazi, on 25th May 2024.
3. Burial of the father of our Registrar, Chief Dr. HBC Ogboko, on 6th June, 2024.
4. Burial of the wife of Ven. Dr. Honest Gad-Nwosu, Mrs Obiageli Nwosu on 8th June, 2024.
5. Burial of the wife of Ven Lemuel Ojih Rtd, Mrs Mercy Ebere Ojih on 7th Nov. 2024.
6. Death of the wife of Ven. Dr. NNPC Aghadi, Dr Mrs Nwogo Aghadi, on 14th October, 2024.

DEDICATION OF CHURCH/SCHOOL BUILDINGS

1. Graceland College (middle school), GRA, on Sunday, 6th October, 2024.
2. Jovicella Nursery and Crèche, Independence Layout, on Monday, 14th October, 2024.
3. Church of Transfiguration (new church building), Obed camp, on Sunday, 17th November, 2024.

COURTESY VISITS

1. The GOC, 82 Division Enugu, Major General Dada on Tuesday 24th September, 2024.
2. The Commissioner of Police, Enugu State Command, Mr Kanayo Uzuegbu, Tuesday 24th September, 2024.
3. The Director, State Secret Services, Enugu State Dr Mrs T.I. Egbunu on Tuesday, 24 September, 2024.
4. The CPFN/PFN Enugu State Chairman, Apostle Ifeanyi C Egeonu on Tuesday, 24 September, 2024.
5. The Catholic Bishop of Enugu Diocese, The Most Rev Dr. Callistus Onaga, on Tuesday, 24 September, 2024.
6. The Enugu State CAN Chairman, Rev. Amb. Emmanuel O. Ede Tuesday 24th September, 2024.
7. The Moderator, Presbyterian Church, Most Rev. Prof. Ezichi A. Ituma on Tuesday, 15th October 2024.
8. The Methodist Archbishop of Enugu Archdiocese, The Most Rev. Barr. Christopher Ede, on Tuesday 15th October 2024.
9. The Sector Commander, Federal Road Safety Corps Enugu State Command, Sector Commander Franklin Agbakoba, on Tuesday 15th October 2024.
10. The former Governor of Old Anambra State, His Excellency, Senator Chief Dr. Ifeanyichukwu Nwobodo on 31st October 2024.
11. The Executive Governor of Enugu State, His Excellency, Barr. Dr. Peter Ndubuisi Mba, on Tuesday, 12th November 2024.

CONFIRMATIONS

Archdeaconries	Boys	Girls	Held At
1. Cathedral	25	47	Ebenezer Anglican Church New Indp. Layout
2. New Independence Layout	11	15	
3. Enugu East (English)	6	10	
4. Agbani (English)	4	7	
5. Obuoffia (English)	2	2	

6. New Haven	19	26	} Christ Redemption Church WTC
7. Enugu West	19	19	
8. Missionary (CRC)	16	23	
9. Uwani (English)	2	3	
10. Maryland	29	36	
11. China Town	8	11	} Emmanuel Anglican Church Achara Layout
12. Ogui Nike	10	25	
13. Achara Layout	44	49	
14. Enugu East (Igbo)	8	11	
15. Uwani (Igbo)	25	35	
16. Ogbete	34	35	} Holy Trinity Church Awkunanaw
17. Idaw River	28	25	
18. Awkunanaw South	21	33	
19. Enugu South	21	33	
20. Nara	33	52	} St. Matthew's Church Amechi
21. Amagunze	8	12	
22. Ugbawka	6	44	
23. Akegbe Ugwu	20	43	
24. Obuoffia (Igbo)	3	8	
25. Agbani (Igbo)	15	11	
Total	417	615	

ENROLMENT INTO WOMEN'S AND GIRLS' GUILD

Archdeaconries	Women	Girls	Held at
1. Cathedral	25	22	} Ebenezer Anglican Church New Ind/Layout
2. New Independence Layout	7	9	
3. Enugu West	10	3	
4. China Town	7	-	
5. Hospital Chaplaincy	15	11	
6. Enugu East	31	17	
7. Uwani	21	-	
8. Ogui-Nike	41	15	
9. Ogbete	30	7	

10.Achara Layout	19	40	} Christ Redemption Church WTC
11.Awkunanaw South	31	36	
12.Idaw River	25	-	
13.Enugu South	6	4	
14.Maryland	24	18	
15.Nara	58	7	
16.Obe	18	-	
17.Amagunze	20	7	
18.Akegbe Ugwu	43	4	
Total	431	200	

ADVENT ORDINATION/COLLATION

The following will be ordained/collated at the forthcoming Advent Ordination and Collation service scheduled for Sunday, 8th December 2024.

DEACONS

1. Ord. Stanley Oluchukwu Amanfu
2. Ord. Onwurafor Uzochukwu Ndukaeze
3. Ord. Chibuokem Kasarachi Eke
4. Ord. Onyekachukwu Chiedozie Ezechukwu
5. Ord. Ezengwu Vincent Chuwkuemeka
6. Ord. Royal Samuel Chinedu Udekwe

PRIESTS

1. Rev. Chisom Egolum
2. Rev. Ifeanyichukwu Okonkwo
3. Rev. Ikechukwu Chime

ARCHDEACONS

1. Rev. Canon Dr. O. C. Obi-Okoye, as **Archdeacon Diocesan Investment Committee.**

2. Rev. Canon Prof. Samuel Uwaezuoke, as **Archdeacon Hospital Chaplaincy.**
3. Rev. Canon Prof. Chikere Anusiem, as **Archdeacon Diocesan Hospital Services.**

APPOINTMENTS OF PRINCIPALS FOR ANGLICAN JOINTLY MANAGED SECONDARY SCHOOLS.

1. Onyia Gloria Uchenna, Principal Urban Girls Secondary School, Ogui.
2. Ikedinma Roseline Chinedum, Principal City Girls Secondary School, Ogui.
3. Nnaemeka Chigbo Henrietta Chizuam, Principal Coal Camp Secondary School, Ogbete.
4. Madubuike Chizoba Constance, as Principal Metropolitan Girls Secondary School Ogui.
5. Ezinwa Enuma Ifeoma, as Principal Model Secondary School, Amechi.

CHURCH OF NIGERIA BISHOPS/WIVES NEWS

DEATHS

1. Rt. Rev. Solomon G. Kuponu - Bishop of Ijebu North
2. Evang. Mrs Naomi Mwin Tula - Wife of the Bishop of Bauchi
3. Mrs Rosemary Ohilebo - Wife of the Bishop of Sabongidda-Ora

RETIRED BISHOPS AND ARCHBISHOPS

1. The Rt. Rev. James A. Oruwori – Bishop of Ogbia
2. The Rt. Rev. Prince A. Antai – Bishop of Uyo
3. The Most Rev. Dr. Benjamin Kwashi – Bishop of Jos
4. The Most Rev. Dr. Amos Madu – Bishop of Oji
5. The Most Rev. Prof. Emmanuel Chukwuma – Bishop of Enugu
6. The Rt. Rev. Edward Osuegbu – Bishop of Okigwe
7. The Rt. Rev. Clement Ekpeye – Bishop of Ahoada
8. The Most Rev. Dr. Lamido Buba – Bishop of Wusasa
9. The Most Rev. Abiodun Taiwo Olaoye - Bishop of Osun North

**PRESENTATION OF DEAN AND ARCHBISHOPS ON 27TH AUGUST 2023,
AND 18TH SEPTEMBER, 2024**

1. The Most Rev. Dr Blessing Enyindah – Dean Church of Nigeria
2. The Most Rev. Dr. Michael Fape – Archbishop of Lagos
3. The Most Rev. Dr. Timothy Yahaya – Archbishop of Kaduna
4. The Most Rev. Daniel Yisa – Archbishop of Lokoja
5. The Most Rev. Barr. Israel Amoo – Archbishop of Kwara
6. The Most Rev. Engr (Dr.) Sosthenes Eze – Archbishop of Enugu
7. The Most Rev. Dr. Williams Aladekugbe – Archbishop of Ibadan

**CONSECRATION OF BISHOPS ON 19TH MARCH, 2024 AND 18TH
SEPTEMBER, 2024**

1. The Rt. Rev. Nuhu Yohanna – Bishop of Katsina
2. The Rt. Rev. Matthew Obaze – Bishop of Ogbia
3. The Rt. Rev. Dr Ikechukwu Egbuonu – Bishop of Oji River
4. The Rt. Rev. Owen Ukafia – Bishop of Uyo
5. The Rt. Rev. Dr. Ephraim Gongdem – Bishop of Jos
6. The Rt. Rev. Dr. John Obinali – Bishop of Okigwe
7. The Rt. Rev. Prof. Samuel Ike – Bishop of Enugu
8. The Rt. Rev Dr. Godwin Odubena – Bishop of Ijebu North
9. The Rt. Rev. Hanson Bernard – Bishop of Ahoada
10. The Rt. Rev. Titus Alkali – Bishop of Wusasa
11. The Rt. Rev. Samuel Ifeyemi – Bishop of Osun North

APPOINTMENTS INTO DIOCESAN COMMITTEES/COMMISSIONS

1A. UNIVERSITY STEERING TECHNICAL COMMITTEE

1. Sir Prof. Benjamin C. Ozumba - Chairman
2. Prof. Obinna Onwujekwe
3. Sir Barr. Prof. Walter Ezeodili

4. Assoc. Prof. Eloka Muoka
5. Prof. Elkanah Ndie
6. Ven Dr. Timothy Agbo
7. Dr. Mike Nwafor
8. Prof. Mrs Justitia Nnabuko
9. Prof. Benjamin Marire
10. Lady Prof. Ngozi Alio - Secretary

1B. UNIVERSITY STEERING COMMITTEE – SUB-COMMITTEE FOR FUND RAISING

1. Arc. Henry Arinze - Chairman
2. Sir Rob Anwatu
3. Sir Dr. Eric Chime
4. Sir Prof. Chidiebere Onyia
5. Chief Emeka Nwandu
6. Rev. Ugo Chime
7. Dr. Ibenaku Onoh
8. Chief Paul Erinne
9. Dr. Billy Okoye
10. Prof. Bond Anyaehie

2. DIOCESAN PRIMARY HEALTHCARE (PHC) ESTABLISHMENT COMMITTEE

1. Prof. Emma Nwobi - Chairman
2. Dr. Nwachukwu Ugwunna - Secretary
3. Amara Okechukwu
4. Pharm. Ufere Ifechukwu
5. Dr. Chidi Ikepkeazu
6. Dr. Mrs Hope Opara

3. ENUGU DIOCESAN ANGLICAN HEALTH WORKERS ASSOCIATION (EDAHWA)

- Prof. B. S. C. Uzochukwu - Chairman

4. ENUGU DIOCESAN ANGLICAN DOCTORS FORUM (EDADF)

- Prof. Ken Agu - Chairman

5. DIOCESAN BUDGET COMMITTEE

1. Mr. Alex Nwabuzor - Chairman

- | | |
|----------------------------|------------------------------|
| 2. Rev. Chigozie Eze - | Vice Chairman |
| 3. Sir Emmanuel Okpalaoka | |
| 4. Mr. Godwin Ani | |
| 5. Mr. Chiedozie Chibuzo - | Diocesan Financial Secretary |
| 6. Ven. Chris Akujuaobi - | Adviser |
| 7. Archdeacons - | Ex-officios |

6. DIOCESAN PHYSICAL PLANNING COMMITTEE

- | | |
|-----------------------------------|-------------|
| 1. Engr. Nnanyelugo Onyemelukwe - | Chairman |
| 2. Sir Arc. Christian Ike - | Co-Chairman |
| 3. Arc. Mrs Ekene Ugwuegede | |
| 4. Surv. Willie Nwachukwu | |
| 5. Surv. Prof. Eloka Muoka | |
| 6. Mr. Ben Ekejiuba | |
| 7. Engr. George Uzoho | |

7. DIOCESAN LEGAL TEAM

- | | |
|-------------------------------------|--------------------------|
| 1. Prof. Offornze Amucheazi (SAN) - | Chancellor |
| 2. His Worship Paulson Egbo - | Registrar |
| 3. Barr. Basil Ezeunegbu - | Deputy Registrar (Lands) |
| 4. Barr. Gabriel Nwokeiwu - | Deputy Registrar |
| 5. His Worship Nonye Agbo | |
| 6. Barr. Mrs Ifeyinwa Adimora | |
| 7. Rev. Barr. Josiah Onyema | |
| 8. Rev. Canon Barr. Joshua Eze - | Chaplain |

8. LAND COMMITTEE

- | | |
|----------------------------------|-----------------------------------|
| 1. Barr. Basil Ezeunegbu - | Deputy Registrar Lands (Chairman) |
| 2. Assoc. Prof. Eloka Muoka - | Surveyor |
| 3. Evang. Dr. Chinedum Obue - | Estate Surveyor |
| 4. Barr. Mrs Uzoamaka Ubaka | |
| 5. Barr. Uchechukwu Enoch | |
| 6. Lady Barr. Chinwe Amedu | |
| 7. Rev. Canon Barr. Joshua Eze - | Secretary |

9. DIOCESAN EVANGELISM AND MISSION COMMISSION

- | | |
|--------------------------------|----------|
| 1. Ven. Prof. Onyinye Okpala - | Chairman |
| 2. Rev. Canon Isaac Nebechukwu | |
| 3. Evang. K. K. Madichie | |

4. Evang. Uche Eze
5. Rev. Canon Chika Igwe
6. Dr. Tochukwu Anagor
7. Dr. Emeka Udeh
8. Prof. Obi Okoye - Coordinator Medical Outreach Unit (MOU)
9. Rev. Joseph Chigbata
10. Rev. Victor Nvene
11. Rev. Anselem Ejike
12. Rev. Dr. Onyeka Emedosi
13. Evang. Damian Duruewuru
14. Dr. Nwachukwu Ugwunna - Asst. Coordinator (MOU)
15. Dr. Mrs Nkeiru Mbadiwe - Secretary (MOU)
16. Hon. Justice Enu Oluedo

10. DIOCESAN INVESTMENT COMMITTEE

1. Engr. Sir Chris Okoye - Chairman
2. Mr. C. O. J. Onyemelukwe - Co-Chairman
3. Ven. Dr. O. C. Obi-Okoye - Director of Investment/Chaplain
4. Ven. Solomon Uchechukwu
5. Evang. Uche Eze
6. Diocesan Accountant or Treasurer
7. Evang. Dr. Chinedum Obue
8. Sir Dandson Uzoagba
9. Sir Prof. Chuka Ifediora
10. Barr. Chijioke Ezejiofor
11. Sir Olisa Onu - Secretary
12. Sir Rob Anwatu - Diocesan Investment Adviser

11A. BOARD OF TRUSTEES (EIES)

1. Rt. Rev. Prof. Samuel O. Ike - Chairman
2. Engr. Sir Chris Okoye - Vice Chairman
3. Lady Ada Chukwudozie
4. Very Rev. Prof. Chinedu O. Nebo
5. Engr. Dr. I. I. Nnadi
6. Prof. Chukwuemeka Chukwuome
7. Ven. Dr. O. C. Obi-Okoye - Secretary

11B. PROPOSED MEMEBERSHIP OF THE GOVERNING COUNCIL OF EASTERN INSTITUTE FOR ENTREPRENEURIAL STUDIES (EIES)

- | | |
|---------------------------------|-----------------------------|
| 1. Engr. Sir Chris Okoye - | Chairman |
| 2. Ven. Dr. O. C. Obi-Okoye - | Director |
| 3. Prof. Obinna Onwujekwe | |
| 4. Prof. Eric Eboh | |
| 5. Ven. Emeka Ezeji | |
| 6. Ven. Dr. Timothy Agbo | |
| 7. Rev. Canon Dr. Chijioke Udeh | |
| 8. Mr. Ifeanyi Anakor | |
| 9. Dr. Emeka Ejim | |
| 10. Mr. Obiora Obiabunmuo | |
| 11. Dr. Tochukwu Anagor | |
| 12. Mrs Chinyere David-Agbo | |
| 13. Sir Izuolisa Onu - | Governing Council Secretary |

12. POLITICAL AFFAIRS AND INTERGOVERNMENTAL RELATIONS COMMISSION (PAIRC)

- | | |
|-----------------------------------|-----------------|
| 1. Sir Rob Anwatu - | Chairman |
| 2. Sir Dr. Eric Chime - | Deputy Chairman |
| 3. Prof. Offornze Amucheazi (SAN) | |
| 4. Barr. Anthony I. Ani (SAN) | |
| 5. Ven. Barr. Anene Nzelu | |
| 6. Sir Dr. Martins Chukwunweike | |
| 7. Hon. Barr. Dame Ugochi Madueke | |
| 8. Hon. Barr. Lloyd Ekweremadu | |
| 9. HRH Igwe Emmanuel Nnamchi | |
| 10. Hon. Engr. Anayo Onwuegbu | |
| 11. Dr. (Chief) Eric Oluedo | |
| 12. Sir Prof. Chidiebere Onyia - | Adviser |

13. DIOCESE OF ENUGU ANGLICAN SECURITY NETWORK

- | | |
|--------------------------------------|---------------|
| 1. Rev. Canon Dr. ACP George Okwor - | Chairman |
| 2. Rev. Nicholas Udeh - | Secretary |
| 3. DSP Christopher Egbo (Rtd.) | |
| 4. Rev. Barr. Josiah Onyema - | Legal Adviser |
| 5. Mr. Uchenna Nwizu | |
| 6. Mr. Chukwuemeka Okoroafor | |
| 7. Mr. Chijioke Ali | |

8. Rev. Kelechi Mbabie

14. DIOCESAN EDUCATION BOARD (DEB)

- | | |
|-------------------------------------|--------------------|
| 1. Prof. Aloy Uzoagulu - | Chairman |
| 2. The Diocesan Registrar | |
| 3. The Sub-Dean | |
| 4. Sir Emeritus Prof. F. C. Eze - | Consultant/Adviser |
| 5. Ven. Emeka Iheama | |
| 6. Ven. Dr. Ikenna Nwachukwu | |
| 7. Ven. Uchenna Ugwu | |
| 8. Ven. Dr. Chinedu Anyachukwu | |
| 9. Ven. George Obiekezie | |
| 10. Ven. Dr. Arinze Egemba | |
| 11. Mrs Ukamaka Nweze | |
| 12. Mrs Roseline Onyeoma | |
| 13. Rev. Canon Engr. Moses Nebo | |
| 14. Ven. David E. Agbo | |
| 15. Evang. Mrs Chinwe Umeh | |
| 16. Synod Secretary | |
| 17. Ven. Dr. Timothy Agbo | |
| 18. Ven. Chris Akujuaobi | |
| 19. Rev. Chigozie Eze | |
| 20. Ven. Dr. Samuel Onoh | |
| 21. Lady Prof. Ngozi Alio | |
| 22. Sir Prof. Barr. Walter Ezeodili | |
| 23. Mrs Joy Ogbu | |
| 24. Sir Engr. Benjamin Enemo | |
| 25. Mrs Amaka Onwuzurmba | |
| 26. Rev. Canon Dr. Chijioke Udeh - | DEB Secretary |

15. DIOCESAN MEDICAL BOARD

- | | |
|-----------------------------------|---|
| 1. Sir Prof. B. S. C. Uzochukwu - | Chairman |
| 2. Ven. Prof. Chikere Anusiem - | Archdeacon Diocesan Hospital Services/
Secretary |
| 3. Sir Prof. Basden Onwubere - | Diocesan Medical Adviser I |
| 4. Dr. Eddy Chichebelu (Aneke) - | Diocesan Medical Adviser II |
| 5. Sir Dr. Ephraim Uzoechina - | Diocesan Medical Adviser III |
| 6. Lady Cecilia Anumba - | Diocesan Nursing Services Adviser |

16. DIOCESAN COMMITTEE ON ECUMENISM/INTER-CHURCH AND FAITH MATTERS

1. Ven. Dr. Jonathan C. Agbo - Chairman
2. Rev. Canon Engr. Moses C. Nebo - Diocesan Director of Ecumenism/Secretary
3. Rev. Canon Afamefuna Chimeremeze
4. Rev. Jude Uzoma

17. PRISON FELLOWSHIP NIGERIA (ANGLICAN) CHAPLAINCY

1. Ven. Dr. O. C. Obi-Okoye - Diocesan Chaplain
2. Rev. Canon John Uchendu - Assistant Chaplain
- ❖ Archdeaconry Coordinators:
 - a. Rev. Canon Chiagozie
 - b. Rev. Jude Uzoma
 - c. Rev. David Nnodu
 - d. Rev. Samuel Nwafor
 - e. Evang. Chris Onovo
 - f. Sir Rob Anwatu
 - g. Rev. Charles Ogbonna
 - h. Bro. Nnamdi Okeke
 - i. Rev. Charles Okeke
 - j. Mr. Isaac Chukuneke

18. ENUGU DIOCESAN PRAYER MINISTRY

1. Ven. Dr. Chinedu Anyachukwu - Diocesan Prayer Coordinator
2. Rev. Canon Isaac Nebechukwu - Assistant Prayer Coordinator
3. Rev. Charles Aneke - Diocesan Prayer Secretary
4. The Archdeaconry Chaplains
5. Church Unit Chaplains & Layperson Coordinators

19. DIOCESAN MEDIA TEAM

1. Mr. Chukwuma Ilodigwe - Coordinator
2. Mr. Onyekachi Uzoechina
3. Mr. Peter Uzoma
4. Miss Amarachi Ezech
5. Chibuike Okoro
6. Okechukwu Kalu
7. Rev. Canon Engr. Promise Amarah - Chaplain

20. DIOCESAN UNIVERSAL HEALTH COVERAGE COMMITTEE

- | | |
|------------------------------|----------|
| 1. Prof. Obinna Onwujekwe - | Chairman |
| 2. Prof. Chima Onoka | |
| 3. Dr. Eric Obikeze | |
| 4. Hon. Justice Enu Oluedo | |
| 5. Rev. Barr. Francis Ojukwu | |

21. DIOCESAN YOUTH ADVISER

- Dr. Emeka Ejim

22. DIOCESAN MUSIC COUNCIL (DMC)

- | | |
|-------------------------------|-------------------------|
| 1. Dr. Richard E. Nnabuko - | Chairman |
| 2. Rev. Dr. Gabriel Okere - | Chaplain |
| 3. Lady Dr. Florence Okunna - | Diocesan Music Director |
| 4. Mr. Victor Ani - | Deputy Music Director |
| 5. Mr. Chidubem Eze - | Secretary |
| 6. Mrs Uche Akwarandu - | Treasurer |
| 7. Lady Oby Nwokeabia - | Financial Secretary |

DIOCESAN SYNOD HOSTING:

- | | |
|--|------|
| 1. St. Paul's China Town (Last synod, 2023) - | 2025 |
| 2. St. Peter's Church Ogbete (Last synod, 2008) - | 2026 |
| 3. St. Luke's Ogui-Nike (Last synod, 2011) - | 2027 |
| 4. H.T.C. Awkunanaw (Last synod, 2014) - | 2028 |
| 5. C.O.R.P. New Haven (Last synod, 2016) - | 2029 |
| 6. C.R.C. Ogui New Layout (Last synod, 2017) - | 2030 |
| 7. St. Bartholomew's Asata (Last synod, 2013) - | 2031 |
| 8. St. John's Idaw-River (Last synod, 2015) - | 2032 |
| 9. C.C.G.S. Indp. Layout (Last synod, 2023/2024) - | 2033 |

THE STATE OF THE NATION

On October 1st, 2024, Nigeria turned a whopping 64 years! Unfortunately, the question on the lips of many remains, “which way Nigeria?” Twenty-five years of unbroken democracy and various administrations having come and gone, yet there still appears to be no real policy direction. The so much talked about dividends of democracy appears to exist only in the land of utopia. When the President, Bola Ahmed Tinubu boldly told Nigerians, before his election, that it was his turn to rule,

many were excited and thought he must have a magic wand with which to sort out all Nigeria's Problems.

Today makes it 1 year, 5 months and 25 days since President Bola Ahmed Tinubu took his oath of office after making a case for his election with mouthwatering promises. Nevertheless, only a few will disagree that for the ordinary Nigerian, life has become more brutal. Nigeria has become more divided along ethnic and religious lines, with various groups agitating to become separate nations (no thanks to the divisive statements of some of the President's appointees). It is therefore, essential to take drastic actions to better the lot of the masses as well as build a Nigeria where we can truly say that, "though tribes and tongues may differ, in brotherhood we stand."

THE ECONOMY AND INSECURITY

Though the National Bureau of Statistics, reported¹ that Nigeria's Gross Domestic product grew by 3.19% in the 2nd quarter of 2024, which is higher than the 2.98% recorded in the 1st quarter, this however, has not translated to food on the table of millions of hungry Nigerians. At the inception of President Tinubu's government, the official Naira to dollar exchange rate was 1USD to N464.51 while a litre of petrol sold for N195. As at today, the exchange rate is N1,635.69 while a litre of petrol is sold for N1,300. The floating of the Naira and the removal of fuel subsidy without adequate cushioning measures have contributed significantly to this worsening economic crisis. Sadly, the minimum wage of 30,000 (against the recently agreed 70,000) naira is still being paid to civil servants. While we appreciate the President for his effort in ensuring, through the Supreme Court judgement, that Local Government funds are used for the purpose for which they are meant, many more need to be done.

The World Food Programme has reported² that Nigeria has an increase in those with acute hunger from 18.6 million at the end of 2023 to a staggering 26.5 million people by August 2024. This level of hardship is seen in the youth restiveness as was manifested in the recent violent "End Bad Governance Protests" of August at which the people cried of hunger. Unfortunately, while the political class has continued to ask the people to be patient with its policies and tighten their belts, the political class seems to be loosening theirs.

The relationship between the tough economic situation and the growing insecurity can be likened to the case of "the chicken and egg". While the hunger in the land has made some persons easy target for recruitment into crime; the insecurity on the other hand has prevented the farmers from freely going to their farms and as such worsening the insecurity of food, property and lives.

According to the Cable News³, in 2023 alone, the death toll from non-state actors was 3,841 while a total of 4,243 others were kidnapped.

The government should ensure the stability of the Naira and fuel prices, to encourage economic growth and business investments. There is also an urgent need to implement the promises that are aimed at ameliorating the hardship in the land. The CNG buses should be provided in reasonable number and the agreed 70,000 Naira minimum wage implemented as soon as possible. Government should effectively employ both kinetic and non-kinetic approaches in the fight against insecurity. A political settlement with Nnamdi Kanu will also go a long way in resolving the insecurity in the South East.

ELECTIONS

There is no gainsaying that Nigeria requires a wholistic overhaul of its electoral system. The recurring situation in Nigeria where a few judges decide who the “winner” of an election is, has become embarrassing, since on many occasions the people go away with the impression that they have been robbed and many a time, with good reason. The “go to court” syndrome must be stopped! The situation where the INEC announces any result, irrespective of its conduct at the polls and then the burden of proof rests on the shoulders of the appellant is unjust and undemocratic. More so, when there is often resistance by INEC in providing necessary materials to the appellants to enable them effectively prosecute their cases.

The President should immediately send an executive bill to the National Assembly, not only to make the use of electronic transmission of results during elections compulsory, but also to shift the burden of proof at election tribunals to INEC. We charge the National Assembly to treat such a bill with even greater speed than the speed with which they passed the new National Anthem bill!

The mode of appointing judges should also be meticulously looked into because it has become difficult to convince Nigerians that the most qualified are usually sons, daughters, wives, and relations of other judges or politicians as this gives the impression of an unholy alliance in the perversion of justice. The judiciary should therefore ensure that the eyes of the Lady Justice Statue continue to be blindfolded and that she lives up to her reputation as the last hope of the common man, not merely doing justice but ensuring that justice is seen to have been done.

The politicians should be encouraged to have a change of mindset so as to understand that politics should be about service and upliftment of the people and not about the primitive acquisition of wealth for their immediate families and generations that may

never be born before the coming of the Lord. Those who run foul of the rules should be made to face the wrath of the law.

EDUCATION AND HEALTH SECTOR

These two sectors are arguably among the worst hit by both the insecurity and economic hardship in the land. On one hand many parents, due to meagre resources, are unable to send their children to school with the UNICEF reporting⁴ that 1 in every 3 (more than 18 million) Nigerian children are out of school. This not only affects the nation's economic workforce, but also makes these children veritable tools for the perpetration of crime.

Unfortunately, many of those who are educated have remained unemployed, resulting in the now trending slang among youths that, “school na scam.” Sometimes they also ask, “who school help?” As the educated grapple to get employment and many trooping out of the country, the youth erroneously believe that school is of no benefit. The government should therefore emphasize on both free education (up to secondary level) and the safe school initiative especially in the northern parts of the country.

Every effort must also be made to put an end to the brain drain, popularly called the “japa syndrome” that has especially affected the health sector of Nigeria. The government should do all that is necessary to improve the working conditions of not just the health workers but of every Nigerian worker by coming up with definite, practical, and helpful policies.

Finally on national issues, we commiserate with the families of ordinary Nigerians who lost their lives in the recent flood disasters, including those who died as a result of the explosion from a fallen petrol tanker. These needless deaths can be traced to a lack of adequate infrastructure (including roads on which these vehicles ply), poor education, and acute hunger among the vast populace.

The government should therefore arise and live up to its fundamental and constitutionally assigned responsibility of protecting lives and property of her citizens.

I would not end without commenting on the giant strides of the Executive Governor of Enugu State, Barr. Peter Ndubuisi Mbah. The strength and vigour with which he faced his 100 days in office is not only remarkable, but shows that he came into office prepared to serve. We have seen the revitalization of multiple roads both within the city and in the various rural locations. His giant strides in the electricity sector (with the Electricity Law, 2023), the Smart School initiative, installation of CCTV security cameras across major streets to boost security, and the revitalization of abandoned

projects across the state, especially with reference to those with potential to boost tourism, including the international conference centre, is well appreciated. While the Synod also commends the Governor for his effort in trying to ensure that the perennial water problem in Enugu becomes a thing of the past, like Oliver Twist, we would want to have some more regular and widespread supply across the length and breadth of Enugu state.

In conclusion, the Synod encourages the Governor, his commissioners and spokespersons to hold more regular media chats and town hall meetings with the people of Enugu State, in other to carry them along as he works to turn the state around for good. This will not only ensure greater support from the people of Enugu State, but would enable them to see clearly that even with the present-day challenges in Nigeria, that indeed, hope is on the horizon.

OUR THEME:

WE ARE ON THE THRESHOLD OF REVIVAL (PSALM 85:6)

INTRODUCTION: The Northern kingdom of Israel was taken into Assyrian captivity in 722/21 BC and the Southern kingdom in 586 BC. A remnant of all 12 Tribes of Israel returned to the promised land when Cyrus of Persia allowed the initial group of captives to return in 538 BC. Because of their apostasy, Israel had been taken away into captivity. Because of their repentance while in bondage, they were allowed to return.

The psalm had turned to prayer. When the initial captives returned, they were met with opposition. The opposition was so much that they ceased rebuilding the walls of Jerusalem. However, though through God's grace, they were allowed to return, this did not mean that they will be without trouble in accomplishing the goal of rebuilding the Temple and the city.

The psalmist closed with hope that God will answer the petition to deliver them from the trouble they were experiencing in rebuilding the city. The condition for receiving God's blessing was that they turn not again to the folly of going after other God's. When God's mercy and truth unite for the benefit of man, and man lives in righteousness and peace, the result is the restoration of joy among the people of God.

The psalmist was asking God to revive his people, God is capable of reviving both churches and individuals. If you need renewal in church, family or personal spiritual lives, ask God to give you a fresh touch of His love and kindness.

BACKGROUND OF THE TEXT⁵

The general opinion is that this Psalm 85 was written after the return of the Jews out of their captivity in Babylon, when they still remained under some measure of God's displeasure, which they here pray for the removal of. The 'Church' here was in a deluge, above were clouds, before were waves, everything was dark and dismal.

The petitions are against sin and wrath (v4) and for mercy and grace (v7). The pleas are from former favours (v1-3) and present distresses (v5,6).

In this Psalm, we can find assistance/urgency in our prayers to God both for his church in general, this diocese in particular, and for our land, Nigeria as a whole.

The church, here, in affliction and distress, by God's direction, is making her supplications to God. The people of God, in a very low, beggarly and weak conditions, are here taught how to address themselves to God. So ready is God to hear and answer the prayers of His people, that by His spirit, in the word, and in the heart, He indites their petitions and puts words in their mouths.

For Revival to happen again, God's people are to pray for the forgiveness of their iniquity, confessing same (v2); for the taking away of righteous anger and wrath (v3); and to "turn us, O God of our salvation and cause Thine anger toward us to cease" (v4).

They are to pray for the manifestation of God's good will to them: "show us Thy mercy, O Lord, and grant us Thy salvation"(v7).

For revival to bloom, God's people are to humbly plead with all earnestness concerning their present troubles, concerns, woes, conditions and position. 'Wilt Thou be angry with us forever?'...(v5). This is in anticipation that He is gracious, slow to anger, and swift to show mercy and will not contend for ever.

For revival to break out, God's people are to eagerly and relentlessly express their desire, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"(v6). God had granted the children of Israel some reviving in their bondage, in captivity [Ezra 9:8]. Their return out of Babylon was as life from the dead [Ezek 37:11]. "Revive, therefore, Thy work in the midst of the years" (Hab 3:2).

From v8-13 we are assured that "the Lord will speak peace to His people (v8); His salvation, help, deliverance, answer is near them that fear Him (v9); mercy and truth will meet together in our clime, while righteousness and peace become inseparable

(v10); truth shall spring from the earth – all of us, while righteousness from God will look down and beckon from heaven, as well as go before and set us in the way of God’s steps, delight, walk and living(v11, 13).”Yea, the Lord shall give in return that which is good... that the glory of the Lord may dwell in our lives, church, diocese and land”(v12, 9).

WHAT IS REVIVAL?

i] **Revival** is a time, season, period of fresh visitation of God on a person / individual, people / group, church, community or nation, with the outpouring of His spirit; and attendant manifestations of His presence, power and glory. This is borne out of genuine earnestness and sincerity of worship, prayer and hunger for God – for more of Him, His righteousness and resultant holy living. It is marked with conversion of souls (in turning to the Lord in repentance); demonstration of signs and wonders – with healing of individuals, relationships – one to one – in families and with others, as well as the community, and in the nation. It also boils over to overflow of love, joy, peace, economic prosperity, progress and godliness!

(a) *In the healing of communities* is the case of Almolonga, a 19,000, populated community in Guatemala, in the 1970s to 2000s. In the suburb, where there were over 30 club houses before, with the wave of revival sweeping through, all the clubs closed, more than 30 churches sprang up and the 4 jails in the community closed. The police had no more jobs as they no more carried guns, only whistles, to control traffic. The crops grew stupendously and there was palpable joy, humility and peace all over the town.

(b) *The Welsh Revival of 1904 served as a good replica of revival across the nation.* In the Welsh Revival⁶, suddenly like an unexpected tornado, the spirit of God swept over the land. The churches were crowded so that multitudes were unable to get in. Meetings lasted from 10am in the morning until 12 midnight. Three different services were held each day.

Nothing had ever come over Wales with such far reaching results. Infidels were converted; drunkards, thieves and gamblers saved; and thousands reclaimed to respectability. Confessions of awful, hideous sins were heard on every side. Those who selfishly wasted their money on alcohol suddenly became a great joy and support to their families.

Bars and movie houses closed. The theatre had to leave for want of patronage. Former prostitutes started holding bible studies, mules in the coal mines refused to work,

being unused to kindness. In 5 weeks, 20,000 people joined the churches.

ii] Quoting David Dickson (1583 – 1662)⁷, in the impact of Revival on the society, **Revival is** a special outpouring of God's blessings, when his people are spiritually renewed and many others are converted. Thus the fire of revival usually sparks off from an individual or a group of believers / church and spreads beyond its point of origin, impacting the environment, others and the society at large.

iii] **Revival is** a time of refreshing from the presence of the Lord – fresh dew, fresh outpour of anointing / grace with joy, peace, burst of God's mercy and energy / zeal to live, serve and work for God resultantly following / issuing forth. *Acts 3: 19 – Repent ye therefore and be converted, that your sins may be blotted out, when times of refreshing shall come from the presence of Lord*⁸.

iv] According to *1 Kings 18 vs 18-19, 30-40*⁹, **Revival is** a period of turning from sin, with repentance from dead idols, and repairing of the altar of whole hearted worship to the Lord. It is a season of relentless prayers, that results in a great rain of God's intervention." The heavens gave rain and the earth brought forth her fruit" (1 Kings 18:45) – the showers came and everything started growing again [Message]¹⁰

DEFINITION OF TERM:

To revive means to –

- Raise up to live (life) – Hos 6 vs 2, Hab 3 vs 2^{11,12}
- Restore, raise to life, live again¹³
- Raise, resurrect, resuscitate from dying to what ought to be
- Quicken, a spiritual awakening, raising to truly live in God's sight daily, habitually, our true potentials as Christians, demonstrating His mercies, goodness and power¹.

WHAT IS NOT NECESSARILY REVIVAL?

Revival is not necessarily:

i] Special programmes organized by the church and dubbed as Revival services or Revival weekend – it may include, but goes beyond these.

ii] Crusades with banners hollering Revival.

iii] Brought about mechanically just by man's methodical plan: it is not about the latest church growth plan or book. It is not a great marketing strategy or advertising

gimmick developed by the church. Neither about the systematically packaged programmes products organized to the hilt flawlessly.

iv] Just about powerful worship music rented, commercialized gospel singer.

v] About profound and great sermons (the Welsh Revival of 1904 had very little of sermon preaching).

vi] Miraculous wonders (many of which, in our times, may be faked)

vii] Even about having large congregations, who are no different in character from the market throng.

WHEN SHOULD REVIVAL BE DESIRED? WHEN IS REVIVAL NEEDED?

We need / should desire Revival:

i] When complacency, lethargy and lukewarm-ness [Dying-ness] set in in our personal lives and walk with God, and in the body of Christ / the church.

ii] When we seem to become contented with just where we are, who we are, with no burning desire to be “transformed into the same image of the Lord from glory to glory as by the spirit of the Lord”(2 Cor 3:18). Nor do we seek and hunger to “grow in grace and knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18), Neither do we yearn anymore like Paul, “that I may know Him and the power of His resurrection“ (Phil 3:10), not to talk of “growing in measure to more of the stature of the fullness of Christ” (Christlikeness) (Eph 4:13)¹⁵.

(b) When songs like *‘Idika Jisos, Idika Jisos, Aririom bu, ka m’dika Ya’* and *‘Lord I want to be like Jesus in my life’* become far-fetched in our minds and removed from our vocabulary.

iii] When we seem to become careless with God in our words, attitude, lifestyle, worship and in his awesome holiness and standards.

iv] When we, as a church have so many programmes and activities and groups to belong to, yet with little or minimal spiritual and societal impact. We, like Baal prophets, seemingly make so much ‘noise’ (1 Kings 18: 26 -29)¹⁶. We develop so many gimmicks, tactics, techniques, and even formulae e.g., “You must shout the name of Jesus seven times” (7x) and yet without much of God’s presence.

v] When man’s efforts in all our endeavours and life pursuits – and especially in our spiritual walk and work, with and for God, seem to be more in evidence, at work, seen,

more than God's input or intervention, guide and superintendency (Prov 3: 5 - 7). We now have "The God man uses" rather than "the man God uses".

vi] When immorality, loose and debased perverted lifestyles and sin run rampant and become the order of the day: same sex relationships are permissible now and the LGBTQ community is gaining increasing attention and patronage; the Revisionist agenda is rife and breathing well; the new normal of nudity/bare-it-all has dominated the fashion world and is thriving in the churches.

Sex scandals involving, but not limited to men of God, are everyday news now. The members of the church, public and private servants, university lecturers, our higher institutions have all become more lecherous. Prostitution, incest and adultery are now legalized overtly and covertly in many nations as means of transaction in public and private organisations. Corruption has fast become institutionalized as a way of life.

And all these, with diminishing evidence of transparent holy living, grace and mercy of God in contrast.

vii] When prayerlessness and lack of devotional life – the measure of lack of dependency on God, trust in God to guide and direct – sets in: as contrasted to increasing activities of being busy, "DOING FOR GOD MORE THAN BEING WITH GOD."

viii] When the word of God – its reading, study and meditation become tepid, ritualistic, as if just reading a text book.

ix] When we become increasingly earthly, worldly-minded and conforming, seeking to be accepted by the society; and we depict carnality in all aspects of our living, rather than being heavenly focused, spirit guided, and directed, and the spirit and presence of God seems increasingly afar – even up to our various churches.

x] When, as now, all the attributes that point to and herald the pervading lawlessness and perilous times of the last days / end times, as detailed in 2 Tim 3:1-5¹⁸, are awash, growing daily and multiplying.

xi] When passion for soul winning wanes and missionary efforts grow feeble, far and in between.

xii] When hardship and suffering of any and every nature become the order of the day in any life, group, society or nation – as currently in Nigeria, and intense persecution hits the church and the believers - akin to Acts 8:1,4,14¹⁹; and we are bound to cling to

2 Chron. 7: 14, 15, thus – “If my people who are called by my name will humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven and forgive their sins and heal their land. Now my eyes will be open and my ears attentive to prayer made in this place”.

WHEN DOES REVIVAL COME?

i] Charles Grandison Finney [1792 – 1875]²⁰, about the greatest instrument of God for revival and the most significant American evangelist of the 19th century (as Billy Graham was in the 20th century), who touched the United States of America and Western Europe as no single Christian had before him, was often credited as the Father of Modern Revivalism. He averred in his book, **Prevailing Prayer**, that the first step to experiencing revival is a deep repentance – just as in the case of a converted sinner. This is the breaking down of the heart before God, with deep humility and a forsaking of sin.

The two kinds of means to promote, desire to experience revival, according to Charles Finney, are the one to influence men and the other to influence God-

- 1) Prayer to move God – not that God’s mind is changed by prayer or that his disposition or character is changed BUT prayer produces such a change in us as renders it consistent for God to intervene.
- 2) By God’s visitation in the outpour of the spirit.

ii] Revival comes about when there is an intense longing, and a readiness to pay the price and meet the conditions for it; with a readiness to submit to the Holy spirit dealings and directives fully.

iii] The hallmark of every revival is hunger of the heart – the heart’s pursuit of a personal relationship with Christ; the heart’s longing to experience God’s presence; and the heart’s cry to worship God in spirit and in truth. Revival is the product of the awakening of the heart to the power and presence of the living Christ who loves us unconditionally.

iv] Roberts Liardon²¹, the author of **God’s Generals**, deposes that from many stories of revivals, personal revivals usually led to church and national revivals.

It usually begins with a complete trust in the Lord, a profound reverence for God, and a determination to overcome the social ills each revivalist saw in his generation. These revivalists transformed lives in such a way that led to the transformation of communities and nations.

v] Succinctly put, **Revival comes** by MAN'S intense desire and hunger in prayers, and transparent holy living, AND SPECIFICALLY, by God's Divine Intervention!

HOW DOES REVIVAL COME? CONDITIONS TO MEET FOR US TO HAVE REVIVALS - *THE 3R'S OF REVIVAL*

- Revival comes, blossoms, burst out when the 3R'S of Revival have been met, viz:
 - i] **Renewed** obedience to the word of God
 - ii] **Repentance** from every known sin
 - iii] **Relentless**, intense believing prayers

i] *Renewed obedience to the word of God:*

Deliberate creation of the opportunity and time for and the reverence to the word of God, read intentionally, meditatively and expectantly, is a precursor to revival.

- Acts 6vs4 – *But we will give ourselves continually to prayer, and to the ministry of the word.*

-Isaiah 66vs2 – *But on this one will I look, on him who is poor and of a contrite spirit, and who trembles at my word [KJV],*

-*But there is something I am searching for, a person simple and plain [without baggages, cluttered life, transparent always] – no blockage - reverently responsible to what I say [Message]²².*

-Isaiah 57:15 – *For this is what the high and lofty one says, He who lives forever, whose name is holy, 'I live in a high and lofty place, but also with him who is contrite and lowly in spirit; to revive the spirit of the lowly and to revive the heart of the contrite.*

Acts 6:7 – *And the word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priest were obedient to the faith.*

Acts 12:24 – *But the word of God grew and multiplied.*

Acts 19:20 – *So mightily grew the word of God and prevailed.*

Nehemiah 8:1-4; 7-9, 13,18 – *the effects of the reading, studying, explication and internalisation of the word of God in provoking revivals.*

When, in constant heart attitude of seeking God, asking him to reveal sin, and choosing to put ourselves and attitude completely under the influence of God's word

for change; when, we, in humility, repent and declare our dependency on God – humbled, guided, contrite, broken, ready to be set aright - in the light of the word of God – in RENEWED OBEDIENCE TO GOD’S WORD, GOD CANNOT RESIST! He will look, see; we will attract his presence and intervention in Revival!

ii] ***Repentance from every known sin***, compromise, habits, weight and action that turns away God’s presence, and keeps us from turning wholly to the Lord, in holiness, is a veritable herald of revival.

Isaiah 59:1-2,9,12 – Behold, the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear, therefore is judgement far from us, neither doth justice overtake us. We wait for light, but behold obscurity, for brightness, but we walk in darkness. For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them.

This is about Repentance without reservation – owning up to our sins – overt and covert – with sincere confession of every secret sin, wrong dealings, lip service, hypocritical worship and sycophancy, it is about unfeigned, unpretentious and whole hearted turning to the lord.

Psalm 66:18 – If I regard Iniquity in my heart, the Lord will not hear me.

Psalm 139: 23-24 – Search me, O God, and know my heart: try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting[KJV].

Investigate my life O God. Find out everything about me. Cross examine and test me, Get a clear picture of what I’m about: see for yourself whether I’ve done anything wrong, then guide me on the road to eternal life.

Genuine heart felt repentance will then lead to:

iii] ***Relentless, Intense, Earnest, Heartfelt prayers***

This is about deep, burdened intercession with a deep realization that only the spirit of God can do it. It is about Agonising in prayers and Not Organisation of Man.

Herein is the manner of praying, as in our text:

Psalm 85: 5 - 8 – Wilt thou be angry with us forever? Wilt thou draw out thine anger

to all generations? Wilt thou not revive us again. That thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation. I will hear what the Lord will speak: for he will speak peace unto his people and to his saints.

It is such prayers as in Isaiah 62:1 – For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation therefore as a lamp that burneth.

Here is captured the Expectant Believing Unrelenting Intercessory Prayer of faith of Daniel in *Daniel 9:1-6, 17-22*;

The effectual fervent prayers of faith of the righteous man – as in *James 5:16-18*, will surely avail much;

Here is engaging in Relentless Prayer that ushers in the sound of abundance of rain – great rain and showers of revival [1 Kings 18:42-44].

WAVES OF REVIVAL – BIBLICAL ACCOUNTS, IN HISTORY AND IN OUR GENERATION.

i] **The Church in the Wilderness** – Exodus 19:10ff. The Lord God, Yahweh, was to visit, and did indeed visit His church – then in the Wilderness – the children of Israel, who had been delivered out from Egypt. He visited them in Mount Sinai, with unusual manifestations of thunders and lightings, a thick cloud, and the voice of the trumpet exceeding loud (v16). So much were the manifestations of God's presence that Mount Sinai was altogether on smoke and quaked greatly [v18].

God's visitation changed the course of the Church in the Wilderness – the children of Israel – forever, with the giving of the Ten Commandments thereafter. The people needed to prepare, sanctify themselves and set themselves apart for two whole days preceding God's visitation [v10 – 16].

ii] The 1st Century Church

a] Acts 2 – **The Pentecostal Experience** which gave birth to the New Testament Church, was clearly a great revival of outpouring of the spirit and salvation of thousands of souls with people pricked to their hearts [v37] as a result of conviction of sin.

b] Acts 4: 24 – 34; 5:11 – 14: These were clearly evidences of **widespread revival** – of passionate unrelenting prayers, outpouring of the spirit, boldly preaching the word

of God; great unity and love among the believers; as well as multitudes being won to the Lord, as great awe fell upon all the land, with signs and wonders following.

c] Acts 8:4-20: **The Church in Dispersion** – The more the persecutions spread against the church, the more the believers dispersed, scattered everywhere preaching the word. As they went, they caused ripples of revival in such cities as Samaria – with outpouring of the spirit, souls being won and miracles and healings, with great joy.

iii] **The 16th Century Reformation**: Martin Luther and John Calvin were used of God to bring about the Reformation that challenged the institutional church then, and brought waves of revival of religion and reformations, leading to the birth of Protestantism.

iv] **The 17th Century Revivals**: Both John Wesley and Jonathan Edwards - both born in 1703, heralded the 17th Century Revival.

While John Wesley, with his famed “*All that perish is in my parish*,” travelled more than 36,000 times on horseback, combing all the wils of then England and sparking off revivals in his wake, with Methodism being formed to growth after him, Jonathan Edwards shook the colonial New England.

Jonathan Edwards²³ during his short life of 54 years [1703 – 1758] chronicled the incredible signs and wonders of the move of God that he witnessed in the Great Awakening. He preached his famous sermon, a fire-and-brimstone call to repentance – ***Sinners in the Hands of an Angry God*** – in which more than 500 surrendered their lives to Christ, on July 8, 1741. He died as the President of the University of New Jersey at Princeton, in 1758, while breathing life into the hearts of two revivals.

v] **18th and 19th Century, Revivalist Charles Finney**: We meet Charles Finney again, who was ordained at the age of 32 years [in 1824], and was instrumental to waves of Revival in New England, Connecticut, New York, Boston and Great Britain. He was at a time the President of Oberlin Theological College. His revival labours sparked off the Second Great Awakening and unified the United States as a country, around the Bible, and the power of prayer.

His life spanned nearly the entire 1st Century of United States of America Presidents – from George Washington to Ulysses Grant. No single individual had more influence in the USA coming to be considered a “Christian Nation” at the beginning of the 20th century than him.

vi] **The Moravian Prayer Revival [1727 – 1830]**: This spanned over 100 years, with Von Zinzerdoff being the great instrument in the hands of God to spark off this great revival. It lasted through from the time of the Great Earthquake to the second Great Awakening.

vii] **Evan Roberts and the Welsh Revival [1904-1905]**²⁴: Born in June 1878, at the age of 25 years, Evan was already spending long hours in divine fellowship in prayers. He would pray for 4 hours from 1am, fall back to sleep at 5am, for another 4 hours, then pray from 9am to 12noon. During this time, every denomination in Wales was praying for revival.

Evan Roberts credo was “We can do nothing without the Holy Spirit”. Welsh Revival was founded on these four points [*Evan keys to Revival*]:

- 1) Confess all known sin
- 2) Search out all secret and doubtful things
- 3) Confess the Lord Jesus Christ openly
- 4) Pledge your word that you will fully obey the Holy Spirit.

Over 1904-1905, in the Welsh Revival earlier reported, even some of the newspaper reporters themselves were converted in the meetings / services. The revival spread with great fervour throughout Wales.

viii] **The Azusa Street Revival [1906]** – This was in Southern California, and was led by William Seymour, an African American preacher. This sparked off the birth of the Assemblies of God church.

ix] **The Demos Shakarian Revival fire of 1952** has given birth to the now worldwide Full Gospel Business Men’s Fellowship [FGBMFI], with more than 3,600 chapters in Nigeria alone.

x] **The Almolonga Transformation**²⁵: This community in Guatemala, of 19,000 villagers, had experienced amazing revival through the power of prayer. This started from 1974 - 1975 when the Pastor God used to begin the revival move, Pastor Moriano Riscajche, began the prayer vigils. Once known for idolatry, drunkenness, poverty and spousal abuse, the city had over 20 - 25 years become known for prosperity and blessings at the hand of God. Where there were once more than 30 bars, there are now over 30 churches. The 4 jails – which were once not enough to hold all the prisoners – were now closed because there is no need for them. The police carry no guns; they carry only whistles to direct traffic.

About 90% [17,000] of the community had become born again. And most amazingly is the healing of the land. Almolonga is now known as the “Valley of Miracles” and the people now ship vegetables of amazing size and quality all around the world.

xi] **The Post-Civil war Revival** in the South Eastern Nigeria took place in the 1970s [1970-75], with God using the Scripture Union of Nigeria greatly in this move.

xii] **The UNN-UNEC Revivals of 1985-86:** By the NIFES [Nigeria Fellowship of Evangelical Students] National conference, that held at the University of Nigeria Nsukka [UNN] Campus in July 1985, some brethren at Nsukka, were already praying earnestly for revival in the campuses. By 1984 - 85, some other brethren at the sister campus of University of Nigeria Enugu Campus [UNEC], of CU-NIFES extraction, were likewise fervently praying for revival.

By December 1985, a revival of some sort broke out at UNEC. A former Architecture student who was a notable [DJ] Disc Jockey with the Radio houses while a student, by name Anselm Madubuko, took a flight from Lagos to Enugu and down to the campus, God had directed him to go back to the campus and preach to as many of his fans while on campus. A sweeping gale of salvation went round the whole campus, with already-songster-then as students, Chris Okotie and Jide Obi, among numerous others, surrendering their lives to Christ. There was a palpable awe of aversion to sin and confessions during this period with calmness and unusual peace transcending the whole campus.

WE CAN HAVE REVIVALS.

Having seen God’s interventions through ages and eras in response to the burning desire of his children, it is clear that we can have the same wave of revivals in our time. If only but we are similarly hungry and thirst for the outpouring of God’s spirit again in relentless prayers, borne out of renewed obedience to the word of God and transparent holy living.

We can have revivals in our time!

i] We are hungry for a rebirth of renewed obedience to the word of God, with resultant holy living and prayer-imbued lives blossoming to passionate soul winning and missionary exploits-affecting our lives, churches, diocese, society and the nation, all alike.

ii] We yearn for a re-enactment of the 1st Century [Acts of the Apostles] Christianity, clothed with the life of godliness and consequent presence, power and glory of God.

WE ARE ON THE THRESHOLD OF REVIVALS IN THE DIOCESE.

- *The Implications of the Theme for Our Diocese*

In this dispensation, as we take up and drink up the *Revival Manifesto* text of our Lord Jesus Christ [as in **Luke 4: 18,19**] and learn after this wholistic ministry of caring for the Total Man – Body, Soul and Spirit, we shall pattern our Revival ethos and ministry after the ***PHD ministry of Jesus Christ***, who is the owner and head of his Church and this Diocese.

- **P- Preaching** the gospel, the whole counsel of God
- **H- Healing** diseases and afflictions – Spirit, soul and body
- **D- Development** of Human lives and Resources as well as our Environment/ Society.

(a) *P – PREACHING THE GOSPEL*

i] We shall return to **indepth systematic study and teaching** of the wholesome counsel of the word of God - in Bible studies, Workshops and Retreats – for both the clergy and laity groups.

ii] We shall seek to return to **prayer- imbued life** of our Lord Jesus Christ and the early church, by restructuring and having virile prayer units / teams across all our churches, parishes and archdeaconries; Solemn Assemblies and Prayer vigils – with a reconstituted Diocesan Prayer Ministry. Intense prayers – on individual basis and by different teams, at every level, form the livewire of our Revival cry.

iii] All our churches in the Diocese shall be embarking on **quarterly Vicinity, Street, Zonal or Neighbourhood evangelistic outreaches**.

iv] We shall, from January 2025, have **Archdeaconry evangelistic [with Medical and Welfare] weekend outreaches** to the hinterlands – where there is “*Relative Gospel Poverty*” at least once each half year [twice in a year]. This is with a view to planting churches, nurturing such churches, discipling the converts / adherents to growth and maturity in Christ and eventually erecting places of worship for them.

v] **Each of the arms / groups of the church** such as the Diocesan Christian Men Fellowship, the Women Ministries, the Knights of the Good Shepherd, the EFAC and Anglican Youth Fellowship, are likewise encouraged and challenged to also go on weekend outreaches and plant churches, as well as erecting places of worship for the new converts / adherents to the faith.

vi] The GOAL of [iii – v] above is to establish more churches, winning more souls – a hallmark of revival – and have a **church within 10 minutes walking distance** of everyone, everywhere in the Diocese.

vii] A **Diocesan Evangelism and Missions Commission** is being inaugurated at this One Day Synod, embracing all aspects of our evangelistic campaigns – rural, crusade, drama and film, schools ministry, medical as well as social action [welfare]. This Commission will coordinate all the Evangelistic and Outreach programmes and activities within the diocese.

(b) H- [HEALING / HEALTH SERVICES DELIVERY]

i] We shall encourage **sound teaching of the scriptures on healing** – by divine healing; as well as through Medicines / Surgery.

We, therefore, believe that in the spirit of revival move, the presence and outpouring of the Holy Spirit, [as in 1 Corinthians 12 and Romans 12:3-6], more of our members – clergy and laity – will be endued with the divine spiritual gifts of faith, healing and working of miracles, They will be encouraged, not stifled, to use their gifts to the profit of all [1 Pet 4:10]

ii] Since more people pass through the gates of the hospital than the gates of the church, we shall **strengthen and reinforce / refocus our Hospital chaplains and chaplaincy**. This is to have a more wholistic approach in their dispensation, especially as a very virgin and ripe field for soul winning and discipleship.

iii] We have already inaugurated the **Primary Health Care Centre Establishment Committee**. The committee has commenced actions on our intention to establish health care centres in different zones of our diocese in church compounds within Enugu state. This will start with 2 or 3 centres especially in rural areas, in underserved areas, to reach the greater proportion of our population [church members and others alike] to access basic health care that is affordable. The Estimated cost of erecting one of such Primary Health Care [PHC] centres is

iv] We are **inaugurating the Universal Health Coverage Committee**, to galvanise our membership across the diocese to enrol in a Health Maintenance Organisation [HMO] or the various National and State Universal Health Care / Insurance Schemes. This is to make healthcare affordable and accessible to all our members and reduce the out of pocket expenses.

v] We are gingering our **Diocesan Medical Board** to ensure our Diocesan [Good Shepherd Specialist] Hospital, in the next 1-2 years, is approved and certified by the Nigerian Medical and Dental Council [NMDC] as a centre for Housemanship/ Internship training of freshly qualified medical graduates [House Officers].

(c) D – DEVELOPING HUMAN RESOURCES

i] **Education** – As part of our Educational Reforms, we shall aim for our Primary and Secondary schools to be among the best ‘Go to Schools’ – with qualitative morally sound and well equipped schools. We would work to attract well qualified teachers including the retired educationists [who are still disposed] – to fill the areas where we have subject gaps.

ii] **Education:** We trust to improve the emolument of our teachers – to get them well motivated and remunerated, so as to raise the standards of our Mission schools.

iii] We would encourage refresher courses and workshops for these teachers to optimise their skills.

iv] We trust to set in motion the establishment of a Tertiary Institution of learning in the Diocese. We have **already inaugurated a University Steering Technical Committee** that is saddled with the responsibility of seeking for approval and licensing for a University. This is where courses in Medicine, Nursing Sciences, Allied Health, Management, the Arts and Social Sciences, as well as Entrepreneurial and Computer based studies will be taught and imparted.

v] **Entrepreneurial studies:** God helping us, we shall use the instrument of the Eastern Institute for Entrepreneurial Studies [EIES], which has already been registered with the Corporate Affairs Commission [CAC], to empower the youths in various skills and creative output. This will also help reduce the glaring Poverty Index of our people.

vi] We are inaugurating a **Diocesan Investment Commission** that will survey possibilities and embark on varied investments portfolios. This, we trust God, will help improve the revenue base of the Diocese, hopefully reduce the assessment burdens of the churches and diversify to Agricultural and Digital ecosystems, and Real Estate, among others.

vii] **Social Welfare:** As a matter of policy reforms, we are engaging our Lord Jesus Christ’s agenda of Welfarism / Welfare support in compassionate Social work in

developing and impacting human lives – by widening our **Social Security Net** as much as possible – as in *Mat 25: 31 - 46*:

- (1) By developing a robust programme of periodic interaction / welfare sessions with our **Elderly / Retired / Senior Citizens.**
- (2) **Engaging as many of our retired,** but still active, **members,** such as educationists and professionals, in our Educational Institutions, Hospitals and every other area of endeavour, we have at our disposal.
- (3) Prayerfully **operationalize our Widows and Widowers [to create] Fora** to greater relevance and benefit to them.
- (4) Devolve a more realistic **Welfare plan for our Clergy and their families,** especially with respect to their healthcare.
- (5) Actively encourage and **intensify the Prison Ministry** in areas of welfare concerns for the inmates, advocacy with pro bono legal assistance, and visitation programmes for their spiritual health.

CHARGE

These and greater than these we can do and achieve, under God, because WE ARE SURELY ON THE THRESHOLD OF REVIVAL AND ATTENDANT REFORMS!

Hymn A&M 362/CONH 566: Revive Thy work O Lord!

*1. Revive Thy work, O Lord
Thy mighty arm make bare
Speak with the voice that raise the dead
And make Thy people hear.*

*2. Revive Thy work, O Lord,
While here to Thee we bow
Descend, O gracious Lord, descend
O come and bless us now.*

*3. Revive Thy work O Lord
Create soul-thirst for Thee,
And hungering for the bread of life
O may our spirits be.*

*4. Revive Thy work O Lord
Give power unto Thy word
Grant that Thy blessed Gospel may
In living faith be heard.*

*5. Revive Thy work, O Lord
Exalt Thy precious name
And by the Blessed Spirit, our love
For Thee and Thine inflame*

*6. Revive Thy work O Lord
And give refreshing showers
The glory shall be all Thy own
The blessing, Lord, be ours. **Amen***

May God endue us with the Showers of Revival that we may rejoice in Him and His glory will fill our Diocese and our land, in Jesus name.

Thank you for listening and may God keep blessing you and make you a continual blessing in our generation.

Your Brother In Revival Labours and Bishop,

+ Samuel,

Enugu

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