

SYNOD PRAYER

Almighty God, our heavenly Father, the strength of all who put their trust in You. We come to you again as one family with a thankful and reverent heart. We humbly adore you for all the privileges we continue to enjoy since our last Synod; both as individuals and as a Diocese. We say may all glory, honor, majesty and dominion be Yours now and forever.

Oh God of our fathers, You have handed over to us, and have commanded us to earnestly contend for, the Faith which was once for all delivered to the saints. We thank you for the faithfulness and witness of those who have gone before us. Inspire, guide and direct all our deliberations in this synod. Enable us to identify the aberrations of the present age. Protect us from their effects and subdue all the forces that promote them. May our Diocese and our national church be a leading force in proclaiming and living out your holy word undiluted and uncompromised. Position our leaders to know the truth, speak the truth, and live by the truth.

By the power of your living word, rebuild the broken walls of our families, the church and our nation; and cause all nations to know and serve you the only true God.

Bless all who worship you in this Diocese, and may our life, work, and service find favor in your sight to the salvation of our souls. These we ask through the merits of Jesus the Christ, our Lord and Savior. AMEN.

EKPERE SINỌD

Chineke Onye kachasi elu, Nna nke bi n'elu igwe, agbamume ndi nile tukwasiri Gi obi, ayi ji obi ekele na nsopuru biakute Gi dika otu ezin'ulo, ayi nile ji obi nweda n'ala n'ekele Gi n'ihhi ohere oma I mere ayi K'emgbe Sinod afo gara aga, Ayi n'asi ka otuto, nile mbuli elu nile na ichi isi nile buru nke Gi site ugbo a rue ebighi ebi.

Chineke Nna ayi, I nyefere ayi ihe n'aka, nyekwa ayi iwu ka ayi gbasie mgba ike n'ihhi okwukwe ahụ nke enyere ndi nsọ n'aka nani otu mgbe idebe. Ayi n'ekele Gi n'ihhi ikwesị ntukwasị obi na ogbugba ama ndi buru ayi uzọ, kwalite, chekwaa, ma duziekwa ije ozi ayi nile na Sinod a, mee ka ayi ghota ihe ndi n'adighi otu okwesiri idi na oge di ugbo. Kpuchite ayi na oghom di n'ime ya, kwatue ike ochichiri ndi n'akwalite ihe ojoo ndia. Ka Dayosis ayi na nzuko nile buru ihe nlere anya n'ikwusa okwu Gi, n'agwaghi agwa, mee ka ndi ndu ayi mara ezi okwu, kwuo eziokwu, ma bikwa ndu ha n'eziokwu.

Site n'ike di n'okwu Gi di ndu, wugharia ezin'ulo ayi dara ada, nzuko na obodo ayi, ma mekwa ka obodo ayi nile fee Gi ofufe, onye nani Ya bu ezi chi.

Gozie mmadu nile ndi n'efe Gi na Dayosis a, ka ndu ayi, olu, na ije ozi ayi di Gi ezi nma, rue na nzoputa nke obi ayi.

Nke a k'ayi rioro site na Jisos bu Kraist Onyenweayi na Onye nzoputa ayi. Amen.

Dear people of God,

We joyfully welcome you to this second session of our sixth synod.

With you we thank, adore, and worship our God and Father, the Desire of all ages and our Sustainer for the grace to gather once again for this holy convocation. To Him be all glory, honor and adoration now till the end of the age. Amen.

We salute our Chancellor, Registrar, Deputy Registrar, my own dear lawyer, and other legal and diocesan officers here present, my noble nominees, members of the house of clergy and their wives, council of Knights and the ladies, all our workers and their families, our distinguished guests, delegates and all other diocesan staff members and their families. We hope you are all enjoying the grace of God, as always.

On your behalf we humbly welcome the Archbishop of the ecclesiastical Province of Aba, and the Bishop Isialangwa South, His Grace, The Most Rev'd Isaac C. Nwaobia PhD. Your grace, and all my lord bishops here present. We are pleased to have you with us. We appreciate the presence of our grand mentor, the retired Archbishop of Aba Province and bishop of Aba, His Grace, The Most Rev'd Dr. Ugochukwu Uwaoma Ezuoke, and Mama Hon. Mrs. Chinonyerem Ezuoke. Your Grace and Mama you remain a blessing to us.

We extend our warm welcome to all our political and traditional leaders. To all security and uniformed organizations here present, our choirs, the press, and the rest of us, we say welcome and be blessed.

Beloved, please join me in welcoming the President of our women ministry, Mama Aba Ngwa North, my favor, Princess (Mrs.) Odionyenfe Nworoni Chinenye Kanu.

At this point, we wish to appreciate all who contributed in no small measures to the success of this year's synod. The synod secretariat, all the assistants and supporting staff. We continue to applaud the untiring efforts of the Chairman of the Central Planning Committee, Sir Okechukwu Nwachukwu (Ph.D) and the entire members of that committee. With a sincere heart, we do appreciate the efforts of the

Diocesan Board and members of World Bank Mission area, especially the Supervisor and his wife, the Rev'd Canon Udochukwu PhD, & Evangelist Mrs. Joy Chinyere Ahaghotu, clergy and their wives, all workers, parishes, and members of the different groups that make up this Mission area. Our special thanks go to the local organizing committee ably led by Mr. always ready to serve, Cyprian Ubani. We pray that our good Lord will remember your sincere services and reward you all abundantly. To my immediate staff- the Admin. assistant to the Bishop, the Canon to the Ordinary, my chaplain, secretary and clerk, we bless you for your efforts, dedication, and commitment.

To my four golden branches— Bobby, The Chap, Minda, and Darling, and the rest of my family, especially Nne Bishop who prayed for me Wednesday night and early this morning, I appreciate your prayers and support. May you all never lose your rewards. Amen.

OUR SYNOD VENUE

CHRIST CHURCH, WORLD BANK PARISH

Christ Anglican Church WBHE started after a crusade organized by St. Bartholomew's Anglican Church Umuehilegbu Parish, under the pastoral leadership of Rev'd Canon Leo Onyenso (now retired Archdeacon) from Wednesday 28th – 31st August, 1996. Consequently, the first Church service was held on September 1st 1996, using canopies and benches. As the new Church began to grow, the Rt. Rev'd Prof. A.O Iwuagwu, the then Bishop of the Aba Diocese, graciously approved the temporary site of the Church as the permanent site. He later paid a pastoral visit to the new outpost where he formally commissioned the Church and named her Christ Church. The funds realized from the knighthood thanksgiving of Sir Christian Epuna and Sir Alex Madukor were used by Rev'd Canon Leo Onyenso to erect a temporary Church structure. At this stage, Church workers were posted on weekly basis to conduct services and programmes for the few members.

In January 1998, a Deacon, Rev'd Chris Denkoro now Archdeacon (Deceased) was posted to pastor the Church. As a resident pastor he introduced weekly activities which added spiritual flesh to the young Church. At this early stage, the Church was blessed with some useful foundation members who served as the initial Church Committee

members. They were Prof. S. Orij H.E Onwuka, Mr. Onumajuru, Mr. Aguwa, Ezinna Godwin Nwoye, Dame Eunice Obiezu, and Lady Uche Elenwoke. Other foundation members who equally contributed meaningfully toward the growth of the Church include late Sir Chukwuma & Lady Juliana Uzoma (who accommodated the pastor and his family), Sir Samuel Enemuo (who was cleaning the compound) Mr. Innocent Njoku (Treasurer) and Dominic Duruje. These and many others serve God through this young Church.

After six months, Rev'd Chris Denkoro was replaced by Rev'd John Amaraonye (now Archdeacon) in July 1998. His six years stay in the Church added more life. He completed the old Church building started by Rev'd Leo Onyenso from St. Barth's. He built the parsonage and sunk a water bore hole in the Church compound. Through the MCA, the Church fence with Iron Gate was constructed. Also the women built and erected the old Church altar rails and started the moulding of the initial blocks for the new Church building in January 2002, Bishop Iwuagwu granted Christ Church a Parish Status and Rev'd John Amaraonye (now Venerable) became the first Parish Priest.

Another vibrant Priest, Rev'd Promise Iheonunekwu (later Archdeacon) of blessed memory arrived Christ Church in January 2004. As the second Parish Priest. He came with more revival numerical strength of the Church building plan and started the construction of the new Church building.

In May, 2007, Rev'd Canon Victor Eleri replaced Rev'd Iheonunekwu as the third Parish Priest. As an experienced Priest, he continued on the existing foundation especially in raising the walls of the new Church building. However, his stay was interrupted by the normal Clergy disposition which saw the arrival of Ven. Dr. Ikechi Eze as the fourth Parish Priest. During his stay, the construction of the new Church building got to the gallery level with the stairway. He encouraged the Youth Ministry and through it, a new gospel band was procured. He also started the 7:00am morning service then known as youth service. The foundation stone laying ceremony of the new Church building was laid on November 15th, 2009 by the Bishop of Aba Ngwa North Diocese, Rt. Rev'd Nathan C.O Kanu (Ph.D) who also in January 2010 created the World Bank Mission Area with Ven. Dr, Ikechi Eze as the first Supervisory Archdeacon.

In September 2010, the Ven. Precious Okereke was posted to take over from Ven. Dr, Ikechi Eze. His arrival at Christ Church brought development in various areas. He completed the block work to the main Church building and the roofing with Iron thrust and long span aluminum Zinc; hosted the Diocesan Women Conference in 2010; completed the glazing of the Church windows with alumaco frames and glasses. He also procured the marble pulpit and reading desks, and motivated the establishment of the Christ Church Academy.

In January 2015, the Rev'd Canon Eze Egesie, succeeded Ven. Okereke, along with Rev'd Alex Arimadu as the assisting Priest. His two years stay was to the decking of the west door gallery.

On Tuesday 9th January 2018, the Rev'd Canon Udochukwu Ephraim Ahaghotu, emerged the fourth Supervisor of the Mission area, and Vicar of Christ Church till date. Rev'd Canon Udochukwu Ahaghotu's ministry has brought development in various areas namely:

He has put in place a lot of administrative and spiritual structures in all the Units of the Church. Formed a strong functional Welfare Scheme. Completed the process of full registration of the Church Nursery and Primary School. The school is now a centre for FSLC and Common Entrance Examinations. The Secondary School Section (Jss 1 & 2) is in progress. Tilled the Church floor. Completed the Church Ceiling. Almost completed the administrative / New Parsonage building. Hosted two major Diocesan events: The Women Conference in 2020 and This Synod 2023.

Those That Has Served Under Him

1. Rev'd Samuel Egbu
2. Cate Christian Onwunnata
3. Cate Chukwudi Okobi
4. Cate Samuel Nwankwo

Current Workers

1. Rev'd Dr. Hart O. Hart – Assisting Priest
2. Rev'd Morgan Okezie – Assisting Priest

3. Mr. Wisdom Nzubechi Diogu – Church Teacher
4. Rev'd Israel Ubanze

The Mission Area is made up of Two Parishes:

- 1) World Bank Parish comprising of Christ Church World Bank and Church of Advent Umuehilegbu.
- 2) Abayi Parish – The Anglican Church of Pentecost (TACP) Abayi

We are grateful to God that this Synod is celebrated in our time. We express our gratitude to everyone who has in one way or another contributed to its success story.

OUR RESOURCE PERSONS

Our Synod Preacher and Bible Study Leader

THE RIGHT REVEREND MANASSES CHIJOKEM IHEANYICHUKWU OKERE (JP)

The Rt. Rev. Manasses Chijiokem Iheanyichukwu Okere was born on the 4th day of July, 1974 as the 4th child of a Church Worker/seasoned Organist, Catechist Titus Nna & Mrs. Cecilia N. Okere (Rtd.) from Ukebe, Ohuru-Ndoki, Ukwu East Local Government Area of Abia State, Nigeria.

He grew up as a child of the parsonage though without any thought that he would end up being a Priest of God talk less of being a bishop in the Church of God. He was very religious until he gave his life to Christ in 1987. In his zeal to serve God, he involved himself and actively participated in the membership and leadership of various wings of the Church and Christian Groups.

His post primary education at Umuagbaghi Secondary School Aba was hampered intermittently due to a battle between abject poverty, starvation and going to school. However, God came to his rescue by miraculously securing for him a scholarship under Arthur Nzeribe Education Foundation, in the old Imo State, which saw him to the end of his Secondary education.

On receiving the call of God into a full time ministry he was already at the verge of hitting his dream which was to study Petrochemical Engineering in the University. As the spiritual pressure was so much on him and upon several futile attempts to dodge the ministry, he finally succumbed and joined the Anglican full time ministry as a Church Teacher in 1993.

In 1994, he was admitted into the prestigious Trinity (Union) Theological College, Umuahia for his Theological education and Pastoral formation from where he graduated with distinction. He was ordained into the Diaconate in 1997, and subsequently priested in 1998, by the Rt. Rev. Prof. Augustine Onyeyirichukwu Iwuagwu (late Bishop of Aba Diocese). He grew through the ministerial ladder and was installed a Canon of the Cathedral of St Michael Aba in 2002 by Bishop A. O. Iwuagwu, and preferred and collated an Archdeacon in 2010 by the Most Rev. Dr. Ugochukwu Uwaoma Ezuoke (Retired Archbishop/Bishop of Aba) who also appointed him Archdeacon on Special Duties.

The call of Rt. Rev. Manasses Okere into the full time Ministry in the Anglican Communion led him to serve in various places, capacities and Chaplaincies at one time or the other in the church and the government. He once taught Sociology of Religion, New Testament Studies and Hebrew Language at Trinity Theological College Umuahia.

Bishop Manasses Okere attended University of Uyo, Nigeria, where he studied Religion and Culture and furthered for his Master of Arts (MA) degree in Biblical Studies (NT) at Ajayi Crowther University, Oyo and Master of Theology (MTh) degree from Crowther Graduate Theological Seminary, Abeokuta, Nigeria. He is currently pursuing his Doctorate degree at the University of Uyo.

The Rt. Revd. Manasses Chijiokem Okere is a Justice of the Peace, an astute theologian, expositor, composed preacher, erudite scholar, biblical exegete and charismatic administrator with focused vision and passion for the work of God. A church grower, mobilizer and opinion moulder. Manasses is a man who is totally committed to the Great Commission of soul winning and church growth. He believes so much that the Bible as the revealed Will of God is the basic rule for a good life and should be lived out. He is a humble Christian whose parents being Christians and retired church workers (Catechist) inculcated into him the true fear of God.

Bishop Manasses Okere is a father, brother, friend and colleague. He is a serene pastor who believes in honesty, transparency and accountability. Being an intelligent, hardworking, diligent and disciplined person, Rt. Rev. Manasses Chijiokem Okere is committed to excellence and subscribes to team work.

Rt. Rev. Manasses Okere is married to his heartthrob, Mrs. Abigail Oluebubechukwu Manas-Okere (Abymanas), a beautiful and graceful lady from Akpulu in Ideato North, Imo State. The marriage of Manasses & Abymanas has been both blissful and fruitful and is blessed with five (5) lovely boys (who include a set of twins), and who prefer to be called “The Manassites”.

At the Episcopal Synod of the Church of Nigeria held at Cathedral Church of Emmanuel, Ado-Ekiti, Diocese of Ekiti, Manasses Chijiokem Iheanyichukwu Okere was duly elected Bishop in the Church of God for the Diocese of Isuikwuato-Umunneochi on the 12th September, 2012, which news came to him as a rude shock. The election was later confirmed by the Primate and Metropolitan of All Nigeria, His

Grace, Most Rev. Nicholas D. Okoh, LLD. He was consecrated as Bishop in the Church of God on the 18th November, 2012, at St. Paul's Cathedral, Nsukka, and enthroned on the 16th December, 2012, as the 2nd Bishop of the Diocese of Isuikwuato-Umunneochi, Abia State. He was appointed the Supervisory Bishop of the Diocese of Ukwa from 7th Sept., 2021, by His Grace, Most Rev. Henry C. Ndukuba (Primate of All Nigeria), and subsequently elected the 3rd Bishop of the Diocese of Ukwa and enthroned on 8th May, 2022.

OTHER PREACHERS & RESOURCE PERSONS

THE REV'D CHUKWUEMEKA F. KENNETH CHUKWUEMEKA

The first Son of L/R Emma Chukwuemeka & Madam Roseline Aku Nwokorie of Umuezeala Nzerem, Ehime Mbano LGA of Imo State. A Priest of God with Mission mandate currently serving as the Vicar of Asa-Amoka Parrish; (St Andrew's Asa-Amoka). Joyfully married to Evang (Mrs.) Ogechi F.R. Chukwuemeka, God has blessed them with 3

promising children. He is currently our Diocesan NYSC Chaplain. He preached at the opening service of the Synod on Thursday.

SIR ONYEBUCHI EMEMANKA ESQ

Sir Onyebuchi Ememanka, a Knight of St Christopher of our Diocese was born to the late Godwin Uruakpa and Susan Ahunna Ememanka of Umule, Amasator Community, Osisioma Ngwa LGA. He attended Ngwa High School Abayi and proceeded to the Abia State University, graduating as Best Graduating Student of the 2001/2002 session. He was at the Nigerian Law School and was called to the Nigerian Bar in 2003 after graduating with 2nd Class Honors, Upper Division.

He holds a Masters Degree in Maritime and Commercial Law from the Lagos State University.

He also holds a Professional Certificate in Journalism from the Nigerian Institute of Journalism, Lagos and is an Associate of the Nigerian Institute of Public Relations.

Onyebuchi is a Lawyer, Media Enthusiast, Public Speaker and Prolific Writer.

He started out as a Practicing Lawyer in Aba, and later Abuja, from where he, in 2010, branched into Corporate Law when he joined Northwest Petroleum and Gas Limited as Legal Officer. Three years later in late 2013, he moved to Samsung Heavy Industries Limited, a Korean Conglomerate, as Manager, Legal and Regulatory Affairs. He would later rise to the position of Company Secretary and Legal Adviser at Samsung.

In December 2016, he resigned from Samsung and returned home to join the administration of former Governor Okezie Ikpeazu, in January 2017, as Special Adviser to the Governor on Public Communications. In 2019, he was appointee Chief Press Secretary to the Governor of Abia State and served in that capacity throughout the 2nd tenure of the Ikpeazu administration.

He is a committed Anglican and was knighted by The Rt. Rev Nathan Kanu, PhD, Bishop of Aba Ngwa North Diocese in 2020.

He is the Principal Partner at Ururuaja Chambers, an Aba based law firm. He also runs StudioFlex, an Aba based Digital Photo and Media outfit.

He is also a Paul Harris Fellow of Rotary International.

He is married to Lady Blessing, a Nurse and entrepreneur, and their marriage is blessed with 4 children.

They worship at St. Paul's Umuocham.

VEN. PRECIOUS OKEREKE – Ph.D

He is from Umunkwo in Isiala Mbano LGA of Imo State. Made deacon in 1998, ordained Priest 1999, collated and instituted as Archdeacon 2008. He holds Diploma in Theology, Bachelor in Divinity, Masters in Theology, and Ph.D. in New Testament and Greek Exegesis. He is currently the Archdeacon Umuobasi Amavo, Archdeaconry and Vicar St. Stephen's Church Umuobasi Amavo. And also the Director of Information and Communication of our Diocese. He is married to Evang. (Mrs.) Chinenye Okereke and their marriage is blessed with five children. He proposed the synod motion yesterday.

SIR KELECHI NWOSU, Ph.D

He is from Umuahia South a Principal Lecturer, at Alvan Ikoku Federal College of Education Owerri. He is married to Lady Angela Nwosu, their marriage is blessed with three children. He is the Protocol Officer iii, of our Diocesan Council of Knights. He seconded the synod motion yesterday.

SIR OKECHUKWU NWACHUKWU Ph.D

Born in Abyi-Amaugwu, Ayaba Umueze Autonomous community in Osisioma, Ngwa Local Government Area. He rose to the rank of education Secretary of osisioma Ngwa LGA. Before moving on to become the State Secretary of Nigerian union of Teachers (NUT). He is the current Principal State Secretary of NUT Rivers state wing. He is so unassuming humble a Knight of Aba Ngwa North and chairman Synod Central Planning Committee. He will moderate the synod address motion session.

HON. JUSTICE INNOCENT AHUNANYA NWABUGHOGU (KSC)

Hon Justice Innocent Ahunanya Nwabughogu (KSC) is a native of Umule village in Osisioma Ngwa Local Government Area, Abia State. He is judge of the Abia State High Court, the First Registrar of Aba Ngwa North Diocese. And Presently the Lord Chancellor of Aba Ngwa North Diocese. Married to Beautiful and Versatile Lady Akudo. S. Nwabughogu (JP) the marriage is blessed with five (5) lovely children. He will move the motion for the acceptance of this Address.

VEN. EMMANUEL EGBULEFU, Ph.D

A native of Umuaba in Okpu-Umuobo Autonomous Community, Osisioma Ngwa LGA. Made deacon 1993, ordained Priest 1994, collated and instituted as Archdeacon 2002. He is married to Evang (Mrs) Pauline Ego. And Currently the Archdeacon Aro-Amano Archdeaconry and vicar St. George's Parish Aro-Amano. He will second the motion for the acceptance of this address.

REV'D CANON UDOCHUKWU AHAGHOTU PhD

A native of Onicha Ezinihite Mbaise, Imo State. Made deacon in 2002, ordained priest 2003, and installed a Canon in 2019. He is currently the Supervisor World Bank Mission Area, and Vicar Christ Church Parish. He is married to Evangelist (Mrs.) Joy Chinyere Ahaghotu. He is also the Clerical Synod Secretary of our Diocese. He will conduct the thanksgiving service tomorrow.

NEWS FROM THE DIOCESE

OUR LAST YEAR SYNOD

The first Session of our Sixth Synod was hosted by Mbutu Umuojima Archdeaconry at St. Clements' Church Mbutu Umuojima Ogbu, from Thursday 6th - Sunday 9th October, 2022, with the theme "Your Labours Shall Be In Vain" (John 21:3). The synod preacher and Bible Study leader was the Rt. Rev'd Jacob W. Kwashi, Bishop of Zonkwa Diocese who came with his wife Mrs. Rhoda Jacob Kwashi.

The charge and address called us all to know that any endeavor, action and/or activity of any human, group or structure that is carried out outside

the principles, dictates and rules of God as prescribed by the Holy scriptures, no matter how laudable it seem in the eyes of men, stands condemned, unsuccessful, non-profitable and attracts no blessing from God, and so becomes a labor in vain.

We thank God for the success of this synod and very much appreciated Canon Nnamdi Usuka and his wife, Evang. Mrs. Nkechi Usuka and all the faithful of Mbutu Umuojima for their hospitality. We continue to give God all the glory.

ARMS:

Indeed we are blessed by God in every area, daily we enjoy the favor and grace of God through the various arms of our Diocese. We appreciate the Almighty God for His grace we continue to enjoy.

WOMEN MINISTRY

The work of women Ministry of our Diocese is a source of encouragement to us, their effort and commitment to meet regularly and to pool resources among themselves has continued to gladden our heart. They started this year with the annual Workers' Wives Retreat from 4th – 6th January, at Ngwa High School, Abayi Aba, with the theme: “Going Beyond in Using your Skills and Gifts for the Lord's Glory” (Matt. 25:15-16). The rededication services for women which marks the beginning of women's work for the year was held at Parish Headquarters on Sunday 22nd January, 2023, as a way of committing their lives and activities for the year to God. The Mothering Sunday activities started from Monday 13th to Sunday 19th March, 2023 with the theme “If We Have It, Our Children May Have It, And When They Do...” (Gen. 19:26 & 36, 2 Tim. 1:5) Reports from churches across the Diocese indicated that this year's celebration was graceful.

The women have continued to distinguish themselves by impacting our members in ways that are vital in building the people and Church of God. They gave cash support to students, indigent and sick persons to the tune of 1.3 Million naira. After they have sunk 14 Million naira into the Diocesan Women Hostel Project. During their Widow's Conference on Monday 28th November, 2022 they shared food items worth over 1.3 Million to the widows as a form of encouragement and support. At their Marketing Unit

AGM on Saturday 10th June, 2023 thirty women drawn from Archdeaonries and Mission Areas in our Diocese were empowered, with N50,000 naira each, to engage in profitable ventures that will better their lives and families. Under the umbrella of “Weep No More” outreach they visited Motherless Babies homes with gifts items and cash. They also took their evangelistic outreach to St. Andrews Church, Asa-Amoka and its environs, where they ministered to the people and shared food stuff as well. They have continued their Mothering Sunday celebration with our Ngwa High School students.

Our Diocesan Women's Guild Conference was held from Thursday 6th - Sunday 9th July, 2023 at St. Thomas Church, Umuakpara, Osioma Ngwa, Archdeaconry with the theme, “If We Have It, Our Children May Have It And When They Do...” (Gen. 19:26 & 36, 2 Tim. 1:5). The presidential address charged the women and all present to emulate the life of Eunice and Lois whose godly characters influenced Timothy positively and not tow the path of Lot's wife which brought negative consequences. The conference emphasized the need for mothers to train and lead their children to the saving faith in Christ by having that sincere faith in them. During the conference the 10th edition of their biennial magazine “Woman The Gift Of Value” was launched.

We call on our women to sustain their dedication to the progress of the Church as well as their parental responsibilities, as we very specially commend Mama Aba Ngwa North, Princess (Mrs.) Odionyenfe N. C. Kanu for her leadership and the women Ministry for their generosity even in this Synod.

Christian Men's Fellowship (CMF)

The call of God is to rise up from where we are beaten down to a higher pedestal and the men of our Diocese have answered this call and are moving to higher grounds. They began the year with a Prayer Retreat at St. Martins Church, Akpaa 1, on Saturday 18th February, 2023. With the theme “Mysteries of the Word and the Holy Spirit” (Luke 11:11-13). They felt inspired as they yearned for more and were not in a hurry to go home. It was indeed a nice way to begin the New Year. They held their 1st quarterly meeting of 2023 here at Christ's Church, World Bank, on Saturday 25th March, 2023. In that meeting they were reminded, among

other things, that every Christian battle is won with the knees on the ground in fervent prayers.

Our Diocesan men Evangelism and Sensitization programme was held on Saturday, 20th May, 2023, looking at the theme: "At A Time Like This" (2 Timothy 3:1-5). Fathers Week of Activities began from Monday 12th – Sunday 18th June, 2023 with activities suitable to local parishes, and lectures on the Conference theme: "What If Our Children Build on Our Foundation" ? Reports showed that Fathers participated actively and took full charge of activities during the thanksgiving service on Sunday. We are grateful for the gifts we received from Churches as well as individuals during and after the celebration and pray God to reward you more abundantly.

The DCMF bus which has been off the road for nearly 2 years now has been repaired, refurbished and back to life. The DCMF also invested the sum of 3 million naira only in the Provincial hostel project at Umudike. After their conference this year they are prepared to start the office secretariat project, once land is approved for this purpose. At the expiration of the tenure of the former executive, on 30th September, 2023 at St. Silas Church, Ayaba Umueze, new executive were elected to pilot the affairs of our men's fellowship. We sincerely appreciate the past executive for their commitment, and pray God to accept your sacrifices and bless you and your families. We congratulate the new executives and pray that this responsibility will be a source of building you up in faith and service to God's Kingdom. And we encourage all men and fathers in our Diocese to remain committed to the Diocesan Christian Men Fellowship and all programs and activities of the Diocese.

Diocesan Council of Knights

To the glory of God our Diocesan Council ended the year 2022 with a Christmas Carol with Nine Lessons at St. Silas Church, Ayaba Umueze on Saturday 3rd December 2022. This year's activities started with the annual Diocesan Harvest, Rededication and thanksgiving Service held at All Saints Cathedral on 4th Feb, 2023. The Council presented themselves before the Lord for more strength for the work of in the year. Their annual retreat was held from Thursday 22nd – Sunday 25th June, 2023 at St. Paul's Church, Umuocham, with the theme "Labouring at His Command"

(John 21:1-6). During the retreat, we laid the foundation for their secretariat complex on Saturday 24th June. Our expectation and prayer is that it will not be long before the project will be completed for dedication.

Their Joint Council of Knight Delegates Conference was held from Thursday 24th – Sun 27th November 2022, at St. Andrew's Church, Rumuobiakani Deanary Port Harcourt, with the theme: “Not To Be Served But To Serve” (Luke 22:24-27). Aba Provincial council also had two meetings during the period under review at St. Michael's Cathedral, Aba on 29th June, 2023 and in All Saints Cathedral of Arochukwu/Ohafia Diocese on 23rd March, 2023. Our council remains active both in Aba and joint provincial meetings and activities. They supported financially the development of Paul University, Awka as well as Umudike hostel project.

As a way of injecting new energy into the Council, on Wednesday 31st May, 2023 we added Forty four (44) new Knights into the council. We urged them to go and showcase Christ in the society multiplying themselves as Christ multiplied Himself in his disciples and live up to the expectation of their calling. We continue to enjoy the support and commitment of the leadership of the council alongside the ladies in council. We pray for their physical and spiritual sustenance as together we fulfill God's mandate for our Diocese.

Diocesan Ministry of Praise

Their active participation during church services as well as our Diocesan programs is commendable. They are working to make sure every church choir in our Diocese attains good standard. Our choir week was observed from Monday 14th - Sunday 20th August, 2023 with the theme: “Praise God With Gratitude in His Presence There is Fullness of Joy” Col 3:16 - 17, Ps 16:11). They are getting ready for another festival/singing competition, and we direct that we all give them the support they need for a successful outing.

We thank our workers and members for their support to this important arm of our Ministry. We commend the effort of the Diocesan Chaplain, the Director, the Deputy and other members of the Music Council for their efforts and pray the Almighty God to strengthen them.

Diocesan Youth Ministry

As we all should have known, this ministry ranks top in terms of expected commitment of our life as a Diocese. We cannot afford for our labors to be in vain. So we must do all within our power to build and sustain a very high godly tempo in our Youth and Children ministries. So far we are doing well, to God's glory.

In our bid to help them cope with the challenges of the times as a Diocese we sponsored over three hundred members of our youth to attend the Church of Nigeria annual Joshua Generation International Youth Conference (JGIYC) in Abuja, from Monday 10th – Sat 15th April, 2023 with the theme: “Understanding The Times” (I Chron 12:32). We recall that one of our own is the National prayer coordinator of this conference. Three members of our youth also attended the International Youth Conference from October 30th – 5th November, 2023 held at the Pentecost convention Center, Accra, Ghana with the theme: “Africa: My Home, My future.” Also in that conference, the three of them were given leadership roles during and after the conference. Our Diocese was represented at the National Annual General Meeting held from 26th – 28th May, 2023 at Osun North, Ibadan Province and the National Sister Forum Workshop in Nsukka from 29th June – 2nd July 2023.

Back home the Diocesan Youth Bible Study Conference held from Thursday 3rd – Sunday 6th May, 2023 at St. George's Church, Aro Amano Parish with the theme: “Born Identity” (Jer 1:5). The 2023 Youth Week was observed in all Churches within the Diocese from Monday 4th – Sunday 9th September, 2023 also with the Theme: “Born Identity” (Jer 1:5). In our message we reminded the youth that their future is not in the hand of any man but in the hand of God, and we encourage our youth to boldly make known their identity in Christ Jesus where ever they find themselves.

The Pre Synod Youth Summit 2023, was held from Friday 1st – Saturday 2nd September, 2023 here at Christ Church, World Bank. There were Bible exposition, Discussions, Prayers and at the end recommendations were made and a communique was issued which already forms part of our discussion at this synod.

The tenure of their previous executives expired in December 2022 and on 18th of February 2023, they elected new officials for a three years term at St. Clement's Church, Mbutu Umuojima. While the official hand over took place at St. Martin's Church, Akpaa 1 on 29th April, 2023 during their general meeting. From next year, subsequent conferences of our youth ministry will be planned by a Diocesan set up committee like those of their adult counterparts.

We thank and appreciate the service and sacrifice of the out gone leaders as we pray God to continue to bless, sustain and use them to His glory and blessing of our homes, Diocese, and society. We congratulate the new executive and welcome their new innovations and pray God to strengthen and use them for more exploit to His glory. We implore. We will continue to work and pray for a brighter future for our youth.

Evangelical Fellowship in the Anglican Communion (EFAC)

Our EFAC ministry is growing. Through the efforts of the chaplain and leaders, their response to meetings and outreaches is encouraging and they have continued to hold Bible Study, Outreaches, Crusades and Evangelisms, within the Diocese.

From 1st – 4th Dec 2022 they held a three days Mission and Evangelism outreach at the Church of Ascension, Mbutunta, Umuka in Aro-Amono Archdeaconry, with the Theme "You Can Do Nothing" (John 15:1-5).

This year they participated in the annual Mount Sinai retreat at Lady Grace Iwuagwu Juniorate School Ogbor Hill, Aba, with the theme: "The Kingdom Mandate" (Matt' 28:18-20). Also the National Convention in Ekiti state from 14th - 20th August 2023 with the theme: "Transformed Into His Image".

Back home they held a two day convention at Ngwa High school from 12th - 13th May, 2023 with the theme "The Kingdom Mandate" (Matt. 28:18-20). EFAC week was observed from 24th - 30th July, 2023 with the theme: "The Kingdom Mandate" (Matt' 28:18-20). They remain committed to their Diocesan routine activities of; Tarry Night 1st Wednesday of every month at Ngwa High School, Abayi, Prayer Team 1st Saturday of every month at Ngwa High School, Abayi and Joint Fellowships on 3rd Sundays of every

month at various Parishes. We congratulate the newly elected officials and pray for more strength and zeal in their activities.

Anglican Children Ministry (ACM)

We bless the Lord for the leaders and teachers of our Diocesan Children Ministry who have continued to nurture our children in the faith and knowledge of our Lord Jesus Christ. Again, the Diocese, understandably, places very high premium on this ministry. They started the year with a prayer retreat for all the teachers at St. Silas Church, Ayaba Umeze from Friday 10th – Sunday 12th February, 2023 with the theme “Our Church, Our Children, our Future” (Ps 127,128) and on Saturday 28th April, 2023 a one day leadership workshop for teachers was held at St. Clements Church, Mbutu Umuojima, with the theme “An Active ACM Teacher in the 21st Century”.

The ACM week held from Monday 15th – Sunday 21st May, 2023. During the Sunday services the Children read lessons, conducted services and rendered special songs. They had the Diocesan ACM quiz competition on 30th July, 2023 at St. Philip's Church, Abayi; before going for the Provincial Quiz Competition which held from Thursday 3rd to Sunday 6th August, 2023 at Lady Grace Juniorate, Ogor Hill Aba, with the theme: “Our Church, Our Children, our Future” (Ps 127,128). Our Diocese participated and came home with the second position trophy. They have consistently brought home trophies from different levels of competitions and we remain proud of them and their leaders.

The Diocesan ACM camp / Teenagers Conference was held from Friday 18th – Saturday 19th August, 2023 with the theme: “Our Church, Our Children, our Future” (Ps 127,128) at St. Philip's Church, Abayi, with well over 400 children in attendance. In order to ease the burden of planning the future conferences, we have instructed all Archdeacon and Supervisor to be part of the 2024 planning committee. Support of every worker, and indeed, every adult to this ministry, is not negotiable.

We appreciate the teacher who have taken the responsibility of caring for the church of tomorrow, may the lord continue to bless you.

Diocesan Board of Mission and Evangelism

This body of Christ has been up and doing in helping some of our local churches in their mission agenda. Corroborating with EFAC and involving other arms of the Diocese, they held a one day Evangelism outreach at the Church of Transfiguration, Umudii, on Monday 27th March, 2023. A three day Mission and Evangelism outreach at TACP Umuarughi, from 21st – 24th September, 2023. We call on kingdom minded men and women to allow themselves to be used of God as veritable tools, like the committed and dedicated members of this board. We are in dare need of evangelism equipment and vehicle to ease the work of this important part of our mission. May special blessings of God follow all who may help in this regard.

Sunday School/Bible Study Program

We cannot thank God enough for this department, which has helped in spreading the message of our Synod theme throughout the Diocese. They held their coordinators / facilitators workshop on Saturday 11th February, 2023 at the Cathedral. The workshop is to make sure that all the Churches in Our Diocese adhere to the Diocesan directives on Sunday school: understanding the 2023 Sunday school manual and practical Bible Study; with emphasis on time management and effective content delivery. We are happy to inform you that the 2023/2024 manual is ready for collection in this Synod. We are grateful to the Bible Study committee chairman Mr. Samuel U.E. Nnodim and Coordinator Rev'd Anele Odu, and their wonderful team, for a job well done and ray God continue to bless you all.

Prison Ministry

The Prisons Ministry is consistent in their weekly ministration every Sunday, to the inmates of Nigerian Correctional Centre Aba. We have reports that a good number of the inmates are responding positively to the gospel. On Sunday 17th September, representatives of the arm visited Churches within our Diocese to create awareness and raise funds for mission. With your support on Sunday 24th September, 2023 they went on a joint outreach program with the Diocese of Aba, to Uzuakoli Leprosy Settlement and School for the Blind Afara Ukwu, Umahia, with food and the gospel. We thank our Church workers and members of our Diocese for their encouragement and support and pray God to bless you all.

Diocesan Lay Readers Association

Our Diocesan Lay Readers have remained steadfast in rendering Pastoral assistance, in our Churches. They have continued to hold evangelism at designated places within the Diocese, their evangelism for the last quarter of 2022, was held on Saturday 19th November, at Church of Holy Spirit, World Bank with the theme “Your Labour Shall Not Be in Vain” Sub Theme: “Don't Give Up” (Luke 5:4).

In 2023 the first quarter evangelism held on Thursday 23rd March, at the Cathedral, with the theme: “Abide in Me” (John 15: 4 – 5). Second quarter evangelism was at TACP Alaukwu, on Saturday 6th April, 2023 with the theme: “Look To Jesus and Live” (John 3: 14 – 16). Third quarter evangelism was at St. Stephen's Church Aro Ngwa I on Monday 24th July, with theme “Life Without Jesus is a Waste” (Eccl.2: 10 -11). The 14th Annual Diocesan Lay Readers Retreat was held from Thursday 23rd to Sunday 26th March, 2023 at the Cathedral with the theme “Without Christ, We Labour in Vain” (John 21:3). During the retreat the 2nd edition of the Lay Readers Bible Quiz Competition was held in zones. On the 30th of December, 2022, We appointed Rev'd Samuel Uwaoma Onwukwe Chaplain to oversee the Lay Readers. The Lord Almighty will continue to bless your ministry, as you continue to enjoy a proactive and vibrant leadership and participation of members.

Sports, Physical & Health Development

Our second Saturday monthly exercise of 7:30am stands, we advise our members to have regular exercise for healthy life. Acquire sporting equipment to enhance your sporting activities and diversify our exercise and training to improve your health.

ACADI / NAWADA

The Church of Nigeria in her efforts to address issues of social, economic and health challenges affecting our communities, has established and registered the Anglican Compassion And Development Initiative (ACADI), with corporate affairs commission as a Faith Based NGO. And has also launched the Nigerian Anglican War Against Drug Abuse and Addiction (NAWADA) project as a weapon to fight the menace of drug abuse and addiction especially among our children. They have conducted trainings

in all provinces. The Rev'd Bernard Amadi is our coordinator of this ministry, and he has been doing greatly well.

In keeping with the vision of our national church, on Monday, 20th February, 2023 our Diocese organized a Training for Trainers and Focal persons at the Cathedral, and 56 persons from our Archdeaconries have now been trained and empowered to train others and take the messages of ACADI-NAWADA down to our Station Churches.

During the 2023 Diocesan CMF Conference the fathers had a session with the theme: “Protecting the Family Against Drug Abuse and Addiction; the Role of the fathers”. The message of ACADI – NAWADA has also reached our own Ngwa High School and three other Schools here in Aba.

We encourage all members of our Diocese to make conscious effort towards the fight against these social vices.

Theological Education

The need for quality training for all cadre of church workers cannot be overemphasized, especially in this digital age. However we've also put some restrain on this, especially with ordination training so we don't overcrowd our work force. Before our last Synod we sent 14 Church Teachers for theological training at Trinity Theological College, Umuahia and from the reports we have received so far they are among the best in the school. This is the first time we are sending this number of students at once. We envisage that by the time they graduate, we will have areas of need for their placement. The truth is that the burden is too much on the Diocese and we are not intending to withdraw any of them until they complete their studies. Therefore as a matter of urgency we are calling on the members of this Diocese who love and see the need for the education of our pastors and workers, to help us out, by sending financial support to us in order to carry out this project successfully. Individuals and or groups can take up the sponsorship of one or more candidates to the glory of God. May all who may serve in this capacity be richly blessed in Jesus name.

DIOCESAN EVENTS:

Diocesan Harvest Thanksgiving and Rededication,

As it is our custom, the entire Diocese gathered at All Saints Cathedral on Saturday 12th February, 2023 to thank the Lord and rededicate themselves to the service of God in the Diocese by renewing their oaths. Archdeaonries took their turns as they danced and presented their gifts before God for blessing. The attendance and participation was great. It was a joyous occasion and we thank the organizers for a job well done.

Diocesan Prayer Convocation

The attendance to this programme by members of our Diocese keeps rising every year to the glory of God. This year's convocation was held from Wednesday 25th to Friday 27th January, 2023 at All Saints Cathedral, Abayi Umuocham, with the theme: "A Transformed Church: A Transformed Nation." (Psalm 22:26-31). We charged our members and all present to know that it is through the Church that God reaches and impacts a nation. Which means that, the failure of the Church results to the failure of the Society. We prayed for the restoration of our society and revival of our Church. It was indeed a time of revival and spiritual enrichment to members of our Diocese. We are grateful to the group that organized it on our behalf and pray God to reward them in Jesus name. Amen.

Diocesan Crusade:

The Spirituality Committee has also commenced plans for our Diocesan Crusade coming up from Wednesday 6th – Saturday 9th December, 2023 with the theme: "Faith of our Fathers Or Faith of Our Time?" (Jude 3 & 4, 2Tim. 4: 3 & 4).

RETREATS

CPC / PCC / Vestry Committee Retreat 2023.

One of our major focus has been to build people for the leadership of our Church at every level. This year by the grace of God on Saturday 4th March, 2023 we gathered over 400 vestry and Church committee leaders in our Diocese for our Annual Retreat at the Cathedral. This retreat with the theme "Serving For God's Pleasure" (2 Cor. 5:15) featured leadership talk, Bible study, plenary session and prayer. The retreat concluded with a rededication service for all participants. We task all church committees at all levels to please put the outcome of these trainings to use to

effectively and godly lead our church stations. We thank the organizers and our fathers in God for mobilizing their members and pray God to reward them all in Jesus name. Amen.

Clergy and Wives Retreat

To the glory of God and edification of His church, the Clergy of our Diocese and their wives attended this important retreat held from Wednesday 12th - Friday 14th April, 2023 at St. Paul's Church, Umuocham, with the theme: "Called Into His Steps" (1 Peter 2:21). It was spiritually rejuvenating and the participation was great. The retreat featured Holy Communion, Exposition, Bible Study, Group Discussion, Talks and Commitment Prayers. We thank the planning committee and the hosting Church for a job well done and pray God to replenish them abundantly in Jesus name. Amen.

Diocesan Marriage and Counseling Summit

Family life and Christian Marriage has never been under severe attack as they are in our generation today. In order to build strong Christian family life, we restructured our Diocesan Marriage and Counselling Unit since 2021. This is in line with our vision to build Christian homes and raise godly children.

Our 2022 Marriage summit was held on 5th December 2022 at our Cathedral with the theme: "The Family a Place of Love, Submission and Responsibility".

The Marriage and Counselling retreat was held at TACP, Abayi on 17th of April 2023, with the theme "Correct Pattern in Marriage". On Monday 4th September, 2023 we had our marriage summit with the Theme: "Godly pattern in marriage" for the married and "Godly Pattern in Making a Right Choice" for the singles. We believe that if we are going to have a healthy human society then we must first build godly homes. We are grateful to the Chaplain, Diocesan Coordinator, and their team for their commitment and the resource persons for availing themselves for God's use.

Diocesan Endowment Fund

We started this programme with a zeal that seem to be depreciating with time. The report from our last Diocesan Board Meeting, shows that many

of us are showing less and less commitment to the fund. We therefore, call on every one of us to know that we are still in the business of building our Diocese until that is done we must not give up. We will continue to pursue the vision for economic sustainability of our Diocese through our individual and collective responsibilities. We are always excited to see investments and developments in the Diocese with the endowment proceeds. The management of our Wafer Industry, ICT, Bookshop and Agric investments are doing very well, in recent times. Therefore we charge each one of us to reawaken that zeal with which we started and endeavor to go higher. With God on our side victory is sure. We have started receiving contributions from our investments made from this fund.

DIOCESAN SCHOOLS

Ngwa High School Abayi.

This school has continued to receive attention from the Diocese and the Old Boys Association. We commend the acting Principal and staff as we urge them not to relent on the good work they are doing. In the last SSCE, all our students performed excellently well. In fact all our students who sat for the JAMB Exams sailed through at one sitting and have all gained admission into various universities within and outside Nigeria. This development has a surge in the number of people seeking admission into this prestigious institution.

We are grateful to Mama Aba Ngwa North and the Women ministry of our Diocese for their support in celebrating the Mothering Sundays with the students. The old boys have continued to give back to the school as they continue renovation of buildings and motivate the students with scholarship packages. We congratulate the new national president of the Old Boys Association, Rt. Rev'd Christian C. Ugwuzor. We are happy to announce to you that Ngwa high School is becoming great again with the help of God and this is just the beginning.

St Anne's Umuobasi Amavo

We've not done well as we plan to in regards to the rehabilitation of this great institution. The present economic situation has seriously set us back. However, we are not relenting on our plan and resolve to put this

school back on the map of the great institutions established by our forbearers. The Lord who is making the headway in Ngwa high school shall do same for us at St. Anne's. We need your prayers, ideas, support, and suggestions to succeed in this.

Diocesan School of Ministry, Management and Leadership Training, Aba.

This child of necessity was established to train our lay workers, seeing that many of our station churches are pastored by lay person. We decided to equip them theologically and spiritually to meet the need of the time. Over time the school has become a Management and Leadership Training center. Having trained the last set of lay readers the school has also trained the our knights before and after investiture.

The school had the second convocation ceremony for the award of Diploma in Ministry on Saturday 19th August, 2023 at the Cathedral Hall. Admission forms are now on sale at the Bishop's office. We appreciate the Rector, Ven. E. C. Amadi and the team of lecturers for sustaining this vision to God's glory.

DIOCESAN PROJECTS

The Book Store

This is a multi-million naira project, and it is one of the products of our endowment fund. As has been said, our Bookstore is still one of the best in Eastern Nigeria. We stock the best in Christian education, Theology, Mission, Philosophy and other Christian doctrinal book, including book and manuals for family, Children and youths. A visit to the shop will convince you. We cannot thank God enough for our relationship with ACTS (African Christian Text Books),

The ICT

Our ICT center is doing well, as a Diocese most of our materials are printed here. We thank those who patronize us from within and outside our Diocese. We also train students on computer and carry out other ICT programs. For instance, most of our printing work this year is done in our ICT. We thank our business manager and our hard working staff for the greater improvement we have recorded so far.

The Wafer Industry

Our wafer industry is also very productive as we have one of the best products in this area. People from within and outside our Church who are using our product do testify. Also this is another investment from our endowment fund.

Our Agricultural Investments.

For many years now our Agric Investment has been serving us well as we always have quality chickens and eggs available from our poultry farm. Most of our members who are distributing our products to customers, we cannot thank you enough. We also urge other members who are yet to identify with us to find time and visit our farm, if not for anything to appreciate what our Diocese is doing. This investment is also part of the proceeds of your endowment contributions. We need more patronage, therefore you can make your bookings through us we will not disappoint you. By God's grace, we plan to diversify to other agricultural sectors by next year.

New Cathedral Project

The present economic situation has really slowed down work at this wonderful project. We are trusting God for an increase at this synod and the rest of the year so we can resume work at the site. We continue to solicit your prayers and financial commitment to this divine mandate. The Lord of the church shall make a name for Himself through this and other projects we embark on.

FOUNDATION/DEDICATIONS/INAUGURATION

27:11:2022:Dedication of Marble Baptismal font and Inauguration of Cathedral Young Wives. All Saints' Cathedral Abayi Umuocham

22:01:2023: Dedication of Baptismal font and Children's church at St. Martins Church Akpaa
129:01:2023: Dedication of Two reading desks and Lectern. At St. James' Church, Abayi Ogbuligba

01:06:2023: Foundation laying of New Church building. At St. Barnabas, Church Okpu Umuobo

24:06:2023: Foundation laying of Diocesan Council of Knights Secretariat.

03:07:2023: Dedication of Rev'd Daniel Nnaji's car

28:07:2023: Dedication of 1 digital sign post 2 marble altar seats at St. Gabriel's Church, Umuode.08: 09: 2023: Dedication of Marble Altar Table, Marble Bishop's Seat and Marble Credence Table. At St. James Church, Abayi Ogbuligba –

26:09:2023: Dedication of Rev'd Kenneth Achimba's car.

ORDINATION:

On Wednesday 31st May, 2023 by the grace of God we collated an Archdeacon, installed a Canon, ordained three Deacons and commissioned Six Clergy wives as Evangelists.

Deacons:

Ord. Joseph Jacob,

Ord. Isreal Onyemaechi,

Ord. Nathaniel Oriaku.

Canon:

Rev. Livinus Obinwanne Onwunma.

Archdeacon:

Rev. Canon Ebenezer M. Ohuocha.

During the Ordination service we invested, 39 Knights into the Orders of St. Christopher (KSC) and 5 Dames into the Order of St. Mary, Mother of Jesus (KSM).

RETIREMENT: Our father in the Lord Ven. Ebenezer Ohuocha and wife Evang. Mrs. Joy Ohuocha retired from active service last year. We wish them happy retirement.

CONFIRMATION AND ADMISSIONS

Within the period under review, we visited the under listed Parishes for confirmation and admissions

Date	Parish	Conf	CMF	MU	WG	GG	Evang. Support
27/11/22	All Saints' Cathedral Abayi Umuocham	50	12	25	35	11	
15/01/23	St. Augustine's Church Okpu Umuobo	47	2	4	4	1	72,500
22/01/23	St. Martin's Church Akpaa 1	27	-	5	5	-	53,800
29/01/23	Holy Innocent Asa-Amator	36	1	5	4	4	73,300
19/02/23	Holy Trinity Church Mgboko Umuocha	26	5	5	10	-	14,400
02/04/23	St. Paul's Church Umuocham	59	10	12	6	8	79,220
24/09/2023	Christ Church, World Bank	52					67,400
							360,620

Mission and Evangelism Fund Disbursement:

The evangelism support realized during our Episcopal and other Diocesan functions within the period stated in the table above was administered as following:

St. Mathew's Church Umuagbai, Place of worship for the children

Michael Uju, School Fee 18,000

Victory Nwokedi School Fee 15,000 .

Treasure Ubani School Fee 15,000

Marvelous Odiwonma School Fee	15,000
Grace Gideon School Fee	21,000

AWARD GIVING POLICY

It would be recalled that few years ago, we put a moratorium on award giving in the Diocese. This was done to check certain excesses which were presenting the church in a negative light. We hereby temporarily lift the moratorium. But any church or group in the Diocese that intends to confer any award on anyone must first submit a written request to the Bishop, and obtain our permission before the intended award recipient is contacted.

THE HISTORY OF OUR CATHEDRAL

Before the creation of our Diocese, All Saints' Church Abayi Umuocham was one of the elite church stations in the old Aba Diocese and its history reflects the history of the Anglican Ministry in Ngwa land in particular, and the Igbo nation in general. For over two decades, various attempts have been made to have a documented history of this Monumental Church. But to the glory of God, we now have a well researched, documented, and detailed history of this Church, which now is the Cathedral of the Diocese of Aba Ngwa North. We thank our father, a man who we describe as the Nathaniel and Timothy of our time, Hon. Chief Godwin E. Eme, who painstakingly, over two decades continued to embark on this Holy project. The book will be launched tomorrow at the thanksgiving service. Hon. Chief Eme and his family have also asked that the proceeds of the book be his contribution to the ministry of the Diocese. We bless him and all that concerns him.

OUR JOY

Rt. Rev'd and Mrs Christian Ugwuzor JP	BBG
Rt. Rev'd and Mrs. Geoffrey Ibeabuchi	BBB
Rev. Charles and Evang. Mrs. Divine Emeka	BBG
Mr. Iheanyi and Mrs. Chioma Okwu	BBG
Mr. & Mrs. Chidinma Kanu	BBG

Mr. & Mrs. Isaiah Nkoro	BBG
Mr. & Mrs. ThankGod Okpara	BBG'S TWINS
Mr. George & Mrs. Chidinma Ikechukwu	BBG
Rev. Peace and Mrs. Osinachi Anwuacha	Wedded
Ven. Precious Okereke	PhD.
Rev. Dr. Paulinus Nwaorgu	D.Min.
Mr Ihunanyachi & Eberechukwu	Wedded
Mr. & Mrs. Musa D. Bulus	BBG
Mr. Mascot & Precious Esihe	Wedded
Mr. Isaac & Ruth Emmanuel	Wedded

OUR SORROW

Very sadly in our hearts we lost the following members of our Diocese since the last synod:

Rev'd Canon Rowland Amamba-Rtd
 Rev. Chika Amaefula.
 Lady Ijeoma Ezirim
 Lady comfort Mark.
 Mrs. Anne Nwaobilor

ABA PROVINCIAL REPORT

We give God the glory for the joyful collaborations and developments we enjoy as a province under the able leadership of the Provincial Archbishop and Mama Province, the Most Revd Isaac Chijioke Nwaobia Ph.D, and Mrs. Hope Njideka Nwaobia who have allowed God to use them for His good work in our Province.

The Provincial Prayer Conference was held from March 30th – April 1st 2023 with the theme: “A Transformed Churchm, A Transformed Nation.” (Psalm 22:31)

The Aba provincial Clergy Conference was also held at Trinity College, Umuahia from Monday 26th – Friday 30th June, 2023 with the theme; “The Anglican Ministers Today” (1 Pet 5:2-4).

We had our usual Episcopal/Council meetings first from 9th – 10th February, 2023 with the theme: “He Remains Faithful” (2Tim 2:13), and the second was held on Wednesday 23rd – Thursday 24th August, 2023 at the Diocese of Ukwa, with the theme “God's Diplomats” (2 Cor 5:20). We thank the Bishops and their wives that hosted us and their Dioceses and pray God to reward them abundantly.

We commend our Provincial Archbishop and Bishop of Isiala Ngwa South Most Revd Isaac C. Nwaobia Ph.D for initiating the Provincial Christian Men Fellowship (PCMF) which he inaugurated on Saturday 24th June, 2023 at St. Michael's Cathedral, Aba. The Interim Executive has been mandated to plan a Provincial Conference to be hosted by the Diocese Aba in 2024. Our own Mazi C. Eze Nwokoma serves as the Provincial Deputy President. We congratulate him.

Provincial Harvest:

The 2022 provincial harvest tagged; “Harvest Of Blessings” (Deut. 28:1-14) was held on Saturday 5th November 2022, at the Cathedral of All Saint's Ugwuavo in Diocese of Arochuckwu/Ohafia, our Diocese participated greatly and made a handsome donation and presented crops. We commend the provincial Harvest Committee as we look forward to the 2023 Provincial Harvest to be hosted by the Diocese of Isikwuato / Umunneochi, on Saturday 4th November, 2023.

REPORT FROM FORMER PROVINCE II

The meeting of the Joint Council of the Provinces East of the Niger was held at the Cathedral Church of Good Shepherd Independent Layout Enugu from 7th - 8th February 2023, with the theme: “Why Sit Here Until We Die” (2kings 7:3) During this meeting, new executives were elected, we pray God strengthen them as they perform these assignment to the glory of God.

NEWS FROM CHURCH OF NIGERIA

DIVCON 2022

As one of the strongest participating Dioceses, our Diocese has continued to benefit from the experience of this holy convocation. We attended the 2022 DIVCON in large number despite the insecurity that bedeviled the nation especially Abuja about that time of the year. The DIVCON was held from Monday 7th – Friday 11th November 2022, with the theme “At The Name Of Jesus” (Phil. 2:9-11). Remember, this year's registration has commenced and we hope to experience increased participation as our members register. The date is November 6th to 10th November 2023. Remember all board members, leaders of arms are supposed to have registered by now. We hope to have about a thousand participants, five hundred of who should come from the youth ministry, attending this conference. You do not need to go to the bank for registration. Just visit our ICT at the Cathedral and they will handle everything their. We call on our fathers and mothers to please help in sponsoring our youth to this life transforming gathering that is purely Anglican. May all who register and or sponsor a youth prosper in body and soul.

JOSHUA GENERATION INTERNATIONAL YOUTH CONFERENCE (JGIYC):

This conference was introduced to pay particular attention to the Youth Ministry, of our Church and to address the exodus of our young people to other Church Denominations and Ministries. The third edition was held at the Moshood-Abiola's National Stadium, Abuja from 10th - 15th April, 2023, with the theme “Understanding The Times” (1 Chron. 12:32). The conference offers mission awareness and engagement, training and empowerment, as well as skill and professional training for the youth. This year, over 300 young people from our Diocese attended.

GAFCON

The forth edition of Global Anglican Future Conference (GAFCON) was held at Kigali, Rwanda from 17th to 21st April, 2023 with the theme; “To Whom Do We Go” (John 6:68). The conference was an opportunity to reaffirm the Biblical stand of our Church on issues of human sexuality and all other forms of revisionist agenda and erroneous inclusive gospel. We attended with Mama Aba Ngwa North and about 1,302 delegates from 52 countries across the world. We thank God for the success of the conference and appreciate you for your prayers and sponsorship.

St. Matthias's Day Fund

We as a Diocese have continued to observe this day to raise support for mission of our national Church. This year Two million, four hundred and eighteen thousand, eight hundred and eighty Naira only (N 2, 418,880.00) was raised and remitted. We thank our churches for the sincere way they have been doing it and pray God to bless them.

Advent Sunday Collection

By the grace of God, the Advent collection for our National Church was observed in our churches, and the sum of N450,000 was raised and has been remitted to Church of Nigeria Advent account. We once again appreciate our Churches for keeping faith in this project.

2023 Bishops And Wives Retreat

A combined retreat for Bishops and Wives, was held from Monday 9th - Friday 13th January, 2023 at the Faith Plaza, Bariga in the Diocese of Lagos, with the theme "Diligence In Serving The Only God" (John 17:3-4). We thank the hosting Diocese and the supervising Bishop of Lagos.

Standing Committee

Church of Nigeria Standing Committee meetings 2023 were held, first at St. Bartholomew's Cathedral, Kubwa, Abuja from Mon 13th – Fri 17th February, 2023 with the theme: "Watch and Pray: Godly Disposition When Kingdoms Rage". (Mathew 26:40-41). The second was from Monday 11th -Friday 15th September 2023, at St. Mark's Anglican Church Nnewichi, Nnewi Diocese, with the theme: "Arise And Build, God's Mandate For God's People In A Broken World" (Nehemiah 2:17-18). We thank our Primate Most Revd Dr. Henry C. Ndukuba for his able leadership and pray God to continue to inspire him. The communiques and pastoral letters from these meetings are part of this address.

NEW BISHOPS

1. The Rt. Rev'd Adewala Adebisi – Diocese oke Ogun
2. The Rt. Rev'd Dr. Nelson Enekeme – Diocese of Niger Delta West
3. Rt. Rev'd Collins Babalola - Diocese of Ajayi Crowther

4. Rt. Rev'd Festus Nwafili - Diocese of Ndokwa
5. Rt. Rev'd Ifedola Okupevi - Diocese of Lagos
6. Rt. Rev'd Ebenezer Saika - Diocese of Akoko Edo

TRANSLATIONS

1. Rt. Rev'd Idris Zubiru, to Diocese of Sokoto
2. Rt. Rev'd Prof. Dapo Asaju to Diocese of Ilesa

RETIRED BISHOPS

3. The Rt. Rev'd David & Mrs. Edith Bello – Diocese of Otukpo
4. The Rt. Rev'd Ralph & Mrs. Ebirien – Niger Delta North

We pray God to bless the ministry of those who were elected and wish those who retired a happy retirement.

NEW ARCHBISHOPS

1. The Most Rev'd Abiodun Olaoye – Province of Ibadan
2. The Most Rev'd Simeon Borokini – Province of Ondo
3. The Most Rev'd Timothy Yahaya – Province of Kaduna
3. Most Rev'd Blessing Enyinda - Dean Church of Nigeria

THE STATE OF OUR NATION

We remain most grateful to God the Almighty for His grace, sustenance and help upon the citizenry of this nation. Survival in the Nigeria of today has become so deplorable that it takes only the help of God to survive. The unprecedented participation of Nigerians in this year's general elections show the great yearnings of the people for a positive change in leadership of our country. We will continue to pray that God would give succor in this period of pain, suffering and hardships that have increased with the sudden removal of fuel subsidy, which has caused a sudden rise on the cost of living. We will say more on the nation later in the course of this address.

OUR STATE, ABIA

We congratulate our governor, Dr. Alex Chioma Oti on his election victory. We assure him of our prayers and willingness to work together for the good Abia and her citizenry. We will say more later.

OUR SYNOD THEME

“MUST WE CONTINUE TO HOLD UNTO AN ANALOG FAITH IN A DIGITAL WORLD”?

(Genesis 3: 1, 8, 9&10; 2Timothy 4:3&4).

INTRODUCTION

Today, we live in a world that clearly shows itself as the Biblical End Time era. The world is at the climax of a rebellion and war against God and His plans and programme for man's salvation. The Bible is being manipulated to justify wrong and evil. One of the common methods is to oppose, question, adulterate and replace God's original laws, scripture and ethics such that man may end up in hell and that the devil's kingdom might prevail. All this is being done in guise that we live in a digital world. Therefore every thing must be digitized. But, the question is, shouldn't there be a limit to how much of our human life, activities, and behaviors should succumb to this new wave of digitization?

MANKIND AND TECHNOLOGY

The creation story in Genesis establishes that God is the Creator of all things, including humankind. It is a story that also tells us something about who we are, including our place and our role in creation. In the creation story, we are introduced to what has been called our cultural mandate. This is the divine injunction that was given to humankind in Genesis chapter one: “God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground’” (Genesis 1:28). What does God want us to “fill the earth” with? This phrase does not just mean that we should have numerous children (although God does tell humankind to be fruitful and multiply). We are to “fill” the earth with the products of human culture, including books, art, music, tools and—more recently—computer technology.

At the time of creation, God made a world pregnant with possibilities and gave human beings the delightful task of opening up the potential of God's creation. In Psalms chapter eight, we read of the great God who made the stars and the heavens and who made humankind the rulers of the works of his hands. This mandate has never been rescinded; even after the fall into sin, this task remains. And so computing is one of the possibilities in creation, and we must steward this as we would any other aspect of God's creation.

THE BEGINNING OF TECHNOLOGICAL REVOLUTION

The word technology is derived from the Greek word *technologia*, which means “the systematic treatment of an art.” In the nineteenth century, the word was associated with mechanical and industrial arts. In recent times, technology has become more narrowly associated with electronics and computers. But technology actually encompasses a broad range of human activities.

For the purpose of this address we will define technology as “a distinct cultural activity in which human beings exercise freedom and responsibility in response to God by forming and transforming the natural creation, with the aid of tools and procedures, for practical ends or purposes.”

In Genesis chapter four we read of people beginning to uncover some of the possibilities in creation. This included people like Cain, who built the first city. Others, such as Jabal, became the father of those who raise livestock. Jubal was the father of all who play the harp and flute. There was also Tubal-Cain, who forged all kinds of tools out of bronze and iron. This was perhaps the first report of an early activity that might be called engineering. Although the possibilities for computers have been present since the time of creation, it is only relatively recently that this area has been uncovered and developed. Adam probably had no inkling of the potential that lay in the earth's materials, waiting to be discovered. This included the materials that might have been found right beneath his feet, like sand containing the element silicon, which would one day form the substrate for computer chips.

In Genesis we also see God as the King who speaks everything into existence and names what he creates. As a steward of God's creation,

Adam is given the job of naming the animals in the Garden of Eden. This task continues to this day, as we uncover new areas of creation and give names to various things uncovered in different disciplines of study. By naming things, we identify them, which enables us to study them further. In the area of computer technology, people have identified and named a wide variety of structures and ideas that have been discovered. In computer science, names have been given to various algorithms, like the Bubble sort and the Quicksort algorithm. Descriptive names have also been assigned to data structures—for example, trees, queues and stacks. Programmers also give names to their new software creations, sometimes showing a high degree of playfulness in their naming conventions. Different reusable software solutions to commonly occurring problems have been identified as design patterns, and each pattern is given a name to identify it. Some computing-related terms have arisen from their acronyms, such as RAM (Random Access Memory), ROM (Read-Only Memory), ALU (Arithmetic Logic Unit) and CPU (Central Processing Unit). The proliferation of new names and acronyms in computer technology sometimes reduces to jargon, which leads to confusion rather than understanding. But in general, the act of naming something goes hand in hand with being stewards unfolding God's creation. The ability to use names in computer science also enables abstraction. Certain pieces of program functionality can be gathered together and identified by a name. Whenever this piece of functionality is required, it can simply be referred to by name rather than repeating all the details. Through the use of names, the underlying implementation details can be hidden, thereby reducing complexity. Some programming languages make extensive use of software entities called objects, in which a name (or identifier) can be used to represent a software bundle of related data and instructions. These objects are used to perform various tasks while their underlying implementation details can remain hidden. As more complex programs are built up, multiple layers of abstraction can be employed in the design and implementation. Thus names are not only used to classify new concepts and discoveries, but to help build more complex structures and programs. The activity of naming in computing, just as Adam named the animals, is one activity associated with the cultural mandate.

The cultural mandate also includes the notion of an opening-up process. For instance, there is historical development in legal concepts,

government institutions and education. Likewise, this unfolding process is evident in the history of computer technology. What started out as a branch of mathematics and electrical engineering has blossomed into its own discipline, and it has subsequently spawned newer subdisciplines that did not exist a few decades ago. These new disciplines include computer science, computer engineering and software engineering. There has also been an emergence of related disciplines focusing on the applications of this technology, such as information technology (IT) and information systems (IS). The field of computer science has further opened up into many subareas of research. These include areas such as operating systems, networks, security, artificial intelligence, databases, programming languages, compilers and computer graphics, to name just a few. It is exciting to imagine what other aspects of creation or fields of research are yet to be uncovered. Computer technology has helped uncover new vistas and hidden treasures in other areas of creation.

Computers have also helped to open new subfields in other disciplines, such as bioinformatics in biology and digital imaging in art. Likewise, recent advances in supercomputing are spurring new drug discoveries and improving our understanding of the stars and galaxies. Supercomputers also enable detailed simulations of complex processes such as the birth of stars, turbulence, earthquakes and climate.

So far, we hope we have established the case that computer technology and indeed any form of technological inclination is not a later development of man, rather part of the cultural mandate God gave to man from creation and has been since the first man and woman were created.

IMPORTANT TRUTH ABOUT TECHNOLOGY.

Technology is a human cultural activity; it is more than just products and devices.

This statement takes us to another important discussion about technology which is crucial to understanding the thesis of this address and message of our synod theme.

The concept of technological volition recognizes that technology is shaped by human will. There have been arguments that technology itself is neutral; it is just a tool that can be used either for good or for evil, that it is

not the technology itself but what you do with technology that counts. However this position is, to say the least, most deceptive. It is the stand of this address that technology is not neutral, rather it is value-laden. The designers of every technological object embed their personal or corporate values into their devices. Consequently, technological objects are biased toward certain uses, which in turn bias the user in particular ways. Embedded in every tool is an ideological bias, a predisposition to construct the world as one thing rather than another, to value one thing over another, to amplify one sense or skill or attitude more loudly than another. New technologies alter the structure of our interests: the things we think about. They alter the character of our symbols: the things we think with. And they alter the nature of community: the arena in which thoughts develop. This is a critical point, since computers rely on models and have become the primary tool with which we analyze and communicate ideas. While some types of information can be easily represented in a computer, other areas are not so easily quantified and are ill-suited to analysis by a computer.

The World Wide Web is another pointer that technology is not neutral. The web has challenged the notion of authoritative sources and the meaning of truth. More critically, the web as a medium encourages us to “surf” rather than dive down deeply into reflective reading. With the use of hyperlinks, we tend to scan text and images and flutter from one link to another. Rapid access to vast amounts of information and the speed of information interchange have increased the pace of business and life. Some neuroscientists are even suggesting that the medium of the Internet is altering the way young brains are developing and functioning. The medium of the web has done more than just deliver information in a new way; it appears to be changing the very way we think. Studies by psychologists, neurobiologists, educators, and Web designers point to the same conclusion that when we go online, we enter an environment that promotes cursory reading, hurried and distracted thinking, and superficial learning, and this constant distraction leads to shallow thinking, and of course shallow thinking leads to shallow living. When evaluating computer technology, we should not only ask what new things it makes possible, but also what is made more difficult or perhaps even impossible. We must bear in mind that the discoverer of an art is not the best judge of the good or harm which will accrue to those who practice it.

ANALOG AND DIGITAL TECHNOLOGIES

Analog and digital signals are used to transmit information, usually through electric signals. In both these technologies, the information, such as any audio or video, is transformed into electric signals.

At its base, an analog signal is a continuous signal in which one time-varying quantity (such as voltage, pressure, etc.) represents another time-based variable. In other words, one variable is an analog of the other. The result is that analog systems allow for a theoretically infinite number of values to be represented: it can achieve any value within the parameters governing the system.

In short, to understand analog signals – all signals that are natural or come naturally are analog signals.

Digital signals, by contrast, express variation in the system's variable in response to a set of discrete values. In short, digital signals are a filtration (distortion) of the analog signal aimed at enhancing the information transmitted.

The difference between analog and digital technologies is that in analog technology, information is translated into electric pulses of varying amplitude. In digital technology, translation of information is into binary format (zero or one) where each bit is representative of two distinct amplitudes. Simply put, the major difference between both signals is that the analog signals have continuous electrical signals, while digital signals have non-continuous electrical signals. With analog, information transmitted retains its original form, format, and raw quality, while with the digital technology, information is enhanced to meet the form, format, and quality the sender wants the receiver to have.

To put the above in an ordinary man's language, both analog and digital technologies are only for the transmission of information. While the analog is original and natural, the digital is an attempt to enhance the quality of the message of the analog by filtering and removing all background noise so that the receiver of the information hears and receives only the part and quality of the information the sender wants him or her to hear.

With the above background on technology let's look at-

OUR THEME TEXTS

In our first theme text - Genesis 3:1, we read “Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, 'You must not eat from any tree in the garden'?” The serpent's interrogation of Eve would have been alright if he, the serpent, was the originator of the message he was about to analyze or if he was there when the said instruction was given. Now let's take a look at the original message the serpent is referring to. “The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” (Genesis 2:15-17 NIV). A good look at the original instruction given to Adam, then to his wife was to eat all but one. But the question the serpent (the devil) puts to Eve is whether God has prohibited them from eating fruit from any of the trees. A distortion of the message, an attempt to filter the message so that Eve may pay attention to the serpent's analysis and interpretation of the message, which she eventually did. And what effect did this have on Eve? Listen to her response “The woman said to the serpent, “We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” (Genesis 3:2-3 NIV). Now let's look at Eve's digitized version of the message in the light of the original “analog” message from God. We see a huge and fundamental difference in the description of the tree which fruit they were not to eat. The analog message did not mention the position of the tree, but it's functions; but Eve's digitized version focuses on the position of the tree and saying nothing of the function of the tree. This is fundamental because what was important about the tree was not it's location, rather it's characteristics and effects which in turn would affect mankind's character and values. Also a closer look at Eve's version reveals that she began her response to the devil with “We”, but soon changed to “but God did say “You...”. This is also another fatal effect of the digitization of the message. This attacks the relationship that existed between Eve, her husband Adam, and God which again was a key determinant in both the giving of the instruction and the expected adherence to it. Here we see the first ever attempt to see and interpret the message of God through the Digital lens. The devil

began with “Did God really say...?” That is, are you really sure you heard what God said very well? The devil knew there were some background (noise) to the instruction God gave to Adam and his wife and he needed to filter off that background so the message will look like God was just being hard on them. God did not give Adam and Eve the instruction of how to live in the garden because He wanted to control them, or prevent them from growing wiser, as the serpent suggests, rather He gave them the instruction as one who made them and knew what was best for them. As He would continue to say “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future (Jeremiah 29:11 NIV). He created them even in His image without their request to be created. He planted the garden with all the good things in it without them laboring for it. He gave them authority over all the rest of creation. Therefore God reserves every power to dictate how Adam and Eve ought to live to continue to enjoy all these benefits. This was the background the serpent was out to filter out and once he succeeded in doing that, the rest became history (Gen. 3:8-24).

Digitization of the Gospel

As we already know from the creation story, God made all things good. Unfortunately, as we also have seen, Man's adherence to the Digital craftiness of the devil led to the fall, which has affected all of creation. The job of humankind was to “till the soil” and look after the earth, but as a result of the fall, the ground became “cursed.” Consequently, the ground produced “thorns and thistles,” making work a drudgery and much more difficult. These thorns and thistles are not limited to agricultural work; the curse extends to all types of work and all creation, including computing and technology. In Romans chapter eight we read that the “creation was subjected to frustration” and “the whole creation has been groaning as in the pains of childbirth right up to the present time” (Romans 8:20, 22). Exactly how the physical aspects of computation have been “cursed” and “subjected to frustration” is difficult to know. But computer technology is not just about physical devices; it is a human cultural activity as we defined it earlier. Hence, sinful human beings misdirect technology in many different ways. Areas in which we exercise freedom and responsibility in shaping technology are tainted by human sin. We go against God's commands and disregard creational norms, leading to distortions and

misdirections of technology. Some examples include computer fraud, disregard for privacy, malicious software (such as viruses and worms), cyberbullying and pornographic websites. But the greatest of them all is the recent constant attempt to compromise the Christian faith through the digitization of the word of God.

This malicious attack of the Christian faith was assuredly predicted by apostle Paul in our second theme text. And we read “For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.” (2 Timothy 4:3-4 NIV). As was the case in Genesis chapter three, and as divinely predicted by apostle Paul above, the devil, satan, the old serpent, has unleashed a great and fierce battle again the church and the Christian faith by trying to digitize the gospel. Today the gospel is being taken through the digital process of filtering out the basic background of its message which is that “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.” (2 Timothy 3:16-17 NIV), that “...all have sinned and fall short of the glory of God,” (Romans 3:23 NIV), that “...except a man be born again, he cannot see the kingdom of God.”(John 3:3 KJV), that “...the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23 KJV). And that “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.” if not the name of Jesus Christ. (Acts 4:12 NIV) These make up the eternal truth which is the background of the Christian message, faith and life. And these basic truth and pillars of the Christian message and faith continue to be filtered out off the gospel by different agents of the old serpent leading to the dilution of the gospel and rendering the church powerless and, in the most part, irrelevant in the society. This act of digitization carries with it half truth, lies, distortions, misrepresentation, wrong interpretation and application of the word of God. In recent times, we've seen these agents of the dark world attack the Church through Biblical revolutionism, Feminism, Syncretism, Youth liberationist movement, and other forms of modernism. And these have been, in our opinion, solely

responsible for the moral decay, and spiritual bankruptcy experienced across the world.

Consequences of the Digitization of the Gospel

On The Church

It must be clearly stated that the main focus of every assault of the devil on every society, in particular, and the world at large, is the Church. Like in the case of Eve, the digitized version of the Gospel has got many church leaders and members confused that they can no longer differentiate between the voice of God and that of the devil. Today as a result of, and in furtherance of the digitization of the Christian faith, false Bibles are being produced by those who want to change the direct laws and ethical injunctions of God. Many incomplete and adulterated Bibles are now being produced. Homosexuals for example have removed God's judgment and condemnation of homosexuality. Some religious groups have also removed from the Ten Commandments God's law that thou shall not make or bow to idols. Yet in other versions passages declaring that Jesus is son of God and the realities of heaven and hell are either played down on or completely removed.

Satanic theological seminaries are now training false pastors who will go into the churches to destroy the genuine faith. They don't preach the Cross but materialism (Mammon) and pleasure. Rich satanic bishops and pastors are now committing different forms of atrocities in the name of digitized Christian practices and are bold to defend such abominations. Due to these consistent digitalization of the gospel, the church is filled with men and women, young and old who are no longer interested to hear the practical truths of the Gospel, rather prefer speculative opinions, which do no good to the soul, but corrupt and destroy it.

Majority of Christians today especially the youth, follow after their own lusts and hate those preachers and that doctrine by which they are opposed. The church is being weakened everyday as the number of these agents of biblical digitization continues to grow. In many instances, the Church has become "a toothless bulldog".

But we must remember that the Church of Christ shall continue to match on and that even the Digital gate of hell shall not prevail against it.

On Our Political Life

As is well known and said that “ so long as the center fails to hold, things must fall apart.” One of the aspects of our life mostly affected by the Church's continuous compromise to digitization is our political life. This is true of all nations across the globe, but more prominent in Africa but more domicile in Nigeria. Because majority of our political leaders claim some Association with the Christian faith, and with the church's consistent yield to Gospel digitization, our political platform has become a festive ground for the devil to the excruciating pain of the citizenry. Looking at the present crop of political leaders and the texture of Nigeria's political landscape, it becomes undoubtedly clear as to how much the Church has failed God and how much He has decided to visit our iniquities on us. The digitization of the Gospel has produced Christian political leaders who can only be better described as “Church associates” with absolutely nothing “Christian” in their handling of political power and responsibility. May the Lord and mercy and save His people.

On The Youth

The most detrimental effect of the digitization of the Christian faith and message is on the future of the church and society, as it has caused the youth, the leaders of tomorrow, to be confused and encumbered.

The pervasiveness of digital and social media in the world of young people is evident. Its impact on them cannot be understated. Although the web has the potential to unite people across geographical distances, the web can also be a place of loneliness, manipulation, exploitation, and violence, up to the extreme case of the 'dark web. Young people are aware that risks are out there: but with the watering down of the gospel and it's attending consequences, the duplicity of technology, however, becomes evident when it leads to the development of certain vices. The danger is manifested through isolation, laziness, desolation, and boredom. Without a corresponding Christian moral background, Communication among young people on the web is cultic in that it promotes only speaking to those who are similar to you. In present times moral decadence has to a significant extent replaced basic moral values. The witnessed behavior pattern of the youth is an indication that morality is at its all-time low. Today the youth are almost with no direction, and more interested in

pleasure and enjoyment with no sense of the future. The sum total of all these is a fall in moral standards that has resulted in indiscipline at all levels of society, whose results is craze for power without accountability, cheating, laziness, and, lack of dignity and respect for human life. Furthermore, it is in public domain there is an increase in vices like corruption, broken homes, teenage pregnancies, crime, and sexual promiscuity, all linked to the breakdown of moral values. Being dishonest, unjust, intolerant, disrespectful, disobedient, undisciplined, individualistic or corrupt, which are all products of gospel digitization, make one a hero in the digital world because these are the values majority holds and are pursuing. The modern society has adopted the philosophy “the end justifies the means.” Today, most youths want to acquire wealth in the shortest time possible thereby causing the wave of crime and corruption to be in vogue.

The Church in the Digital World

Today Christians are living into digital world. It won't be adequate to either resist it as incapable of supporting authentic Christian life or to embrace it without considering the changes it brings in Christian identity and community. Embracing the opportunities of digital evangelism is essential in reaching and impacting a digitally connected world. By recognizing the power of digital platforms, the church

can transcend geographical boundaries, overcome limitations, and amplify the impact of the gospel message. The enduring power of the gospel remains constant, even in the ever-evolving digital age. It can touch hearts, transform lives, and bring hope to those searching. Therefore The Church Must engage in Digital evangelism and Soul Winning. As we engage in digital evangelism, we invite others to spread the good news and together we can harness the potential of technology, leverage digital tools, and build genuine connections that lead people closer to God. We must embrace this digital era with creativity, authenticity, and a deep conviction to share the timeless message of God's love and salvation, bringing hope to a world in need.

However, and as we've established, while digital evangelism opens up exciting possibilities, it also presents unique challenges and potential pitfalls that we must navigate with wisdom and discernment. The greatest

challenge is to resist the digitization of the Gospel. To do this the Church must beat the Digital world in the game of digitization. The church Must digitize the Digital World by breaking through and filtering the noise of the digital age and presenting the Gospel undiluted and uncompromised. As we navigate the digital landscape, we must ensure that our shared content is accurate, grounded in truth, and aligned with biblical principles.

Another challenge is finding a balance between virtual and physical connections. While digital platforms offer opportunities for outreach and engagement, it is important to encourage offline connections and face-to-face interactions whenever possible, fostering deeper relationships and discipleship. Addressing the issue of online anonymity is another challenge. Creating safe and trustworthy online spaces is crucial while being aware that some individuals may hide behind anonymity, posing challenges to genuine dialogue and accountability. Dealing with misinformation and digital distractions requires discernment and vigilance. Moreover, we must guard against superficiality and shallow engagement that often characterize online interactions. By fostering meaningful conversations, encouraging depth of thought, and promoting intentional engagement, we can overcome these challenges and foster genuine connections that lead to spiritual growth and transformation.

OUR CHARGE

To The Church

The Christian Church has always been marked by her ability to create and invite people into transcendent spaces and experiences. The church has always been most dynamic and effective when she has stood in stark contrast to the dominant culture of the day. Digital culture has penetrated the lives of almost every human being. But not everyone has the same relationship with technology as Millennials or Generation Z. There are three kinds of relationships with technology and all of them exist within the church. First, we have the digital aliens. These are the individuals who have a critical approach to technology and believe it can damage the heart of biblical Christianity. Second, we have the digital pioneers. These individuals see technology as a potential tool for evangelism, discipleship, and community. Third, we have digital natives. These have never lived outside of the digital world. An understanding of the culture is critical in an

effective evangelistic approach. To reach and have an impact on the current generation, the church must develop an awareness of the cultures and subcultures of the emerging generations and be willing to redefine and reinvent its methodologies without changing or even compromising the truth of the Gospel. This is called contextualization. Contextualization takes reflection and planning. The church must be ready and able to gather when the world scatters. To slow down when the world speeds up. To commune when the world critiques. We must be zigging while the world is zagging. As we serve and lead in the local church, Every genuine church leader must remember that the goal isn't selling a product or service but discipling a people. And discipleship requires patience, depth, and community—the very things that stand in contradiction to the values of the digital age. We remind us that character is formed through action, and it is transformed through action, including carefully planned and grace-sustained disciplines. This is intentional, methodical, slow and steady work. It's why Jesus used metaphors like vines and branches to describe the life of discipleship:

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. (John 15:5–8)

No matter the fruit, it takes a while for branches to produce it. It requires constant care, regularly scheduled watering and pruning, and daily upkeep. The invitation to remain in Jesus is an invitation into this sort of work, distancing ourselves from the frenetic shallowness of our digital distractions in order to learn and practice the way of Jesus in the big, little, and everything-in-between aspects of life. To forestall the effect of Gospel digitization of our political life, all church leaders in this nation must stop dancing and partying with the devil but deliberately deliver this nation from the path of self destruction we are toeing, by presenting to our politicians, in words and action, with the truth of the gospel. Every church leader in this nation, who claims to have been called by God must remember this “Son of man, I have made you a watchman for the people...; so hear the

word I speak and give them warning from me. When I say to the wicked, 'You wicked person, you will surely die,' and you do not speak out to dissuade them from their ways, that wicked person will die for their sin, and I will hold you accountable for their blood. But if you do warn the wicked person to turn from their ways and they do not do so, they will die for their sin, though you yourself will be saved." (Ezekiel 33:7-9 NIV). When we as individual church leaders share from their loot of the resources of this nation, and so keep quiet, let us also be ready to share from their divine visitation which must surely come.

So charge the Church and her leaders, We must lead a church that maintains our conviction as genuine Christians who still fear God, accept divine inspiration of the Holy Bible, who believe in being Born Again and Baptism of the Holy Spirit, who commit to carrying out Jesus' injunctions and ethical code. We must resist every attempt to digitize the Christian faith and message. Rather we should hold onto the true gospel of Jesus as Lord, who died, resurrected and is coming back again. In other words, "Contend for the Faith which was once delivered unto the Saints".

To Our Political Leaders

The Southeast

The present state of Nigeria, in every aspect of our life is, to say the least, embarrassingly despicable. But the most unimaginable is the state of things in the southeast. One doesn't even know where to start bemoaning our general life condition in this part of the nation, especially when it is clear that this zone is undoubtedly the Christian hub of the nation. Furthermore it is a known fact that this region is home to one of the most industrial, enterprising, educated, and resilient group of people in the face of planet earth. So one wonders, why are things the way they are in Southeastern Nigeria? Our youth are the best behaved, industrious, talented, and hard working. All they have always needed is committed leadership based on Christian principles and values. The recent national elections have proven that Igbo youth are ready to rally round any Igbo leader who they suspect has what it takes to take them to the promise land. Why then can't we produce leaders who are sensible and selfless enough to unite us and make the most of all our god-given potentials? Why are we celebrating our past as better than our present? Who

bewitched Ndi Igbo? Why are our leaders always the cheapest to be bought over? Political leaders of Igbo land, who bewitched you? Who tells you that you must bow down to Baal before going into your promise land? What happened to our life of “Igwe bụ Ike”; “Njụjụ jikọ ọnụ ogbuo odudu”; and “anyụkọọ mmamiri ọnụ ọgbaa ụfufu”? How has this life of selfish interest at the expense of our common interest benefited us? Have we not been fooled, or better put, have we not fooled ourselves enough? Where are the likes of Dr. Nnamdi Azikiwe, Chief Michael Okpara, Eze Ogo Akanu Ibiam and even as recent as Chief Samuel Onunaka Mbakwe. We pray that their souls continue to Rest In Peace. None of these revered political fathers claimed to be or was even known as a “super Christian”, but they lived and exhibited unity, selflessness, love for others, high level of probity and accountability, which are the Hallmark of the Christian faith. None of them was known for enriching himself and his cohorts with public funds at the detriment of the rest of us. Today here in the Southeast we still enjoy the godly disposition of their sacrificial leadership. They were the products of the analog Christian message. Today, the story is different.

However, we are Ndi Igbo. We are resilient, we are optimistic that our better days are much ahead of us. We remind all stake holders of the region that your blessings and those of your generations unborn is tied to the quality of leadership you give to Ndi Igbo at this time. We hope that the just concluded Southeast Economic and Security Summit will not be business as usual. We therefore Charge all our leaders to leverage on the spirit of this summit and the yearnings of our people both at home and in diaspora, to better the lot of Igbo land, to the glory of God and the joy and welfare of Ndi Igbo nile.

The Nigeria Nation

We congratulate all Nigerians who are alive today, not just for our 63rd independence anniversary but mainly for seeing another day. One of the major positives of the situation in this country is that it shows how merciful God can be to a people who continuously and consciously drink deadly poison. Citizens of this country are now known worldwide as having been used to ruins and violation. A people who have accepted abnormality as norm, and comfortable with reproach, and humiliating deprivation. Our peace is taken away leaving us with insecurity, fear, and despondency.

One would wonder how we seem comfortable living in ruins, dirt, and dehumanizing conditions. Our nation has continued to suffer pains inflicted by leaders who have no iota of love for either the nation or her citizens. We've lost everything that made us proud both regionally and globally. The current situation with our currency is embarrassing to even mention. The daily hardship on the people is beyond description. How did we really get to where we are at the moment? What really is the duty of the National Assembly? Do they really have any responsibility to the citizens of this nation? What do Nigerians mean and expect when they address some people as “excellencies ” and “honorable”? How do Nigeria and Nigerians define judiciary and justice? How do people sleep at night knowing that they are directly or indirectly responsible for the situation this country is in? It is indeed regrettable and ridiculous.

We are hoping that some day, Nigerians will rise and take their fate and that of their unborn generations in their hands. Meanwhile, we call on the present administration to halt this movement towards total self destruction, and gather some well-meaning Nigerians outside the present political club-which is a recycle of the same bunch, to think out how to dig this nation out before we get too deep for recovery. We charge all who hold any political and civil service position in this nation to make hay while the sun shines. The day of reckoning is fast approaching. There is a power far greater than all political and dark powers, to whom all mortals must account. He is the judge whose judgement seat is not crowded by wigs and gowns. He cannot be bribed, and He entertains no appeals. He is God Almighty, who hears the cries of the poor and down trodden. One by one, we all will face His judgement and be rewarded with either eternal joy or eternal anguish.

To The Youth

As we've noted earlier, the most detrimental effect of the digitization of the Christian faith and message is on the future of the church and society, as it has caused the youth, the leaders of tomorrow, to be confused and encumbered. The pervasiveness of digital and social media in the world of young people is evident. Its impact on them cannot be understated. Many young people today question how they can continue to hold unto a faith that is passed to them by parents who knew not much, or even nothing, about computer technology. They tend to fall for the digitized

version which seems to appeal to their lust. To all our youth, it might interest you to know that the Lord of the church is ageless and so is His word. The carrier of the message and the mode of presentation may be old, outdated, and old fashioned, but the message is as fresh and young as it was from the beginning of the world. The truth of the word of God is the same yesterday, today and evermore and obedience to it or lack of there of has same consequences today as was in the garden of Eden. I call on our young people to listen to this story.

“This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high. Make a roof for it, leaving below the roof an opening one cubit high all around. Put a door in the side of the ark and make lower, middle and upper decks. I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you. You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. You are to take every kind of food that is to be eaten and store it away as food for you and for them.” Noah did everything just as God commanded him.” (Genesis 6:9, 11-22 NIV)

Can any young person listening to this story tell me how you would react coming back home in the evening and your six hundred year old father tells you that you are all going to build an ark. When you asked why, he tells you that God has asked him to do so because He is about to destroy the whole world with rain water. Your first reaction would be, mmh, old age and its problems. Rain falling enough to cover the whole earth,

everything on earth dying, only your family in the ark with animals, etc. None of this makes any sense to a digital mind. You have to be analog minded in your faith and thinking to believe any of these. Well, Noah's children knew their father was old, they knew what he said would make no sense in a technological and digital world, but they also knew the God of their father and the faith he has trained them in, so they without doubt or question not just believed their father, but participated in constructing the ark. The rest of the story shows that their adherence to the analog faith and message of their father as received from God saved them and gave them the opportunity to enjoy their digital world. And so we charge all our youth to always listen to and adhere to all the godly instructions of the gospel as they are presented by our parents, guidance, and spiritual fathers, undiluted, and uncompromised, for there in lies your prosperous and brighter future. Do not be deceived by popular and influential church leaders who teach against the genuine Gospel, Their teachings which conflict with the simple original; gospel message must be rejected, exposed and attacked. The Truth of God's word will always prevail over lies of the devil.

As Anglican youths in general, and faithful of our Diocese, be always assured that the Church has your best at heart, and will do everything possible, under God, to nurture and prepare you for a glorious tomorrow both in body, mind and soul.

Conclusion

We are living in a world and time that are changing fast. Technological advancement and scientific revolution have influenced just about every aspect of human existence. In fact the world is said to have gone "digital". However, it is the believe, position and message of this synod that, in as much as most of these advancements, revolution, and digitization are beneficial to human development, there is an aspect of our human life that they must not affect in any way, shape, or form; that is The Christian Faith, Values, and Virtues. Christianity must be preserved in its original and pure form. The Gospel must be presented, lived and proclaimed in its direct original form without modern embellishments being practiced by 'Anti-Christ's' and even some Church denominations. The Church should realize that false prophets and teachings that attempt to change the Gospel of Christ are not new. God has always urged Believers to resist

and condemn them. Remember, heaven is our goal and the day of judgment is fast approaching. The crucial question is our eternity. We must not allow Christian Faith to be digitalized. The Bible and the Gospel contained therein remain the only means of achieving genuine salvation. No matter how digitalized the world may be, and in all the changes and chances of life, the Word of God as revealed in the Old and New Testaments of the Holy Bible must be held unto by every generation, preached, taught, and believed, undiluted and uncompromised; proclaiming Jesus as the Lord of all outside whom there is no salvation for mankind. The Christian faith and message must not be digitized, rather the Church must digitize the digital world by filtering out all its background noise (distortions) replacing them with background of the original, authentic, undiluted, uncompromised, analog Gospel message to the end that the truth of the gospel be heard loud and clear. For We Must Continue To Hold Unto The Analog Faith in This and every Digital World.

Baptist Hymnal 345

1. Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me, whence I came,
Mine to teach me what I am:
2. Mine to chide me when I rove;
Mine to show a Savior's love;
Mine thou art to guide and guard;
Mine to punish or reward;
3. Mine to comfort in distress,
Suffering in this wilderness;
Mine to show by living faith,
Man can triumph over death;
4. Mine to tell of joys to come,
And the rebel sinner's doom;
O thou holy book divine,
Precious treasure, thou art mine
Amen

Abu 74

1. Akwukwo Nsọ Chineke,
 Gi b'akum di ok'onu;
 Nkem, igwam ebe m'si bia;
 Nkem, izi kwam ihe m'bu.
2. Nkem, ibam nba ma m'kpafue,
 Gosi kwa ihu-n'anya;
 Nkem k'I bu idu ukwum,
Mam ikpe, kpeputakwam.
3. Nkem, ikasim n'ahuhu,
 Ma Mọ Nsọ weta ngọzi;
Nkem, igosi okwukwe
 Madu ji meri ọnwu.
4. Nkem, ikọw'ọnu nabia,
 Ihe, ndu, m'ọnwu gasia;
 Akwukwọ nsọ Chineke,
 Gi b'akum di ok'ọnu!
Amen

We Bless you for listening and your support.

Keep Enjoying.

Your Bishop and Friend,

+ Nath, Aba Ngwa North.