



CHURCH OF NIGERIA
(ANGLICAN COMMUNION)
ECCLESIASTICAL PROVINCE OF ENUGU
DIOCESE OF ENUGU

PRESIDENTIAL Address

DELIVERED TO THE

2ND SESSION OF THE 19TH SYNOD

HOLDEN AT
ST. PAUL'S ANGLICAN CHURCH, CHINATOWN, ENUGU,
ENUGU STATE.

DATE: FRIDAY 27TH, JUNE, 2025

THEME:

LIVING BY EVERY WORD OF GOD

(MATTHEW 4:4)

By

HIS LORDSHIP
THE RT. REV'D PROF. SAMUEL OBIAJULU IKE
MBBS, MD, FMCP, FNCS, Bth, Dip Th, CLS
BISHOP OF ENUGU DIOCESE



THE RT. REV'D PROF. SAMUEL OBIAJULU IKE

MBBS, M.D., FMCP, FNCS, B.Th., Dip. Th., CLS

The Bishop of Enugu Diocese



DR. MRS RUBY NNEKA IKE Ph.D

President, Mothers' Union, Women's Guild & Girls' Guild, Enugu Diocese
Bishop's Wife

ENUGU DIOCESAN ANTHEM

(1.)

Behold our beloved Enugu Diocese
The symbol of Anglicanism
And the centre for Ecumenism
Our cherished domain for devotion and worship
Where the gospel so rooted permeates our lives
Enugu Diocese, we owe you love with reverence

Chorus:

***Enugu Diocese
You're first among equals
Our faith in Christ you built
Enugu Diocese
Our hope for life in Christ.***

(2.)

Behold our beloved Enugu Diocese
Our darkness you turned into light
Our unbelief you have turned around
With pride and regard we proclaim your virtues
For you made us one brethren in Christ our Lord
Enugu Diocese we owe you love with reverence

(3.)

O! Lord of hosts the giver of love and peace
We pray you; bless our Lord Bishop and the Priests
Fill them with Thy Holy Ghost
That they may be strong in proclaiming your gospel
That with one mind and one strength, together we move
Enugu Diocese, we love you so dearly,
Amen.

VISION STATEMENT OF THE DIOCESE

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 OF THE DIOCESE

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.

SYNOD PRAYER

Gracious Father of all mankind and Creator of the universe; we thank You for all Your blessings and Divine providence. We also thank You who is the source of both the desire to will and to do Your good pleasures; And especially do we thank You for the gift of Your word to inspire, teach, guide and direct our lives so much so that we can truly live by every word of Yours. Create in us O Lord, genuine love for You and Your word, and the burning passion to live by Your word.

Lord Jesus Christ, help us to shun the philosophies and doctrines of men, and to respond wholeheartedly to Your word by committing ourselves to the service of Your kingdom, with faith strengthened by a living experience of Christ's presence, and with courage to follow where ever Christ leads for the honour of His name.

Precious Holy Spirit, open our eyes that we may/see behold the wondrous things out of Your word and sincerely practically live by every word of God. Forgive our busy occupation with lesser things which prevent us from seeing the great vision of Your kingdom on earth. Father, forgive what we have been; inspire what we are; and direct what we shall be; that we may love You and Your word with all our hearts, soul and strength through Jesus Christ our Lord and Saviour, who lives and reigns with You and the Holy Spirit, one God now and forever. Amen.

SYNOD HYMN

ANCIENT WORDS

1. Holy words long preserved
For our walk in this world
They resound with God's own heart
Oh! let the ancient words impart.

Chorus:

***Ancient words, ever true,
Changing me, and changing you
We have come with open hearts
Oh! let the ancient words impart.***

2. Words of life, words of hope
Give us strength, help us cope
In this world, where'er we roam
Ancient words will guide us home.
3. Holy words of our faith
Handed down to this age
Came to us through sacrifice
Oh, heed the faithful words of Christ
4. Holy words long preserved
For our walk in this world
They resound with God's own heart
Oh, let the ancient words impart
Amen.

CHURCH OF NIGERIA (ANGLICAN COMMUNION)
ECCLESIASTICAL PROVINCE OF ENUGU
PRESIDENTIAL ADDRESS PRESENTED BY HIS LORDSHIP,
THE RT. REV'D PROF. SAMUEL OBIAJULU IKE,
BISHOP OF ENUGU DIOCESE, TO THE SECOND SESSION OF THE
NINETEENTH SYNOD, HOLDING AT ST. PAUL'S ANGLICAN CHURCH ,
CHINATOWN, ENUGU , ENUGU STATE, ON FRIDAY, 27TH JUNE, 2025

01. PROTOCOL:

02. PREAMBLE: It is with great joy and a great sense of gratitude to the Almighty God, the Alpha and Omega, the only Wise God, our Progenitor, Creator and Ultimate Decider and Preserver of our continued existence, that we welcome you all, dear people of God, to this Second session of the Nineteenth Synod of our dear esteemed and favoured Diocese, marking the 55th year of her existence. We particularly welcome you to this church, the venue of our Synod this year, St Paul's Church, Chinatown, - a church and location both with unique histories and pedigrees.

St Paul's Church building, the only one of its kind in our Diocese, with its unique rounded, circular architectural structure – is the first 'round' church building in Eastern Nigeria, designed by an Englishman, Arch Peter Sydes. It is the first point of call for Synod hosting under our episcopacy after our Inaugural One-Day Synod at the Cathedral church of the Good Shepherd; and also seemingly holds the record of the church with about the longest interval between her hosting of Synods – about 22 years, since the last one here in 2003.

Chinatown, where the church is situated, unarguably, is the only "China Town" in Nigeria, nay Africa - was a nick name given by Mr. Moorhouse, on account of the vast population growth here then, which resembled that of China.

It is perhaps noteworthy that it is this church that attracted particularly Born Again Christians who were being persecuted in other churches; that got branded as "Pentecostal Anglican Church", while also thoroughly Evangelical. It was the first in then-larger Enugu Diocese to introduce Tithing, and the second to abolish Bazaar sales in Harvests. The church was imbued with the characteristics of the early church in Acts of the Apostles; with the common greetings of "Udo Diri Gi" among the members; and one of the pioneer churches to encourage vigorous evangelism in Enugu Diocese.

It is the church that has incubated and sent out not less than twenty two of her members, later turned priests, 13 of them of the rank of Canons and above- including

the current Archbishop of the Enugu Ecclesiastical Province, the Most Rev Dr Sosthenes Eze; the Rt Rev SCA Chukwuka [Rtd] and the 3-time Vice Chancellor, the Very Rev. Prof. Chinedu Nebo; to mention but a few. It is this same church that the Lord has led us to return to - in deepening our Revival-focused agenda of returning the Church to the first century Acts of Apostles Christianity – birthed in holiness of life and action, renewed obedience to the word of God, repentance from every known sin, with prayer-imbued life and passionate zeal for soul winning.

We thank the Archdeacon and Vicar, the Ven Dr Ikenna Nwachukwu, and his dear wife, Amoge; the Chairman of the Local Organizing Committee [LOC], Sir Dr Emeka Ani; as well as the PCC and the rest of the LOC, for your affable disposition, generosity and sacrifice in hosting this Synod.

May the reviving presence of the Lord and the renewed influence of Living by His word, be with us and supervene all we shall do, in Jesus' name.

03. OUR SYNOD RESOURCE PERSONS

1.) Guest Preacher: Most Rev'd Dr. Emmanuel Egbunu:

The Most Rev. Dr. Emmanuel Sokowamju Egbunu was born on September 4, 1960. He got married to his wife, Abiodun Isioma Abosede on December 3, 1988. They have three young adult children, aged 29-34 years. He is the fourth child of Canon Robert and Mrs. Christiana Egbunu.

Training Record: Archbishop Egbunu's educational journey began at Elementary School, which he attended from 1965 to 1971. He then proceeded to Secondary Education from 1973 to 1978. He obtained a **Bachelor of Arts** degree in English (majoring in Literature) from the University of Jos, Nigeria, between 1979 and 1983. He did his theological studies at Immanuel College of Theology, Ibadan, from 1989 to 1991, and obtained a **Diploma in Theology**. He also attended the Cornhill Training Course in Hermeneutics & Expository Preaching, Proclamation Trust, London, from 1993 to 1994. Additionally, he holds a **Master of Arts** degree in West African Church History from the University of Jos, Nigeria, which he obtained between 1997 and 1999. He capped his academic pursuits with a **PhD** in West African Church History from the University of Jos, Nigeria, between 2012 and 2017.

Work / Ministry Record: Archbishop Egbunu began his career as an Editorial Staff member of Challenge Publications, Jos, Nigeria, from 1983 to 1989. He was made a Deacon in June 1991, and ordained a Priest in July 1992. He served as Pastoral Assistant / Curate at St. Piran's Church, Jos, from 1989 to 1993. He was an Associate Priest at St. Margaret's the Queen, Streatham Hill, London, from 1993 to 1994.

Upon his return to Nigeria, he became the Canon in Residence at St. Luke's Cathedral, Jos, Nigeria, from 1994 to 1997, where he also served as the Deputy Dean of the Diocese of Jos Christian Institute and the Clerical Synod Secretary. He was the Academic Dean of the International School of Evangelism, Jos, from 1998 to 1999. He held various other leadership positions, including Cathedral Archdeacon of the Diocese of Minna, Nigeria, from 2000 to 2002, and Dean of the Cathedral Church of the Advent, Abuja, from 2002 to 2004.

He has been the **Diocesan Bishop** of the Anglican Diocese of Lokoja since 2004. He has also served as the Acting Chairman of the Christian Association of Nigeria, Kogi State, from 2004 to 2006, and the Co-Chairman of the Nigeria Inter-Religious Council (NIREC), Kogi State, from 2005 to 2007. He was a member of the National Faith-based Advisory Committee on AIDS from 2006 to 2013. He was the State Chairman of the Christian Association of Nigeria (CAN) from 2010 to 2016, and served as the Archbishop of the Ecclesiastical Province of Lokoja from 2009 to 2019.

Publications: Archbishop Emmanuel Egbunu has authored numerous publications, including:

- He Found Love - a novel for teenagers;
- Passion for God's Kingdom;
- Meditations for the Shepherd - a devotional for pastors;
- Shaped for God's use;
- O for a Closer Walk with God;
- Birth Pangs and Other Poems - a collection of poetry;
- Signposts on Heaven's Highway - a book on spiritual formation.

He has also contributed chapters to various books, including:

- Mission in The 21st Century: Exploring the Five Marks of Global Mission
- African Christian Biography
- Issues and Trends in the Growth and Development of Christianity: Essays in Honour of Professor G. O. M. TASIE, FNAL, KSC, OFR
- History, Economy and Society of Lokoja
- Perspectives on Religion, Morality and Society in Contemporary Pluralistic Nigeria: Essays in Honour of Professor Cyril Okechukwu Imo
- Pathfinders for Christianity in Northern Nigeria (1862–1940).

He has also published articles in various journals, including:

1. ANVIL: Journal of Theology and Mission
2. Unio Cum Christo, International Journal of Reformed Theology and Life

Ministry Focus and Hobbies Archbishop Egbunu's ministerial foci include: Expository preaching / teaching, Ministry to the inner life/discipleship and formation. In his leisure time, he enjoys reading and writing poetry, songs, and appreciating natural scenery and serene environments.

Awards and Honours: He has been awarded the Order of St Miletus (OSM) by the Bishop of London, Rt. Hon and Rt. Revd Richard Chartres, in 2012.

2.) Bible Study Coordinators:

a) Brother Ralph I. Ironkwe

He 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

b) Bro. Benjamin Chukwuneta Anyachebelu

He was born on 6th February 1969. He hails from Alor, in Idemili South L.G.A. of Anambra State, Nigeria, and is married to Engr. Anwuli Anyachebelu. They are blessed with three children.

He holds a Bachelor of Science (B.Sc.) degree in Zoo / Biochemistry (Parasitology) from the University of Nigeria, Nsukka (UNN), and is a dedicated building contractor, with active involvement in the construction industry, delivering quality projects with integrity and excellence.

He is committed to serving God and currently plays a leadership role in Peace House Revival Labours, Enugu State, where he contributes to the spiritual growth and development of believers.

Bro. Anyachebelu is passionate about his faith, family, and professional endeavours, striving to make a positive impact in all aspects of life.

04. VENUE OF THE SYNOD:

ST. PAUL'S ANGLICAN CHURCH , CHINATOWN, ASATA, ENUGU

St. Paul's Anglican Church, Chinatown is situated in the heart of the capital city of Enugu State, standing in-between Independent Layout, New Haven and GRA.

Members of the church are mostly visitors or non-indigenes of the State.

Historical Background: The site on which St. Paul's Church, Chinatown, is located is the site on which her parent church, St. Bartholomew's Church, Asata was transferred to in 1926, from her former site in the Old Construction, the present Artisan Quarters Asata, where the Church was planted in 1924. The transfer was necessitated by growth in membership. The Church members decided to acquire the present site of the Church at the New Construction. It was later nicknamed “Chinatown” by one Mr. Moorhouse, on account of the multiple population growth, which resembled that of China.

In 1934, when Mr. B. C. Nwosu (later Ven. Dr. B. C. Nwosu) was the Catechist, the movement to the present site of St. Bartholomew's at No. 38 Udi Road started with the erection of a permanent church building. The congregation finally moved in 1936. The site was then vast and covered all the areas, which include Owerri Road, and other roads and streets around. The boundary was the site by St. Brigids R. C. M. Asata, which also had moved from its former site at Chinatown.

The movement became necessary as workers of those departments who resided at Secretariat Quarters, the P.W.D. and the commercial houses of Kingsway Stores, G.B. Oilivant, U.A.C., John Holt, U.T.C. found it difficult to travel down to the Chinatown site. So the Church resolved to move to a virgin land. It is worthy of note that among the school teachers who drilled the children for the clearing of the site was Mr. J.I.B. Chijioke (Later Rev. Canon J.I.B. Chijioke Rtd.).

However, a few of the faithful members stayed back and continued worshipping at Chinatown, which was then known as “St. Bartholomew's Extension.” The Church and the Chinatown Primary School prospered under various Lay Readers, Church Teachers and St. Bartholomew's Parish Superintendents until the outbreak of the Nigerian Civil War in 1967.

After the war, some of the pre-war members returned to the site to rehabilitate the Church under the leadership of late Mr. John Agina (Lay Reader). Other members were late Mr. Dan Belonwu (People's Warden); Mr. E. N.C. Okonkwo (Pastor's Warden); Mr. G. Meregini; Mr. Z. C. Mbata; Mr. M.E. Megwatam, Mrs. Hannah Agina; Mrs. Caroline Iwegbuna; Mrs. Chinyere Oparaigwe; Mrs. Beatrice Owo; Mrs. Kate Onyekwelu, who later became the first woman Lay Reader; and a host of others.

In 1977 the Provost of the Cathedral and Superintendent of St. Bartholomew's Cathedral Church, the Very Rev. Capt. L. C. Okeke (late) decided that the Church should be on her own. Late Mr. John Agina was asked to name the Church, and on April 17, 1977, the Church became known as St. Paul's Church Chinatown, Asata Enugu.

Mention must also be made of the following postwar resident Church Teachers who worked tirelessly for the steady progress of the Church. They are:

- ☐ Mr. L.I. Eze - 1971 - 1974 (now retired Archdeacon)
- ☐ Mr. B.N. Ono - 1975 - 1976 (now retired Venerable)
- ☐ Mr. Peter Ugam - 1976 - 1977
- ☐ Mr. Smart Amadi (late) 1977 - 1980

In January 1981, Rev. J.D.J. Onyereri (then a Deacon), was posted to St. Paul's Church to pastor the Church. In July the same year, Rev. Onyereri was fully priested, thus becoming the first resident Priest of St. Paul's Church Chinatown. He revolutionized the Church. The population continued to increase monthly. He introduced many innovations and with God's grace and cooperation of enthusiastic, faithful and devoted members, the church renovated the school building being used for worship. A couple of years later, the walls securing the staff quarters and the wall demarcating the Church land from the Railway land were built.

By 1986, the church was able to save up to N100, 000 (One hundred thousand naira) through free-will contributions of its members and friends to pay as mobilization fee for the construction of the church building in which we are worshipping today. God used Rev. J. D. J. Onyereri to start and complete the Church building, against all odds and discouragement without depending much on external funding. Onyereri with the encouragement and wonderful support of his wife, Mrs. Doris Nkeoma Onyereri, nurtured the Church to maturity.

In 1989 / 90 while sweating to further the construction of the new Church building, a four-bedroom bungalow was put up as Parsonage to accommodate the Priest, who had then retired from the Projects Development Institute (PRODA). There were many innovations in the Church that attracted many members to the church, particularly the Born Again Christians that were being persecuted then.

At a stage St. Paul's was branded as "Pentecostal Anglican Church," and it was the first Church in Enugu Diocese to introduce tithing and the second, after Chapel of Redemption, to abolish Bazaar sales. Under late Venerable Onyereri, two churches were planted, St Michael and All Angels at Ugwuaji, in September 1991 and St John's Church at Amechi Idodo. St. Paul's Church bought lands and constructed church buildings for the two churches. This spiritual status of the church was the reason it was made the "prayer power house" of the diocese when Enugu Diocese under Bishop E.O. Chukwuma started 40 days witnessing during Lenten seasons.

Under Rev. Canon Onyereri, the foundation stone of the present Church was laid on May 2, 1993. In the same service, the Church was inaugurated as a Parish, all by the then Bishop of Enugu, Rt. Rev. G. N. Otubelu (late). On June 22, 1996, the Church building was dedicated to the glory of God. The building was the first 'round' church

building in the East, designed by an English man named Architect Peter Sydes, married to Julie of Oko. The design was however, modified by Architect T. C. Onuzo of Donart Konsult.

Other members of the church building construction team include:

- ☐ The Structural Engineer -Mr. Oti
- ☐ The Quantity Surveyor - Rev. Eugene Isiodu
- ☐ The Electrical Engineers - Engr. George Okoli of George Engineering Co., Enugu; Engr. Joel Onyemelukwe of Halcon Engineering Co., Enugu;

all of whom gave their services and expertise, free of charge. May God ever richly bless them and their families.

St. Paul's Church Chinatown is a church based on the foundation of peace, love and oneness in Christ Jesus, hence it is known as “Onye-aghala-Nwanneya.” Also, “Udo Diri Gi” is the common greetings of the members. This is an exhibition of one of the defining characteristics of the early church (Acts 1:14, Philippians 2: 1 - 4). The people of St. Paul's Chinatown are known to be highly hospitable and caring, both towards priests and members. The church is also known to be a symbol of peace, and her members are strong advocates of same wherever they find themselves. She is one of the pioneer churches to encourage evangelism in Enugu Diocese stemming from her love for the gospel.

The people of St. Paul's Chinatown are widely recognized as people who stand for the truth and are bold enough to say the truth anywhere and anytime. The Evangelical nature of the Church must have helped some of the members to find their true calling in the ordained ministry.

They include:

- ☐ Most Rev. Sosthness Eze
- ☐ Rt. Rev. Samuel C. A. Chukwuka (rtd)
- ☐ The Very Rev. (Prof.) Chinedu Nebo (rtd. and former Minister of Power)
- ☐ Rev. Canon Nnamdi F. Onuorah
- ☐ Ven. A. N. C. Orah
- ☐ Ven. Dr. Davidson Udodi
- ☐ Ven. G. C. Onyekwelu (late)
- ☐ Rev Canon Cyprian Odegwo (rtd)
- ☐ Ven. Dr. Okike Osiogwu
- ☐ Ven. Dr. Humphrey N. Ezeodili
- ☐ Ven. I.K. Ibelegbu
- ☐ Rev. Canon Emma Nwachukwu
- ☐ Rev. Canon Fred Okwuolu
- ☐ Rev. Samuel Ali (Niger Delta North)
- ☐ Rev. Chijioke J. Okoroafor
- ☐ Rev. Ernest Chima

- ☐ Rev. Engr. Chukwudi Nwabisiaku (Abuja)
- ☐ Rev. Ugochukwu
- ☐ Pastor Engr. Uche Mbata (Dominion City, Abuja)
- ☐ Rev. Emma Nwafor
- ☐ Rev. Emma Esemonu
- ☐ Rev. Dr. Onyeka Emedosi

Also, mention must be made of the able Church workers who served under Onyereri at St. Paul's Chinatown. They are:

- ☐ Mr. A. N.C. Orah – 1983, Local Helper / Church Teacher (Now Ven A. N. C. Orah).
- ☐ Mr. Humphrey Ezeodili - Local Helper / Church Teacher (now Ven. Dr. H. Ezeodili)
- ☐ Mr. David Agbo - Local Helper / Church Teacher (now Ven David Agbo)
- ☐ Mr. Innocent Aha - 1983
- ☐ Rev. Lemuel C. Orji (Now Retired Archdeacon) 1995 - 1997
- ☐ Rev. Innocent Abia - 1997
- ☐ Rev. C. C. Onyekwelu 1997 (now late Venerable)

The Church Projects

After the dedication of the church building in 1996 and the transfer of Rev. Canon Onyereri to Abakaliki, St. Paul's Church continued on the wonderful Godly foundation to wax stronger and most of the subsequent priests after him, from Ven. Ginika Ezeabii to the present, Venerable Dr. Ikenna Nwachukwu, had kept the faith alive. The church under Rev. Canon Ezeabii went ahead to embark on the building of the pews, which were not built before the dedication of the Church in 1996.

The church withstood strongly the encroachment in the Church premises in 2001 under the leadership of the then Rev. Canon ThankGod Chigbo and initiated the fencing of the same, which gulped huge sums of money. Within the same period the Church opened a Primary School at Amechi-Idodo which has grown and is doing well. Also the church hall construction started in year 2000 when it was announced that the church would host the 2003 synod. After the foundation laying, the then Bishop, Rt. Rev. E. O. Chukwuma, on August 5, 2001, vandals demolished the walls including the church fence. To the glory God, the Church was able rebuild the fence and start again the hall project, deck it and made the ground floor ready for the hosting of the synod and later on completed project.

In 2007, during the tenure of Ven. Gad Nwosu, the church began the church office project under the chairmanship of Sir Emeka Ani who was also the then People's Warden. The office project was however, completed and dedicated in 2008 during Ven. Uchenna Ugwu's tenure.

St Paul's had a major setback towards the ending of year 2013, as her parsonage was gutted by fire on December 29, 2013 and was razed to the foundation during the tenure of then Rev Canon Kenneth Ndubuisi. The then Bishop, Most Rev. Chukwuma immediately gave the Vicar, Ndubuisi- and family accommodation at the Cathedral, to which the church expressed gratitude. On return from their Christmas and New Year celebrations, the members led by the Peoples Warden, Bro. Geoffrey Anyanwu, rekindled the St Paul's family spirit, mobilized funds from amongst themselves and began the construction of the big duplex that now houses the Vicars. Members, like the early Christians, brought money and building materials and in three months the building was at the roofing level.

The construction of the vicarage was overseen by the Church Works Committee, led by Engr. Onyedikachi (now late), Arc. T. C. Onuzo, and Rev. Elochukwu Okechukwu. The official foundation laying was done in February 2014.

Unfortunately, the enemy struck again with a devastating blow on the church. A portion of the church land was sold by the Diocesan authority against the vehement objection and stand of the church that Church land is sacred and not meant for sale. The crisis that ensued led to the suspension of the vicarage project, about 30 per cent membership loss by the church and removal of the Vicar to Abuja. The church on realising that the vicarage project was compromised by the injection of N4 million, part of the proceeds from the church land sold without the knowledge of the PCC, decided to refund the money.

The members tasked themselves, raised the money (N4 million) and paid back to the diocese in 2016 to exonerate themselves and generation from the abomination. After the payment, the church came alive again and decided to return to the vicarage project during the tenure of Ven. NNPC Ghamzi, a servant of God who stood with the church and condemned even in writing, the selling of church land and in less than six months the duplex was fully completed and was dedicated alongside a fairly used Lister generator on April 27, 2017, by Archbishop Chukwuma with then Rev. Canon Innocent Chukwujindu as Vicar.

Shortly after, the church invested in her Primary School and brought it to standard and with the progress it made through the hard work of the Sir Edwin Aralu-led School Board, the Primary school was able to give birth to a Secondary School, St. Paul's Secondary School, Chinatown in year 2020 during Rev. Canon Jerry Igwe's tenure, which is now one of the Mission Secondary Schools to beat in town.

In the year 2022, the PCC led by Rev. Canon Jerry Igwe, decided that the proceeds from that year's General harvest would be used to build another parsonage (a twin- flat bungalow), to accommodate other priests of the church. In 2023, the project was executed and dedicated under a new Vicar, Rev. Canon Dr. Maxwell Onyia.

At the last Diocesan Board of the immediate past Bishop, Most Rev. Prof. E. O. Chukwuma, at All Saints Church, GRA; Chinatown Archdeaconry, with St. Paul's Church Chinatown as headquarters, was approved and on Sunday, November 25, 2023, Chinatown Archdeaconry was pronounced by the Diocesan, with Ven. Dr. Ikenna Nwachukwu as the first Archdeacon. Ven. Nwachukwu has since on resumption as the Archdeacon and Vicar of St Paul's Church, shown the real qualities of a servant of God both in speech and character. He has rekindled the people's faith in God. He has also galvanized the people to prepare and execute this 2025 Synod being hosted by the church.

Priests that served in St. Paul's church Chinatown (past & present):

1. Rev. Canon J. D. J. Onyereri (now late Venerable), Vicar 1981 - 1997
Assistant: Rev. Lemuel Orjih (now retired Venerable)
2. Rev. Canon G. Ezeabii (now Venerable), Vicar 1997 - 1999
Assistant: Rev. Innocent Chukwujindu (now Venerable Dr.)
3. Canon ThankGod Chigbo (now Venerable –rtd, Udi Diocese), Vicar 1999 – 2001. Assistant: Rev. Innocent Chukwujindu.
4. Rev. Canon C.C. Nweke (now Venerable Dr.), Vicar Aug. 2, 2001- Aug. 12, 2003
Assistants: Rev. Nelson Ekwe (now Canon)
□ Rev. Jerry Igwe (now Venerable)
5. Rev. Canon Lemuel Orjih (now retired Venerable), Vicar Aug. 12, 2003 - Jan. 12, 2006. Assistant: Rev. Jerry Igwe
6. Rev. Canon Obiora Agbogu (now retired Venerable), Vicar Jan. 2006 - August 2006. Assistant: Rev. Izuehie Chukwuma
7. Rev. Canon Obiora Chinwuko (now retired Venerable), Vicar August 2006 - December 2006. Assistant: Rev. Izuehie Chukwuma
8. Rev. Canon Gad Nwosu (now Venerable Dr.), Vicar, December 2006 - June 2007 Assistants: Rev. Izuehie Chukwuma
□ Rev. Uche Nwankwo (now Ven. Nwachineke)
9. Rev. Canon Uchenna Ugwu (now Venerable), Vicar , June 2007 - July 2008
Assistants: Rev. Uche Nwankwo

- ☐ Rev. Sam Nwankwo
10. Rev. Canon Sunday Okoli (now retired Venerable), Vicar , July 29, 2008 - Jan 2, 2012. **Assistants:** Rev. Sam Nwankwo
- ☐ Rev. Paul Okafor (now Canon)
11. Rev. Canon Uche Nwankwo (now Venerable Nwachineke), Vicar , 2012 - 2012
Assistants: Rev. Sam Nwankwo
- ☐ Rev. Paul Okafor
12. Rev. Canon Kenneth Ndubuisi (now Venerable, Abuja), Vicar 2012 - June, 2015. **Assistants:** Rev. Fred Okwuolu (now Canon)
- ☐ Rev. Kelechi Mbabie
- ☐ Rev Dr. Victor Iyke Uche (now Venerable)
13. Ven. NNPC Ghamzi, Vicar , July 2015 - July 2016
Assistants: Rev. Emmanuel Okoli
- ☐ Rev. Kelechi Mbabie
- ☐ Rev. Elochukwu Okechukwu (now Canon & Archdeaconry Administrator)
- ☐ Rev Dr. Victor Iyke Uche
14. Rev. Canon Innocent Chukwujindu (made Venerable while here), Vicar , July, 2016 - Nov., 2018
Assistants: Rev. Emmanuel Okoli
- ☐ Rev. Elochukwu Okechukwu
- ☐ Rev. Samuel Iheukwu
15. Rev. Canon Jerry Igwe (now Venerable), Vicar , Nov. 2018 - Dec. 2022
Assistants: Rev. Hanson Ngwuabuchi (now Canon)
- ☐ Rev. Christian Agụ
16. Rev. Canon Dr. Maxwell Onyia, Vicar, Dec. 6, 2022 - Dec. 19, 2023
Assistants: Rev. Ifeanyi Eze
- ☐ Rev. Chuks Igboanugo

□ Rev. Canon Collins Odoabuchi

17.Ven. Dr. Ikenna Nwachukwu, Vicar, Dec. 19, 2023 to date.

Assistants:Rev. Canon Collins Odoabuchi

□ Rev. Ifeanyi Eze

05. DIOCESAN MATTERS:

05.1 DIOCESAN EPISCOPAL EVENTS

1. Advent Ordination and Collation on Sunday, 8th December, 2024.

a) The following were made Deacons:

- i.) Rev. Stanley Oluchukwu Amanfu
- ii.) Rev. Chibuokem Kasarachi Eze
- iii.) Rev. Onyekachukwu Ezechukwu
- iv.) Rev. Ezeugwu Vincent Chukwuemeka
- v.) Rev. Onwurafor Uzochukwu Ndukaeze
- vi.) Rev. Royal-Samuel Chinedu Udekwe

b) The following were ordained Priests:

- i.) Rev. Chisom Egolum
- ii.) Rev. Ikechukwu Chime (moved to Oji River Diocese on secondment)

c) The following were collated Archdeacons

- i.) Ven. Dr. O.C. Obiokoye as Archdeacon, Investment, Entrepreneurship and Social Welfare.
- ii.) Ven. Prof. Samuel Uwaezuoke as Archdeacon, Hospital Chaplaincy.
- iii.) Ven. Prof. Chikere Anusiem as Archdeacon, Diocesan Hospital Services.

05.2 CONFIRMATIONS DONE SO FAR

S/N	Archdeaconry	Date	No. of Boys	No. of Girls	Total
1.	Nara Archdeaconry	11 th May, 2025	22	89	111
2.	Cathedral Archdeaconry	8 th June, 2025	19	24	43

05.3 DEDICATIONS / FOUNDATION STONE LAYING / INAUGURATION

1. Dedication of the Good Shepherd Specialist Hospital Cafeteria - 2nd December, 2024.
2. Foundation Stone Laying of Emmanuel Anglican Secondary School Extension - 15th December, 2024.
3. Dedication of the Vicarage at Anglican Church of Resurrection Ukwu Agbani - 21st December, 2024.
4. Foundation Stone Laying of the Office complex at Church of Resurrection Power, New Haven - 22nd December, 2024.
5. Dedication of the Teen Church Worship Hall at Christ Redemption Church Ogui -14th February, 2025.
6. Dedication of Children Worship Centre at All Soul's Church, Railway Quarters - 22nd February, 2025.
7. Inauguration of Akpugo Missionary Archdeaconry - 1st March, 2025.
8. Foundation Stone Laying of St. James Anglican Church, Amechi-Uno - 22nd March, 2025.
9. Foundation Stone Laying of the Vicarage of Chapel of Victory, Federal Government College, Enugu - 23rd March, 2025.
10. Dedication of the Office complex / Charity store at Church of Resurrection Power, New Haven - 27th April, 2025.
11. Dedication of Parsonage at His Grace Anglican Church, Mburumbu Nara -11th May, 2025.
12. Dedication of Church building at St. Stephen's Anglican Church, Aji, Ndi Uno Amechi - 17th May, 2025.

05.4 CELEBRATIONS/ ANNIVERSARIES

1. Centenary celebration of St Bartholomew's Anglican Church Asata - 1st December, 2024.

2. 50th Year Anniversary celebration of Emmanuel Anglican Church, Achara Layout - 15th December, 2024.
3. The wedding of Chukwuka Kingsley & Winner Chinemerem, the daughter of Rev'd Canon Maxwell Onyia - 11th January, 2025.
4. Thanksgiving service of Sir Dan Chukwuka, after God's deliverance from fire disaster on 25th January 2025 - 13th April, 2025.
5. Wedding of Rev'd Canon Prof. Uzochukwu Aniebue and Sis. Joy - 26th April, 2025.
6. 25thYear Anniversary of Church of Resurrection Power, New Haven - 27thApril, 2025.
7. Wedding of Rev. Chukwuma Okonkwo & Sis.Uche - 3rd May, 2025.
8. Wedding of Jonathan Agbo Jnr. (son of Ven. Dr. JC Agbo) & Sis. Grace - 7th June, 2025.
9. Wedding of Michael Chukwuka Oforgu & Sis. Crystal Nwabugo Aghadi, the daughter of Ven. Dr. NNPC Aghadi - 21st June, 2025.

05.5 OTHER DIOCESAN EVENTS:

1. Advent Diocesan Women Alone with God - 1st December, 2024.
2. Diocesan Christmas Carol - 11th December, 2024.
3. Combined Diocesan and Finance Board - 12th December, 2024.
4. End of Year Colloquium for Diocesan Council of Knights - 14th December, 2024.
5. End of Year Get-together for all clergy & wives, retired clergy etc. - 18thDecember, 2024.
6. Diocesan Re-dedication Service - 2nd February, 2025.
7. Diocesan Mission Conference - 14th - 16th February, 2025.
8. Diocesan Community Hymn Singing - 2nd March, 2025.
9. Diocesan Clergy Ash Wednesday service - 5th March, 2025.
10. Diocesan PCC Retreat - 8th March, 2025.

11. Lenten Diocesan Women Alone with God - 9th March, 2025.
12. Great Commission Movement-facilitated, Clergy Retreat on Church planting and One-On-One Evangelism- 11th - 12th March, 2025.
13. Diocesan Men Alone with God -16th March, 2025.
14. Colloquium / Election of the Knights of the Good Shepherd - 29th March, 2025.
15. Anglican Communion Brigade One Day Workshop - 5th April, 2025.
16. Licensing of Lay Readers of Enugu Diocese - 26th April, 2025.
17. Anglican Diocese of Enugu Security Network Workshop - 25th - 26th April, 2025.
18. Diocesan Music Council Easter Cantata - 27th April, 2025.
19. Diocesan Peoples Warden Retreat - 3rd May, 2025.
20. Diocesan Music Council Liturgical Music Workshop - 21st June, 2025.

05.6 OUR JOYS

1. Awards of Degrees

- a) Dr. Mrs Chinyere Agbo – Ph.D. (Entrepreneurship Studies, ESUT).
- b) Rev. Dr. Victor Nvene – Ph.D. (Public Health, College of Medicine, UNEC).
- c) Rev. Dr. Felix Ononiwu - Ph.D. (Church History, Department of Religion & Human Relations – Nnamdi Azikiwe University, Awka).
- d) Rev. Paul Edeani – Masters in Applied Theology (Bethel Theological College, Enugu).
- e) Rev. Johnson S. Ogenyi – Masters in Sociology of Religion, (St. Paul's Theological College, Awka).

2. New Births

- a) Rev. & Mrs Emmanuel Obasi –New-born baby boy.
- b) Rev. & Mrs Ernest Mba – New-born baby girl.
- c) Rev. & Mrs Onyedikachi Lebeze – New-born baby girl.
- d) Rev. & Mrs Joshua Nwankwo – New-born baby girl.

05.7 SOME OF OUR SORROWS

1. Burial of Chief Erasmus Mba, the father of Rev Ernest Mba – 2nd November, 2024.
2. Burial of Late Dr. Mrs Nwogo Aghadi, wife of Ven. Dr. NNPC Aghadi - 6th December, 2024.
3. Burial of Late Rev. Canon Bennett Ndie - 4th February, 2025.
4. Burial of Lady Ngozika Ezechukwu, the visioner of the Zeraphath Women Ministry of the Cathedral - 8th February, 2025.
5. Death of Dame Dr. Gail Osakwe – on 21st February, 2025.
6. Burial of Sir Ernest Iloebuani Umeonye, on 14th March, 2025.
7. Burial of Evang. Mrs Philomena Oby Ogbuefi, mother-in-law to Rev. Canon Dr. Fidelis Nwaiwu - 21st March, 2025.
8. Burial of Elder Innocent Ugwuanyi, father of Rev. Canon Joel Ugwuanyi - 3rd April, 2025.
9. Burial of Ezinne Obochi Eze, the mother-in-law to Rev. Canon Elochukwu Okechukwu - 16th April, 2025.
10. Death of Sir Dr. Samuel Akabuogu, on 23rd April, 2025.
11. Burial of Mr Emmanuel Uche, the Church Teacher serving at Emmanuel Church Uzamagu, Akpugo - 6th May, 2025.
12. Burial of Ezinne Dorothy Ezinwa, mother of Ven. Ben. Ezinwa - 9th May, 2025.
13. Burial of Late Elder Benedict Nnadiugwu, the father-in-law to Canon Dr. Chijioke Udeh, the Education Secretary of the Diocese - 16th May, 2025.
14. Burial of Ezinne Comfort Aneke, the mother-in-law to Rev. Jude Uzoma – 23rd May, 2025.
15. Burial of Late Mrs. Evelyn Agu, mother to our Synod Secretary, Rev. Canon Ifeanyi Agu PhD - 29th May, 2025.
16. The death of the one month old baby of Rev. and Mrs Prince Agba.
17. The death of Mr. Gabriel Ali, the Sexton of St. Paul's Church Chinatown.

05.8 FURTHER APPOINTMENTS INTO DIOCESAN BOARDS / COMMITTEES

1. APPOINTMENTS AND CHAPLAINS

The Chaplains of our various Diocesan Organisations and Units, as well as some more of our Boards and Committees were appointed, constituted and inaugurated at the Combined Diocesan and Finance Boards on December 12, 2024.

a. Chaplains / Coordinators appointed / retained:

i. Diocesan Examining Chaplains

- | | |
|--|--------------------------|
| ☐ Ven. Emeka Ezeji - | Chief Examiner |
| ☐ Ven. Dr. Tim Agbo - | Assistant Chief Examiner |
| ☐ Ven. Thankgod Ezenwagu - | Examining Chaplain |
| ☐ Ven. Dr. Innocent Chukwujindu - | Examining Chaplain |
| ☐ Ven. Dr. Ikenna Nwachukwu - | Examining Chaplain |
| ☐ Rev. Canon Dr. Chibuikem Amaefuna - | Examining Chaplain |

ii. Diocesan Clergy Retreat Coordinators

- | | |
|--|-----------------------|
| ☐ Ven. Dr. Davidson Udodi - | Chief Coordinator |
| ☐ Ven. George Obiekezie - | Assistant Coordinator |
| ☐ Rev. Dr. Azubuike Okeke- | Assistant Coordinator |

iii. Diocesan Christian Men's Fellowship

- | | |
|---|--------------------|
| ☐ Rev. Canon Ifeanyi Okonkwo - | Chaplain |
| ☐ Rev. Jude Uzoma - | Assistant Chaplain |

iv. Diocesan Women's Ministry/Girls' Guild

- | | |
|---|--------------------|
| ☐ Rev. Nathaniel Nnadi - | Chaplain |
| ☐ Rev. Ejike Anselm - | Assistant Chaplain |

v. Diocesan Anglican Youth Fellowship

- | | |
|---|--------------------|
| ☐ Rev. Canon Arinze Mkpuru - | Chaplain |
| ☐ Rev. Chidi Obi - | Assistant Chaplain |

vi. Young Anglican Crusaders

- | | |
|--|----------|
| ☐ Rev. Canon Emmanuel Nwachukwu - | Chaplain |
|--|----------|

vii. Anglican Children Ministry

- | | |
|--|----------|
| ☐ Rev. Canon Eugene Chukwuemeka - | Chaplain |
|--|----------|

viii. Diocesan Guild of Stewards

- | | |
|---|----------|
| ☐ Rev. Canon Collins Odoabuchi - | Chaplain |
|---|----------|

ix. Anglican Communion Brigade

- | | |
|--|----------|
| ☐ Rev. Nicholas Udeh [NOW Rev. Chidi Obi] - | Chaplain |
|--|----------|

- x. Diocesan Lay Readers**
☐ Rev. Canon John Uchendu - Chaplain
- xi. Diocesan Church Teachers**
☐ Rev. Canon Arc. Moses Nwosu - Chaplain
- xii. Diocesan Council of Knights**
☐ Ven. Azubuike Nduka - Chaplain
- xiii. Good Shepherd Specialist Hospital**
☐ Rev. Canon Levi Okafor - Chaplain
☐ Rostered Church Clergy - Assistant Chaplains
- xiv. Evangelical Fellowship in the Anglican Communion (EFAC)**
☐ Rev. Barr. Josiah Onyema - Chaplain
- xv. Diocesan Music Council**
☐ Rev. Dr. Gabriel Okere - Chaplain
- xvi. Diocesan Legal Team**
☐ Rev. Canon Barr. Joshua Eze - Chaplain
- xvii. Diocesan Media Team**
☐ Rev. Canon Engr. Promise Amara - Chaplain
- xviii. Diocesan Prison Fellowship Chaplaincy**
☐ Ven. Dr. O. C. Obiokoye - Chaplain
☐ Rev. Canon John Uchendu - Assistant Chaplain
- xix. Diocesan Resolution & Communique Committee**
☐ Ven. Dr. Samuel Onoh - Secretary
☐ Ven. Dr. Ikenna Nwachukwu - Assistant Secretary
- xx. Diocesan Clerks Association**
☐ Ven. Azubuike Nduka - Chaplain
- b. The Board / Committees constituted:
- i. Diocesan Appointment and Selection Board**
☐ Rt. Rev. Prof. Samuel Ike - Chairman
☐ Ven. Dr. Christian Nweke - Member
☐ Ven. Augustine Orah - Member
☐ Ven. Dr. Honest Gad-Nwosu - Member
☐ Ven. Uchenna Ugwu - Member
☐ Ven. David Agbo - Member
☐ Ven. Dr. Arinze Egemba - Member
☐ Ven. Engr. Benjamin Ezinwa - Member

☐ Chairman Clergy Association -	Member
☐ HW Paulson Egbo -	Diocesan Registrar
☐ Rev. Canon Dr. Ifeanyi Agu -	Diocesan Synod Secretary
☐ Mr. Chiedozie Chibuzo -	Diocesan Financial Secretary
☐ Sir Dr. Emeka Ani -	Member
☐ Barr. Mrs Oby Onyemachi -	Member
☐ Evang. Jerry Egbo -	Member

ii. Diocesan Social Welfare Committee

☐ Ven. Dr. O. C. Obiokoye -	Chairman
☐ Ven. Anezi Ugwuagu -	Member
☐ Ven. Dr. Innocent Chukwujindu -	Member
☐ Ven. Dr. Henry Ibeanusi -	Member
☐ Ven. Dr. Chukwuemeka Akalazu -	Member
☐ Chairman Clergy Association -	Member
☐ Mrs Karen Onoh [NOW Dr Mrs Chinyere Agbo] - Chairperson Clergy Wives' Asso.	
☐ Sir Goddy Ahuakagha -	Member
☐ Sir Unity Ohachenu -	Member
☐ HW Nonye Agbo -	Diocesan Legal Secretary
☐ Mrs Nkechi Ofoedu -	Member
☐ Sis. Unoma Aneke -	Member
☐ Bro. Nnamdi Ezeamuzie -	Member
☐ AYF Welfare Secretary / Rep.	Member

iii. Diocesan Disciplinary Committee

☐ Ven. Ginikanwa Ezeabii -	Chairman
☐ Ven. Louis Adiegwu -	Member
☐ Ven. Dr. Peter Aghadi -	Member
☐ Ven. Uche Nwachineke -	Member
☐ Ven. Chukwuemeka Iheama -	Member
☐ Ven. Dr. Chukwudi Chukwubuikem -	Member
☐ Rev. Canon Prof. Uzochukwu Aniebue -	Member
☐ Rev. Canon Dr. ACPOL George Okwor -	Member
☐ Assoc. Prof. (Barr.) Chijioke Agbo -	Member

- c. Added Membership to Diocesan Evangelism and Mission Commission
- | | |
|--------------------------|--------|
| - Lady Nwanneka Anwatu - | Member |
|--------------------------|--------|

- Lady Chika Nwajagu - Member
- Dr (Pharm) Mrs Ngozi Udem - Member, Medical Outreach Sub-Committee

2. ALSO APPOINTED AND INAUGURATED AT THE DIOCESAN REDEDICATION SERVICE ON SUNDAY, 2ND FEBRUARY, 2025, INCLUDED :

- a. Rev. Canon Dr. Chibuike Amaefuna - Diocesan Coordinator, NAWADA
- b. Rev. Michael Ezeude – Chaplain, Anglican Boys’ Fellowship
- c. Assoc. Prof. Enyi Etiaba – Member, Universal Health Coverage Committee
- d. Dr. Mrs Lydia Gigina - Member, Diocesan Education Board
- e. Lady Chiaka Mbagwu - Member, Fund-Raising Sub-Committee of the USTC.

06 EXECUTIVE SUMMAR OF IMPLEMENTATION OF THE REVIVAL P-H-D AGENDASINCE THE LAST ONE-DAY SYNOD PREACHING THE GOSPEL

- There has been a return of the **Anglican Revival Hour**, a 15-minute evangelistic Radio programme, sponsored by a member of the Diocese, on Urban Radio FM 94.5, broadcast on Sundays at 7.30pm.
- We have already begun the **Quarterly Vicinity / Street / Neighbourhood / Zonal Outreach programmes**, by every church in the Diocese, with a written report following each campaign.
- Since March this year, we have had each of the 26 **Archdeaconries and Church Organizations** in the Diocese rostered and begun to embark on **Weekend Outreaches** to relatively Gospel-unreached areas in our dioceses, with a view to planting new churches and eventually building places of worship in those areas.
- We have procured state-of-the-art **Equipment for the Diocesan Media Team** at more than ₦7.5million Naira, with a **refurbished Diocesan car** for their operation and secured a store / mini studio at Christ Redemption Church compound to broadcast worship services, outreach Crusades, Sermons and edifying and Evangelistic programmes.
- We have been able to **Reactivate the moribund Diocesan Website** <https://anglicandioceseenugu.org> – with standard and edifying content to enhance evangelism to the social media world.
- We have mounted and hosted several **Periodic Retreats and Mission Conferences and Workshops** – For Priests, Clergy wives, PCCs, Peoples’ Wardens, Mission workers and Evangelism Coordinators within the Diocese – to birth paradigm shift in heralding revival and the Great Commission Soul

winning thrusts – our Primary Task in the Revival Agenda.

- Our **Diocesan Music Council and programmes** have been reconstituted for the vital role of worship / music in promoting Revivals.

HEALING / HEALTH SERVICES

- There are now, effective from December 2024, **Weekly Sunday Hospital Evangelistic Visits** by each of the churches within Enugu metropolis, as rostered, with a priest / Canon, specifically designated as Chaplain, solely at the Good Shepherd Specialist Hospital [GSSH].
- Construction has commenced, in March, and reached Lintel level at the **24 self-contained rooms, 3-floor building for the Interns Hostel**, at the Good Shepherd Hospital, to enable the hospital be approved for Housemanship Training.
- Our Anglican Medical doctors – Enugu Diocesan Anglican Doctors [**EDAD**], and the Enugu Diocesan Anglican Health Workers Forum [**EDAHWF**], as already constituted – have started organizing **Health [and Moral] Awareness Programmes** in our Mission Schools as well as **actively participating in the Medical Outreach Units** of the various Weekend Outreaches.
- We have **compiled the vital medical equipment needed, and presently lacking, at the GSSH**, and reached / keep reaching out to individuals / stakeholders / professional groups, to partner with us in providing these for improved service deliver, with varying assurances of positive outcome soonest.
- The **Diocesan Universal Health Coverage Committee** is in the process of fashioning out a suitable Universal Health Suffrage / Health Maintenance Organization for the Diocese and we expect their report shortly.
- The **Primary Health Care Centre [PHCC]** Establishment Committee and the Physical Planning Committee have already identified 3 centres in the hinterland health-underserved communities of our Diocese, as well as produced Architectural drawings and models. **Construction work has already commenced at Amafor Ihuokpara Centre**, in Nkanu East LGA, with work reaching the roofing level already.
It is worth noting that, **[i] the Raymond Obiefoundation [ROF]** has partnered with the diocese in **donating N50 million** towards the PHCC project; **[ii] H.E. Peter Obi** just last month, in May, not only visited the site of the PHCC construction, but also **donated N20 million** in support of the project.

DEVELOPMENT INDICES

- We have, within our limits, prioritized **the welfare of our Clergy and their families**, especially by giving various forms of support towards their health needs and bills.
- We have maintained our various **Prison/Correctional services** - related visits, welfare and spiritual concerns. Among these is the half –week of Manna

programme in December 2024 and the procurement of Worship equipment worth about ₦395,000 to the Protestant Chapel of the Nigerian Correctional Services Enugu Maximum Custodial Centre, in April.

- After thorough and painstaking Interview and Screening processes, 61 new teachers have been recruited to start teaching in our secondary schools, effective from February 1, 2025.
- We have been able to improve the emoluments of all the workers in our schools –Tutorial and Non-tutorial, effective January 2025, to motivate them in their onerous assignment, of producing well -rounded, high-flying students, excelling in character and conduct.
- Our clergy have secured authorizing letters from authorities, to empower them to move into our schools to engage them in Moral instruction, with rostered programmes.
- To enable us to fund the additional extrabudgetary amount of ₦37 million occasioned by the upward adjustment in salaries and recruitment of 61 new teachers, we have had to re-introduce the Special Sundays Calendar, with 4 Educational Sundays, one in each quarter of this year. The Lord has been our helper in meeting the obligation of their payments thus far.
- The University Steering Technical Committee has been meeting and planning assiduously fortnightly, for months, to fashion out various aspects of the requirements for obtaining approval/ license for the Good Shepherd University. They are also in search for the required acreage of land. Our major focus for now is on funding. We have as at date, ₦29 million to the credit of the University Project account. The Committee will be reporting to us at this Synod.
- The Anglican Diocese of Enugu Security Network [ADESN] has just conducted an innovative Security Awareness Training Seminar, with over 100 of our members drawn from across our various churches participating. We trust God that this will be a necessary equipping in view of the challenges of the present times.
- Our Legal Team has been inundated with a flurry of land, tenement and other litigation cases which they have kept tackling with uncommon commitment. May the good Lord remember them for good for all their labour of love in Jesus’ name.
- The Legal Team has also been instrumental to perfecting the proper documentation of our Institutions, lands and properties.
- The EIES [Eastern Institute for Entrepreneurship Studies] has been putting policies and foundational framework in place for maximal effect. They have already organized a very impactful “She Grows Her Food” Seminar that empowered over 400 of our members with certification.
- The Investment Committee has been devolving into the various Investment Portfolio subcommittees, with their policy framework development. In early

May, we signed the Stock Investments form and made the initial investment of N5 Million Naira. The Committee will be reporting at this Synod.

- Our Diocesan Amended Constitution has finally been approved at the February 2025 Church of Nigeria Standing Committee at Port Harcourt. Printing of hard copies would be commencing.
- We have successfully reactivated our account with the Corporate Affairs Commission since 2010, with the issuance of a current certificate.

07 CHURCH OF NIGERIA MATTERS :

DIVCCON 2024 held at Abuja from Nov. 11-15, 2024. This all important conference has added great spiritual values to its delegates or participants yearly to the glory of God.

ANNUAL BISHOPS AND WIVES RETREAT of the Church Of Nigeria (Anglican Communion) was held at the Sharon House, Diocese on the Niger from Tuesday, 7th – Saturday, 11th January, 2025. It was a time of wonderful spiritual rejuvenation for all the participants.

ELECTION / PRESENTATION OF ARCHBISHOPS

The Archbishop of the Province of the Niger, The Most Rev'd Dr. Alexander Ibezim and The Archbishop of the Province of Aba, The Most Rev'd Isaac Nwaobia were re-elected for the second term of five years each at the annual Bishops and Wives Retreat of the Church of Nigeria (Anglican Communion) held from 7th – 11th January, 2025 at the Sharon House, Episcopal House Drive, Ozalla Hill, Onitsha, Anambra State.

They were presented on Tuesday the 18th February, 2025 at St. Cyprian's Church, Hospital Road, Port Harcourt, Diocese of Niger Delta during the Standing Committee of the Church of Nigeria.

THE STANDING COMMITTEE MEETING OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) was held from Monday, 17th to Friday, 21st February, 2025 at St. Cyprians Anglican Church, Port Harcourt, Diocese of Niger Delta, Rivers State. It was a huge success.

DEATH OF BISHOPS & BISHOP'S WIVES: We commiserate with the following families: the Late Mrs. Aderoju Akinyemi, wife of Archbishop Michael Akinyemi (Retired Bishop of Akoko), and Late Mama Akinde, the wife to the Archbishop Akinde and retired Bishop of the Diocese of Lagos Mainland, over the death of their respective husbands.

THE JOSHUA GENERATION INTERNATIONAL YOUTH CONFERENCE

(JGIYC) held in Abuja from Monday, 28th April to Saturday, 3rd May, 2025. We praise God for travelling mercies granted our youths, 130 of whom participated in this Conference from our Diocese. We appreciate the support of individuals and churches who made the trip less burdensome.

08 STATE OF THE NATION :

On May 29th 2025, Nigeria's democracy, since the start of the fourth Republic, turned one score and 6 years! Nevertheless, some Nigerians have recently argued that there has been, if any, minimal gain of democracy in Nigeria. While the argument as to the correctness or wrongness of fuel subsidy removal and floating of the Naira seem to have reduced, the President should be reminded of the dangers of breaking a coconut on a man's head in order to feed him with a piece of the same coconut, especially after a record borrowing of \$6.45 billion (about 10.1 Trillion Naira) between May 2023 and September 2024¹.

It is necessary to remind the President that time is speeding away, and carrying with it, the hope he promised to renew. The resurgence of insecurity, worsening food crises and standard of living of most Nigerians, as well as accusations of nepotism (as was prevalent in the Buhari administration), continue to dominate national discourse. The President has however, made sweeping promises, assuring Nigerians in his 2025 New Year message, that their sacrifices, "will not be in vain even in the months ahead." Whether those words can be taken to the bank is another matter entirely.

In the interim, Nigerians continue to yearn for electoral reforms, improved security and the total overhaul of the 1999 constitution, as possible legacies that the government can leave.

Governance, Insecurity and Democratic Dividends

We salute the President on his recently celebrated 2 years in office and appreciate him for commencing the payment of the 70,000 Naira minimum wage to workers (never mind that high inflation rate has already taken a large chunk of it). In the country's security, the **Lakurawa** non-state actors emerged, the **Boko Haram** and **ISWAP** *terrorist groups* resurfaced, alongside *persisting kidnappings*. It is therefore

¹ <https://punchng.com/tinubu-govt-borrowed-6-45bn%20> [accessed on 25th April 2025].

not surprising that Nigeria currently ranks 6th in the Global Terrorism Index². More recently, there have been a series of onslaughts against the peoples of Plateau, Benue, Borno and other states, with no fewer than 144 persons killed in Plateau and Benue states in the first 2 weeks of April alone³. By May, there was a deadly terror attack at Umuna Okigwe in Onuimo LGA of Imo State, when unknown Gunmen (UGM) blocked the Okigwe-Owerri highway, killing at least 30 people. It must be remembered that these statistics are not just mere numbers but people's fathers, mothers, brothers, sisters and children.

This is, therefore, challenging the President to move away from issuing ineffective marching orders, to marching into action by using all the paraphernalia of his office to prevent these needless loss of lives of citizens – **the primary duty of any self respecting government** since the preventable death of one of us, truly diminishes all of us. The discussions around the establishment of State Police should, therefore, be treated as priority by the National Assembly.

On a different issue of urgent National importance, the zeal with which the construction of the 15 trillion Naira worth Lagos-Calabar Coastal Highway is being carried out, seems commendable. It should be noted, however, that it has practically cost Nigerians an arm and a leg at a time when the country's finances are 'going south' and many Nigerians can barely feed. The President is rather, therefore, encouraged to ensure the rehabilitation of many existing highways as this will not only enhance the safe transportation of goods and persons, but also prevent the incessant tanker falls, explosions and consequent needless loss of lives.

More so, despite the fact that the next election cycle is still 2 years away, campaign posters are already surfacing here and there. The President is encouraged to shun all forms of distraction and focus on delivering the dividends of democracy, including good roads, potable water, accessible and affordable education and health care, constant power supply, availability of jobs, palpable economic growth, affordable housing and food supply, which Nigerians have continued to yearn for. It is not news that these dividends of democracy are still in short supply and that the jury is out as to whether democracy has been beneficial to Nigerians.

Many Nigerians, including past leaders, have vehemently argued that democracy, especially the current Presidential system, whose hallmark ought to be the separation of powers, has failed in Nigeria. Sadly, it is difficult to comment on the success or failure of democracy in Nigeria since Nigeria cannot truly be said to be practising

² <https://nationaldailyng.com/nigeria-ranks-6th-in-2025-global-terrorism-index-amid-rising-extremist-threats/> [accessed on 25th April 2025].

³ <https://www.vanguardngr.com/2025/04/insecurity-worsens-herdsmen-kill-144-in-plateau-benue-in-14-days/> [accessed on 23rd April 2025].

“democracy” as was defined by Abraham Lincoln, which is, “a government of the people, by the people and for the people”. The place of “the people of Nigeria” referred to in that definition is almost non-existent with both the principle of separation of power and obedience to the rule of law, taking the back seat. We are constantly reminded by the things we see, of that unfortunate quote from George Orwell’s “Animal Farm”, that “all animals are equal! But some animals are more equal than others!”

The independence of the legislature and judiciary, currently in our beloved country, Nigeria, is very questionable. The Legislature is expected to make laws that impact the people positively while the judiciary should interpret the law. The executive is to ensure the execution of these laws. Each arm is fundamentally expected to act as check and balance for the other.

However, the executive seems to have subsumed the other arms of government. The recent unconstitutional suspension (as stated by the NBA) of the democratic structures in Rivers State is a case in hand. The National assembly, by endorsing the suspension, failed to do due diligence in upholding the rule of law and speaking truth to power. Similarly, the Judiciary has become less predictable in its interpretation of the law and delivery of judgements. While it had annulled the Rivers State Local Government elections (rightly or wrongly), the legislature has stood arms akimbo as the sole administrator has gone ahead to make appointments against the constitutional expectations in a democracy.

The Chief Justice of Nigeria, Hon. Justice Kekere-Ekun, needs to arise and position the judiciary in its rightful place as the interpreter of the law and the last hope of the aggrieved and the common man in Nigeria. The recurring scenarios in which, following a Supreme Court judgement, the appellants and defendants give their own interpretations, leaving the masses confused, should stop. The Judiciary should ensure that it is frank, plain and simple in its use of language in delivering judgments. If need be, the certified true copy of judgements should be translated into the three major Nigerian languages.

The Economy It is common knowledge that Nigeria is among the largest economies in Africa. In fact, as at 2023, it was the largest African economy with a GDP of

\$477.38 billion⁴, but by 2024, it had dropped to 4th place with a GDP of \$253 billion and headline inflation rising from 23.18% - recorded in February- to 24.23% in March 2025^{5,6}.

Whichever way one chooses to look at it, the point to note is that the reduced GDP, signals an economic slowdown that has led to job losses, lower value of the recently increased salaries, and a consequent decrease in the overall standard of living. To make the matter worse, is the inverse relationship between the current population of Nigeria (from 227,882,945 in 2023 to 236,530,169 by April 18, 2025) and the decreasing GDP⁷. Yet of that same population, **47% are reported to be living below the International poverty line of \$2.15 per day**⁸!

While it is true that the inflation rate as of January 2025 dropped to 24.5%, from 34.8% in December 2024 (following the Consumer Price Index rebasing)⁹, many Nigerians care less about these statistical numbers but rather more on the number of times they can have food on their tables. Therefore, the President, more than ever before, needs to urgently provide safety nets like subsidies on health, education and food for Nigerians. Security must be guaranteed for farmers when they go to their farms irrespective of what part of Nigeria, they live in.

Education & Youth Restiveness

The President should have deserves commendation on the introduction of NELFUND- the National Education Fund, Student Loan which according to the Presidency, has seen 600,000 students receive over 104 billion Naira. While this is a welcomed development, especially if it is able to continuously target the indigent students for whom it is meant this scheme has also of recent been mired in fraudulent controversies. However, we must not forget that a **staggering 10.2 million children of primary school age and 8.1 million children of secondary**

⁴ <https://businessday.ng/news/article/africas-powerhouses-10-largest-economies-on-the-continent-in-2023/> [accessed on 23rd April 2025].

⁵ <https://africa.businessinsider.com/local/markets/nigerias-economic-ranking-drops-to-fourth-in-africa/fsn3swv> [accessed on 25th April 2025].

⁶ https://punchng.com/nigerias-inflation-rose-to-24-23-in-march-2025-nbs/#google_vignette [accessed on 25th April 2025].

⁷ <https://statisticstimes.com/demographics/country/nigeria-population.php> [accessed on 25th April 2025].

⁸ <https://punchng.com/low-income-pushes-14m-nigerians-into-poverty-world-bank/> [accessed on 25th April 2025].

⁹ <https://intelpoint.co/insights/the-inflation-rate-in-nigeria> [accessed on 24th April 2025].

school age are still out of school and are a time bomb waiting to explode¹⁰. To detonate this bomb, every state government must ensure that a reasonable percentage of its budget is channelled to education without diversion into private pockets or the belly of snakes as was reported in 2018¹¹.

The government should prioritize the needs of the youths, who for the most part, are demanding for good governance. Their voices should be heard and government has to engage in continuous dialogue with them, since any attempt at stifling their voices will only lead to a less desirable result as with the recent, youth-led 30-day-Rant-Challenge. In addition, every effort should be made to reduce the number of unemployed youths as this will aid in reducing restiveness. The losses of the 2020 “#EndSARS” protest are still fresh in the minds of Nigerians.

On Enugu State

We commend the unparalleled effort of the Enugu state government in the areas of infrastructural development, security and education! With the signing of the N971 billion 2025 budget into law, out of which capital expenditure represents 86% and education receiving 33%, Governor Peter Mbah has demonstrated his intention to revolutionize the entire landscape of Enugu State¹².

The bill to amend the 2004 Landlord and Tenant Law in the House of Assembly has also not gone unnoticed. As this, when signed into law will help alleviate the burden on tenants who struggle with excessive charges such as legal fees, agency fees, caution fees and caretaker’s commission.

Earlier in the year, President Bola Tinubu was here to inaugurate key projects within the state, including 30 “Smart Green Schools”, rural road rehabilitations, urban road renewals and the deployment of 150 patrol vehicles equipped with advanced AI-embedded surveillance technology¹³. Unfortunately, despite these strides, there has been *recurring reports of killings in Uzo-Uwani Local Government Area (LGA), Enugu State, as insurgents, reportedly herdsmen, have unleashed attacks on*

¹⁰ <https://www.unicef.org/nigeria/media/10591/file/State-of-Nigerias-Children>. [accessed on 24th April 2025].

¹¹ <https://www.bbc.com/news/world-africa-43030827> [accessed on 25th April 2025].

¹² <https://enugustate.gov.ng/2024/12/24/gov-mbah-signs-n971bn-2025-budget-vows-diligent-implementation/>. [accessed on 25th April 2025].

¹³ <https://www.thisdaylive.com/index.php/2025/01/12/peter-mbahs-record-breaking-moves/>. [accessed on 25th April 2025].

*the agrarian communities*¹⁴. This is, therefore, imploring the governor to make greater effort in securing the length and breadth of Enugu State, and leave a legacy of SECURED ENUGU STATE!

09 THEME: LIVING BY EVERY WORD OF GOD [MATTHEW 4: 4]

09.1 GENERAL OVERVIEW: At our One-Day Synod, marking the 1st Session of the 19th Synod, on the 23rd November, 2024, we were led of the Lord to share the highlights of our 9 -Year Episcopal Mandate / Focus on REVIVAL in our diocese, communities, State and the Nigerian nation. This was to return us to the 1st Century Acts of Apostles Christianity of Old Time Religion – living in transparent holiness, renewed obedience to the word of God, prayer-imbued lives and passionate soul winning. This would in turn pull the Presence, the Power and the Glory of God in divine intervention – marking REVIVAL.

Our theme at that Inaugural Synod of our episcopacy was WE ARE ON THE THRESHOLD OF REVIVAL. This was borne out of a study of Jesus Manifesto as encapsulated in Luke 4:18 - 19. From this we were led to generate the **PHD** of our **REVIVAL AGENDA**.

While **P** stands for **Preaching the Gospel** in all forms, and devices using every means at our disposal – electronic, social media, print and broadcast media, crusades, personal witnessing outreaches, vicinity/street/zonal/neighbourhood campaigns; as well as planting churches, within all corners of our Diocese and beyond;

H represents **Healing and Health Service Delivery**– involving boosting the manpower, upgrading the facilities and acquiring state of the art equipment, making provision for Housemanship training and improving our service delivery at the Good Shepherd Specialist Hospital, Christ Church Compound, Uwani, Enugu. This also embraces the setting up of affordable and accessible healthcare centres by construction of Primary Health Care Centres at geographically distant underserved communities within our diocese; as well as devolving a Diocesan Universal Health Care Scheme / Health Maintenance Organization – that would serve the greater number of our Anglican faithfuls and the rest of the citizenry in Enugu State – especially in reducing the prevailing burdensome practice of Out-of-Pocket expenses.

D – is for **Human Development Indices**– in terms of social welfare initiatives - especially for Priests and families, our Senior Citizens/the Elderly, Widows and Widowers, Youth Skill Acquisition and Empowerment programmes/ schemes/ workshops/trainings and requisite certification. The vulnerable members of the

¹⁴ <https://thestreetjournal.org/25-killed-villages-sacked-as-insurgents-intensify-attack-on-enugu-communities/>. [accessed on 25th April 2025].

society, including particularly the Prisoners, our Youths under the siege of Substance and Drug Abuse, are vital target groups in this social net.

More specifically, the improvement of standards of teaching, facilities and morality in our schools, to once more be 'GO-TO MISSION SCHOOLS'; as well as the eventual establishment of a Good Shepherd University in the next few years, are of pivotal attention in the Development facet.

Exploring the factors that herald and must be in place to birth the REVIVAL we so dearly need and yearn for, it was established that the 3R'S of Revival are:

- i. Renewed obedience to the word of God;
- ii. Repentance from every known sin, compromise, act or thought outside the character and the will of God;
- iii. Relentless, intense, believing and expectant prayers.

In our unyielding desire, earnestness and quest for the outbreak of divine intervention in Revival in our time and lives, we are, therefore, driven to consider in greater detail one of these 'must-have' 3R'S of Revival – The Renewed obedience to the word of God. Thus our synod Theme in this 2nd Session of the 19th Synod is on **LIVING BY EVERY WORD OF GOD.**

09.2 INTRODUCTION: Jesus was tempted by Satan in the rough wilderness of Judea. Jesus was hungry and weak after fasting for 40 days. This temptation by Satan shows us that Jesus was human and gave Jesus the opportunity to reaffirm God's plan for His ministry. It also gives us an example to follow when we are tempted.

Jesus' temptation showed also that Jesus really was the Son of God, able to overcome Satan and his temptations. It was an important demonstration of His sinlessness. He would face temptation and not give in. Jesus "was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

Therefore, in all points of our being tempted, Jesus knows what we are experiencing and He is willing and able to help us in our struggles, if we turn to Him for strength.

A person may not show true obedience if he has never had an opportunity to disobey. Deuteronomy 8:2 reads that God led the Israelites into the wilderness to humble and prove them, just as "Jesus was led up into the wilderness to be tempted" (Matthew 4:1). Just as God wanted to find out whether or not the Israelites would really obey Him, we too will be tested. Our convictions are only as strong as they hold up under pressure.

Satan the devil tempted Jesus in the wilderness. Satan is a real being, a created but rebellious fallen angel, not a symbol, and he is constantly fighting against God and those who follow and obey God. Satan's temptations are real and he is always trying to get us to do things his way or ours rather than God's way (as we see in *Matthew*

4:3, 6, 9). He tried to force Jesus to get Him to declare His Kingship prematurely. If Jesus had given in, His mission on earth – to die for our sins and give us the opportunity to have eternal life – would have been lost.

We learn, again, therefore, that when temptations seem especially strong or when we think we can rationalise giving in, we should consider whether Satan is trying to block God's purpose for our lives or someone else's.

Jesus was not tempted in the temple but in the wilderness, where He was tired, alone and hungry, and thus most vulnerable. Satan often tempts us when we are vulnerable – when under physical or emotional stress, weighing big decisions or faced with uncertainty. But Satan may also attack / tempt us through our strengths where we are susceptible to pride. We must guard at all times against his attacks.

Temptations, can, therefore, often come after a high point in our spiritual lives or ministries. Remember Elijah's story of great victory followed by despair, in 1 Kings 18, 19. Remember then, that Satan chooses the time for his attacks. We need to be on our guard in times of victory just as much as in times of discouragement.

The foci of the temptations

Satan's temptations focused on three specific crucial areas of life that are still predominant even today:

- i. Physical desires / need of hunger – the lust of the flesh (1 John 2:16) – to turn stones to bread, as in Matthew 4: 3.
- ii. Pride - Emotional need of security and pride – the pride of life (1 John 2:16) – Jesus was to dare God to rescue Him by giving the angels charge over Him as He threw Himself down a pinnacle, as in Matthew 4: 5, 6.
- iii. Possessions and power, the psychological need for significance, power, and achievement – the lust of the eyes (1 John 2:16) – Jesus was shown all the kingdoms of the world and the glory of them, with a promise that He could have them once He fell down and worshipped Satan, as in Matthew 4: 8 - 9.

Jesus' usage of the word God

We face these same kinds of temptations today. Jesus, in all these, demonstrated the importance, vital necessity, and effectiveness of knowing and applying the word of God, to combat temptation.

Satan used scriptures, albeit by twisting them out of context, to try to convince Jesus to sin! It is remarkable that, to every of Satan's usage of scriptures to tempt Jesus, Jesus relied completely on / applied the appropriate scripture to reply and resist him. To the temptation to turn "these stones to be made bread" (*Mat. 4:3*), Jesus responded with Deuteronomy 8:3 ... "that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man

live.” (*Mat. 4:4*).

To the request to . . . cast thyself down from the pinnacle (*Mat. 4:5, 6*), Jesus replied with Deuteronomy 6:16 . . . “ye shall not tempt the Lord your God . . . (*Mat. 6:7*). And to the subtle temptation, . . . “if you will fall down and worship me” (*Mat. 4:8, 9*), Jesus deployed another scripture from Deuteronomy 6:13 – “Thou shalt fear the Lord thy God, and serve Him, . . . (*Mat. 4:10*).

Application: Sometimes friends, associates and / or acquaintances may present convincing reasons why we should do something we know is wrong. They may even find Bible verses that seem to support their viewpoints. Studying the Bible carefully, with studying the context of such specific verses, so as to understand God’s principles for living and what He wants for our lives, will be the only sufficing step to take.

It is as we understand what the whole Bible says, that we can recognise errors of Interpretation, when people take verses out of context, twisting them to suit their view.

That is the right step to LIVING and being guided BY EVERY WORD OF GOD.

09.3 BACKGROUND OF TEXT

Jesus was able to resist all of Satan’s temptations because He not only knew the scriptures / the word of God, He obeyed it. *Ephesians 6:17* “And take the . . . sword of the Spirit, which is the word of God” acknowledges that God’s word is a sword to use in spiritual combat. Knowing Bible verses – the word of God - is an important step in helping us to resist Satan’s attack / temptations, but we must also obey the word / the Bible. Satan also knows the word of God, but he fails to obey it. Knowing and obeying the Bible is essentially what it means to **LIVE BY EVERY WORD OF GOD.**

Knowing and obeying the word of God is an effective weapon against temptation and all life challenges. It is the only offensive weapon provided in the Christian’s armour. If Jesus used scripture / the Bible / the word to counter Satan’s attacks, then we should too.

Thus, obeying the scripture / the Bible / the word is more important than simply having a verse to quote. As we read the word daily and apply it to our lives, that is **LIVING BY EVERY WORD OF GOD.**

Why was it necessary for Jesus to be tempted?

Satan succeeded against Adam and Eve, and he hoped to succeed with Jesus too. Temptation is part of the human experience (*1 Cor. 10:13*). For Jesus to be fully human, for Him to understand us completely, He had to face temptation (*Heb. 4:15*).

Jesus had to undo Adam’s work. Adam, though created perfect, in the image of God (*Gen. 1:26*), gave in to temptation and passed sin on to the whole human race. Jesus, in contrast, resisted Satan. His victory offers salvation to all of us, Adam’s descendants (*Rom. 5:12-19*).

09.4 THE BIBLE AS THE WORD OF GOD

The Bible is a compendium of the word of God. It is written by the inspiration of God¹⁵. It is the rule book / standard by which the church / the body of Christ lives and is guided.

In the Bible is a volume of 39 books in the Old Testament and 27 books in the New Testament, making 66 as a whole. Thus this single-volume book is a library of books between its covers, hence it is a book of books. This Bible is a library of literary collections written over a period of 1,600 years (1500BC - 100AD) apart. It was written by about 40 different people, of diverse backgrounds and professions – some were kings, philosophers, some were shepherds, fishermen, and others were tax collectors, lawyers, doctors, and farmers¹⁶.

History of the Bible

The writers of the Bible wrote either in Hebrew (Old Testament) or Greek (New Testament), and later Aramaic – when Hebrew was no longer lingua franca in Palestine. The English versions of the Bible were translations of Hebrew or Greek originals. The Old Testament (O/T) books were written on skins. The New Testament (N/T) books were written originally on papyrus (from papyrus reed along the River Nile banks).

‘Biblos’ is the Greek word from which the Greek word Bible comes¹⁷. The book form of the Bible, the Codex, came into being in the 2nd Century AD. The Masoretic texts came into being later. The Septuagint, however, remains the most accepted.

In AD 382, Jerome was appointed to make translations of the O/T. Working with Hebrews, he considered as most important those scriptures, which the Pharisees, at the Jewish Council of Jamnia (in AD 70), recognized. Other books were regarded as ecclesiastical books, which he called *Apocrypha* though Augustine of Hippo and the Latin Vulgate published these in old Latin translations¹⁸.

Apocrypha (Greek) comes from Apocryphon – things that ought to be kept secret and hidden away. In modern sense, it connotes ‘imaginary,’ ‘fictitious.’ These books, which are 15 in number are not supposed to be read / used in public worship but may be read in private homes for instruction. They were written between 300 BC – 100 AD and mainly placed in the Revised Standard Version (RSV) and New English Bible (NEB), between the Old Testament and the New Testament¹⁹.

¹⁵ 2 Tim. 3:16,17; 2 Pet. 1:20,21

¹⁶ Swenson, 2021, p. 12

¹⁷ Bandstra, 2009, p. 7

¹⁸ Kelly, 2000, p.55

¹⁹ Pace, 2016, p. 350

Perspective and Perception of the Bible

Archbishop Stuart Blanch²⁰, Archbishop of York from 1975 to 1983, sums it up as follows, “the Bible is not just a peculiar property of a peculiar people, nor a source on which to draw texts for sermons, but a book for all mankind.”

The Bible is not just to be perceived as a book just to be crammed or memorised for occasions or placed under the pillow as a talisman, nor meticulously preserved as a prized possession. Its perception goes more to being a medium through which we hear God’s voice, get our direction and bearing in life, and above all, are pointed to the way of salvation.

The Bible is the greatest of all books – there has never been any like it before, nor shall any emerge after it. It contains all that is necessary for salvation and life. The Bible contains the word of life, and thus, for emphasis and maximum benefit, needs to be approached / read and studied with Reverence, Open-mindedness, Expectancy, Consistency with readiness to obey.

The Bible, which contains the word of God is the ultimate, the final arbiter in any issue in life; the guide, the compass for navigating through the problems of this world, and to heaven; the manufacturer’s tool for good success in any endeavor in this life, and all that pertain to life and godliness¹⁵.

09.5 CONSIDERATION OF SOME KEY WORDS

LIVING - This means a state of being alive²¹. This is an active action verb.

LIVING BY EVERY WORD OF GOD– This is therefore, an injunction, and instruction rather than ‘Living’ by assumption, or by the circumstances one finds him / herself, passively; to actively make a meaningful existence.

Living by every word of God can be:

As from the Living Word of God – Jesus – as revealed in the scriptures / or by encounter, see Heb. 1: 3; John 1: 1; John 6: 63; Rev. 19: 13 - 26.

As from the spoken word through preaching, sermon and prophecy as a spiritual gift manifestation – Jer. 23: 22, 28 - 29.

From the Written, Revealed Word – Eph. 1: 7,18; Jas. 1: 25; 2 Cor. 3 : 17 - 18.

²⁰Symon P., The Times, “Bishop of Liverpool to become Archbishop of York”.14/9/1974. P. 1

²¹ Oxford Advanced Learners Dictionary. 2010. 8th Edition

09.6 ATTRIBUTES / PROPERTIES OF / THE POWER IN THE WORD OF GOD

“For whatever God says is full of LIVING POWER! It is sharper than the sharpest dagger, cutting swift and deep into our innermost thoughts and desires, with all their parts, exposing us for what we really are”²².

“ For the word of God is living and active, sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow, it judges the thoughts and attitudes of the heart”²³.

The word of God supersedes feelings of the mind, reasoning, the senses, theories, market forces, the news, the pastor’s word, the word of the boss, the devil’s (and his agents) words.

- i. The Word is *eternally fixed in heaven*²⁴ God’s word stands fixed / forever settled in heaven. The word has a permanent residency and origin in heaven. Therefore, it has durability and reliability in all its mission here on earth (Isaiah 55:11). It is not changed by any circumstance, but rather changes, gives a change / turn to circumstances and situations. The word cannot lie no matter the threat to it.
- ii. The word is *inviolable— efficacious*²⁵. It has impact whenever it leaves heaven to the receiver. It has a heavenly stamp of authority to deliver on assignment. So, each word that is caught by faith, by an expectant recipient, through the Spirit, also pulls and brings the necessary impact / result (*Psalms 62:11*).
- iii. The word is *quick, alive and active* It is the living, revealed word of God²⁶.
- iv. The word is *God’s Spirit* It carries / embodies the Spirit of Jesus. It is Spirit-breathed²⁷. The Spirit forms the bridge for carrying / conveying the word, and understanding it – 1 Corinthians 2:11. The prophets and writers spoke and wrote expressly by the Spirit²⁸.

Application: Therefore, to live beyond the body /physical senses [beyond living by bread alone]and to have comprehensive life; we must touch / encounter, be in the realm of the Spirit – that controls our physical realm and existence. We must align ourselves to the word of God – condition ourselves to the perfect will of God in the word, rather than to situations, because the word controls, superintends, and supervenes over every situation we encounter. If you have heard, encountered, got the word of God on any situation, you do not need to hear / enquire from anything else.

²² Hebrews 4: 12, Living Bible

²³ Hebrews 4: 12, New International Version

²⁴ Psalm 119: 89

²⁵ Isaiah 55: 11; Matthew 24: 35

²⁶ Hebrews 4: 12; Isaiah 55: 8 - 11; John 1:1; Revelation 19: 11 - 16

²⁷ John 4: 24; 2 Timothy 3:16; John 6: 48 - 51; John 6: 63; 2 Corinthians 3: 6

²⁸ Hebrews 1: 1 - 3; 2 Peter 1: 16 - 21

- v. The word is *the spiritual raw material* for creating, re-creating, renewal, and for bringing order to chaos / confusing life circumstances²⁹.
- vi. The word is the *veritable seed for Christian growth and maturity* (1 Peter 2:2), to guide us (2 Timothy 3:16,17), to cleanse and purify us (John 15:3,17:17; Psalm 119:9,11), for healing (Psalm 107:20) and for our salvation (Romans 10:6-13).

Application: The totality of the word of God can be likened to a house. The house has an address and has occupants living in the specific address of the house. The Bible is the house; the chapters and the verses are the addresses; encountering the spirit behind each word / verse is like encountering the real, living personalities in the house.

There is, therefore, the need for the '*breaking forth*' of the word - Jeremiah 23:18. Since it is like the house/container, so the need for the prayer to "open our eyes of understanding"³⁰. There is also the need for preparation to encounter the word³¹. The spirit and efficacy of the word comes only to the man / woman who understands the difference between the letters and the spirit of the word NOT to the casual onlooker or reader - you have to look deeper. You need to put in every effort, pay keen attention, and place value on what you are seeking / searching for³².

EXPLICATION: To Live by Every Word of God – Application

- The Spiritual power / ultimate power, force that brings into creation and any meaningful life / being / venture and sustains us in everyday existence – to achieve, make progress, as approved by God, according to His will, is the Word of God.
- Apart from God's revelation of Himself in the express image and brightness of glory – the personal appearances and actions of His Son, Jesus Christ, upholding, directing, influencing, dictating ALL THINGS by the word of His power; God's message to Man at any time; God's expression of His mind, will, purpose, concerning any area of our life, living, existence – need, desire, expectation or ambition IS THROUGH the word, HIS WORD, the scriptures.
- While Jesus Christ, our Lord and Saviour is the LIVING WORD, the scriptures is the REVEALED WORD.
- The word of God is the ULTIMATE, the final arbiter in any issue in life; the guide, direction, pointer, the compass for navigating through the challenges and problems of this world; and the pathfinder for making heaven. It is the manufacturer's (God's /

²⁹ Genesis 1: 3; Psalm 33: 6; Ezekiel 37: 10

³⁰ Psalm 119:18; Ephesians 1:16 - 17; Luke 24:13 - 16, 31 – 33

³¹ Ezra 7:10; Psalm 27: 8; Jeremiah 29: 13; Psalm 139: 23, 24; Hosea 10:12

³² Amos 5: 4 - 6; Isaiah 66: 1 – 2

Creator's) tool for good success in any life endeavour, and in all that pertain to life and godliness (Isaiah 55:11; John 6: 63; Joshua 1: 8).

- *Therefore, **on any issue in life** in which we can conveniently hold on to the word of*

*God: **by** direct revelation / encounter – prophecy, dreams or visions (provided it is authentic, of God) OR by revelation / prompting / guide from the scriptures; - as RHEMA – the revealed word of God; **THAT MATTER IS SETTLED!***

- The greatest discovery of life – God's simple plan for salvation and making heaven – salvation in Christ alone – the most intimate encounter and communion with God, for permanent life-changing experiences – is found in HIS WORD.

- Even the most effectual prayer made in His Name, and through Him, are those prayed / made in the knowledge and light of the scriptures, with faith anchored on the word and guided by it³³. Therefore, with all your getting / searching, get hold on the word of God for your situation, position, circumstance, need, growth, victory, progress; comprehensive living.

- For your personal guidance, specific word of God for your life and situation at any time; for the eyes of your spiritual and practical insight and perception not to dim and for you to see/discern clearly (1 Samuel 3); In order to soar above and not become drowned and choked by problems, the words and counsels of man or the word of experience or the crowd, KEY INTO THE GREAT JOURNEY OF DISCOVERY FROM THE WORD

- God's method and answer for every work, situation – meaningful existence – fruitful, focused and motivated living is BY THE WORD³⁴.

- The resort for counsel of any sort – far above seeking out visioners, prophets, seers, 'dibia', 'igba afa', newspaper forecasts and horoscopes, cable and satellite news media, social media, stock market report, economic and market forces – is from THE WORD OF GOD³⁵. **POSER:** Where do you go to for counsel?

- The tool / basis / secrets for revival and church growth is not necessarily from accumulating much money from tithing, engaging in publicity stunts to increase church attendance, nor Christian social responsibility or grandiose church projects, BUT in taking heed to the word and obeying it³⁶.

- The leader's greatest tool and priority at any level – national, political, church, committees, fellowship, community, in the offices and even at homes is not in

³³ John 15:7; 1 John 5:14

³⁴ Job 23:12; 2 Timothy 3:16,17; Matthew 4:4

³⁵ Jeremiah 15:16; Jeremiah 23:18, 22, 28; 2 Corinthians 3: 6-7, 12-18

³⁶ Ezra 7:10; Nehemiah 8:1-9; 11-18; Acts 6:7; 12:24; 19:2

blackmail, intimidation, falsehood, secular wisdom, ‘settlement’ by bribery and corruption, divide and rule tactics, having classified information or forming cliques, BUT guidance and unalloyed attention to the WORD³⁷.

- What should guide our preaching (2 Timothy 4:2), determine our level of faith (Romans 10:17), and colour our speech (Colossians 3:16; 4: 6) is the WORD OF GOD.

-There is, therefore, the appropriate word of God to maintain godly lifestyle and fulfil purpose of creation in every facet of life, such as:

* Guide us to unmatched greatness – Psalm 75: 6,7 (Promotion); Proverbs 22: 29 (Hardwork); Psalm 37 (Trust).

* Guide to understanding and academic excellence – John 14: 26; Psalm 119: 99.

* Real excelling success in life endeavours – Deuteronomy 28: 13; Daniel 1: 17,20.

* Guide to financial stability and sufficiency – Malachi 3: 10; Philippians 4:19.

* Gives us direction and help in decision making – Jeremiah 33: 3; Isaiah 30: 21.

* In hard times, guide to make ends meet – Psalm 37: 16 – 19.

* Key to living out your life in health – Exodus 23: 25, 26.

* Help to shapen thought and action – Proverbs 4: 20 – 23.

* Living out exemplary Christian life and holiness in the midst of perversion – Psalm 119: 11; 1 Timothy 4: 12; 2 Peter 1: 3; 2 Corinthians 7: 1.

* Searching the scriptures for the word to abide in and issue forth from your life – Colossians 3: 16, 4: 6.

* Revival stemming from the word – Acts 6: 7; 12: 24; 19: 20; Isaiah 66: 2.

09.7 SOME APPLICATION IN DIFFERENT LIFE CHALLENGES / TESTIMONIES / SCENARIOS

- i. At campus, with leadership challenges – faced with the storm of possible closure of fellowship group; prayed on Exodus 9:16, Acts 9, and Hebrews 12:29, and God wrought the battle.
- ii. A dear sister, alive and active today, faced with the challenge of remaining where she was posted to, relatively obscure, and not accessible to where to be easily ‘seen’ by prospective suitors, yet trusted the Lord and held on to Psalm 27:14 – “Wait on the Lord....,” and her husband today, came proposing in that remote location, for marriage.

³⁷ Acts 6: 1 - 4; Ezra 7:10; Jeremiah 15:16

- iii. An intending couple counselled on trusting the Lord for all they needed for their impending wedding, held on to Matthew 18:18,19, and by agreement prayer, had all their needs met by the morning of their wedding service.
- iv. A young Christian faced with the dilemma of cutting corners to go for his NYSC posting earlier than when due, so he could meet up with his school / classmates, or waiting out his time, hung on Proverbs 3:5 - 7, and got tremendous open doors and achievements during his NYSC Service Year.
- v. Fresh graduates and Consultants in job search, interviews for appointment, contract slots, who held on to Psalm 75:6, 7; and got choice jobs, positions and appointments.
- vi. A Christian lecturer–mother due for promotion and selection for course training – against other prevailing options – hung on to Daniel 6: 3 - 5 and got her desires.
- vii. Examination challenges of difficult dissertation or proposal work, had seen many of God’s children hold on to the word of God in Exodus 14, Colossians 2: 3, Isaiah 11: 2 -3, and Psalm 119: 89 – to make successes.
- viii. A Christian businessman experiencing business failure, held on to the revelation from the word of God in Matthew 5:13 and blossomed as a salt-merchant.
- ix. Christian couples with childless marriages, held onto the word of God in Exodus 23:25,26, and had children after 8 years, and twins after 20 years of marriages, respectively.
- x. A beloved middle-aged Christian doctor was diagnosed of cancer of the liver, and he held on to 1 Peter 2:24 and lived for more than twenty years, dying at a very old age.
- xi. A brother had just finished meditating over Psalm 118:17, and affirmed that he would not die until he finished God’s assignment on his life, only to have a ghastly car accident affecting his side of the commercial vehicle he was traveling in, after a weekend crusade programme. He came out unscathed.

09.8 PRACTICALISING LIVING BY EVERY WORD OF GOD IN FAMILY SETTINGS

*There is the injunction to inculcate the word and precepts of God in every setting at home, as we see in Deuteronomy 6: 6 – 9: *“And these words, which I command thee this day, shall be in thine heart!⁷And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.⁸And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.⁹And thou shalt write them upon the posts of thy house, and on thy gates”.* (KJV)

*The following steps will prove of tremendous help in practicalising living by every word of God in our family settings:

- i. Read and study the Bible - by and for YOURSELF.

- ii. Aim to read to finish the Bible, from Genesis to Revelation, as frequently as possible.
- iii. Remember **YOU CANNOT GIVE / IMPART WHAT YOU DO NOT HAVE OR HAVE NOT EXPERIENCED.**
- iv. At the family altar, attach importance to reading and explication of the Bible, as well as the Daily Reading Guides, the hymn books - the foundation and growth.
- v. Give assignments and prizes on reading the Bible as much as possible – especially on holidays.
- vi. For bigger children, buy books that challenge them to go back to the Bible and books with exemplary application of the word of God and ask them to read and discuss in one month, for instance.
- vii. Challenge everyone in the household to pray with the word of God and not on phrases of gimmicks such as ‘Back to Sender,’ ‘Holy Ghost Fire,’ ‘My enemies, fall and die.’
- viii. Answer questions on practical life issues / challenges, with / from the Bible references, as appropriate, such as, “What does the Bible say about it?”
- ix. Give personal experiences of solving issues and meeting needs, anchored on the word of God.

09.9 LIVING BY OTHER MEANS, BUT NOT BY EVERY WORD OF GOD

These are what many have chosen to live by today, in our everyday existential demands of life, which do not anchor on the word of God.

- i. ***For Counsel / Guide***– Seeking out the diviners, seers, prophets, native doctors, ‘dibias’, ‘Ezenwanyis’, ‘Okeites’; Consulting the horoscopes, star gazers, occult world; social media, cable news, broadcast and print media, stock market report.
- ii. ***To live by BREAD ALONE:***
 - Abundance/accumulation of material resources (Luke 12:15)
 - Worries, plans, thoughts, strategies (Matthew 6:25)
 - Satisfying the body – the cravings and appetites of pleasure (Matthew 4:4)
 - Hustling to meet ephemeral, temporal everyday needs (Matthew 6:31,32)
 - Depend on the changes and chances – changing variables – in the society.
 - Living according to the prevailing prices of things, cost of living and speculating market force in the country.
 - Depending on the phoney, false, degrading, perverted lifestyles thrown up by the devil.
 - Being dependent / addicted to varying levels on harmful drugs and substances abuse, alcohol, money, land grabbing, fame or notoriety, acquisitive tendencies, pleasure-all-the-way (hedonists), glamour and glitz, keeping up with the fashion trends.
- iii. ***What many trust in today to live by: other than by every word of God***
 - Cheating – 419, Yahoo Yahoo

- Armed robbery / kidnapping / abductions
- SSCE / University examination mercenaries
- In our high institutions – examination malpractices, sex-for-marks, sorting
- Secret cults and Occult membership
- Extortion at check points and bribery and corruption at the offices and boardrooms.
- Pushing hard drugs / belonging to drug cartels
- Flaunting indecency, prostitution, perverted sexual lifestyles – homosexuality and lesbianism
- Cutting corners at every opportunity / substandard goods and medicinal drugs
- Betting and lottery for ‘quick money’.

iv. *And for those, who have the form of religion, and are supposed to be Christians, who do not even LIVE BY BREAD, BUT BY FALSE SECURITY, viz:*

- Christian ‘goody goodies’ messages.
- The preacher’s words, gimmicks, false teaching, commercialized messages, whose gods are their bellies.
- Motivational talks, marketing strategies, positive thinking ideologies, philosophies, prosperity-bent messages – all couched as the gospel message.
- Conferences and Retreat–shopping with no personal impact.
- Just fellowship and prayer meetings attendances, yet without a vital link to God.
- Being very active and zealous in activities for God more than being intimate with God.
- Occupying positions of authority / responsibility in Christian circles and groups, church and fellowship settings – merely for Personality Augmentation / their Curriculum Vitae.
- Engaging in traditional and routine church activities and liturgy, yet seemingly stifling out the Holy Spirit.

SCENARIO: In the light of the present realities of our time, can one still LIVE BY EVERY WORD OF GOD?

There has never been a greater need nor a more opportune time to live by every word of God, than now. Living by every word of God is timeless, priceless, and is the perfect panacea for OUR LIVING NOW. This is because of the attributes and properties of the Word of God.

09.10 WHAT TO DO WITH THE WORD OF GOD

i. What many do with the word

- ☐ As a family property to be stored e.g., the wedding gift Bible, and it gathers dust.
- ☐ As magic wand, and so placed under the hospital pillow.
- ☐ As decoration, carried on going to church.

- ☐ As a fashion trend to acquire, mostly in handbag.
- ii. **For those who make effort to read the word**
 - ☐ We read mechanically, as if newspapers.
 - ☐ We read routinely, as in our quite time.
 - ☐ We read for gathering facts, as textbooks.
- iii. **Either way, the Results are:**
 - ☐ The spirit is ‘starved.’
 - ☐ We have stunted growth as Christians.
 - ☐ Our breakthroughs are delayed.
 - ☐ Our usage of God is not fully realised (2 Timothy 2:15)
 - ☐ Our having to rush from one ministry to the other, in itching ears³⁸
- iv. **What to do, therefore, with the word of God**

Psalm 119:11 – Hide the word (not malice, gossip, bias, hatred) in your heart (not just head knowledge). Give the word a sense of value – not just keep, or leave, or place, or drop carelessly, but to hide it!

09.11 SEVERAL WAYS WE MAY HAVE BEEN APPROACHING THE WORD OF GOD

- i. We may have been reading the word of God mechanically, as we read newspapers – just to get information, fulfilling all righteousness.
- ii. We may have been approaching the word of God as a daily routine/routinely – just as we do most of our devotionals, like Daily Fountain, Daily Guide, etc. – instinctively, to fulfil our daily schedule of quiet time.
- iii. Many have been reading the word of God duteously – as assignment to pass our tests and examinations in our curriculum.
- iv. Yet, some of us may have been reading the word of God mentally – as a textbook, to get facts for arguments. In reading mentally, to get facts alone, we use only our 5 senses and acquire mere rote, head knowledge (logos). But because the word is beyond the five senses – it is spiritually empowered (rhema)– we lack spiritual benefit, power, and impact.

09.12 WHAT WE SHOULD DO WITH THE WORD IN ORDER TO LIVE BY IT

- i. Let the word dwell in, saturate, be at home with our whole being³⁹.
- ii. Let the word be so full in our hearts and hidden, to displace sin and every impurities of holy living⁴⁰.
- iii. Attend to, pay attention to, keep the word of God, so guarded within our hearts⁴¹

³⁸ 2 Timothy 4: 3; Ezekiel 33:30 – 33

³⁹ Colossians 3:16

⁴⁰ Psalm 119:9,11; Ephesians 5:26

⁴¹ Proverbs 4:20-23

- Delight in and meditate / regurgitate constantly on the word of God⁴².
- iv. Believe It. Act on it. Obey It⁴³.

09.13 HOW WE OUGHT TO HANDLE / APPROPRIATE / APPROACH THE WORD OF GOD, SO AS TO PRACTICALLY LIVE BY EVERY WORD.

- i. Approach the word of God expectantly, reverently, with a prepared heart, as if we are going to meet with a great personality and ask the author (the Holy Spirit) to reveal the contents to you⁴⁴.
- ii. Read, Study, Search, Mark, Stand in Counsel, 'Hear' and Digest the word⁴⁵

You can use study patterns such as:

a) CIA – Context; Interpretation; Application

b) SPACE - Sin to Confess

Promise to claim

Adoration of God

Command to obey

Example to follow

in the passage under study

c) ACTS – Adoration; Confession; Thanksgiving; Supplication

- iii. Meditate on the word⁴⁶. Dwell on, keep regurgitating on the word, till the 'logos' / written word turns to 'rhema' / the revealed word and the general writing turns to specific message to you.
- iv. Guard your heart from straying or distracting thoughts or objects such as your phones / gadgets⁴⁷. Guard your heart from sin and expunge same⁴⁸. Approach in humility – willingness to obey, act on every word you encounter – without reservation, let or hindrance⁴⁹.
- v. Pray on the word, asking for wisdom and revelation⁵⁰.

Application: For every situation you are in or confronting, you:

*Search the scriptures to see / know what it says about / on that situation.

*Study the scriptures, noting the striking passages or passages that seem to 'jump into you.'

*Pray on the issue vis a vis the passage.

⁴² Joshua 1: 8; Psalm 1: 1 - 3

⁴³ Luke 5: 5; 7: 7 – 10

⁴⁴ Ezra 7: 6; Psalm 119: 18 - 23; Ephesians 1: 17 – 18

⁴⁵ 2 Timothy 2: 15; John 5: 39; Acts 17: 11; Jeremiah 15: 16; 23:18; Romans 10:17

⁴⁶ Joshua 1: 8; Jeremiah 23: 18

⁴⁷ Proverbs 4: 23

⁴⁸ Psalm 119: 11; James 1: 21

⁴⁹ Isaiah 66: 2; Psalm 40: 8

⁵⁰ Ephesians 1: 17,18

*Internalise / meditate on the passage(s).

*Remember, and keep brooding on the scriptures, not being a forgetful hearer⁵¹.

*Keep Confessing and Believing the Report of the word of God you have encountered, on that situation, until you see the resolution, to God's glory.

09.14 GUIDE / AIDS TO PERSONAL BIBLE STUDY

-In order to know, study, and apply the scriptures needed for comprehensively living by every word of God, we need to know how to personally study the Bible for our own edification and equipping – Joshua 1:8

-We need to appreciate that the scriptures were authored by the Holy Ghost, using men of diverse backgrounds¹. Thus, to impact our lives, we need to approach the study of the Bible, realizing the need for the Holy Spirit to interpret / reveal these same scriptures to us.

-Successful and effective study of the Bible is not that which ends in head knowledge alone, but rather with the greatest goal of attitudinal / life change – Ezra 7:10.

-The key to revival – personal, group or church – lies in attracting God's attention / intervention, no matter our status in life – Isaiah 33: 1, 2.

-One can only be as great, effective, productive, and mature as a Christian – in all that pertain to life and godliness – as the level of the word of God in you (this is the raw material Job 32:6-9, Hebrews 5:12-14). Levels of education, training, experience, titles or position will not replace this! You cannot be greater than your "word level."

-So we need to create hunger for the knowledge, study, meditation on and interpretation of the words of scripture – Psalm 81:10.

Definition:

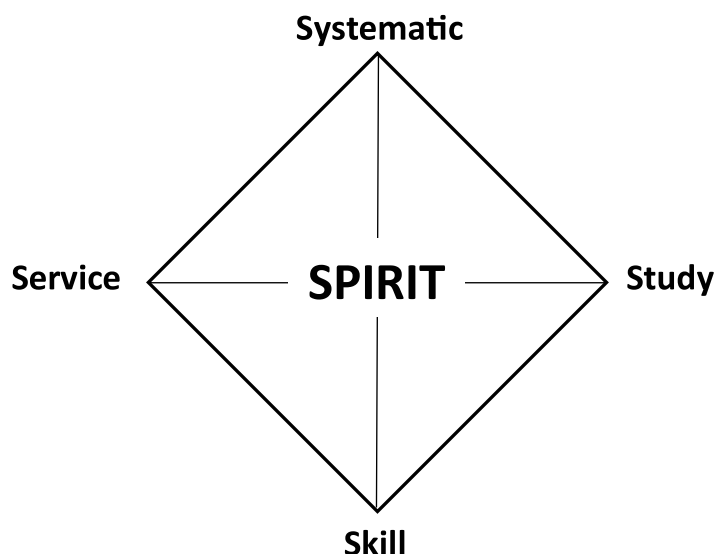
Personal Bible Study is that which we do by ourselves – for our own edification and equipping.

Goal of Personal Bible Study:

- ☐ 2 Timothy 2: 15 – Study to show self-approved.
- ☐ 1 Peter 3:15 – Be equipped to explain your conviction.
- ☐ 1 Peter 2: 2 – Desire the word of God to grow.

⁵¹ James 1: 23-25

Schema of Personal Bible Study



1. (a) **SPIRIT**—This is at the centre of Personal Bible Study (PBS). It involves our attitude to study, praying for revelation and understanding, reverence (Psalm 119:18; 2 Timothy 3:16,17) and spirit of expectancy.

2. **SYSTEMATIC**

- i. Plan for place – quiet, conducive, not too accessible
 - ☐ Time – regular and deliberate
 - ☐ Do study a bit everyday till finished or for some hours in a particular day of the week.
- ii. Determine the type of study.
 - ☐ Topical – Word study (eg. love, prayer) or Idea / Subject study (eg. false doctrine).
 - ☐ Textual study – texts eg. 2 Peter 1: 16 - 21 or Chapter study eg. 1 Timothy, Psalm 51.
 - ☐ Character or Biographical Study eg. Ezra, Ruth.
 - ☐ Book study – 1 Timothy, Esther.

3. **STUDY** – Acts 17:11, John 5:39. Tools for Study:

- i. Use different translations of the Bible – King James Version, Living Bible, Good News Bible.
- ii. Use Bible or Plain Dictionary eg. Vine's Exposition Dictionary, Advanced Learners' Dictionary.
- iii. Use Bible Concordance eg. Crudens, Strong, Young Analytical commentaries.
- iv. Use Reference Bibles (Bibles with cross references) such as Dake's, Scofield, Thompson, Open.
- v. Read other books (Expository / Literature on the subject of study).

- vi. Of course, have your Pen and Paper to note down thoughts, ideas (ministrations).
- 4. **SKILL** – Skills / How to interpret the passage of study
 - i. CIA –Context; Interpretation; Application.
 - ii. SPACE – Sin to Confess; Promise to claim; Adoration-worthy; Command to obey; Example to follow.
 - iii. ACTS –Adoration; Confession; Thanksgiving; Supplication – Especially if using the passage for prayer.
- 5. **SERVICE** – Ezra 7: 10, 2Timothy 3: 17
 - i. How do I practice / live out what I have studied?
 - ii. What burden or vision is influencing my life from this study?
 - iii. Share what has impacted you from the study in visiting, counseling, exhortation.
- 1. (b) Back to the **SPIRIT**, which is at the centre.
 - i. Isaiah 66: 1, 2
 - ii. Pray in and out areas to change in your life, as a result of the study.

10 EPILOGUE

We are utterly dependent on God for His guide, inspiration, envisioning, wisdom, giftings and protection. It has all been of God and the finger of God. To Him be the glory for the days of little beginnings in Jesus name.

I appreciate my dear wife Ruby Nneka, for her unalloyed, unquantified unqualifiable support, being my strictest critic and supportive prayer-pillar, God's best gift to me - after salvation –to keep me pressing on to the prize of the higher calling in Christ. May the glory of our latter years together, marching unto eternity, be greater than the former, in Jesus' name.

I thank our 3 children – Dr. Oluchukwu, Engr. Chimdindu and Dr. Kenechukwu – equal burden bearers, with whom we share everything, in the journey of life and godliness -including this episcopacy. The Lord bless you for your encouragement and support.

May I thank all the Clergy and their wives in this our dear diocese – with whom we are yoke-fellows for the return of God's glory and breakout of Revival in our diocese. May the Lord kindle that fire of revival, beginning with us as the first fruits in Jesus name.

I am particularly appreciative of our impregnable bastion of strength and support, the Diocesan Prayer Watchers; able Admin. Assistant, the Ven. Augustine Orah; the Sub-dean, Ven. Azubuike Nduka; my Chaplains, Rev. David Ezenma and Rev. Onyekachukwu Ezechukwu; the Diocesan Financial Secretary, Mr. Chiedozie

Chibuzo FNA; and indeed, all the Bishop's court staff. May the good Lord bless you all in Jesus' name.

A & M 250

1. Lord, thy word abideth.
And our footsteps guideth:
Who its truth believeth
Light and joy receiveth.
2. When our foes are near us,
Then thy word doth cheer us
Word of consolation,
Message of salvation.
3. When the storms are o'er us
And dark clouds before us,
Then its light directeth,
And our way protecteth.
4. Who can tell the pleasure,
Who recount the treasure,
By thy word imparted
To the simple hearted?
5. Word of mercy, giving
Succour to the living:
Word of life, supplying
Comfort to the dying.
6. O that we discerning
Its most holy learning,
Lord, may love and fear thee
Evermore be near thee.

Thank you for your patient listening

Your Brother and Friend

**+ Samuel
Enugu**



CHURCH OF NIGERIA

(Anglican Communion)

THE MOST REV'D HENRY C. NDUKUBA, MA, BD, MA (Ed.), DD
Archbishop, Metropolitan and Primate of All Nigeria

COMMUNIQUE ISSUED AT THE END OF THE STANDING COMMITTEE MEETING OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) HELD FROM TUESDAY 17TH TO FRIDAY 20TH SEPTEMBER, 2024, AT ST ANDREW'S BASILICA, HILL VIEW, TRANS - EKULU, DIOCESE OF NIKE, ENUGU STATE.

Introduction

The Church of Nigeria (Anglican Communion) Standing Committee met under the guidance of the Holy Spirit at St. Andrew's Basilica, Hill View, Trans - Ekulu, Diocese of Nike, Enugu State, from Tuesday 17th - Friday 20th September, 2024. The theme considered in the meeting was "The Lord That Heals: Perfect Healing of the People and Nation" (Exodus 15: 24 - 26; Mark 2:5-12). The meeting was presided over by His Grace, the Most Rev'd Henry Chukwudum Ndukuba, DD, (Archbishop, Metropolitan and Primate of the Church of Nigeria (Anglican Communion).

In attendance were 147 Archbishops and Bishops, 107 Clergy, and 93 lay members. Also in attendance at the opening ceremony were the wife of the Primate of Church of Nigeria, Mrs Angela Eberechukwu Ndukuba (President of Mothers' Union and Girls' Organizations); Barr Dr Peter Ndubuisi Mbah (Executive Governor of Enugu State); the Most Rev'd Dr David Onuoha (President of Christian Council of Nigeria); the Rt Rev'd Dr Yassir Andrew Eric (GAFCON Bishop for Muslim Background Believers Mission); the Rt Rev'd Prof. Cornelius S. S. Bello who facilitated the Bible Study; HRH Igwe Emmanuel Ugwu (Eze-Okwe 1 of Okwe Kingdom and Igwe of Ibagwa Nike); and other government and religious functionaries. The former Primates of Church of Nigeria, the Most Rev'd Dr Peter Jasper Akinola and the Most Rev'd Dr Nicholas D. Okoh, His Eminence, Dr Ekpenyong N. Akpanika, (The Prelate of the Presbyterian Church of Nigeria and Moderator of General Assembly) sent goodwill messages.

At the end of the meeting, the Standing Committee issued the following communiqué:

Theme of the Standing Committee meeting:

The book of Exodus reveals the mighty power of God in the deliverance of his people from physical and spiritual oppressions. This includes the wholesome healing of the people of God and nation. Healing as restoration to full health in body, mind and spirit remains God's desire for his people. Sickness and illness came into the world as a result of sin, yet God has made provision in Jesus Christ for the healing of the world. The Standing Committee therefore decries consultation with mediums and spirits, demand for special sacrifices on the road or shrine, river or streams and other diabolical and occultic means of special candles and prayers or prophecies in attempt to be healed; and urge believers to exercise faith in God for the holistic healing of the spirit and body as well as utilize the gift of medical science.

State of the Nation:

1. The Ravage of Flood:

The Standing Committee commiserates with the government and people of states that have experienced serious devastation due to massive flood in recent time, especially communities in Borno state. This is attributed to continuous heavy rains and the failure of Alau dam, causing extensive damage and destruction of infrastructure, lives and livelihood. It prays for the comfort and healing of the LORD for the families of the deceased, and urge the government at all levels to take seriously the effects of climate change and make proactive efforts to prevent the consuming effects.

2. The Wave of Corruption:

Nigeria has been bedeviled with a spate of corruption, biting her so hard that it has denied her every possible and visible developmental growth and livelihood. The more corruption is institutionalized the more it reigns in every facet of the Nigerian nation - Executives, Legislatures, Judiciary, Parastatals, agencies and even the ordinary citizen on the street. The speed and depth with which corruption thrives in Nigeria makes it difficult but not impossible to cure. The Standing Committee, therefore, decries the spate of corruption in our nation and highly recommends that agencies charged with the responsibility of fighting corruption (EFCC, ICPC, Nigeria Police, etc) should wake up and be more sincere, intentional and transparent in the discharge of their duty.

3. #Endbadgovernance# Protest:

The mass demonstration of Nigerians from 1st to 10th August, 2024 against bad governance and hunger in the nation was loud and clear. The Standing Committee stands with the Nigerian people on their cry against bad governance and hunger, as the people are tired of empty promises by government to stem the rising costs of living. Nigerians are indeed under severe hardship

imposed by the insensitive economic policies of government. In spite of the precarious situation of the citizens, politicians in authority have continued in their ostentatious lifestyle and unabashed display of affluence and luxury which attract public restiveness. While it condemns miscreants who under the guise of the protest rampaged and looted public and private properties, it deplores the molestation, unnecessary arrest and trial of peaceful and nonviolent protesters.

4. **Hoisting of Russian Flag:**

The Standing Committee condemns the hoisting of Russian flags in parts of the country by some protesters, and urges the government to thoroughly investigate and deal with the instigators and perpetrators of this crime against the Nigeria State.

5. **Creeping Xenophobia in Nigeria:**

The Standing Committee commends the President on his stand on the insidious rise in xenophobic tendencies in the country. Xenophobic activities might suggest that Nigeria is yet to be fully healed from the effects of the civil war. Therefore, it urges the President to ensure that the purveyors of xenophobic acts are brought to book instead of being merely condemned.

6. **Need for a New Constitution:**

The National Assembly has undertaken a piecemeal amendment of the military- bequeathed constitution. The Standing Committee calls for a holistic constitution review to reflect the true situation and concerns of the Nigerian people and address the various agitations of the citizens.

7. **Scourge of Insecurity and Banditry:**

Incidents of kidnapping and banditry have continued to ravage the country, despite the sworn determination of government to stem the tide. The Standing Committee salutes the courage and sacrifices of the security agencies and strongly urges the government to sincerely employ effective and productive strategies against the widespread insecurity in Nigeria.

8. **Nigerian Economy and Hike on Fuel pump price:**

The Nigerian economy has continued to dwindle. The recently approved minimum wage of N70,000.00 is already a defeated step taken by the government, as no sooner it was signed into law by the President than the fuel hike over took its essence. It is also pertinent to note that some state Governors have declared their inability to pay the minimum wage.

The Standing Committee strongly decries the hike in petroleum products (PMS, AGO, Kerosene, Cooking gas) which has made life miserable and unbearable for Nigerians. The cost of fuel influences the cost of virtually every economic activity. It therefore, urges the government to bring down the cost of petroleum products to the reach of the general citizenry.

The Standing Committee salutes the coming on stream of Dangote refinery and for its bold effort towards solving the problem of scarcity of petroleum products and prays that it succeeds in this venture. It calls on government to quickly resolve the imbroglio between the NNPC, MDPRA, and Dangote refinery in the interest of Nigerians.

9. **Local Government Autonomy:**

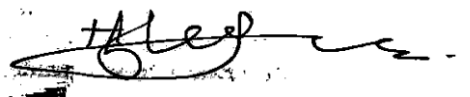
The Standing Committee applauds the recent Supreme Court ruling upholding the autonomy of the 774 LGAs in the nation. It therefore urges that the bill to establish the Local Government Independent Electoral Commission be handled expeditiously to ensure that the autonomy of the Local Governments brings the desired democratic governance and expected development of the constituent communities. Furthermore, it strongly recommends that financial security architecture to monitor the proper utilization of allocations accruing to the Local Governments be instituted to avoid the Local Governments becoming another layer of financial hemorrhage.

Conclusion:

God sees the situation of his people and hears their cry for healing. He is ever ready and willing to heal his people and nations. He is the LORD who heals us and he uses any means as he chooses for the healing of his people. May God's healing power rest upon his people and our nation.



The Venerable Gershinen Paul Dajur, PhD
General Secretary, Church of Nigeria



The Most Rev'd Blessing C. Enyindah, PhD
Dean, Church of Nigeria



The Most Rev'd Henry C. Ndukuba, MA, BD, MA (Ed.), DD
Archbishop, Metropolitan and Primate of All Nigeria



CHURCH OF NIGERIA

(Anglican Communion)

THE MOST REV'D HENRY C. NDUKUBA, MA, BD, MA (Ed.), DD
Archbishop, Metropolitan and Primate of All Nigeria

PASTORAL LETTER FROM THE STANDING COMMITTEE MEETING OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) HELD FROM TUESDAY, 17TH TO FRIDAY, 20TH SEPTEMBER, 2024 AT ST ANDREW'S BASILICA, HILLVIEW, TRANS-EKULU, DIOCESE OF NIKE, ENUGU PROVINCE, ENUGU STATE

Dearly Beloved in Christ,

In the name of the Father and the Son and of the Holy Spirit. Amen. Greetings.

The Standing Committee Meeting of the Church of Nigeria (Anglican Communion) was held from Tuesday, 17th to Friday, 20th September, 2024 at St. Andrew's Basilica, Hillview, Trans-Ekulu, Diocese of Nike, Province of Enugu, Enugu State. The theme was "The Lord That Heals: Perfect Healing of the People and Nation" (*Exodus 15:24-26*). We laud and magnify our God, who was and is and will forever be. He has kept His Church despite the harsh economic downturn and uncertainties of our time brought about by insecurity, high cost of Petroleum products, banditry, kidnapping and corruption. It is God's will to provide good health and healing to His people.

The season we are in now, more than ever before demands that we trust the Lord who revealed Himself as Jehovah Rapha – "The God that Heals". Although there have been different physicians who healed in different ways in history, using different methods, knowledge and powers, none has ever rivalled God, neither shall there be any. When God intervenes in bringing healing to people and situations, it is wholesome and such gives glory to God and affirms His power over His creation and His dominion. Our God desires to restore us spiritually through His Word and to heal us in body, soul and spirit. Healing is the gift of God to His children and the manifestation of the gifts of the Holy Spirit to the Church. This gift must be stirred into flame and be used as part of the exercise of our faith.

Arising from the Theme of the Standing Committee Meeting at Nike Diocese and the outcome of the maiden Health Summit of the Church of Nigeria (Anglican Communion), we enjoin our parishes to ensure availability of at least a first aid capability in every Church, as the beginning of the effort to establish a robust health care system for our Church. We call on all medical and health professionals in our Church to support the initiatives of the Church and put processes and policies in place for a formidable Health Care delivery system for our Church.

In the midst of all that is going on in our country, we urge you all to take heed to your health - body, mind and soul. Simple hygiene principle of disease prevention; exercises, healthy eating and general awareness of safety. These can help us reduce the need for health services, especially of the acute type.

Our country, Nigeria, is challenged with incidents of corruption, insecurity, violent crimes and manifestations attributable to bad governance. God can intervene by raising leaders that would be in tune with Him and the people will rally around them to bring healing to our land. There is still hope for this nation, Nigeria.

The moratorium on the creation of Dioceses has been lifted at the 14th General Synod at Nnewi last year, and the conditions for such creation were well stated. The three supra-regions in the Church of Nigeria – Supra West, Supra North and the Joint Council of the East have been mandated under the leadership of some of our fathers to investigate and recommend possible areas that can be created as full-fledged Dioceses.

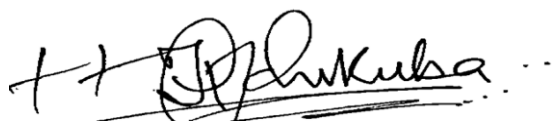
Mission and Evangelism continue to be our foremost task. We, therefore, appeal to all our Churches to come alive to the demands of the Great Commission as He commanded us in Matthew 28:18-20. All our mission organizations and CNMS have been repositioned for this task. Our national Churches is committed to advancing the frontier of mission to the African Continent working with other Christian Mission Organizations to engage in World Mission.

We implore our youths, especially in the face of the current national challenges to shun anything that can lead to a breach in our democracy. We urge our youth not to make themselves available to be used for the destruction of the country.

Our Country has continued to encounter various challenges including the scarcity and high cost of petroleum products. We pray those in authority will deal with the challenges expeditiously. We trust God as we pray for grace and guidance for our government to be able to manage our resources more effectively to the benefit of all. Please be encouraged, under God, we shall overcome the situation.

Finally, as we thank the Lord for another successful Standing Committee Meeting, we also appreciate the Bishop of Nike Diocese, The Rt. Rev'd Dr. Christian Onyeka Onyia and Barr. Mrs Nneka Onyia, all the clergy and their wives and all the faithful people of Nike Diocese who laboured hard to ensure that the processes of this Standing Committee Meeting flowed seamlessly. May the Lord bless them all. May the Lord heal us as individuals, heal His Church and our nation in general.

Yours in His service,



The Most Rev'd Henry C. Ndukuba, MA, BD, MA (Ed.), DD
Archbishop, Metropolitan and Primate of All Nigeria



CHURCH OF NIGERIA

(Anglican Communion)

THE MOST REV'D HENRY C. NDUKUBA, MA, BD, MA (Ed.)

Archbishop, Metropolitan and Primate of All Nigeria

PASTORAL LETTER ISSUED AT THE END OF THE 2025 ANNUAL BISHOPS AND WIVES RETREAT OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) HELD FROM TUESDAY, 7th —SATURDAY 11th JANUARY, 2025 AT THE SHARON HOUSE, EPISCOPAL HOUSE DRIVE, OZALLA HILL, ONITSHA, ANAM BRA STATE.

Dearly beloved in Christ,

Grace and mercy be multiplied unto you in the name of our Lord, Jesus Christ.

The bishops of the Church of Nigeria gathered with their wives for their 2025 Annual Retreat. The theme of the Retreat was "Mentoring in Discipleship: The Barnabas Example" (Acts 9:26-30; 11:19-26).

The Retreat provided an opportunity for the Bishops and their wives to reflect on the critical need for mentoring among ourselves, the Clergy and Laity within the Anglican Communion, particularly in the Church of Nigeria. It was emphasized that leaders across the board should invest heavily in the lives of others, particularly the youths who constitute a large percentage of the Church today, rather than amassing wealth for themselves. We encourage Anglican faithful who are endowed to provide ample opportunities for our teeming youths by employing them, thereby preventing them from roaming the streets.

The upsurge of negative 'cultural revival', which is leading many young people into idolatry, must be condemned by Priests from the pulpit, rooted on the authority of the Bible. Furthermore, all Priests and lay ministers must pay attention to the wholesomeness of the doctrines of Christ and not sensational prosperity without work, which has unfortunately led some to view the Church as a scam.

Church leaders must rise up with a renewed emphasis on biblical standards of holiness, hard work, and accountability, to address the integrity deficit among our members who today have developed itching ears for strange messages. We much reaffirm the fact that Nigerians are intelligent and hardworking and talk our children out of the delusion that there can be a crown without the cross. The issue of mentoring should not be limited to the clergy and their wives but should be extended to lay members of the church, who are the foot soldiers of Christ in the field of Mission.

The leaders of the Church are also enjoined to provide sufficient information to enlighten their members on various government policies that could be beneficial to them, particularly during this period of economic hardship. Church leaders are to jealously guard their platforms against the temptation of allowing politicians to turn their churches into campaign grounds. We are to remain apolitical, encourage our members to be involved actively in politics, but always speak truth to power.

SECRETARIAT: St Matthias House, Plot 942, Ibrahim Waziri Crescent CAD Zone B01, Gudu District, P.O. Box 212, ADCP Garki, Abuja, Nigeria **Tel:** 0803 700 7270, **Email:** episcopalhouseabuja@gmail.com, **Website:** www.anglican-nig.org

The recent resignation of the Archbishop of Canterbury, The Rt. Hon. Justin Welby, serves as a reminder that society looks up to the Church for direction. As such, we cannot afford to let them down. This scenario also emphasizes the fact that Church leaders must lead with integrity, honesty, and humility, bearing in mind that they are accountable to God and the people of God whom they are called to serve.

Finally, we have observed issues of concern with the operation of our seminaries and wish to assure all Anglican faithful that efforts are being put in place to thoroughly address the issues with a sense of responsibility.

Now to Him Who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Saviour; Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.

Yours in Christ,

A handwritten signature in black ink, appearing to read 'H. C. Ndukuba', with a stylized flourish at the end.

The Most Rev'd Henry C. Ndukuba, MA, BD, MA (Ed), DD.
Archbishop, Metropolitan and Primate of All Nigeria
Epiphany 2025



CHURCH OF NIGERIA

(Anglican Communion)

THE MOST REV'D HENRY C. NDUKUBA, MA, BD, MA (Ed.)
Archbishop, Metropolitan and Primate of All Nigeria

COMMUNIQUE ISSUED AT THE END OF THE STANDING COMMITTEE MEETING OF THE CHURCH OF NIGERIA (ANGELICAN COMMUNION) HELD FROM MONDAY, 17TH TO FRIDAY, 21ST FEBRUARY, 2025, AT ST. CYPRIAN'S ANGELICAN CHURCH, 50B HOSPITAL ROAD, PORT HARCOURT, DIOCESE OF NIGER DELTA, RIVERS STATE.

INTRODUCTION

The Church of Nigeria (Anglican Communion) Standing Committee (The Meeting) met under the guidance of the Holy Spirit at St. Cyprian's Anglican Church Port Harcourt, Diocese of Niger Delta, Rivers State, from Monday 17th to Friday 21st February, 2025. The Meeting with the theme The Bond of Peace: The Core of the Life and Ministry of the Church- (Ephesians 4:3), was presided over by His Grace, The Most Rev. Henry Chukwudum Ndukuba. DD, (Archbishop, Metropolitan and Primate of All Nigeria (Anglican Communion)).

In attendance were 137 Archbishops/Bishops, 146 Clergy, and 96 lay members. Also in attendance at the opening ceremony were the wife of the Primate of Church of Nigeria, Mrs. Angela Eberechukwu Ndukuba (President of Mothers' Union and Girls' Organizations); Sir Siminalayi Fubara, GSSRS (The Governor of Rivers State); Most Rev. Dr. David Onuoha (President of the Christian Council of Nigeria); and other government and religious functionaries. Former Primates of the Church of Nigeria, Most Rev. Dr. Peter Jasper Akinola and Most. Rev. Dr. Nicholas D. Okoh sent goodwill messages.

At the end of the meeting, the Standing Committee issued the following communique:

THEME OF THE STANDING COMMITTEE MEETING:

The theme of the Standing Committee, "The Bond of Peace: The Core of the Life and Ministry of the Church" (Ephesians 4:3), emphasizes a foundational role of peace in the unity and universality of the Church. The Church, as the body of Christ, consists of people called out from diverse socio-political and cultural backgrounds, forming a community united in Christ's peace (Ephesians 4:3). In a world where nations that advocate peace also engage in war and arms trade, the Church must model a high standard of reconciliation and justice to ensure peace. Beyond teaching the Word of God, the Church must endeavour to live out what it teaches, as this is an assured way the world will know that the Church is Christ's true ambassador on earth. The importance of unity in the body of Christ, the role of peace in the home and its broader implications for social and national harmony cannot be over emphasized.

STATE OF THE NATION:

1. The Challenge of Insecurity:

Nigeria is fast becoming a land flowing with tears and blood due to the reality of terror, devastation, destruction and fear amongst the citizenry. The increasing and constant incidences of attacks in villages, cities, on the roads, airports, railways and waterways, and kidnapping give great worry and concern as to whether the government is overwhelmed by it. While the Standing Committee salutes the efforts of our security men, it calls on the government and relevant security agencies to brace up to the occasion to combat this monster of insecurity, check our porous national borders and collaborate with local vigilantes, before things further degenerate.

2. A New Constitution:

History shows Nigeria has been guided at different stages of development and nationhood by several Constitutions. While we commend the National Assembly on their efforts at piecemeal reviews of the military-imposed Constitution, the Committee calls for a totally new civilian Constitution drafted by a

sovereign representation of the ethnic nationalities of the country, to address the fundamental issues necessary for a growing, united and prosperous nation.

3. National Reconciliation:

It is a common knowledge that Nigeria is unfortunately fractionalized along ethnic and religious lines, which some elites and politicians have exploited for their selfish gains. The ugly memories of the first military coup and the Nigerian-Biafra civil war still linger. Every region of Nigeria has their historic and social grievances. While we commend President Bola Ahmed Tinubu for his creation of Regional Development Commissions to address some of these grievances, the Standing Committee strongly calls on the government to deliberately make you efforts to de-toxicate Nigeria by establishing a National Reconciliation Commission (NRC) to address the grievances of groups and bring genuine healing to the nation.

4. Nigeria's Economic Environment:

Nigeria stands at an uncertain and fragile economic crossroads, as evident with galloping inflation rates, huge foreign debts and unprecedented high foreign exchange rates. The expected economic gains from floating of the Naira and removal of fuel subsidy have rather impoverished the already battered Nigerians as prices of food and services continue to soar. The Committee notes with commendation the firming up and relative stability of the Naira in the official window, and therefore urges the government and fiscal authorities to pay more attention to mechanised agriculture, industrialization, infrastructure and solid minerals to boost productivity and improve the lives of the citizenry.

5. Nigerian Youths and Unemployment:

The high rate of unemployment in the country has not abated. The Meeting therefore condemns acts of some youths getting involved in different anti-social and criminal activities. Thus, strongly advises them to desist and begin to lead a very productive and meaningful life to themselves and the society at large.

The Meeting also requests the government and stakeholders at all levels of the nation, to ensure that our teeming youths population are provided with the requisite environment that will enhance good employments and engagements for our youths.

6. Health:

The challenges in Nigeria's health sector are obvious as can be seen from acute understaffing in our hospitals, poor doctor-to-patient ratios, and poor facilities which compromise healthcare deliverables. The Standing Committee frowns at the allocation of only 5.18% to the health sector in the 2025 budget, falling far short of the 15% Commitment made during the Abuja Declaration in 2021. This budget signals a lack of prioritization for the health of Nigerians.

The Committee is worried about the recent suspension of USAID funding, which jeopardises vital programmes for maternal and child health, malaria, and HIV/AIDS treatment. This withdrawal impacts millions of vulnerable Nigerians and highlights the country's over reliance on international aid.

The Committee therefore demands a substantial increase in funding and improved management of allocated resources to healthcare and urges that the government should pursue sustainable local funding solutions for its healthcare system.

7. Politics and Governance:

The Standing Committee notes that it is just less than halfway into the tenure of the current administration and that some political office holders have abandoned governance to pursue their reelection in 2027. This is rather too early and insensitive to the ugly plight of the suffering masses. The Committee therefore makes a clarion call to all our politicians and those seeking elective offices to concentrate on giving the citizens democratic dividends as promised. The polity should not be heated up, thereby making politics a blood bath and governance about the selfish interest of the political class.

8. The Judiciary:

The Standing Committee reiterates the unique and dual role of the Judiciary as the principal stabilizer of the Nigerian polity and the proverbial last-hope of the common man. Therefore, the State must protect a free, independent and impartial Judiciary. The Committee deplores all acts, policies and practices that

assault and undermine the reality of a free and independent Judiciary, and therefore calls on other branches of government, the Judicial Service Commission of the Federation and of the States, and the National Judicial Council (NJC) to ensure that the mode of appointment and removal of Judges, tenure, general welfare and freedom from political interference are always upheld.

The Committee also calls on the Judiciary itself to always live up to its attributes as a free, independent and impartial institution. Judges and every other person empowered by law to adjudicate on disputes should endeavour to be free of corrupt tendencies and carry out their duties with the fear of God, who is the Ultimate Judge.

9. Education:

The bedrock of development of any society is education. The Committee notes with concern the confusion surrounding the national policy on education at all levels. This uncertainty needs clarity.

10. Gender-Based Violence:

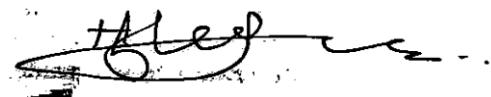
The Standing Committee observes with dismay the incessant and prevalent gender-based violence in our society especially against women, the girl-child, orphans and widows. The Committee vehemently decries these incidents and calls on relevant agencies of government to intensify efforts at detection and prosecution of perpetrators to ensure they do not go unpunished. A transformational response should also be put in place by the government and the Church to forestall such violence in our homes, schools and work places.

CONCLUSION:

God has called us for peace, He dwells in and among us, working through His Word and the Holy Spirit to sanctify and empower us to live in victory. Though tribes and tongues may differ, yet the oneness and interconnectedness of Nigerians if harmonized can engender peace, harmony and growth of our nation Nigeria.



The Most Rev'd. Henry Chukwudum Ndukuba, DD
(Archbishop, Metropolitan and Primate of All Nigeria)



Most Rev'd. Dr. Blessing C. Enyindah
(Dean, Church of Nigeria)



Ven. Dr. Paul G. Dajur
(General Secretary, Church Of Nigeria)



CHURCH OF NIGERIA

(Anglican Communion)
THE MOST REV'D HENRY C. NDUKUBA, MA, BD, MA (Ed.)
Archbishop, Metropolitan and Primate of All Nigeria

PASTORAL LETTER FROM THE STANDING COMMITTEE MEETING OF THE CHURCH OF NIGERIA (ANGLICAN COMMUNION) HELD FROM MONDAY, 17TH TO FRIDAY, 21ST FEBRUARY, 2025 AT ST CYPRIAN'S ANGLICAN CHURCH HOSPITAL ROAD, PORT HARCOURT, DIOCESE OF NIGER DELTA, PROVINCE OF NIGER DELTA, RIVERS STATE

Dearly Beloved in Christ,

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you all. Amen.

We give thanks to God for His abundant grace and mercies upon His Church, as we gathered in holy assembly at St. Cyprian's Anglican Church, Port Harcourt, for the Standing Committee Meeting of the Church of Nigeria. We were greatly enriched through worship, prayer, the study of God's Word, and deliberations on the affairs of our beloved Church.

The theme of our meeting, *"The Bond of Peace: The Core of the Life and Ministry of the Church"* (Ephesians 4:3), speaks directly to the heart of our faith and communal witness. In a world riddled with division, strife, and spiritual decline, the Church is called to be the embodiment of Christ's reconciling love. The Apostle Paul exhorts us to *"make every effort to keep the unity of the Spirit through the bond of peace"* (Ephesians 4:3), reminding us that our life and ministry must be anchored in peace, love, and unity.

As a Church, we recognize that our strength lies in our oneness in Christ. The Lord Jesus Christ, who prayed that His followers *"may be one"* (John 17:21), calls us to a deeper commitment to peace and reconciliation. As Christ reconciled us to God, we too are called to be agents of reconciliation in a fractured world. This means reaching out to those with whom we disagree, seeking to heal wounds caused by misunderstanding or conflict. In our churches, let us cultivate an atmosphere of forgiveness and understanding and refuse to allow bitterness, rivalry, or discord to take root in our midst.

In our diverse contexts, it is easy to allow differences—be they cultural, theological, or social—to create rifts among us. However, we are reminded that our unity is not based on uniformity. Rather, it is the result of our shared faith in Jesus Christ, who is our peace. As members of the Church of Nigeria, we are called to celebrate our diversity while pursuing the common good and the mission of Christ. Let us strive to understand one another, listen actively, and engage in constructive dialogue that fosters unity.

We will also need to value and utilise what we have in common. Our dioceses and parishes are encouraged to make use of our resources, especially the worship, devotional and study materials.

As a Church, we reaffirm our commitment to the core doctrines of our faith, holding fast to the truth of the gospel in a time when false teachings and worldliness threaten our spiritual integrity. We must stand firm in upholding biblical values, ensuring that our faith is lived out in holiness, righteousness, and justice.

The focus of our ministry in the Church of Nigeria remains: Mission and Evangelism, Intentional Discipleship and Family Focused Ministry. Every member has a role to play in advancing the mission of the Church, whether through evangelism, community engagement, social justice, or faithful stewardship. We also recognize the socio-economic challenges facing our nation. The Church must continue to be a voice of hope, advocating for justice, peace, and good governance. We encourage all believers to reflect Christ's love in their daily lives, being peacemakers in their families, work-places, and communities.

Our dioceses and parishes are encouraged to engage in agro-Industries. Apart from strengthening food

security, this will help in creating job opportunities, revamping Agriculture, increasing commercial enterprises and feeding other industries. Furthermore, dioceses are encouraged to set up health facilities for delivery of quality health services.

The family, as the foundational unit of society, plays a crucial role in promoting peace. We urge Christian families to be centres of love, understanding, and godliness. Parents must raise their children in the fear of the Lord, teaching them the values of patience, forgiveness, and respect for others.

We are taking the necessary steps to actualize the creation of new dioceses in the Church of Nigeria. The three Supra Regions in the Church of Nigeria, (Supra West, Supra North and the Joint Council of Provinces East of the Niger) have, under the leadership of some of our fathers, started assessing in order to recommend possible areas that can be created as full-fledged dioceses.

In response to the huge success of the 2024 Joshua Generation international Youth Conference (JGIYC) and the enumerated opportunities in the digital space, the JGIYC is set to train and empower 5000 young people in digital skills within the next three years, that will enable them to become self-dependent economically and employable. The JGIYC needs to be self-sustaining and so, a team has been constituted to organise fund raising events across the country. They will be moving to our dioceses and parishes. We need your support in this youth mission. The next edition of the Joshua Generation will be held from April 28 to May 2, 2025. A portal will be opened between March 1 and April 20 for registration. Let us continue to pray for God's manifestation and moves in the lives of our young people.

In light of the widespread moral decline and increasing cases of abuse in Nigeria, it is imperative for our dioceses and parishes to actively utilize mission-owned primary, secondary, and tertiary institutions as key instruments for raising children and youths in both learning and character. The Church must, therefore, strengthen and expand its educational mission, making these institutions more accessible, affordable, and effective in shaping the future of Nigeria youths in learning and character.

We need to remind you of the two Statutory Collections, namely, **St. Matthias Day Collection** which is taken on the last Sunday in February every year in order to support the Missions and Ministry of the Church and the **Advent Sunday Collection**, dedicated to the development of the Church of Nigeria Conference Centre in Pyakasa Abuja. We encourage all of us to support this noble course and build the work of God's Kingdom by promptly and faithfully remitting the total collections on those Sundays.

We appreciate in no small measure, the Bishop of Niger Delta Diocese, the Rt. Rev'd Dr Emmanuel Oko-Jaja and his amiable wife, Dr. Mrs. Chinyere Oko-Jaja, all the Clergy, their wives and the faithful of Niger Delta Diocese who laboured tirelessly to ensure that the meeting was a huge success. We also appreciate the Governor of Rivers State, His Excellency, Sir Siminalayi Fubara, GSSRS, for his immense and magnanimous support, both for the hosting of the Standing Committee and the Church of Nigeria.

In conclusion, we call on every member of the Church of Nigeria to embrace the bond of peace. Let us walk in love, serve in humility, and labour together for the glory of God. May we be a Church known by our unity in Christ, commitment to the truth, and faithful witness in the world.

May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

Yours in the Lord's Service,



The Most Rev'd. Henry Chukwudum Ndukuba, DD
Archbishop, Metropolitan and Primate of All Nigeria



CHURCH OF NIGERIA

(Anglican Communion)

THE MOST REV'D HENRY C. NDUKUBA, MA, BD, MA (Ed.)
Archbishop, Metropolitan and Primate of All Nigeria

THE RESPONSE OF THE CHURCH OF NIGERIA TO THE APPROVAL OF THE LIVING IN LOVE AND FAITH LITURGY BY THE CHURCH OF ENGLAND

The votes of the members of the General Synod of the Church of England in York on Monday, 8th July, 2024 approving the Living in Love and Faith, in the context of a Liturgy to bless same sex couples with the authorisation of Clergy to enter into same -sex marriages, have finally revealed the choice of the Church of England to walk away from our cherished Biblical truth and teaching on Marriage between man and woman; male and female which the Scripture affirms in Genesis 2:18-24 and Matthew 19:46.

Though the approval process has been described as a narrow win or victory by a vote by Houses: Bishops 22 for, 12 against; Clergy 99 for, 88 against; and Laity 95 for, 91 against; it nevertheless shows the true state of a Church whose Bishops have abandoned the truth of God's Word and have sacrificed the authority of the Scripture for a postmodern Cultural trapping. It must be pointed out that these Archbishops and Bishops at their Consecration accepted and accented to the Doctrine and Historical Formularies of the Anglican Church, but by this recent decision of the General Synod on Same -sex marriage these Bishops have flagrantly jettisoned the fundamentals which they had publicly affirmed, and have certainly abandoned the faith once delivered to the Saints (Jude verse 3).

Should the Archbishop of Canterbury and the Church of England proceed to give effect to the Approval of the Living in Love and Faith Liturgy and allow their Clergy to engage in same-sex marriage, the Church of England risks the danger of a Broken Sacramental Communion with the Church of Nigeria (Anglican Communion) and other Faithful Anglican Provinces. At the wake of the moves of the Diocese of New Westminster, Canada and the Episcopal Church (USA) insistence on the same -sex marriage and the Consecration of Canon Gene Robinson as Bishop, thereby redefining the Biblical teaching on Marriage and Human sexuality, the Meeting of the Primates of the Anglican Communion and Moderators of the United Churches held at the Lambeth Palace on 15th and 16th, October 2003 issued a Communique alerting the Church that

"If his Consecration proceeds, we recognise that we have reached a crucial and critical point in the life of the Anglican Communion and we have had to conclude that the Future of the Communion itself will be put in jeopardy. In this case the ministry of this one Bishop will not be recognised by most of the Anglican world, and many Provinces are likely to consider themselves to be out of Communion with the Episcopal Church (USA). This will tear the fabric of our Communion at its deepest level, and may lead to further issues..."

It is necessary that the Archbishop of Canterbury and the Church of England be reminded of the impact of their decision and action on Anglican Communion.

The Church of Nigeria is in solidarity with the Church of England Evangelical Council (CEEC), GAFCON, and other faithful Anglicans all over the world in denouncing the unbiblical stance of the Church of England by adopting same-sex marriage and legitimising same for the Clergy. This violation of Biblical teaching on marriage should be condemned by the entire Body of Christ as an error of great magnitude, just as Article XIX of the Articles of Religion states that "As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith". Therefore, it is very sad that the Church of England has now joined the league of the Churches that have erred.

We commend the Bishops, Clergy and Laity who opted to stand for the Scripture as the authority and guide of the Church in Doctrine, Worship and Living. We offer Fellowship and support to the Faithful members and Parishes in the Church of England. We shall support interaction with them through the organs of GAFCON, GSFA, CEEC, the Alliance and other bodies with similar vision to keep alive "**...the faith which was once for all delivered to the saints.**"

The Church of Nigeria reaffirms its commitment to abide by the Truth (John 8:32), standing with those courageous and faithful Anglicans: Bishops, Clergy and lay members who stood up to challenge this evil during the debates and discussions at the Synod. Although, through abuse of democratic process, their voices might appear to have been overwhelmed by the slim majority of the Synod delegates, we assure them that the Truth of God shall eventually prevail over falsehood, just as the Light is destined to always overcome darkness (John 1:5).

It is our earnest prayer for the faithful Anglicans in the Church of England who have chosen to walk the narrow path of obedience to our Lord Jesus Christ, that the Sun of Righteousness shall arise with healing in His wing, beaming His light to lighten every darkness in His Church (Malachi 4:2). Peace be upon the Church of the Living God. Amen.



The Most Rev. Dr. Henry Chukwudum Ndukuba.
Primate, Church of Nigeria (Anglican Communion).

ENUGU DIOCESAN BANK ACCOUNT DETAILS

ACCOUNT NAME : Anglican Diocese of Enugu

BANK NAME : Good Shepherd Micro-Finance Bank

1.) GENERAL Account: 1100016933
(ASSESSMENT, SYNOD SUPPORT/LEVIES)

2.) EVANGELISM Account: 1100096403

3.) PROJECTS Account: 1100096001
(UNIVERSITY PROJECTS, PRIMARY HEALTH CENTER PROJECTS)

4.) STOCK (Media Equipment) Account: 1100096771

5.) MISSION DESIGNATE (Education): 1100024431

***PRIMARY HEALTHCARE CENTRE
CONSTRUCTION STAGE AS
AT 23RD MAY, 2025***



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