

THE WAY WE LIVE:

Policies and guidelines of the Diocese of Amichi (Anglican Communion)

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Chapter 1:

Introduction

The Anglican Diocese of Amichi is the 144th Diocese of the Church of Nigeria Anglican Communion. It was inaugurated on Monday 13th January, 2009 with the enthronement of her pioneer Bishop, the Rt. Rev'd. Ephraim Okechukwu Ikeakor. The episcopacy of Bishop Ikeakor has brought about a tremendous transformation to all the communities making up the diocese. The physical development is fuelled by a spiritually vibrant and effervescent episcopacy and is consolidated with the underlining legal and administrative framework.

The chief instrument in this regard is the diocesan constitution which was approved by the church of Nigeria in record time. The document has since been in use. The constitution of the Diocese of Amichi surely lays the framework for the smooth administrative machinery of the diocese. However, it does not say everything in particular details. To cover for the gaps in worship, life and conduct of members, the diocese at various times and different circumstances has come up with policies and guidelines to order the life of worshippers as well as respond to social issues confronting her in her life of witness.

This is the subject of this book. An attempt is hereby made to collate these various policy statements into one handy document that can be referenced. One in which all the policies and guidelines of the diocese may be found without necessarily scavenging through a gamut of documents that may not be comprehensive and readily comprehensible. This is why a deliberate attempt has been made not just to produce it as a volume but to also include the basic backgrounds that will enhance understanding.

These policies sometimes and in some places have generated heated debates and controversies that breed bad blood. Some members have actually referred to some of the policies and guidelines as mere efforts by the bishop to be rigid and legalistic. Some believe that the Bishop unilaterally impose sanctions on the members without allowing them the liberty to live and worship the way it is convenient to them. Well the first thing to remark here is that even in secular domains, freedom is always qualified. There is no absolute freedom anywhere. Otherwise, anarchy sets in. Secondly, the Bible also warns against the wrong use of freedom (Gal.5:13, 1Peter 2:16).

Most importantly, people who accuse the Bishop of unilateral imposition of policies actually do not understand the framework for leadership in the Anglican Communion and how the system works. People attend the synod, Bishop's charge is adopted following a motion, they don't understand it. Every synod theme is fragmented into group discussions, delegates participate, the reports are read to the whole house and adopted. Resolutions and communiqué are passed, they don't understand it. The Bishop writes pastoral letter at the

end of each synod which is circulated to all churches and branches. The pastoral letters are read and interpreted to all still they do not know or claim not to know the implications.

All these form the basis for the formulation of these policies and guidelines. Great care has been taken to bring to focus the various occasions at which these policies and guidelines were made and the circumstances surrounding them. As one would see, some were direct products of the Bishop's charge, some were products of synod group discussions, pastoral letters etc.

To further give clarifications, the full texts of group discussions in all the synod sessions so far (2009-2018) have been reproduced in this book. As a prelude, due attention has also been given to the concept of governance in the Anglican Church and its implications. A better understanding of this concept will help the reader appreciate the validity of these policies irrespective of the source or circumstances that gave birth to them. Jesus Christ is our sure anchor!

Chapter 2:

Understanding Governance in the Anglican Church

The governance of the Anglican Church is better described as being Episcopally led, and Synodically governed. This was properly defined or grafted in the Chicago Lambeth Quadrilateral Statement adopted in the 1888 Lambeth Conference wherein the parameter was set for those who would belong to the world wide Anglican Communion.

Four major affirmations were articulated in the Statement as follows:

- The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.;
- The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of Christian Faith.
- The two Sacraments ordained by Christ Himself – Baptism and the Supper of the Lord ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

From the foregoing, it is clear that Anglican Church is scripturally based.

What does it mean to say that the Anglican Church is Episcopally-led?

Episcopal is derived from the Greek word, episkopos, which means bishop or overseer or guardian (1Peter 2:25). As the Church grew, there arose the need for each congregation to have an elder who would look after its affairs. However, the post of a senior and coordinating authority for the elders soon became necessary to ensure order while encouraging growth and development of the kingdom. The senior elder became the metropolitan bishop who occupied the position of leadership and chief elder, bishop or first among equals.

The importance of (or place of) the office of a bishop in the Anglican polity cannot be over-emphasized. The Church of Nigeria (Anglican Communion) Constitution and Canons 2002 (As amended) in Chapter 1, section 4(a) states that Bishops shall have a special responsibility and authority for the preservation of the truth of the doctrine of the Church for the purity of its life, and the worthiness of its worship.

According to the Canons of the Church of England, the Diocesan (episcopal) Bishop is the chief pastor of all that are within his diocese, laity and clergy, and their father in God.

Bishops have a particular responsibility for apostolic teaching and doctrinal orthodoxy and are to be themselves “an example of righteous and godly living’. They also have responsibility for worship with the right of conducting, ordering, controlling and authorizing all services. They are ministers of unity, charged to set forward and maintain quietness, love and peace among men, and to promote peace and reconciliation in the Church and in the world and to strive for the visible unity of Christ’s Church.

Thus, the dioceses of the Anglican Church are led by bishops, who provide vision and direction for the mission of the diocese.

What does it mean to say that Anglican Church is Synodically Governed?

The word “Synod” is derived from two Greek words, (syn +hodos) that mean ‘with’ (someone) and ‘road’. It means “journeying together”. It is a long-established practice in the Church to use the term for an assembly of ecclesiastics or other church delegates, convoked according to the law of the Church, for the discussion and decision of ecclesiastical affairs. An example is the Council of Nicea AD 325 which met to discuss some doctrinal matters.

A synod is a council of a church, usually convened to decide an issue of doctrine, administration or application. The word synod comes from the Greek σύνοδος (sýnodos) meaning "assembly" or "meeting", and it is synonymous with the latin word concilium

meaning "council". In modern usage, the word often refers to the governing body of a particular church, whether its members are meeting or not. It is also sometimes used to refer to a church that is governed by a synod. Bishops, clergy and laity meet as "houses" within the synod. Diocesan synods are convened by a bishop in his or her diocese, and consist of clergymen holding the bishop's license and lay members.

While recognizing the important position of the bishops, the powers of the bishops are not absolute. For instance, since 1969 in the Church of England, bishops have been required to govern their diocese Synodically - that is to consult the representatives of the clergy and laity in the diocesan synod on matters of policy. The Synodical Government Measure 1969 stipulates that it shall be the duty of the bishop to consult with the diocesan synod on matters of general concern and importance to the diocese.

To say therefore that the Anglican Church is synodically governed nonetheless is to show that as a Church government it makes provision for checks and balances against any one part of the Church. The Anglican Church appreciates its members; it gives them role and responsibility.

Within the context of synod, the church makes appropriate decisions that become binding on the entire diocese. But this is done with the consensus or input of the three Houses of Bishops, Clergy and Laity. The implication is that the Bishop, Clergy and Laity all have a say in the way the Church operates, especially in taking important decisions within the context of synod.

However, though Anglicanism believes in walking or deciding together, it recognizes the unique leadership of the bishop in faithfully teaching and guarding the faith, doctrine and worship or Liturgy of the Church.

The delegates bring the concerns of the Parishioners and deliberate with the bishop and clergy about the appropriate steps that should be taken in dealing with the issues. Furthermore, the bishop presents his presidential address or Charge; reports are presented by various archdeaconries, church organizations and institutions showing that the leadership is accountable and responsible.

With the three houses, the diocese takes appropriate decisions in matters relating to any Parish, archdeaconry, organization or institutions in the diocese and the entire diocese.

In a nutshell, that the Anglican Church is synodically governed means that the bishop governs the Church with a council that includes both the laity and the clergy. Synodical decisions are final in authority.

Nonetheless, the bishop has a veto even at the Synod. See Constitution and Canons of the Church of Nigeria, Canon VI (1 & 2). While it is appropriate for Synod to act together, the Anglican polity is very clear about where its power and authority lies, because in matters where an agreement is not easily reached, the bishop has a veto. His only one vote can nullify the votes of the entire house of clergy and house of laity.

The bishop can overrule local or diocesan decisions once considered not to be in the interest of the Church or consistent with the tradition or vision of the Church. In times of disagreement or confusion in any diocese the bishop is the final arbiter.

In summary, therefore, to correctly understand the Anglican concept as being synodically governed and episcopally led is to say that the Anglican Church allows for the interaction of the bishop, clergy and the laity to decide on the issues of governance of the Church, but leaves the leadership of the Church in the hands of its bishop which is shared with the clergy who represent him at the local (church), parish or archdeaconry level.

While the Diocesan Synod or the Parochial Church Committee plays very important roles, such are not to be misunderstood or abused as to want to lord themselves over at any point. The wardens are very important officers of the bishop, but have a call to exercise their roles with every sense of responsibility. This also applies to the bishops and clergy who are called to lead and exercise their offices with a very high sense of responsibility under God.

Chapter 3:

The synod, synod themes and group discussion topics

According to the Constitution of the Diocese of Amichi, Chapter II (The Diocesan Synod), Section 3, the powers of the Synod are:

(a) The Synod of the Diocese shall have power to enact such laws, rules, regulations, policies, guidelines and resolutions, and to take such other decisions for the administration,

management and control of the affairs of the diocese consistent with this constitution and the Provincial Constitution.

(b) The Synod shall work for the advancement of secular and religious education, promote and propagate the cause of evangelism, missionary work as well as for charity.

Synod Themes and Synod Group Discussion Topics From 2009 – 2018:

It will also be pertinent to mention the various diocesan synod themes and discussion topics from 2009 – 2018.

The full details of the reports of the discussion groups are published as an Appendix in this work in order to appreciate the basis of the diocesan policies and guidelines.

- 2009 – Choose You This Day Whom You Will Serve (Joshua 24:15).
- 2010 – The Church, the Bible, and the Traditions of Men – Which Way?
- 2011 - You Are the Light of the World (Matthew 5:14).
- 2012 – Giving: The Blessings, the Challenges, and the Opportunities (Genesis 22:1-18).
- 2013 – True Worship and True Worshippers of God (John 4:23-24).
- 2014 – Who is on the Lord’s Side? (Exodus 32:26).
- 2015 – I know Your Works ... Letters to the Churches in Smyrna, Pergamos, Sardis, and Laodicea (Revelation 2 & 3).
- 2016 – Dare To Be A Daniel (Daniel 1:8; 6:4 & 5).
- 2017 – Contending For the Faith, and Maintaining Bible Standard in a Perverse and Anti-Christian Generation (Jude 1:1-4).
- 2018 – Thou Shalt Not Steal (Exodus 20:15).

Synod Group Discussion Topics From 2009 – 2018:

2009 SYNOD GROUP DISCUSSION TOPICS:

Group A: The youths of our Church are not very committed, whereas others are running away to other churches. What practical steps can the Diocese take to get the youths involved and interested in the Church?

Facilitator – Ven. David Nonyelum

Rapporteur – Ijeoma Ndoeche

GROUP B: Ungodly and heathenish culture and traditions are hindering the true worship of God in this part of the world. Mention some of these practices and suggest concrete ways of curbing and stopping them.

Facilitator – Ven. Ephraim O. Umeh

Rapporteur – Revd Godwin Okafor.

GROUP C: This Diocese is very new and young. Discuss and suggest very veritable and realizable investment steps we should take to give our Diocese solid economic footing.

Facilitator – Revd Canon Dr. Johnson Maduka

Rapporteur – Dr. Okwudili Obiadazie

2010 SYNOD GROUP DISCUSSION TOPICS:

GROUP 1: Discuss extensively the “Osu Caste System” in Igbo land. What should be the Church’s Response to that especially our Diocese.

Facilitator - Ven. David Nonyelum.

Scribe- Ijeoma Ndoeche.

GROUP 2: To what extent should the Church and the Bible accommodate the influence of Westernization and Globalization in the Church’s worship life?

Facilitator - Ven. Ephraim O. Umeh.

Scribe - Bro Cosmas Chukwuka Onyia

GROUP 3: ‘Asala Festival’, ‘Ibu Ozu nwa-ada’, ‘Ichi ozo’ are some traditions prevalent in this part of the world. What should be the stand of the true Christians to the above practices?

Facilitator - Revd Henry O. R. Amobi

Scribe- Hon. Joshua Mkparu

GROUP 4: What are the implications of the practice of “Ihachi Nwanyi n’ulo” on the Church and Society at large? How should the Church, Christians and Amichi Diocese react to it?

Facilitator - Revd Chukwuma Akam

Scribe - Lady Nkiru Atuchukwu.

GROUP 5: Divorce”, “Polygamy”, and “Marriage Infidelity” are almost becoming acceptable norms in our society today. What should be the stand of the Church and Christians to this ugly development?

Facilitator - Revd Canon A.O. Uchemereole.

Scribe - Hon. Sunny Anekwe

2012 SYNOD GROUP DISCUSSION TOPICS:

GROUP 1: How best can Churches in this Diocese organize their Annual Harvest Thanksgiving to the glory of God without losing our Anglican heritage/identity, and still achieve maximum productivity and result?

Facilitator – Ven. Henry O.R. Amobi

Rapporteur – Mrs. Chika Onwuka

GROUP 2: Sacrificial and Cheerful Giving is still Alien and Burdensome to a majority of Anglican faithful in our Diocese especially at the Grass-Root Level. What Biblical and Practical ways can the Diocese adopt and implement so as to raise cheerful, sincere and sacrificial givers both at the grass-root and enlightened levels in our Church?

Facilitator – Sir Dr. Eddy Agbasimelo

Rapporteur – Mrs. Esther Maduka

GROUP 3: Read Exodus 23:14-17; Matthew 21:12-13.

(a). Discuss extensively in view of the above Scriptures, the Biblical basis for Cash Harvest and Material Harvest/Bazaar sales.

(b). What are the merits and demerits of each of them?

(c). Are there dangers associated with cash Harvest in view of Acts 5:1-11? Enumerate.

Facilitator – Rev'd. Can. Chukwuebuka Chukwuemeka

Rapporteur – Ijeoma Ndoeche

GROUP 4: (a). Practically outline and discuss ways Anglicans can use their Gifts, Time, Talents, and Endowments in serving God and His Church without commercializing them or opening private ministry.

(b). Tithing properly is still very difficult to an average Anglican especially the rich among us. What are the causes, and how can it be remedied?

(c). What can you advance as reasons why Abraham, David, Solomon, and the Macedonian Christians gave the way they did to God?

Facilitator – Revd Canon Franklin Chukwudozie

Rapporteur – Revd Godson Ugochukwu

2013 SYNOD GROUP DISCUSSION TOPICS:

GROUP 1: (a) Can a true worshipper be a true politician in Nigeria?

(b). How?

(c). What practical steps should the present day Church

take in order to raise true worshippers?

Facilitator: Ven. David Nonyelum

Rapporteur: Revd Patrick Onwuzurike

GROUP 2: There is alarming increase of divorce and broken homes/marriages even among Christians and church members today. Suggest and discuss in detail what should be done to curb and arrest this ugly development.

Facilitator: Revd Canon Chukwuebuka Chukwuemeka

Rapporteur: Revd Pascal Umeoduagu

GROUP 3: Failed parenting has been discovered to be the major cause of youth restiveness, terrorism, kidnapping, armed robbery, immorality, incest, drug and alcohol addiction and other vices among youths nowadays. In what ways can true and godly parenting be restored in our society in this age so as to bring back true family values and virtues among the youths?

Facilitator: Lady Esther Ofoneme

Rapporteur: Mrs. Chika Onwuka

2014 SYNOD GROUP DISCUSSION TOPICS:

GROUP 1: [1a]. Many Anglicans find it very difficult to project and defend their Christian Faith and Anglican heritage in their places of work and business. Discuss exhaustively and outline possible reasons for such ugly and dangerous attitude, and also suggest way out.

[b]. The level of Youth apathy to Church and Church activities in our Diocese is quite alarming and unprecedented despite all the youth-friendly programmes in place compared to other places. What do you consider to be the possible causes of such Spiritual non-challance, and indifference? How can this be practically and effectively remedied?

Facilitator: Lady Esther Ofoneme

Scribe: Rev'd Pascal Umeoduagu

GROUP 2: [a]. Discuss intelligibly and practically why almost every policy, innovation, and leadership directive no matter how wonderful are greeted with stiff opposition, condemnation, and sabotage from members in the Anglican Church generally, and Diocese of Amichi in particular.

[b]. What pragmatic and result-oriented steps can we take to endow our Diocese financially so as to reduce financial burdens on our rural poor members who bear the major brunt of Church responsibilities?

Facilitator - Lady Nkiru Atuchukwu

Scribe - Mrs. Esther Maduka

GROUP 3: [1a]. There is a recent proposal for a permanent deaconate in Church of Nigeria [Anglican Communion] which includes women. What are the merits and demerits of such a development to the life and future of Anglican Church; and what should be the stand of our Diocese on this.

[2]. Define the following clearly and concisely and outline the differences and similarities:-

[a] Ozo title and Chieftaincy title.

[b] New Yam festival; Afia-Olu; and Asala festivals.

[c] Masquerade, Masquerade cult; and Father Christmas [Sancta Claus].

What ought to be the Church's stand on each of the above? Support your answers with Scriptural passages.

Facilitator: Rev'd Canon Chukwuebuka Chukwuemeka

Scribe: Engr. Mrs. Esther Ikedinma

2015 SYNOD GROUP DISCUSSION TOPICS:

GROUP 1: (a). Roman Catholic and Anglican Church rivalry and antagonism have done more harm than good to the Church growth and effective evangelism in South-East geo-political zone of Nigeria. Discuss in details with outlined points and references.

(b). The 21st century Church of God is being dragged into active secular partisan politics. What dangers does this trend portend for the sacredness and spirituality of the Church?

Facilitator – Ven. Chukwuebuka Chukwuemeka

Scribe - Revd Pascal Umeoduagu

GROUP 2: (a). What do you think are the major causes why Anglican faithful are the worst victims of defection to other denominations, and activities of false prophets and pseudo church ministries?

(b). What in your own opinion are the reasons many Anglicans are not proud of their church?

Facilitator – Lady Nkiru Atuchukwu

Scribe – Engr. (Mrs.) Esther Ikedinma

GROUP 3: (a). Many Anglicans church members see taking care of their priests and church workers as a waste of money and resources. What reasons can you adduce that prompt such negative and ungodly attitude and mentality?

(b). How should such anomaly and abnormality be corrected?

(c). Payment of tithes and voluntary giving have remained an uphill task for many of our church members. Why? How can this be changed?

Facilitator – Sir Jeff M. Okeke

Scribe – Revd Chuka Nwosu

2016 SYNOD GROUP DISCUSSION TOPICS:

GROUP 1: The rate with which our members especially the Youths, the rich, and the elites are relapsing to idolatry, paganism, and heathenish practices is becoming not just alarming, but also embarrassing to the Church, and Christianity.

a). What do you think are the immediate and remote causes of this terrible and dangerous trend?

b). Suggest very pragmatic and bible-based ways and steps the Church should take to both halt the ugly development, and rescue the victims.

Facilitator/Leader: Ven. Chukwuebuka Chukwuemeka

Scribe/Rapporteur: Mrs. Chika Onwuka

GROUP 2: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things that I have commanded you ...” This is the sole mission given to the Church by the Lord of the Church, Jesus Christ.

a). To what extent can we say that the 21st century Church and her leaders are vigorously pursuing and realizing this mission?

b). What are the negative effects of the unbiblical prosperity preaching, and enemy-conscious sermons that have taken the centre stage on Church pulpits and programmes these days

Facilitator/Leader: Ven. Chika Mbeyi

Scribe/Rapporteur: Engr. Mrs. Esther Ikedinma

GROUP 3: Agricultural Development, Vocational and Technical Skill Acquisition for Self Employment and Sustainable Financial Empowerment and Autonomy have not just become a veritable option, but an inevitable necessity in our Country. In what practical ways can the Church refocus our people especially the youths to cue into this direction and shun the unrealistic and frustrating reliance on the white collar jobs and baseless urban migration? What should parents, family, church and the traditional Rulers do to restore sound family and societal values among youths?

Facilitator - Canon Uchenna Umeh

Rapporteur - Canon Bertram Muogbo

2017 SYNOD GROUP DISCUSSION TOPICS:

GROUP ONE: The extravagant, wasteful and unwarranted display of wealth and ostentation during burials and funerals by Christian faithfuls has not only become a menace, but also an unjustifiable financial cankerworm eating up many families in our church and society today, and therefore very worrisome and dangerous.

- a) What are the unnecessary and wasteful things that people bring into the burial of their deceased and loved ones that make it unbearable and exorbitant?
- b) As Christians who believe in moderation and glorifying God in everything we do, what are the things that make a burial/funeral befitting?
- c) Suggest some practical steps and actions the Church should take to curb this deadly virus (expensive burials) that is becoming a norm yet an unbearable menace/burden to the bereaved families.

Facilitator: Mrs. Chika Onwuka.

Scribe/Rapporteur: Revd Pascal Umeoduagu

GROUP TWO: Church music has been and still is an integral and indispensable part of our worship of God and Church life. In recent times there seems to be a missing link in liturgy, spirituality, rhythm, and doctrine in so many assumed church music.

- a) Define very clearly....."What is a Church Music"?
- b) Outline the characteristics of a church music?
- c) What do you understand by "Music in the church"?

d) Carefully outline and discuss the differences between "Music in the Church", and "Church Music."

e) How can the Anglican Church extricate herself from the terrible danger of replacing her rich church music (Church hymns/Bible-based spiritual songs) with popular music in the Church that is in vogue now?

Facilitator: Ven Chukwuebuka Chukwuemeka.
Rapporteur/Scribe: Revd Richard Ibeto.

GROUP THREE: The alarming proportions and dimensions that indecent, provocative, and seductive dress-code is assuming among the male and female folks in our society at large, and the Church in particular is disturbingly disgusting and deadly, and also corrosively affecting the morality of our children and youths both at home, church, and society.

a) In very clear and unambiguous terms, what is indecent dressing? Give practical examples.

b) What in your own opinion do you consider to be the causes of this "celebrated menace" ravaging our generation?

c) Mention and discuss the roles that parents, the family, church, traditional institutions, schools, and the government should play decisively to cage and curb this menace.

d) Read Proverbs 7:6-12, Leviticus 19:27-28: What does the Bible mean by "the attire of a Harlot"?

From Leviticus discuss the place of the types of hair-do, haircut, beard designs, and tattoos among our Youths with regard to indecent dressing and God's word.

Facilitator: Lady Esther Ofoneme
Scribe/Rapporteur: Ijeoma Ndoeche.

2018	SYNOD	GROUP	DISCUSSION	TOPICS:
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GROUP ONE: Stealing of various categories and dimensions seem not only to be spreading like wildfire, but also gaining acceptance in government, families, educational institutions, business world, and even in the church.

a) Mention and discuss these stealing forms, patterns, and dimensions.

b) What practical and drastic measures should be adopted in order to curb this ravaging menace?

Facilitator - Ven. David Nonyelum .
Scribe - Revd Pascal Umeoduagu.

GROUP TWO: Anglican faithfuls seem to have assumed the position of persistent and perennial complainants and murmurers in what they tag lopsided political appointments, which obviously is a product of their political apathy.

- a) What are the immediate and remote causes of political apathy among Anglicans?
- b) Outline major concrete strategic steps the Anglican faithfuls should take in order to make her members to be politically functional, proactive, and practically involved.

Facilitator - Sir Kingsley Iruba Esq.
Scribe - Revd Richard Ibeto

GROUP THREE: Christian parents nowadays devote all their resources and energy in preparing their children for successful flamboyant wedding, instead of successful marriage, and Christian home, which has accounted for the gross marriage failures among most young couples.

- a) Outline and discuss some important steps parents should take to prepare their children for successful marriage and Christian homes.

- b) What should be the roles of the Anglican Church in preparing our youths formarriage?

Facilitator - Mrs. Chika Onwuka
Scribe - Revd Chidi Enemo

**Chapter 4:
 Understanding policies and guidelines**

WHAT IS POLICY?

According to Cambridge English Dictionary, policy is a set of ideas or a plan of what to do in particular situations that has been agreed to officially by a group of people, a business organization, a government, or a political party:

Policy is a course or principle of action adopted or proposed by an organization or individual.

Synonyms: plans, strategy, proposed action, blueprint, approach, scheme, strategic mme, schedule, code, system, guidelines, intentions, notions.

From Wikipedia, the free encyclopedia, a policy is a deliberate system of principles to guide decisions and achieve rational outcomes. A policy is a statement of intent, and is implemented as a procedure or protocol.

According to Business dictionary, a set of policies are principles, rules, and guidelines formulated or adopted by an organization to reach its long-term goals and typically published in a booklet or other form that is widely accessible.

Policies and procedures are designed to influence and determine all major decisions and actions, and all activities take place within the boundaries set by them.

GUIDELINES:

A guideline is information intended to advise people on how something should be done or what something should be.

According to Wikipedia, a guideline is a statement by which to determine a course of action. A guideline aims to streamline particular processes according to a set routine or sound practice.

Policies and Guidelines in the case of the Diocese of Amichi is a set of ideas, statements, plans, guide, course, blueprint, stand, a set of principles to guide decisions and actions of Christians who are members of the Church (Diocese) in particular situations. These policies have been proposed, agreed upon and officially adopted by the highest decision making body known as the Amichi Diocesan Synod.

These policies have been formulated or adopted by the Diocese to help her members become true disciples of Jesus Christ; and to reach her long-term goal which is eternal life in the kingdom of God.

The Diocese of Amichi has taken cognizance of the fact that Christians are a chosen generation, a royal priesthood, a holy nation, strangers, pilgrims, and God's own special people called out of darkness into His marvelous light to proclaim the praises of God. (See 1st Peter 2:9-11).

SOURCES/BASIS OF THE FORMULATION OF THE DIOCESAN POLICIES AND GUIDELINES

In highlighting the sources and basis of the Diocesan policies, it is pertinent to first of all point out that the Anglican Church has processes of reaching a decision or a judgment that is acceptable, valid and which ways enable her to know the mind of God and His will for the Church. The processes are based on the Holy Bible (The Scripture), the Church tradition and reason.

The Anglican Church regards the Scripture as the supreme authority for the doctrine of the Christian faith. It is the first dictionary and constitution of the Church.

Tradition has to do with the experiences of the past Christian fathers or ancestors particularly those who had connections with the early apostles who were first hand witnesses of the life, death and resurrection of Jesus Christ.

Reason has to do with the use of human wisdom in interpreting issues such as issues of culture and realities on ground. It has to do with the principle of perception of right and wrong. For Hooker, it is a special faculty and can also be exercised by those who are “of God”.

Revelation: The church also believes in the Holy Spirit, as revealing all things that are right and godly through prayer.

Whereas the Anglican Communion agreed in the supremacy of the Holy Bible – Sola Scriptura – the Diocese of Amichi ab initio led by the pioneer Bishop, His Lordship, The Rt. Revd Ephraim Okechukwu Ikeakor in the first combined Diocesan service held in January 2009 in the Cathedral Church of St. Andrew, Amichi agreed to enthrone the Holy Bible as the first constitution of the newly inaugurated Diocese by raising their individual Bibles up in the presence of the Omnipotent and Omnipresent God, and declaring same verbally in the Church service.

The implication is that any tradition, way of doing things, and doctrine that are not in agreement with the Word of God shall not be accepted in the Diocese of Amichi (Anglican Communion) not minding how long such a practice, dogma or tradition had been in existence and practice. It is either the Word of God or nothing else.

In view of the above, it became necessary to make some policy statements which will serve as guidelines to members of our Diocese both at home and in Diaspora so as to make us true Disciples of Christ.

These policies and guidelines were made and additional ones will from time to time be made by the synod of the diocese during their sessions having adopted the Bishop’s Presidential Charge which after the presentation is adopted as a working document in the Diocese by motions duly moved and seconded. The brainstorming by delegates on the various Synod themes through Bible expositions, and the Bible study sessions also form the basis for these policies. Another important source of the diocesan policies and guidelines is the synod group

discussion reports. In the discussion groups, the synod delegates having been assigned various topics reason together, discuss and come out with suggestions to guide the synod in taking decisions on certain issues affecting the church. Each group report is presented, opportunities are given to others who are not in the group to make their inputs after which a motion is moved and seconded for the report to be used as a working document in the diocese.

The aforementioned sources also form the basis for the synod Pastoral letters to local churches and Synod Resolutions/Communiqué which are presented to the Synod for discussion after which they are passed as working documents in the diocese on motions moved and seconded by the synod delegates.

Chapter 5 : Policies and Guidelines of the Diocese of Amichi

1. RUNNING OF BRANCHES OF OUR CHURCHES

The major reason for having branches of our parishes abroad is for fellowship, worship, and support to the home Churches. Branches were never created to be a mini or micro parish of its own where offerings, tithes, seed of faith, and Harvest proceeds are collected, banked and spent at will by the officers of those branches without recourse to their Vicar and PCC at home. It is absolutely wrong for branches to spend the money they collected on behalf of their home parish without clearance and accountability.

This was also why class registers were created for branches and sent to them so that quarterly or half-yearly, those in charge of such branches will carry the class registers to their Vicars at home so as to cross-check and pay in the realized sum of money.

Branches were never also created to serve as punishment tool against the home vicar who may dare to differ in opinion about anything with the leaders or chairmen of those branches. But the above has become the order of the day in most of our major branches.

Let it be categorically stated that it is absolutely wrong for branches of our churches to spend the offering, class dues, tithes, stewardship, seed of faith, and Harvest proceeds which they collected on behalf of their home churches. The above monies are statutory church fund primarily collected as sustentation fund and the spending is done only by the Parochial Church Committee.

Branches carry out their activities and programmes through donations and special fund raising exercise they organize for that purpose, and not through sustentation fund which is meant for the payment of assessment, payment of the Church-workers stipend, and other

things to which the Parochial Church Committee may deem necessary to apply the fund to. (See Regulation 34 on page 55 of Principles, Regulations and Constitution of Nnewi Diocese adopted mutatis mutandis by Diocese of Amichi) before the Constitution of Diocese of Amichi was approved by the Church of Nigeria Standing Committee in 2011.

It is therefore an outright disobedience, opposition and confrontation to the Bishop, Diocesan Board, and Diocesan Synod of Amichi Diocese by any chairman of our branches or his officers to withhold for whatever reason all monies or part of the money collected on behalf of their home churches and apply such money to any use without the approval of the elected Parochial Church Committee at home.

This whole idea of after general harvest in the branches, a few individuals will decide the amount to be sent to the home Church is blatantly wrong and quite un-Anglican. Please my brethren, let us be orderly in the house of God and encourage one another. Don't take over the work of a priest because are a branch chairman or officers.

The above policy was made at the Second Session of the First Synod of the Diocese held at the Cathedral Church of St. Andrew, Amichi from 9th – 13th June, 2010; and reiterated at the Third Session of the First Synod held at Ebenezer Anglican Church, Unubi from 8th – 12th June, 2011.

2. **MARRIAGE AND WEDDING:** Following the adoption of the Bishop's Presidential Address as a working document in the Diocese by the synod at the First Session of the First Synod of the Diocese held at St. Stephen's Church, Osumenyi from 9th – 13th June, 2009, the following were agreed upon on the issue of marriage and wedding. The same were also reiterated at the Third Session of the First Synod held at Ebenezer Church Unubi from 8th – 12th June, 2011; and for the sake of emphasis reiterated at the Second Session of the Second Synod held at St. Peter's Church, Amichi from 4th – 9th June, 2013:

a. Church Wedding before Traditional Marriage: The Diocese of Amichi does not permit the practice of having a church wedding before the traditional marriage. This, in the eyes of the diocese is putting the cart before the horse as the church is and must remain the last port of call for the wedding of her members. Anybody who indulges in such ceases to be a communicant of the church and will not be allowed to come for wedding thanksgiving in the church. Therefore, no Clergymen in this Diocese should be involved in conducting Church wedding before traditional marriage. This practice as far as we know undermines and rubbishes the authority of the Church and the efficacy of Church wedding. It is expected that the Church under the leadership of the priest should sanctify and declare final blessing on the new couple; and they move into their new home; and their new young and fragile family.

b. Wedding Ceremoniously Pregnant Ladies: The practice of celebrating ordinance marriage rite for pregnant ladies is not to be practiced in the Diocese of Amichi. The priests are enjoined to conduct Blessing of Marriage for pregnant ladies, and that with pink wedding gown or without wedding gown at all. See the rubrics for the Blessing of marriage in the Book of Common Prayer (N). In the words of the Bishop in his inaugural address “This is both unchristian and Un-Anglican. We can longer allow unregenerate members of our Church to set some unwholesome precedence and standards in the Church. No matter how popular this practice has become, it cannot be condoned in this Diocese where Jesus Christ is our Sure Anchor.” (Presidential Address 2009).

c. Dress Code: No clergyman is allowed to conduct any wedding for ladies wearing sleeveless wedding gowns in any of our churches in this Diocese. The dressing of the chief bridesmaid, bridal train, or ladies of honour must be properly checked to avoid nudity, non-covering of head and sleeveless dresses in to the church.

At the Third Session of the Third Synod of the Diocese held at St. James Church, Azigbo from 7th -11th June, 2017, the Synod observed how some prominent members of this Diocese have continued to flout our policy on wedding thereby disobeying the instructions of the Church. They go to arrange for wedding in a neighbouring Diocese especially in the Diocese of Nnewi, and then come back home for traditional marriage in the evening of the same day. We will no longer continue to watch this malpractice thrive in this Diocese.

The Synod therefore, in order to stop this malpractice from thriving in our Diocese agreed that from January 2018, any member of our Church who arranges a wedding either for himself or for his/her child outside this Diocese in order to have a church wedding early in the morning, and thereafter go for traditional marriage in the evening of the same day ceases to be a Communicant. They are not also allowed to come for wedding thanksgiving in any of our churches.

- 3. SINGLE PARENTING:** This is a practice where some girls or ladies are traditionally kept in their fathers’ houses and are authorized after some traditional rites to be bearing children without getting married. The reasons for such a terrible, obnoxious and unscriptural practice range from, not having a male child to inherit the obi or for the continuity of the family name and lineage; to not having many children by their father, or many relations. We have to state the obvious by saying that is an outright authorization of fornication, adultery, and

immorality in the society. This Church called Diocese of Amichi cannot endorse or accept such culture. Fornication is fornication no matter in whatever guise and is vehemently condemned by the Word of God. Ephesians 5:3 states inter alia, “But fornication and all uncleanness or covetousness, let it not even be name among you as is fitting for the saint”.

The position of the diocese therefore is that any person who practices single parenting in the Diocese of Amichi should not partake in Holy Communion. Such a person is also not qualified to be a member of Parochial Church Committee, or be in the Executive Committee of Women’s Guild or Mothers’ Union. Members who subject their daughters to such tradition lose the right of Holy Communion and shall not hold any leadership position in the church.

The above policy was made at the First Session of the First Synod of the Diocese held at St. Stephen’s Church, Osumenyi from 9th – 13th June, 2009; and was reiterated at the Third Session of the First Synod held at Ebenezer Anglican Church, Unubi from 8th – 12th June, 2011.

4. **BURIAL AND FUNERAL RITES:**

Burial is a rite which the Church is obliged to perform for any of her full and committed members who it pleases God to call home through death. Yet there are practices and customs that are indulged in by our members whose relatives die that we need to re-examine in the light of the Bible and our Christian faith and testimonies.

So, at the First Session of the First Synod held at St. Stephen’s Church, Osumenyi from 9th – 13th June, 2009 the following policies on the issue of Burial and Funeral rites were taken:

a. Shooting of Dane Gun or Gun - One of such practices which have been imbibed by Christians is shooting of Dane gun or gun. This practice originated from Heathenism and African Traditional Religion and Belief. The shooting of gun they believe clears the way for the dead to travel to the land of the spirits freely without hitches from enemies and evil forces. This Diocese has banned that practice, and will not take kindly to the ploy by anybody to undermine our seriousness on the issue. Once the sound of either dane gun or any type of gunshot is heard, the Church will no longer partake in that burial, and no outing service in our Church by the members of the deceased family.

The above was reiterated at the Third Session of the First Synod held at Ebenezer Anglican Church, Unubi from 8th – 12th June, 2011.

b. The Place Of Burial Service – We also decided that burial service will be conducted in the family compound of the deceased so as to reach the majority of the sympathizer with the word through sermon which is the most important aspect of the ceremony. We have

discovered that up to 80% of the people who come for burial wait in the compound of the deceased until the church service is over thereby excluding them from the sermon at burial which is the major mission of the Church.

Bringing one's corpse into the Church does not change the destination of the person as far as eternity with God is concerned. However, Commendation service may be held in the church for the deceased prior to the burial service if the family insists on taking the corpse to the church.

c. Length Of Time For Funeral Ceremony After Burial - Any family wishing to bury their dead, and later on do the funeral has only three weeks to do so. If after three weeks of burying a person and the funeral ceremony is not done; the church will no longer partake in such funeral ceremony. This is gradually tilting us towards heathenish and idolatrous practice. Those whose father, mother or uncle, left an instruction that they will not like their corpse to be deposited in a mortuary, should be prepared to do the funeral ceremony immediately also.

d. Shaving Of Hair Or Wearing Of Mourning Clothes - Shaving of hair or wearing of mourning clothes is at the discretion of the mourner. Nobody should be forced to shave hair for the dead if he/she is not convinced or delighted to do so. None of our members should be maltreated by anybody or group of persons if he/she wishes not to either wear mourning clothes or shave hair.

We should be concerned with how to comfort, encourage, and assist the bereaved to recover from the devastating effect of losing a loved one; and not to torture, humiliate and deepen the wound and sorrow of such a person through these customs and traditions.

The above (A,B,C,D) were also reiterated at the Third Session of the First Synod held at Ebenezer Anglican Church, Unubi from 8th – 12th June, 2011.

Furthermore, at the Third Session of the Third Synod of the Diocese held at St. James Anglican Church, Azigbo from 7th – 11th June, 2017 which was also reiterated at the First Session of the Fourth Synod held at St. Stephen's church, Osumenyi from 6th – 10th June, 2018, some new terms of the policy on burial and funeral activities were developed to curtail the unwarranted and unchristian excessive cost of burials in our society and among all active and communicant members and families of the Diocese of Amichi (Anglican Communion). According to the Bishop in his address, the Church as the conscience of the society must take the lead in moderating the excesses in our burial ceremonies and will never take it lightly with any family that contravenes this policy. The terms of the new burial policy are as follows:

e. On the Length of Time for Funeral Ceremony After Death/Depositing In Mortuary - Every deceased member of our Church must be buried within two (2) months – from the day the person died.

All burial and funeral activities must be done and concluded within two (2) days. Note that the day for the service of songs is not to be counted as part of the two days.

f. Official/Approved Colour Of Mourning Cloth: The official/approved colour of mourning cloth or attire for families that wish to put on such is White or Black. Any of the relations of the deceased families wishing to wear the white or black mourning cloth are allowed to do so.

g. Dancing With The Casket By Undertakers - The practice of dancing with the casket by undertakers is hereby and henceforth totally proscribed in the Diocese.

h. On The Burial Service Programme - The burial service programme booklet will only contain the picture of the deceased, the biography and the approved order of Church service.

Note: Photo gallery, tributes, condolence and goodwill messages must not be published as part of our order of service.

i. Souvenir & Asoebi - The issue of ‘Asoebi’ or T-shirt; and the giving of souvenir are at the discretion of the family. They are not prohibited. However it should be noted that the act of sharing souvenir is a gross contradiction of both our cultural heritage as Igbos and Christian values. We should be mourners of our deceased family members not mockers.

“Let your moderation be known to all men. The Lord is at hand” (Philippians 4:5).

j. No masquerades during Condolences - Condolence visitors including in-laws are not allowed to come with any type of masquerade to the family of the deceased.

k. Clearance before Burial Rite - Clearance exercise should be for the deceased member only. Clearance exercise includes the Stewardship/Tithe register which should be the first point of entry, Harvest records, Levies, Diocesan Endowment Fund contribution. Any person who is not financially up-to-date for one full year will not be accorded the Church burial rite.

l. Membership of the Church - There is no more room for nominal membership (ghost membership). We count on our Church membership based on physical appearance and

commitment. A situation where some people do not attend church services but they are registered with the Church through the agencies of their wives/husbands, parents or any of their relatives will no longer be allowed.

m. Hiring Of Pastors - Any family which hires pastors from other denominations to officiate at the burial of her deceased family member who is not up-to-date in membership requirement of our Church will not be allowed to come for outing service in any of our churches, and branches; and shall cease to be a Communicant.

At the Second Session of the First Synod held at the Cathedral Church of St. Andrew, Amichi from 9th - 13th June, 2010, the issue of ibu-ozu-nwa-ada was decided:

n. Ibu Ozu Nwa-Ada - This practice is rooted in the traditional pagan belief of marriage. No member of this diocese married in the church should practice or encourage the practice of Ibu-ozu-nwa-ada. Any family who indulges in such practice will not be accepted for outing service in our Church.

5. THE ISSUE OF CLEARANCE

No branch executive committee has the authority to instruct a Priest to bury a person because according to them, they have cleared or absolved such branch member from all indebtedness. Clearance for burial or wedding is done at the home by the Priest, Vicar or the Church worker at home. Your name must be found in the Church register at home. No Anglican Priest or Church worker is allowed to conduct burial service for any of our members from outside the diocese if such member is not up to date in his/her home Church. The much such a Priest or Parish can do if the member is committed in the church outside his/ her home is to have service of songs, and possibly commendation service for that person in that Diaspora Diocese and Parish. We shall never take it lightly with any Priest from another Diocese who comes here to create confusion for us.

This has continued to generate serious controversy and resistance among our members especially those in both local and international diaspora. No organization, institution, society or union exists without membership modalities and criteria. Membership in Anglican Church is renewable every year with just a token of money. This is formerly known as "Class Dues", but now we call it "Stewardship". It is the payment of this insignificant amount of money

every year by all, both young and old that qualifies your name to be in our church register. Also if there are dues or levies which members paid for a particular project or purpose at any given time, all adult members are expected to pay theirs that year. If anybody fails to respond to these statutory financial obligations for a period of one year, the Church will not be involved if such a person dies.

6. OZO TITLE TAKING:

The Diocese of Amichi during the Second Session of the First Synod held at the Cathedral Church of St. Andrew, Amichi from 9th – 13th June 2010 deliberated on the theme: The Church, the Bible and the Traditions of men – which way? Different groups were created to undertake a study of some traditional practices and trends in our society that are contrary to the word of God (the Bible) – such practices as Ozo title taking, Asala festival, Ibu-ozu-nwa ada, ihachi nwanyi, and osu caste system. The various groups presented their findings and recommendations to the Synod and these were subsequently adopted as our Christian response to those unchristian practices:

For avoidance of doubt, we declare once again here that there is nothing like “Christian Ozo Title” which is erroneously called “Ozo ndi uka”

Jesus Christ who is the Lord and Redeemer of mankind said “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other” (Matthew 6:24).

On this note, we make it known to all and sundry that the Diocese of Amichi (Anglican Communion) does not accept or approve ‘Ozo title’ taking by our members. It has come to our notice that some of our Knights are Ozo title-holders. Refer to our 2009 Synod Theme “Choose you this day whom will serve”

Nobody is forcing anybody to drop any title; rather what we are saying is that “Knighthood” and “Ozo title” can never go together in this Diocese. The simple instruction is “make a choice” if you choose knighthood, drop Ozo title or if you choose Ozo title, drop Knighthood. No amount of intimidation, harassment, or blackmail will shift this stand.

For emphasis-sake members of our Church and Diocese are not allowed to take Ozo Title. Once you do, you cease to be a communicant.

The above issue was reiterated at the Third Session of the First Synod held at Ebenezer Anglican Church Unubi from 8th -12th June 2011. The time to draw a sharp line between the Church and the world is now because no man can serve two masters at the same time.

To further strengthen this position, at the end of the 2014 synod held at Immanuel church, Ekwulumili the Bishop issued a pastoral letter and it reads in part:

“In the cause of the just concluded synod, this subject was thoroughly explored through in-depth expositions, systematic Bible studies, thought provoking seminars and discussion sessions. Therefore, may I restate here that practices such as worship, affinity, allegiance, homage etc to idols, deities or shrines are abominable acts. Consulting of medium, masquerading, “ozo” title taking, Salaka, libation Asala and other pagan festivals have no place in biblical Christianity. To this end, the Diocese of Amichi henceforth, shall not turn a blind eye to such idolatrous and or syncretic practices. Instead, we are making a return to the biblical practice of church discipline.

Therefore, any of our members who is found to be involved in masquerading whether actively participating or sponsoring shall lose his rights and privileges as a communicant. Such a person shall no longer be eligible to be a member of the Parochial Church Committee or any other official position in the church. In the event of death of such an individual, the church shall have nothing to do with the burial.

The same sanction applies to any member of our Diocese who is found to be an Ozo title holder or one who sues another to any deity. God alone deserves our allegiance and loyalty.”

7. OSU-CASTE SYSTEM:

The issue of Osu Caste System is unacceptable in this Diocese. "If anyone is in Christ Jesus, he/she is a new creation, old things are passed away" 2Cor. 5:17. If any member is reported to be encouraging osu caste system by way of discouraging marriage, such a person should be sanctioned from taking part in the Holy Communion.

Other heathenish practices abhorred by the Diocese are

-Asala festival.

-Okpe-nsi.

8. REPORTING OF CASES TO A DEITY/SHRINE

At the Second Session of the First synod of the Diocese of Amichi held at the Cathedral Church of St. Andrew Amichi from 9th – 13th June 2010, it was agreed that any member of our Diocese who sues another to any deity or shrine ceases to be a communicant.

Any member who is sued should report to the church worker. Else, the same sanction is applicable if he/she answers to any call at the shrine.

9. MASQUERADING

Any of our members found to be involved in masquerading whether actively participating or sponsoring shall lose his rights and privileges as a communicant. In the event of death of such an individual, the Church shall have nothing to do with the burial.

The above was decided at the Second Session of the First synod of the Diocese of Amichi held at the Cathedral Church of St. Andrew Amichi from 9th – 13th June 2010 among other occasions.

10.OUR HARVEST PATTERN:

- a. Nobody is allowed to bring in any goods from anywhere for sale during our harvest both at home and abroad. Any material or item sold during our harvest fully belongs to the Church. Our members should revert to our Anglican heritage and tradition of preparing for harvest quite ahead of time, by deciding on what to use to thank God for the year.

- b. Harvests in all our churches, parishes and branches are on “CASH AND CARRY” basis. Even if things become cheap as a result of this, that is also the joy of harvest. No more credit sale during our harvest. None of us goes to market, or shopping mall to buy his/her family’s food stuff, dress, electronics etc on credit. Why should we do that in the house of God? Anybody, church, or parish that goes contrary to this order and directive is doing that at his/her own detriment; and is boldly challenging the Church, and the owner of the Church and that is **GOD HIMSELF**. The above was decided upon at the Amichi Diocesan Synod held at Ebenezer Anglican Church Unubi from 8th -12th June 2011. Priests and church workers were challenged to rise to the responsibility of teaching their members the meaning of sacrificial giving and Christian stewardship.

11.HOLY EUCHARIST /COMMUNION DRESS CODE: Whereas the Diocese of Amichi is not opposed to dynamism and flexibility where they are applicable, the need to restore sanity and order cannot be over emphasized. In his address to the Third session of the Second synod held at Immanuel Church, Ekwulumili in 2014, the Bishop lamented that People who are neither communicants nor Anglicans in the first instance now partake of our Holy Communion with reckless abandon and ungodly audacity. Many of our Parishioners have even forgotten that Communicants prepare for Holy Communion before they partake. All these anomalies and abuse is caused majorly by the fact that we jettisoned our holy tradition of coming for Holy Communion dressed in white. According to him, In as much as we agree that it is not the white apparel that makes one holy and worthy, yet it has always brought serenity, solemnness, and godly consciousness in the minds and hearts of the communicants. Age has nothing to do with qualification for communion rather preparation and confirmation do. We Anglicans have almost lost identity, true spirituality and our Bible-based rich liturgy of orderliness in the name of liberalism, modernism and being accommodating. As a result, any Anglican in this Diocese who wants to communicate during Holy Communion Service **MUST** dress in white, unless such people are visitors from another Diocese that particular day. Furthermore, this principle can be relaxed on few special festive seasons as Easter Day and Christmas Day.

12.CHURCH WARDENS, SIDESMEN/WOMEN DRESS CODE:

We do not approve the wearing of suit or coat by both Pastor’s warden, and Peoples’ warden to function during church services. Sidesmen and women or Guild of stewards can wear that,

but not vergers. It looks very absurd to this category of officers in the Church Service holding their crosses while in suit. It is quite true that the hood does not make the monk, yet it is very obvious that the monk needs the hood for identification.

The above policy was made at the Third Session of the Second Synod held at Immanuel Anglican Church Ekwulumili from 4th – 8th June, 2014.

13. ANGLICAN CLERGY VESTMENTS - OUR STAND:

- a. No priest from any Diocese will be allowed to either join in any procession or officiate in this Diocese if he wears Cassock without Collar. Why on earth should a priest who was ordained with collar drop the same after his ordination in the name of being fashionable and free in appearance?
- b. We have abolished the use of cotta-surplice in the Diocese.
- c. If a Clergyman wears his Cassock on top of trousers, the trousers must be tucked inside the stockings.
- d. The approved Clerical shirts are black and ash-colours only.
- e. Cassocks with alb are not also allowed.
- f. Wearing of Cassock without stockings, and with any other colour of shoe rather than black is also unacceptable in the Diocese.
- g. We also don't accept using Nigerian wax to sew collared shirt and inserting collar in it.
- h. Any priestly service involving the use of preaching scarf will be accompanied with hood.
- i. No Clergyman is allowed to conduct burial/Funeral service with Chasuble or Preaching scarf.
- j. The new trend of administering Holy Communion during burial or funeral is not also approved.

This stand was taken at the First Session of the Second Synod held at St. Andrew's Church Ebenator from 6th – 10th June 2012.

14. ORDINATION WITHOUT DUE PROCESS:

- a. Anybody ordained in any diocese without our knowledge and consent will not be allowed to officiate in the diocese.
- b. The strange development where somebody is not sponsored to Theological College or seminary by any diocese, rather he moves around scouting for which bishop that will ordain him is completely un-Anglican and so such person will not officiate here in this Diocese. Our tradition and heritage is that a person is selected to work as a Church Teacher in a Diocese, and after some years if the Bishop and his examining Chaplains find such a person very competent and useful, the Diocese will send such a candidate to a recognized Theological

Institution. Then after completing his Theological training, he is ordained by the sending Bishop.

Therefore, we appeal to our members in different Dioceses who invite Clergy from such places to please make this stand known to any priest you are inviting to your function so as to avoid seeming embarrassment. Ignorance they told us is not an excuse for committing an offence.

The above was policy was made at the First Session of the Second Synod held at St. Andrew's Church Ebenator from 6th – 10th June 2012.

15.BAN OF DRIVING OF JEEP BY PRIEST

All Clergymen in the Diocese are banned from buying, or owning a Jeep of any class unless such a Clergy has built a personal house in his village or elsewhere. A situation where a Clergyman is cruising in a very exotic and expensive car without having a comfortable roof over his head at home will no longer be tolerated. We know that for now, we don't have non-stipendiary Priests here, so you cannot tell me that you can afford it. Even if it is a gift, it is not allowed. Purchase of any car that cost more than a million naira and half (N1.5m) is also not allowed until you have a house.

The above was policy was made at the First Session of the Second Synod held at St. Andrew's Church Ebenator from 6th – 10th June 2012.

16.SUNDAY - OUR HALLOWED DAY OF WORSHIP

As Christians, we have chosen the first day of the week in which our Saviour and King conquered death and resurrected as our day of worship. Therefore, it should be treated as very holy day just as the Sabbath day in Judaism. Recently, the so-called Christians are now fixing traditional marriages on Sunday, and other meetings.

Henceforth,

- a. None of our members should fix any traditional marriage on Sunday for whatever reason.
- b. Sunday should not be used for meetings. It is a special day set aside for worship.

The above policy was made at the second Session of the First Synod of the Diocese held at the Cathedral Church of St. Andrew Amichi from 9th – 13th June 2010.

17.LAYREADERS' AND CHURCH-TEACHERS' CASSOCK:

No lay reader or church teacher is allowed to wear cassock with cape. They are also not allowed to use girdle. Let us learn from our forbearers in maintaining our tradition of orderliness in our Church.

The above policy was made at the Third Session of the Second Synod held at Immanuel Anglican Church Ekwulumili from 4th – 8th June, 2014.

18. READING LESSONS AND PREACHING WITH INTERNET PAD:

We shall continue to thank God for technological inventions in Information Communication Technology (ICT). The use of gadgets and devices that facilitate digital communication are appreciated and encourage but they should be restricted to private study aids which they are. Therefore,

- a. Nobody whether clergy or lay is allowed to read lessons, preach sermons, or conduct services with the electronic devices such as cell phones, Internet pad, laptops and others not mentioned here.
- b. Power points demonstration is allowed when the need arises. Satan is subtly taking the Holy Bible away from the Church and Christians in the name of advancement and enlightenment.

These gadgets are designed and made for personal and private studies and researches. It is still baffling that people after reading lessons from cell phone, or Internet pad, will lift them before the congregation and say, “This is the Word of the Lord”. Internet Pad, Cell phone, or Laptop can never be the Word of God. Because of this unfortunate development, many of our youths today don’t come to Church services with the Holy Bible, and if you ask them, they will tell you that it is in their handset or cell phone. The Holy Bible has no replacement, substitute or alternative. Whether you like it, or not, this is calculated Satan’s ploy to take the Holy Bible away from the hands of Christians. New generation Church pastors started using it as a show of being fashionable, digital, and status symbol.

We also direct our priests and Church workers to make sure they pass this information and policy to any Guest preacher they may have received approval to invite to minister in their churches, institutions or chaplaincies. Cell phones, Internet pad, and laptops are gadgets that contain a lot of things of which the Bible you download into it becomes one of the contents. But the Holy Bible is pure word of God written and delivered to the Church and mankind for study, meditation and worship.

The above policy was made at the Third Session of the Second Synod held at Immanuel Anglican Church Ekwulumili from 4th – 8th June, 2014.

19.DECORATION OF CHURCH ALTARS OR SACRARIUM:

At the Third Session of the Second Synod held at Immanuel Anglican Church Ekwulumili in June, 2014, His Lordship, The Rt. Rev'd. Ephraim Ikeakor in his address turned attention to the new trend of decorating the chancel-a practice he viewed as alien to the Anglican Church.

In the words of the Bishop, "the Anglican Church is no doubt an established Church with biblical orthodoxy. The sacrarium is the sanctuary of our Church. Holy and sacred objects and accessories of worship and sacrament are kept in them. It is specifically and specially consecrated and sanctified during Church dedication."

Therefore, the new trend of decorating such a holy place with diverse costumes is no longer acceptable and allowed in this Diocese from now, the bishop said. Giving further explanations to the directive, he averred that "the altar linens, frontals, dedicated flower vases, and above all the Glory and presence of Almighty God are enough decorations. It is traditional that items used and kept in the sacrarium are dedicated fully for that purpose."

Most of the new generation Churches from where our new generation and "digital" priests copy these things worship in hotels, village or town halls, event centers, private and public buildings. As such they decorate a section of such places to look special and separated from the rest of the building in order to depict a picture of an altar. It is called "a make shift altar". We as Anglican Church have full and consecrated altar, and not a make shift. The decoration disfigures and distorts our altar. The Bishop however added that Churches still worshipping in halls or public or private buildings are allowed to do such decorations.

20.POLICY ON WIDOW OF CLERGY WHO DIES IN ACTIVE SERVICE:

The latest policy of the Diocese which took effect from 9th June, 2018 is contained in the Bishop's Presidential Charge for the 1st Session of the 4th Synod of the Diocese held at St. Stephen's Church Osumenyi from 6th – 10th June, 2018. The policy was borne out of the ugly experience of losing a Clergyman of the Diocese in active service for the second time.

The following conditions apply to any clergyman who dies in active service in the Diocese of Amichi:

- a. The Diocese will pay one year accommodation rent of a flat of a building for the wife and her children.

- b. The Diocese will be paying the wife, the basic salary of her husband at the point of death until his right year of retirement.
- c. The Diocese shall sponsor one of the children's education to University level in a State or Federal Government owned University or Tertiary Institution so far as the child and the mother remain loyal and committed Anglican faithful. (This sponsorship covers only the school fees and accommodation rent).
- d. The wife will continue to participate in all clergy wives matters, and will be treated as such until the retirement age of her husband.

CONCLUSION:

Dearly beloved in Christ, remember that Jesus Christ is coming soon! His reward is with Him, and He will give to each person according to what he/she has done. Therefore, hold on to what you have, so that no one will take your crown.

For as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God (Galatians 6:16).

Nevertheless, to the degree that we have already attained let us walk by the same rule let us be of the same mind. For our citizenship is in heaven from which we also eagerly wait for the Saviour the Lord Jesus Christ (Philippians 3:16,20).

You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever. Amen. (2nd Peter 3:17-18).

Blessed are you, if you keep to these instructions. The grace of our Lord Jesus Christ be with you. Amen.

Chapter 6:

DETAILS OF THE SYNOD DISCUSSION GROUPS REPORTS FROM 2009 – 2018

APPENDIX 1:

THE SECOND SESSION OF THE FIRST SYNOD OF THE DIOCESE OF AMICHI HELD AT THE CATHEDRAL CHURCH OF ST. ANDREW, AMICHI FROM 10TH – 13TH JUNE, 2010.

THEME: The Church, the Bible, and the Tradition of Men – Which Way?

GROUP 1 REPORT

Discussion Topic: “Osu Caste System” in Igbo Land: What should be the Church’s Response to it especially in the Diocese of Amichi?

The Osu Caste’ system is an obnoxious practice among the Igbos in Nigeria. The practice has refused to go despite the modern trends of Christianity. In some places where it was acclaimed to have been abolished, it is just a mere lip service as the connotations prevalent in its practice are still on course.

DEFINITION: Osu is a class of people in Igbo land regarded as outcasts, unclean and the untouchables. They are treated and regarded as inferior human beings in a state of permanent and irreversible disability.

ORIGIN OF ‘OSU SYSTEM’:-

Reliable elders have it that in the olden days (primitive days) people were killed and offered to idols. At times some meant to be offered for some reasons may not be offered instead dedicated to idols by so doing making such a person ‘osu alusi’.

An individual who felt threatened or whose property especially land was about to be snatched away by the well-to-do, individuals’ runs to an idol (alusi) for protection when such is done, the person becomes an ‘osu’.

FEATURES OF OSU CASTE SYSTEM:

- They are regarded as slaves.
- Unclean.
- Inferior human beings.
- Goes about with clear cut marks.
- Are subjected to various discrimination- cannot drink, dance or hold hands with the 'Nwa-afors'- free borns.
- Cannot marry the 'nwa-afors'.
- Cannot take titles such as 'ozo title'.
- Goes about with long dirty un-shaved hair.
- Suffers inferiority complex.

HYPOCRISY IN THE PRACTICE OF OSU-CASTE SYSTEM:-

- (1) While the 'osu' are discriminated against in marriage, they are engaged in pre-marital sex with the free-born (nwa-afor).
- (2) Whereas the free born (nwa-afor) regard the osu as unclean, they mingle in business and many of them are in business partnership.
- (3) Whereas the osu are regarded as inferior human beings, yet they are in places of honour in our society and people including the so called 'nwa-afor' pay them homage and respect – what an irony?
- (4) It beats ones imagination to note that despite the ostracism meted to those classes of people, yet they all belong to same political parties, market unions, trade unions, attend same schools and belong to same occultist groups.
- (5) It sounds funny that these traditionalists abhor a man for belonging to an idol whereas they serve the same idol. What is the difference between a man who serve/worship idol and he who says he is dedicated to the same idol?

What should be the Church's Response to it, especially the Diocese of Amichi.

- 1) It is clear that what God has cleansed, nobody should call unclean (Acts 10:15) Jesus Christ emphatically declared that a man is clean by reason of the WORD (John 15:3). How dare a mortal call a man cleansed with the blood of Jesus unclean? On this note the Diocese of Amichi as a pace setter Diocese should mobilize all strength to declare that no one is unclean if such an individual is a believer in Christ.

- 2) The 'Osu Caste System' was classified as inferior but the Bible declares that man was created in the image of God (Gen. 1:15). The 'Osu Caste System' negates the word of God. The Diocese of Amichi should strive to maintain the infallibility of the Bible (John 10:35)
- 3) The Diocese of Amichi should encourage those discriminated against and strive to preach and maintain the bond of unity.
- 4) The Diocese should educate her members on the need to be Bible based. The traditions of men are fallible but the word of God remains infallible (Matt. 15:3,6).
- 5) The Church as the conscience of the society should organize systematic teachings and seminars geared towards eradicating this monster called osu caste system in our society.
- 6) Considering the fact that the 'osu caste system' seems to be neglected when compared to some thirty years ago should be allowed a natural quiet death as discussion on it may ignite it.
- 7) The Church knowing fully that God created mankind a free moral agent should reject any act or practice that leads to discrimination. Moreover since the era of slavery is over, any attempt to re-introduce it should be vehemently opposed. Diocese of Amichi as a believing Diocese should join the war against discrimination.
- 8) Should there be discrimination in marriage, such party opposing the marriage using osu as a reason should be reported to the church for punishment if the two parties are of our faith.
- 9) The Diocese of Amichi should spell out a sanction.
- 10) Evangelism and prayers can never be neglected.

Facilitator: Ven. David Nonyelum

Scribe: Ndoeche, Ijeoma O.

GROUP TWO REPORT

DISCUSSION TOPIC: To what extent should the Church and the Bible accommodate the influence of Westernization and Globalization in the worship life of the Church?

Globalization is the process by which regional economies, societies and cultures have become integrated through a network of communication, transportation and trade. It is the process whereby the world has been turned into a global village. You can be part of what is happening in any part of the world real time. Distance has been reduced by means of satellites.

What is Westernization?

This has almost the same meaning with globalization except that it deals specifically with the influence of countries in the western world viz: America, West Europe, Australia, Argentina, etc. There is no gainsaying that globalization and westernization have brought in a lot of negative influences in the worship life of the Church.

When we talk of the extent, we are mindful of the standard set up in the scriptures. In 1st Cor. 15:33, the Bible states “Be not deceived, evil communications corrupt good manners”. The mind grows on what it feeds on. The gateways are the sensory organs- the eyes, nose, ear, the mouth and skin. A Latin adage puts it this way: “Malam pomambomaminaluctant”, that is, the bad apples spoil the good ones. Heb. 12:4 says that in our struggle against sin, we should resist unto the shedding of blood.

Areas of Concentration:

1. Marital life: In the western world, contract marriages, homosexuality or same sex marriage, bisexuality have all influenced the worship life of the church. These have also infiltrated the worship life in Nigeria. See Rom. 1:18, 24, 26.

2. Dress Code: Indecent dresses- mini-skirts, very tight fitted dresses that show the whole contour of the body, including wearing of trousers by the women, leaving the head uncovered, all these cause distractions in the worship life of the Church. Today, these are acceptable in the western world but the Church should beware because it is unscriptural. “A woman must not wear men’s clothing, nor a man wear women’s clothing, for the Lord your God detests anyone who does this” Deut. 22:5.

3. Internet, Website and others:

i. TV Stations replacing church services: We find out that there are television programmes that promote ungodliness, immorality, and falsehood. Such programmes should

not be watched because they corrupt the mind. Some people choose to stay in their parlours and be part of the church service going on their television. This negates the biblical injunction in Hebrews 10:25.

ii. **Pornography:** There are books, videos etc., that describe or show naked people and sexual acts in a way that make many other people find offensive. This has destroyed many young people. Children and adults pollute their minds through these. When one browses the whole Saturday night, morning service on Sunday becomes a problem. Entertainment industry is good but a line must be drawn between worldly and spiritual entertainment.

iii. **Sports:** Football is a modern day idol. Many will not go for Sunday services in the morning or even midweek fellowship at the expense of soccer. For football fans in urban areas to have formed clubs and went for thanksgiving in the church to celebrate their team's victory has shown the extent sports has influenced the worship life of the Church. The church does not condemn sports or watching of football but not at the expense of church worship otherwise, it becomes an idol.

4. **Abuse of Handset:** Church worship or fellowship meetings are easily disturbed by phone calls. It is a serious dishonor to God. Is it right or rewarding to break your interaction with the state Government by answering phone calls? It shows a lack of concentration. It is better not to go to church with your handset or learn to switch it off in the church.

5. **Music:** Care should be exercised in the type of music we copy. There is a clear difference between church or religious music and secular or worldly music. Good music is good but it is wrong to import pop, reggae, juju music into Christian musicology.

6. **Entertainment:** Movies - Nollywood films and many others in which pictures that assault the mind are the main features do not encourage spiritual growth. Some of these films promote lies, falsehood and violence.

Conclusion: The Bible says that whatever we do or say, or eat or drink should be done to the glory of God. Compromise or syncretism can be very dangerous and costly. The Bible as the Church's manual, constitution and guide should be held above every other thing. The word of God is new every morning and it is the only book that is relevant throughout all ages. Everything can change but the word of God is constant and settled in heaven. In 2nd Cor. 4:2, Paul says "We do not use deception nor do we distort the word of God". "Jesus Christ is the same yesterday, today and forevermore" Heb. 13:8. "The grass withers and the flowers fall but the word of God stands forever. Isaiah 40:8, 1Peter 1:24-25.

GROUP 3 REPORT

DISCUSSION TOPIC: 'ASALA FESTIVAL', IBU OZU NWA-ADA', AND 'ICHI OZO' are some traditions prevalent in this part of the world. What should be the stand of the true Christians to the above practices?

We looked at the three issues raised - **Asala festival, Ibu Ozu-nwa ada and Ichi Ozo** critically and came to the following conclusions.

ASALA FESTIVAL: This is held every ten years and it means different things to different towns. Whichever meaning it accords, the festival is founded on traditional pagan beliefs. It is a pagan festival. In the case of Amichi, it is in honour of the Ezemewi. Features include – mounting of abagogwe to symbolize the beginning of nnukwu asala, cutting down of an Iroko tree, breaking of kola-nut and slaughtering of cow at the Ezemewi Shrine thereby invoking the spirits of the ancestors for protection and prosperity, feasting at the shrine of the meat slaughtered there. For Amichi it is to promote unity. But Jesus is our Peace. Eph. 2:14-18.

We therefore concluded that Asala Festival is purely idolatrous and true Christians should not be involved in it. (I John 5:20-21).

IBU OZU NWA-ADA: This is also rooted in the traditional pagan belief of marriage. It is believed that the head of one's daughter should not be left in a strange land. It is a ceremony that involves the practice of returning the dead woman's god which she took to her husband's house at marriage back to her father's house. In the olden days, any woman going for marriage went with her father's idol.

The relations of the dead woman would make some demands such as Okuko/Ewu ntitere; then again fowl for telling them of the death of their daughter. Another fowl for taking her basket of fish is requested. Ewu chi is also requested for taking away the woman's idol. They take away with them the water pot, ngiga, the idol with shout of Ibu Ozu back home. At home, the Ewu chi's leg is cut and hanged in 'Obara' stick and mounted besides the bush in front of the compound of the deceased father and is left there until it decays with the "ite" and "ngiga".

In the case of **Ibu-ozu-nwa-ada**, early Christian women were not involved in the practice of Ibu Ozu nwa-ada. This practice is based on the pagan understanding of marriage which is at variance with the Christian understanding of marriage. Despite all modernizations, the practice in its name both in principle and practice is founded on pagan or non-Christian beliefs. (2nd Cor. 6:14-17).

ICHI OZO:

Ozo Title taking is a social institution that has some pagan religious ceremonies.

It is taken in stages. There are some preliminary titles - one or two which must be taken before one thinks of main Ozo title. The actual initiations involves the payment of large sums of money, presentations of certain items like yams, goats, fowls, etc which the members have to share to reimburse their purses. In addition, there is the feeding of masses who are gathered in the candidate's compound throughout the 28 days of continuous merriment. The slaughtering of horses, cows usually earn the candidate some prestigious names like - Otigbu Inyinya, Ogbuefi.

Ozo title is an embodiment of traditional religious ceremonies which transform the ritual status of the candidate and make his person semi-sacred. This title, according to the religious traditionalists, if denied of its religious rites is incomplete. These are found in the stage of "Iwalu Ozo" (actual initiation) during which the candidate is smeared with white chalk and he is initiated into the ancestors. This is followed by "Isa ire" (washing of tongue) when the candidate is made to swear an oath before the town's shrine and over an 'Ofo' stick promising to live an upright life, never to tell lies again nor do those things that will spoil his name.

Moreover, he must have to perform the ceremony of "Iwu mkpu ozo" in a more ritual manner. There he is given the Ozo Cord- (eriri Ozo).

Afterwards he goes home and sits at "akwu-ozo" where he receives friends and well-wishers with their gifts for twenty-eight (28) days. This is ended by "Izu-ahia" ozo. Lastly, he pays homage to different deities that patronized him in course of his title-taking.

When he dies, there is a pacification ceremony preparing the corpse, giving it the last food of boiled yam in a symbolic way, smearing the blood of a ram over his eyelids, cutting of the man's ankle cords, etc.

Prof. Bosah S. says, “Ozo title confers on the recipient the traditional order of priesthood and the highest degree of social standing in the community”. It is the highest and the most prestigious cultural ambition of any Igbo man.

What are some Idolatrous practices involved?

Despite all modernization, the religious traditionalists strictly maintained the old method because an Ozo title without the usual initiatory ceremonies is considered null and void. This is because, since Ozo title is a sacred institution, and it is connected with the spirit of “Ani”, a candidate must fully be purified by undergoing the initiatory religious ceremonies which Igbo man believes as what makes an Ozo man sacrosanct - “holy”.

- Any Ozo man is a shareholder in Ozo alliance group (ndi nze na Ozo organization) and his economic security is highly regarded. Do not be partakers with them (Eph. 5:6-7)
- It is initiated by pagans, those who did not believe in Jesus Christ. “Application form” therefore is obtained from the leaders of ndi nze na ozo.
- Fellowship with fellow Ozo men who are pagans. In breaking of kola nut, the earth “Ani” or earth goddess is invoked; the ancestors are invited to eat kola-nut before them.
- The giving of Ofo stick is idolatrous. Flee from idols (1John 5: 20-21).
- It involves making sacrifices to different deities especially during Izu afia Ozo.
- Any pagan festival or practice is centered on the worship of idols and ancestor or ancestral worship. It is a pagan Cult.
- Major statuses and roles on the Ozo title holder rituals are idolatrous such as: The person can now own the temple of “ndi Ichie”, the spirits of the great ancestors. He is considered a living ancestor and may be referred to as “Ichie”.

He can be a priest of the lineage temple those of the “Alusi” when it is his turn.

Socially, he has the right to own, keep and use all ozo paraphernalia – the red cap, eriri ozo, the double headed spear (alo), the single head lance (ngwu agiliga); the ofo ozo, the Ozo

bronze bell (mgbilingba); the elephant tusk, odu mkpa alo or Okike. His titled name must be addressed as “Eze” or “Dara” depending on the type of his Ozoship.

What should be the stand of the true Christians to the above practices?

Do not be yoked with unbelievers (2 Cor. 6:14-17). Do not be partakers with them (Eph. 5: 6-7). How can one feast at both the idol’s feast and the Lord’s Supper? (1st Cor. 10:14-22).

- The giving of Ofo stick is idolatrous. Flee from idols (1John 5: 20-21).
- Any pagan festival or practice is centered on the worship of idols and ancestor or ancestral worship.
- The mere thought of a Christian to take an Ozo title or to be in communion with unbelievers and idolaters is sin (Matt. 5: 27-28).
-

CONCLUSION: The Christian world-view is different from the pagan or non-Christian world-view. The problem or confusion as to the stand of true Christians in matters like these lies in lack of knowledge and understanding of who we are as Christians. “A Christian is someone who, having understood the ABC of the gospel of Christ, has received Christ, has taken his or her stand upon Him, experiences salvation through Him” (Derek Prime).

So it calls for personal decisions whom to serve (Josh. 24:14-24).

Christianity is a community of its own with its culture and traditions. We are a chosen people (nation) by God 1st Pet. 2:4ff.

We are born into the Kingdom of God (Eph. 2:19-20) 1st Pet. 2:9; Eph. 2:19; Acts 17:26-27.

Do not be yoked with unbelievers (2Cor. 6:14-17).

The belief that Christianity is a white man’s religion is wrong.

Therefore, keep yourselves from idols (1John 5:20-21), Rom 12:1-2.

“Truly, the times of ignorance God overlooked, but now command all men everywhere to repent. Because He has appointed a day on which, He will judge the world in righteousness by the man whom He has ordained, He has given assurance of this to all by raising Him from the dead” (Acts 17:30-31).

Therefore, true Christians should always and at all time stand up for Jesus.

Facilitator: Revd Henry O.R. Amobi

Scribe: Sir Joshua Mkpuru.

GROUP 4 REPORT

DISCUSSION TOPIC: What are the implications of the practice of “ihachi nwanyi n’ulo” on the church and the society at large?

How should the Church, Christians and Amichi Diocese react to it?

What is “Ihachi Nwanyi N’Ulo”?

The Igbo people generally believe that there must be a successor/heir/benefactor in order to propagate or establish the continuity of a particular family line. Hence some name their children “Obiefuna, “Afamefuna”, “Amaechina” etc.

When a man dies without a male child or any child at all, his family is under the threat of extinction. The man’s brother will present kola-nut and wine to his kinsmen and that officially allows the female child to bear children on behalf of her parents and to become heir to her parent’s wealth. This is Ihachi Nwanyi n’ulo.

This practice is not peculiar to communities in Amichi Diocese. It is common to the Igbo society. Even in the western world this practice exists as single parenthood although their reasons may differ from ours. “Ihachi Nwanyi n’ulo” also boils down single parenthood.

CAUSES: - The causes of “Ihachi Nwanyi N’Ulo” could be as a result of:

- i. Lack of a male child in the family.
- ii. Insufficient number of male children in the family.
- iii. Sheer decision/parental desire-Here, a parent may decide to have one of his or her daughters live with him/her and bear children.
- iv. The female child out of frustration of not having a life partner or due to her immoral life style may decide to stay in her parents’ house to bear children.

EFFECTS/IMPLICATIONS:

(A) The Children: Some of the children born in this process are:

- i. Stigmatized in the society and this could cause them to develop mental or psychological problem.
- ii. Aggressive because there is no balance of male and female parental influence in their upbringing.
- iii. Withdrawn, have a sense of insecurity and consequently a significant drop in their performance at School.
- iv. Involved in cultism, drug abuse, alcoholism and other vices in the society, and
- v. Exposed to severe poverty and this makes especially the female children to become vulnerable in the hands of evil minded people in the society.

(B) On the Woman:

- i. The woman can be frustrated due to challenges of single parenthood- child care, schooling of the children and the entire upbringing of the children depends solely on her, nobody actually cares and so she remains poor.
- ii. Most times some of these women die early due to the stress and poverty.
- iii. Such women are exposed to multiple sexual relationships; they are therefore prone to diseases and infections.
- iv. Most of these women are usually wild and uncontrollable because they are not under the control of any man.

(C) Society:

- i. The woman because she has no life partner can become so close to her children that she becomes the only role model to them and the children copy such.
- ii. The woman becomes a ready agent for the transmission of HIV/AIDS and other sexually transmitted diseases.

- iii. Children of different fathers with different characters may rise from one woman and these children may never agree and this could cause crisis in the family.
- iv. Children from such homes a times constitute nuisance in the society due to moral maladjustment and poverty. Girls from such families may not make good wives and mothers when they marry.

(D) Church:

- i. The Church is filled with frustrated people who are always disobedient to the word of God or to Church leadership.
- ii. Activities and operations are slowed down in the Church because women in such Category will normally become a clog in the wheel.
- iii. They may as a result be aggressive.
- iv. The integrity of the Church or its organization that has a large number of such women is usually in doubt.
- vi. They frustrate any church activity that speaks against such lives.

CONCLUSION: The group therefore recommends the following:

- i. The church condemns in its totality the practice of “Ihachi Nwanyi N’ulo”
- ii. Those already in it should repent and desist from committing adultery and fornication.
- iii. Sanctions should be placed on parents who continue to promote such unchristian practice of “Ihachi Nwanyi N’ulo” by the church.
- iv. The church therefore discourages the practice of Ihachi Nwanyi n’ulo by preaching against it and helping the affected mothers and children to re-adjust.

Facilitator: Rev’d. Chukwuma Akam

Scribe: Lady Nkiru Atuchukwu

GROUP 5 REPORT

Divorce, Polygamy and Marriage Infidelity are almost becoming acceptable norms in our society today. What should be the stand of the Church and the Christians to this ugly development?

(A) Introduction: According to Oxford Advanced Learners Dictionary,

- Divorce is the legal ending of marriage
- Polygamy is the custom of having more than one wife at the same time.
- Marriage infidelity is the act of not being faithful to one's wife, husband or partner by having sex with somebody else.

It is quite clear that these evils are so much perpetrated by Christians and non-Christians in such a manner that they are no longer seen as news. These evils are reported frequently in newspapers, magazines, radio and televisions. In our law courts too, the cases are common hence they pose a great challenge to evangelism and Christianity. For instance, there are cases where divorced but remarried women are wedded in the church. Some politicians, lecturers and teachers, pastors and a host of others are seen messing up with girls, married and unmarried alike.

(B) CAUSES OF DIVORCE:

1. Not being a practicing Christian that is ready to bear the cross at all times. Couples who are not prepared by the teachings of the Christian faith may end up as divorcees.
2. Lack of love and trust amongst the couple. Once the ingredient of love is questioned in a marriage relationship, divorce may be inevitable. Love is marriage's strongest base and cannot be toyed with. Those who get into marriage on the directive of parents or other people of influence around them may not find that depth of love to keep them going especially in times of difficulty.

3. Poor home training and immaturity. There are young people who do not get the right kind of training and orientation that prepares them for the challenges of the adult life. Some young girls are given away in marriages at very tender ages, when they are still unable to make vital decision. When they eventually come of age, they may opt out of the marriage.
4. Cultism and poor economy.
5. Non-submissiveness on the part of the women as well as distant marriages.
6. Lust for sex; and sexually weak partner in marriage.
7. Family curse and immorality.
8. Poor marriage counseling by the church before wedding.
9. Undue interference by the parents of the couple.

(C) EFFECTS OF DIVORCE ON THE FOLLOWING

(A) The Man (Husband):

1. Divorce makes room for the man to become an adulterer and exposes the individuals to dangers of sexually transmitted diseases. Matthew 19:9
2. Divorce puts a limitation on the man. The chance of progressing in one's chosen career may be halted when his marriage has problem e.g. The Priesthood, Some offices are reserved only for those who are married.
3. Cannot be allowed to take Holy Communion.
4. Can lead the individuals involved to sudden death.
5. The man's spiritual life is affected.
6. Attracting God's wrath.

(b) The Woman:

1. Divorce makes the woman an adulteress. Matt. 19:9b

2. A divorced man ceases to be a communicant and may not be able to hold certain offices in the Church.
3. Lack of peace.
4. The woman is exposed to the danger of sexually transmitted diseases.
5. The woman may hardly have a husband again.
6. Wrong advisers that might mislead the woman to visit native doctors.
7. Divorce has led so many women into prostitution.
8. The woman's spiritual life is badly affected.
9. Attracting God's wrath.

(C) The Effects on Children:

1. The children lose balanced parental upbringing. In most cases, the children are the worst hit in a case of divorce. It is either the man or the woman takes custody of the children or in extreme cases; the children are left in the care of their grandparents.
2. Some children have had their education disrupted because of Divorce. Some children on account of divorce have had their education and indeed their future completely destroyed because their estranged parents are unable to pay their school fees and they become destitute for life.
3. Waywardness becomes an alternative especially for the females. Children in such circumstances become difficult to monitor and control. More so, when the parents fail to adequately take care of them, they are forced to fend for themselves.
4. These children most of the times are untrained and crude.
5. They are deprived of proper parental care.
6. The children are divided in their loyalty.

(d) Effects on the Community:

1. Causes quarrel and hatred amongst the families (in-laws). Families can become mortal enemies especially when they believe their child has been treated wrongly.
2. It can lead to charming, poisoning and sacrificing to idols. In divorce cases, desperate people resort to charms and diabolic means either to win back the favour of their estranged lover or to take their own pound of the flesh. The devil has never given a lasting solution to any problem. Such cases may eventually result to mysterious death.
3. It can cause marital hindrance on two different communities. Some communities discourage their children from intermarrying with certain other communities because of history. For instance, if a community records repeated cases of divorce, people around will believe they are bad wives or husbands and as a result hinder their young people from getting involved.

POLYGAMY

(D) CAUSES OF POLYGAMY:

1. Barrenness.
2. Searching for a particular sex issues, especially female.
3. Lack of love.
4. Not taking proper care of the home.
5. Having a quarrelsome wife.
6. Extra-marital affair on the side of the woman.
7. A woman living a wayward life.
8. Being the only male child (son) of the family.
9. Custom and exhibition of wealth.
10. Not being a practicing Christian that is ready to bear the Cross at all times.

(E) EFFECTS OF POLYGAMY

(A) Effects on the Man:

1. Lack of rest of mind.
2. Untimely death.
3. Denial of their right in Church.
4. Not being able to cater for the family.

(B) Effects on the woman:

1. Consultation of native doctors.
2. Denial of her rights in the church.
3. Not having full access to the husband as she wants.
4. Unhealthy rivalry.

(C) Effects on the Children:

1. Poor upbringing for the children.
2. Lack of educational training.
3. Lack of love amongst the children.
4. For poor families, there will be a problem of mal-nutrition.
5. Lack of proper parental care.

(D) Effect on Community:

1. Leads to over population.
2. Breeding of social misfits and nuisance to the society.

MARRIAGE INFIDELITY

(F) CAUSES:

1. One not being able to satisfy his/her partner sexually.
2. Lack of love from either of the couple
3. Poor home training
4. Immaturity-parental influence in choice of marriage.
5. Poor marriage counselling by the Church before wedding
6. Poverty.

(G) Effects (Generally):

1. It can lead to untimely death (Through HIV/AIDS and other sexually transmitted diseases).
2. It can lead to divorce
3. It can cause disunity among the in-laws.
4. It affects moral up-bringing of the children
5. It attracts God's wrath upon the concerned couple.

(H) WHAT THE BIBLE SAYS ABOUT ALL THESE EVILS:

According to the holy Bible, these evils are provocation to God and adulterous. Again they lead one astray as well as to death. (Matthew 5:32, Lk. 16:18, Prov. 2:15-18, 5:19-23) Matt. 19:3-6.

CONCLUSION: Therefore, we recommend that the church should totally condemn divorce, polygamy and marital infidelity as evil.

Facilitator: Rev'd. Canon Anthony Uchemereole

Scribe: Hon. Sunny Anekwe

APPENDIX 2:

THE FIRST SESSION OF THE SECOND SYNOD HELD AT ST. ANDREW'S CHURCH EBENATOR FROM WEDNESDAY 6TH – SUNDAY 10TH JUNE 2012.

THEME: GIVING: "The Blessings, the Challenges and the Opportunities" (Genesis 22:1-18).

GROUP 1 REPORT

DISCUSSION TOPIC: How best can churches in this Diocese organize their Annual Harvest Thanksgiving to the Glory of God without losing our Anglican heritage/identity, and still achieve maximum productivity and result?

What Is Harvest Thanksgiving? It is an annual celebration to thank God for the food grown on the land when all the crops must have been harvested. It is a time to pause and return thanks to the Lord for all His goodness and faithfulness towards us throughout another year. This is usually held between September and December of every year. Harvest thanksgiving reminds Christians of all the good things God gives them and prompts them to share with others who are not so fortunate. This explains why people cheerfully give out items they bought during the bazaar to their loved ones.

Anglican Heritage/Identity:

According to the Oxford Advanced learners Dictionary of Current English, heritage means the history, traditions and qualities that a country or society (or in the context of our discussion Anglican Church) has had for many years and that are considered an important part of its character.

Identity has to do with (i). Who or what somebody or something is.

(ii). The characteristics, feelings or beliefs that distinguish people from others.

- (iii). The state or feeling of being very similar and able to understand someone or something.

Anglican heritage/identity therefore is those unique characteristics, qualities, beliefs, traditions for which Anglican Church thanksgiving is known for throughout all ages. Anglican Church is noted for its rich bible based heritage for which Harvest Thanksgiving service and Bazaar sales is one of them.

Nature of the Diocese Of Amichi:

Before we proceed, it will be necessary to note that our Diocese is rural setting. As such greater percentage of the populace are farmers, petty traders, artisans, etc. unlike urban/semi urban areas where much business activities go on like in Onitsha, Nnewi, Lagos, Abuja, etc.

X- RAY/REMINISCENCE OF HOW ANGLICANS OF OLD ORGANISED THEIR HARVESTS.

- I. It was material thanksgiving – everybody brings items from his/her trade/occupation after the service the items would be turned to cash outside.
- II. It was a means of evangelism as non members were invited and fed.
- III. Envelopes were distributed to friends and well wishers.
- IV. Harvest support in cash and kind were donated.
- V. Meal coupons were bought to make sure that individuals don't take advantage of the church.

HOW NOT TO ORGANIZE ANNUAL HARVEST THANKSGIVING:

1. Lobbying – People should not be bribed to accept to honor harvest invitations with cartons of wine or any material gift.
2. Harvest planning committee should not purchase items for Harvest/Bazaar sales with church money. The danger in this practice is that the cost price is usually deducted from such items and remitted to the source even when those items bought are not yet paid for. This enriches few individuals while the church is left with meager amount of money.
3. Sales of items on credit during bazaar should be discouraged.
4. Introduction of raffle, game of chance, bagatelle, lucky-Dip or any kind of gambling is bad.
5. Bazaar sales should not be stretched far into the night.

6. It is not good to restrict people on items to come with. People should be free to come with whatever they have.
7. Sales of items during bazaar on credit should be discouraged.

HOW BEST TO ORGANISE ANNUAL HARVEST THANKSGIVING TO THE GLORY OF GOD.

1. **Early Planning:** The Harvest Planning Committee should be appointed as early as possible in the beginning of the year so that they can begin planning early.
2. All the people that will participate in one form or another e.g. the Chairman and supporters should be notified as early as possible.
3. The Planning committee should be **men of integrity and proven character**. Men and women who hate dishonest gain, faithful and prudent in the management of God's money. (**Acts 6:3, 2Tim. 3: 8-10, 12, 13**).
4. **Teaching:** The Priest should begin early to teach the congregation on the annual harvest and giving, encouraging the members to save towards the occasion. The teaching should be planned in such a way to cover the Biblical Principles of giving especially as it touches the giving of oneself(2 Cor. 8:5), the blessings in giving, the challenges of giving, and the various opportunities open to us for giving.
5. Nobody should make merchandise of the occasion of annual harvest by bringing offering items from shops thereby making the church of God sales agents of few privileged individuals. People should be taught to give out of God's blessings on them.
6. **There should be adequate publicity and sensitization** on the occasion of the harvest thanksgiving.
7. **Set a clear goal** for the Annual Harvest thanksgiving. Let the people know the enormity of need to be met from the harvest proceeds such as completion of Diocesan Quota, building project, etc. (**1 Chron. 29:1**).
8. Harvest Planning Committee and the Parochial Church Committee should demonstrate the spirit of giving willingly to God. (**1 Chron.29: 6 – 9**).
9. **Family Harvest Thanksgiving** should be introduced and encouraged.
10. **Proper Accountability** after the harvest is very important. If well done, it opens the door for progress. If not well done, it locks progress out of the church.
11. **Timing** is very important. Strategize! (Which time is most suitable for the church - November or December, towards Christmas etc.
12. Every organization in the church to be part of the occasion in their

capacities e.g. a youth organization can sell fruits, give the church profit and take back their capital.

13. Our harvest should be **cash and carry**. Sales will not be on credit.

14. Create harvest groups: Men or Women or Men/Women, whichever is more convenient. This also should be done on time.

15. Branches should be encouraged to participate fully by giving each branch table to man (**Abroad Members to be fully involved**). This will generate a healthy competition.

16. People should be taught to give according to God's blessings on them.

17. Prayer of Faith greases the wheel of any successful harvest thanksgiving.

Pray for the givers and their businesses.

18. Breaking of Kola nut as part of the outdoor activity should be encouraged.

19. Bazaar sales will not exceed 7.00pm. Continue the next day.

20. Harvest Support especially in kind should be introduced and encouraged. For instance, men could be asked to bring two or more tubers of yam while the women will bring a fowl each.

Facilitator: Ven. Henry O.R. Amobi

Rapporteur: Mrs. Chika Onwuka

GROUP 2 REPORT

DISCUSSION TOPIC: Sacrificial and Cheerful Giving is still Alien and Burdensome to majority of Anglican faithful in our Diocese especially at the Grass-Root Level.

What Biblical and Practical ways can the Diocese adopt and implement so as to raise cheerful, sincere and sacrificial givers both at the grass-root and enlightened levels in our Church?

DEFINITION OF TERMS:

Sacrificial Giving is that giving that is not only too costly but also that giving that is wholesome. The giver gives freely and willingly- John 3:16, Mark 10:45, Gen. 22:9-10.

Cheerful giving is when the giver is giving with joy, very happy in giving. It is giving that comes from the heart –Mark 14:3, Gen. 18:3-8, 1Chron. 29, 2Cor. 8.

Biblical ways of Giving include giving the three Ts –Time, Talent and Treasure. Tithing- Mal. 3:10; Planned Giving 2Cor. 9:7, worshipping God – Gen. 22:5, Placing great value on God – Mal. 1:9-12.

Why our members are alien in giving and see it as burdensome?

- i. We lack proper teaching on giving.
- ii. Some of our members see it as a waste because they are ignorant of the gain.
- iii. Many see giving as expenditure instead of investment.
- iv. Many Anglicans are filled with the spirit of Ananias and Sapphira - spirit of cheating and deceit.
- v. Most Anglicans have not given themselves to Christ completely.
- vi. Many see the Priest as the benefactor as such will not give at all.
- vii. Lack of proper accountability in most Churches discourages Sacrificial Giving.
- viii. Some Church workers lack integrity.
- ix. Many Church workers are not prudent managers.
- x. Poor orientation on giving to the young ones.
- xi. Personal ego and recognition.
- xii. False information and gossip as regards the financial management of the Church.

BIBLICAL AND PRACTICAL WAYS THE DIOCESE SHOULD ADOPT AND IMPLEMENT SO AS TO RAISE CHEERFUL, SINCERE AND SACRIFICIAL GIVERS:

- i. Laying early foundation on giving. Prov. 22:6.
- ii. Proper teaching on giving starting from infancy- Deut. 6: 7-8, ABU 281 stanza 6.
- iii. Place value on God while giving – Mal. 1:9-12; 2Cor. 9:7.
- iv. See giving as an act of worship- Gen. 22:5. We must totally offer ourselves to Christ as living sacrifices.
- v. Giving should be part of family life. People should be made to understand that giving is living.

- vi. Giving should be wholistic- Time, Talent and Treasure.
- vii. Leaders should show example- by the way they give.
- viii. There is need for teaching manual to be used in all the Churches for teachings on Giving and Tithing.
- ix. There should be re-orientation of all Anglican as regards giving.
- x. Those that benefited from giving should be encouraged to testify to that in churches to help other believers.
- xi. Members should be encouraged to partner with the Church in her welfare packages for the less-privileged.
- xii. Praying for the progress and wellbeing of members coupled with visitations will be encouraging.
- xiii. All Anglicans must see giving as an act of worship and source of blessing. If you don't tithe, things will be tight for you.
- xiv. Giving is for all Christian faithful, each according to his/her ability. You don't have to be rich to give. The Zarephat woman gave even the last and received the blessing.

Facilitator: Sir Dr. Eddy C. Agbasimelo

Rapporteur: Mrs. Esther Maduka

GROUP 3 REPORT

DISCUSSION TOPIC: Read Exodus 23:14-17; Matthew 21:12-13.

- (a) Discuss extensively in view of the above Scriptures, the Biblical basis for Cash Harvest and Material Harvest/Bazaar sales.
- (b) What are the Merits and Demerits of each of them?
- (c) Are there dangers associated with CASH HARVEST in view of Acts 5:1- 11? Enumerate.

INTRODUCTION:

The practice of harvest is an age long practice. Both in civil and religious circles, the practice of harvests and thanksgiving is a practice that is revered. Harvest festival is a celebration of the food grown on the land. Cash is mere convenience.

Going through the above mentioned scriptures, we discovered that harvest is a feast/festival commanded by God. We have two kinds of harvest. (1) First fruit Harvest. (2) Feast of Ingathering commonly called General Harvest usually held by the end of the year. Harvest offerings should be product of the land or field- crops, animals, etc. cf. Deut. 26:1-2.

Looking at Matthew 21:12 – 13; we tried to find out exactly what was done in the Temple:

Merchants and money changers set up their booths in the court of the Gentiles in the temple, crowding out the Gentiles who had come from all over civilized world to worship God. The Merchants sold sacrificial animals at high prices, taking advantage of those who had travelled long distances. For instance a goat that was supposed to be sold at ₦2, 000 in the market was sold at about ₦10, 000.

The money exchangers exchanged all international currency for the special temple coins- the only money the merchants would accept. They often deceived foreigners who didn't know the exchange rates. Their commercialism in God's house frustrated people attempts at worship. This, of course greatly angered Jesus. Any practices that interfere with worship of God should be stopped.

- We must notice the motive of the money changers as against the purpose of bazaar sales.
- We should notice its impact on the life of the worshipers as against free will purchase of item during bazaar. At bazaar the prices of items are determined by the purchaser not the seller or auctioneer. Moreover, in bazaar, we see healthy competition.
- We should notice that buying of animal and exchange of the money is before the sacrifice whereas that of bazaar is after sacrifice which is optional.

In view of the above, we can establish the Biblical bases for material harvest /bazaar sales, but we cannot see any Biblical bases for Cash harvest.

(b) MERITS OF MATERIAL HARVEST/BAZAAR SALES:

1. Most goods, though minor brings about much money.
2. People are challenged when they see what others bring for harvest.
3. It calls for healthy competition.
4. Less privileged ones receive favour from the rich because the rich buys items and give to them. Also, it is a time for sharing of gifts even among the rich.
5. It records higher population in attendance more than in cash harvest.
6. It sends into the heart of the young people what harvest is all about.
7. The workers in the house of God have enough to eat and to spare.
8. Most people are committed towards the harvest. People tend to have serious preparations for material harvest than Cash harvest.
9. Church members abroad are attracted home in order to participate in the material harvest hence the fixing of the harvest at a date that will be more suitable to them e.g. Christmas time. It attracts our members' home.

DEMERITS OF MATERIAL HARVEST/BAZAAR SALES:

1. It encourages evil in the lives of the young especially when done in the dark.
2. To be indebted when not done in cash and carry basis.
3. Pride sometimes arises due to display of affluence by some rich people.

MERITS OF CASH HARVEST

1. Logistics and preparation are minimal.
2. It is less stressful.
3. It saves time. The harvest Programme does not take the whole of the day, it is all about convenience.

DEMERITS OF CASH HARVEST

1. The joy of harvest is lost in Cash harvest.
2. The Church financial target may not be reached because of insincerity and hypocrisy of members. For example, a person who is expected to give the sum of

ten thousand naira might secretly put two thousand naira in an envelope since nobody sees him/her.

3. People place more value on money than material items. This accounts for why people find it difficult to give as much as they got from any items sold. Consider the case Sapphira and Ananias

(c) DANGERS ASSOCIATED WITH CASH HARVEST IN VIEW OF ACTS 5:1- 11?

1. Lies/cheats. Vs. 3
2. Greediness. Vs. 2
3. Untrustworthiness vs.4
4. Judgment.
5. Death.
6. Curse.
7. Hypocrisy.

Facilitator: Revd Chukwuebuka Chukwuemeka

Rapporteur: Ijeoma Ndoeche

GROUP 4 REPORT

DISCUSSION TOPIC:

- a. Practically outline and discuss ways Anglicans can use their gifts, time, talents and endowment in serving God without commercializing them or opening private ministry.
- b. Tithing properly is still very difficult to an average Anglican especially the rich among us. What are the causes, and how can it be remedied?
- c. What can you advance as reasons why Abraham, David, Solomon and Macedonian Christians gave the way they did to God?

DISCUSSION PROPER:

- a. **Practically outline and discuss ways Anglicans can use their gifts, time, talents and endowment in serving God without commercializing them or opening private ministry.**

Every single person in the world is endowed with a talent unique to his or her own life. It is the uses of these talents, gifts, time and endowment that can lead us to our ultimate mission in life which is serving God. Having gifts, talents, time and endowment is one thing, accepting the fact that they all come from God and should be used in the edification of the Church is another thing. The group came up with the following points in respect to the questions.

GIFTS are natural abilities to do exceptional things which are received from God. At this juncture may we equally say that gifts are of two types: Spiritual (unseen) gifts and Material (seen) gifts.

How Can We Use Our Gifts For God?

- Those with various gifts should use them to serve God in various arms of the church. For instance, they can join the healing and deliverance unit of the church, instead of operating a private ministry.
- They should be fully involved in Church's Faith Clinics, Children Ministry, etc.
- Those who have any material gifts should be pleased to share with others in the church

TIME is what is measured in moment, minutes, hours, days, weeks, months and year. It also involves one's lifetime.

How to Use Our Time for God

People should create time to be part of church activities like fellowship, evangelism, meetings, compound works, and church service. One can equally use his/her time to assist those who are sick, aged or physically challenged persons to perform task they could not.

TALENT is a special often creative and artistic aptitude. It is also general intelligence or mental power.

How to Use Our Talent for God

- Acknowledge God as the giver and source of our talent.
- Join the choir
- Volunteer to join Gospel Band without looking for any reward.
- Being available for children ministry if any has such talent to organize them, Bible Studies, follow-up studies. People should use their talents in building up the Church.
- People should use their wealth of knowledge or wisdom in the area of speech to positively influence people for the good of the Church.
- Skill and unskilled persons should freely respond when their service is needed. E.g. Bricklayers, Carpenters, technicians, electricians, plumbers etc.

ENDOWMENTS are natural capacity, power and ability.

How to Use Our Endowment for God:

- Support the Church Projects.
- Partner with church in her welfare packages.
- Support the evangelical activities.

b. Tithing properly is still very difficult to an average Anglican especially the rich among us. What are the causes, and how can it be remedied?

The following points were raised as some of the causes why tithing properly is still very difficult to an average Anglican especially the rich among us.

- Improper knowledge of who God is.
- Poor teaching.
- Lack of Faith, love and obedience to God.
- Lack of trust and confidence on those managing the fund
- Procrastination.
- Believing that service rendered is a lot more than tithe.
- Greed. Luke 12:15.
- Selfishness.
- Covetousness – Luke 18: 18-23.
- Believing that small tithe doesn't count.
- Seeing oneself as the owner of the money.
- Complaints about problems around.

REMEDY

- Members should yield themselves to God in the first place. 2Cor. 8:5
- Teaching should be intensified.
- Leaders of the Church should show examples on proper tithing. 1Chron. 29:3ff
- Proper records and accountability should be encouraged.
- People should be taught that tithing is God's command which must be obeyed out of love and reverence for God.
- Discipline should be exercised in payment of tithe. It is good to have a tithe bag in one's room where small tithes could be kept until an opportune time to pay them particularly on Sundays.
- People should understand that God is the owner of the world and source of all good things. Psalm 24; 50; 1 Chron. 29:11-13.

c. What can you advance as reasons why Abraham, David, Solomon and Macedonian Christians gave the way they did to God?

- Love for God
- Personal experience
- Abounding Grace
- Obedience to God
- Faith in God
- Reverence to God
- They acknowledged God as the source of their wealth (1Chron. 29:11-13).

CONCLUSION:

In view of the above reports of the various Synod discussion groups, the Diocese hereby calls on the members both home and abroad, the rich and the poor, old and young to embrace the Giving of their Time, Talents and Treasures as a demand that God places on His children which must be obeyed as a matter of duty. As Anglicans, giving should be upheld as part and parcel of our worship.

The rich and the poor alike are therefore exhorted to give cheerfully at all times in plenty and in adversity emulating people like Abraham, David, Solomon, the Woman of Zarephath, the Macedonian Christians and others too numerous to mention.

Members also should embrace our traditional Anglican way of Harvest Thanksgiving and Bazaar and see many other opportunities open to us to give as challenges that will shower God's blessings upon His people.

Facilitator: Revd Canon Franklin Chukwudozie

Rapporteur: Revd Godson Ugochukwu

APPENDIX 3

THE SECOND SESSION OF THE SECOND SYNOD HELD AT ST. PETER'S CHURCH AMICHI FROM WEDNESDAY 5TH – SUNDAY JUNE, 2013

THEME: True Worship and True Worshippers of God" (John 4:23-24)

SYNOD DISCUSSION GROUP ONE REPORT

DISCUSSION TOPIC:

- (A) Can a true worshipper be a true politician in Nigeria?
- (B) How?
- (C) What practical steps should the present day church take in order to raise true Worshipper?

Definition of Terms:

Who is a true worshipper?: A true worshipper is one who is genuinely born again, filled and led by the Spirit of God with a definite resolution to please God at all cost.

-A true worshipper is one who worships God in truth and spirit; who participates in the propagation of the gospel.

-A true worshipper is a believer in Christ Jesus who studies and does the will of God with all humility.

- A true worshipper is one who goes about his/her secular and spiritual activities in accordance with God's directive; not man.

- A true worshipper is a believer in Christ Jesus who always carries out his/her duty faithfully at all cost.

What is Politics? Politics is an act of governance. Politics is a contest of power, not just for its sake but for distribution of assets for the people's benefit.

In the light of the scriptures, politics is the act of leading people in such a way that the person who governs and the governed are not worn out in the process but the interest and welfare of both parties are taken into consideration.

© **Who is a Politician?** A politician is one who aspires for leadership position to serve his people.

With all these definitions, we concurred that a true worshipper can be a true politician in Nigeria with the following reasons.

The scriptures support the inclusion of true worshippers in the politics of their time e.g. Daniel and Joseph were Prime Ministers in Babylon and Egypt respectively.

(B) HOW?

He/she must have an ardent resolution to represent God in political circle and also to use politics as a means of service to God and humanity and not for selfish purposes.

He/she must expose himself/herself to serious discipleship training under mature Christian discipler who is politically inclined so as to have him groomed for the challenges ahead.

Since true worship has to do with worshipping God in truth and spirit he/she must consciously make effort to listen to God in decision making.

He/she must resolve in his heart not to join the multitude in their corrupt practices, but rather be disciplined and principled in all he/she does e.g. Daniel in Babylon.

He/she must have a forum with other true worshippers in politics where they meet to marshal out practical strategies of achieving their objective because iron sharpens iron.

He/she must be very prayerful so as to employ the power of God in pulling down the strongholds of the country's corrupt political net works.

He /she must have a strong word base so as to be able to confront the ungodly practices/compromise in the political circle.

He must have a clear understanding of his political agenda and mission, so as not to be ill influenced by the corrupt politicians.

(C) What practical steps should the present day church take in order to raise true worshippers?

1. One of the practical steps the present Church should take is to preach, teach, and uphold the undiluted word of God.
2. The Church must engage her members in serious follow-up teachings and discipleship training.
3. The present Church should lay more emphasis, concern and commitment toward children ministry, grooming them on what it takes to worship God in truth and spirit (Prov. 22:6).
4. The Church must endeavour to plan a systematic programme to enhance the spirituality of the youths who are the vibrant arm/life wire of the church.
5. The church must lay more emphasis on righteousness and holiness without which no one can see the Lord and less emphasis on materialism (prosperity message).
6. The clergy/ministers must practice what they preach and teach in order to be examples to the folk.
7. The Organizations in the church must return to their reason of establishment coded in their rules and regulations.
8. The present day church should develop welfare packages for her members.
9. The church must also discipline her erring members with a view to getting them saved.
10. The church must endeavour to appreciate right morals and conduct of her members.

If all these points raised are truly considered by the present day church, true worshipers will emerge everywhere and the society would be a better place.

Facilitator - Ven. David Nonyelum

Rapporteur – Revd Patrick Onwuzurike

GROUP 2 REPORT

DISCUSSION TOPIC: There is an alarming increase of divorce and broken homes/marriages even among Christians and church members today.

Suggest and Discuss in detail what should be done to curb and arrest this ugly development.

Definition of the keyword – Divorce:

Divorce (or the dissolution of marriage) is the final termination of a marital union, cancelling the legal duties and responsibilities of marriage and dissolving the bonds of matrimony between the parties (unlike annulment, which declares the marriage null and void); it is the legal ending of a marriage bond.

Divorce has gone to a very great extent in the present day church and society, as a result of this we take note of these points:

1. Divorce is wide spreading.
2. Some present day pastors are in most cases involved.
3. The government of the day has discovered that there is serious impending catastrophe on the issue of incessant divorce cases.

CAUSES OF DIVORCE:

1. There is no more regard for family history and background. The present day suitors marry indiscriminately.
2. Building the marriage relationship on faulty foundation.
3. Many divorcees are ignorant of what marriage is all about.
4. Neglecting God the chief architect of marriage; and going on with preserved prescription list of what marriage is all about.
5. Lack of home training by most parents.
6. Various families are presently under serious attack by Satan and that is through the instrument of divorce.
7. Poor children lifestyle leading to infidelity and unfaithfulness.
8. Incompatibility: In 2 Cor. 6: 14, the Bible says, “Do not be unequally yoked with unbelievers”.

9. Negative influence of third parties who are bad friends.
10. Marriage by proxy: This is a situation where people marry under duress, pressure or undue persuasion.
11. Negative influence of Information Communication Technology (ICT); and not knowing the identity and integrity of their partner. Marriage via facebook or any other type of social media.
12. Wrong marriage counseling, where most new generation pastors tell their counselees that marriage is for better for best, and not for better for worse.
13. People spend a whole lot of time preparing for wedding and never giving thought to marriage and its implications. That is, unpreparedness towards marriage.
14. Lack of maturity in marriage which could be as a result of age, finance etc.
15. Marriage at distance between couples.
16. Some people think that marriage is the solution for sexual immorality. This is a very wrong perception.
17. The misconception that procreation is the basis of marriage, example is the case of the liturgy of the Church of Nigeria where the reason of procreation comes after others about marriage.

SOLUTION TO DIVORCE:

To prevent the prevalent cases of divorce in the present day church and society; we took note that preventing divorce means giving the marriage institution more hope. It gives the children and their parents the opportunity to live together as one united body for life. It also saves society from those problems created by children from broken homes.

Then, how can it be done?

One needs to establish certain principles that should govern his/her marriage right from inception. Once such principles are established, the stakeholder must be willing to abide by them.

1. **God's leadership:** One needs to define the leader of his/her family. God should be established as the Head of the relationship, the spouses must be ready to obey His

leadership and live according to God's principles of marriage. When this is done, divorce would be successfully prevented.

2. **God's word:** The word of God should guide the marriage. Working according to and living by the word of God makes it easier to know what is required of anyone; it also lets one know God's position on divorce.
3. **Truthfulness:** One other thing that would help to prevent divorce is truthfulness and transparency.
4. **Define your roles:** Each person's role should be clearly defined from the outset. This helps to prevent constant friction or disagreements. The lesser the frictions are the lesser the threat or possibility of separation.
5. **Mutual respect:** The marriage should be founded on the principle of mutual respect for each other. Each partner should make sure the rights of the next person are not intentionally violated. This also helps to reduce the incidence of grumbling/complaints.
6. **Communication:** The line of communication must be kept open and each person should be accessible by the other. Communication makes it easier to know when one is hurt and what to do to pacify the offended person. It helps to prevent little things from escalating to major problems that would eventually threaten the relationship.
7. **Likes and dislikes:** Individual likes and dislikes should be made known to each other right from the beginning; these must be respected by one another to prevent conflict from breaking out from time to time.
8. **Finance:** How the family finance or budget is to be handled must also be spelt out from the beginning. Disagreements bordering on issues of finances can easily tear the family apart, so it must be avoided by respecting the financial agreement reached from the outset.
9. **Children:** The number of children to have must also be defined early enough. No partner would mount pressure when the number is reached, irrespective of the sexes of the children. This issue is easily handled if the couple decide from the beginning what they want, without anyone feeling cheated or robbed. The couple should be willing to accept whatever God gives out to them in good fate.

There should be sound teaching of what marriage is all about by every parent to their children at all ages and parent should not interfere in the family affairs of their married children. Older people should support younger families to be built up and not to pull it down.

Family upbringing should be total and always involve sound teaching on what marriage is all about.

Intending couples should involve the church from the beginning. They should approach their pastors from the onset for proper guidance and counseling.

The church should once in a while organize a couple's forum, like the one we have yearly in our Diocese called Valentine Couples Banquet.

There should be well fortified spiritual front through fervent and unrelenting prayer life, and finally, instilling in our younger ones the actual fear of God.

Conclusion:

When decisions are collectively made and respected, the problem of divorce would be prevented right from the inception of the marriage. The couples would be able to live together peacefully and happily.

Facilitator: The Revd Canon Chukwuebuka Chukwuemeka

Rapporteur: The Revd Umeoduagu, Pascal

GROUP 3 REPORT

DISCUSSION TOPIC: Failed parenting has been discovered to be the major cause of Youth Restiveness, Terrorism, Kidnapping, Armed Robbery, Immorality, Incest, Drug and Alcohol Addiction and other vices among youths nowadays.

In what ways can true and godly parenting be restored in our society in this age so as to bring back true family values and virtues among the youths?

PREAMBLE: Parents should realize that children are not reared like animals. Instead they are supposed to be nurtured to conform to the image of God our creator. Giving a child good food, sending him to good school, buying him the costliest dress etc without proper rooting in the Word of God in his heart could lead to disaster in his life, the family, the church and society at large. When there is proper rooting of the Word of God in the heart of a child, though certain things may be lacking around his life, God will surely see him through life.

Therefore Godly parenting comes out of a Godly parent. A Godly parent is one who relates to his/her children in a Godly manner as God our perfect Heavenly Father relates to His children. In Gen.18:19 God testifies concerning Abraham saying “For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which He hath spoken of him”. This implies that only a true worshipper can be a Godly parent.

The group recommended the following practical steps to restore true and godly parenting in our society:

1. Parents must have family altar because the family that prays together stays together. Plant the Word of God in their hearts.
2. Marriage counseling curriculum MUST include Godly parenting. This helps them to start early to have sense of responsibility.
3. Seminar before baptism for parents and God-parents should drill them on godly parenting.
4. We suggest that regular seminar for parents be organized by the church. During such seminars, child psychology, stages in child development and effects of peer group should be taught to parents.
5. Parents should develop themselves spiritually and technologically to help them keep abreast with current trends.
6. Parents should be courteously friendly with their children and communicate effectively with them. This will help the child to be open and sincere to them.
7. Parents should not have favourites among their children. They should share their love evenly despite odds.

8. Parents should be role models to their children in the way they relate to one another and avoiding bad habits. They should also regulate TV, Radio Programmes, books, magazines and music which their children watch, listen to and read.
9. Parents should inculcate civic responsibilities into their children. Eg. Greetings to elders, respect for public utilities, ethics (dressing, how to talk, how to address people, eating habit, sitting habit, walking habit etc). Children should be taught contentment by parents showing such by their day to day life.
10. Parents should be observant over their children's character, monitor their movements, know their friends and have good rapport with their teachers.
11. Training of the child should not be left to house helps and teachers.
12. The child should be motivated, encouraged and disciplined accordingly.
13. Parents should be fair and firm in helping the child to be responsible e.g. The child must be trained to do house chores and do his home work on his own (some parents allow the home teacher to do the home work while the child submits to the class teacher the following day), break the child's WILL else he commands you about.

CONCLUSION: Give a child strong leadership and he will be strong by being a Godly parent who gives Godly parenting. Train a child by rooting the word of God in him and when he grows up he will not depart from it. Proverbs 22:6, Deut. 6:7.

Facilitator: Lady Esther Ofoneme
Rapporteur: Mrs. Chika Onwuka

APPENDIX 4:

**THIRD SESSION OF THE SECOND SYNOD HELD AT IMMANUEL (ANGLICAN) CHURCH
EKWULUMILI FROM WEDNESDAY 4TH – SUNDAY 8TH JUNE 2014**

THEME: Who is on the Lord's Side? (Exodus 32:26)

GROUP 1 REPORT

DISCUSSION TOPIC:

- (1) Many Anglicans find it very difficult to project and defend their Christian faith and Anglican heritage in their places of work and business.

Discuss exhaustively and outline possible reasons for such ugly and dangerous attitude, and also suggest ways out.

- (2) The level of youth apathy to church and church activities in our Diocese is quite alarming and unprecedented despite all the youth-friendly programmes in place compared to other places.

What do you consider to be the possible causes of such spiritual non-challance and indifference?

How can this be practically and effectively remedied?

Definition of the keywords: Christian Faith, Anglican heritage:

The faith being referred to here is not the personal faith as can be seen in Hebrews 11:1, by contrast, the scriptures seem to regard faith as a stepping forward, not into darkness but into the light which God has given. In this faith as the mainstream of the Christian tradition lies the reality of God and His Christ. Faith is quite central to our profession as Christians and then, it is our only identity.

Anglican heritage simply means the history, traditions and qualities that the Anglican Church has had for many years and that are considered an important part of her character.

The observed lackadaisical and perfunctory behavior of many Anglicans today towards our faith and heritage has gone to a very great extent and it's quite alarming in the present day church. As a result of this we noted of that:

1. Non-challance and non-commitment of many Anglicans is wide spreading
2. The response of the church, the attitude of some priests and some members towards these set of people in most places does not seem to tackle this ugly development headlong.
3. The church is at a great risk should this continue.

CAUSES/REASONS:

1. **Inferiority complex:** Many Anglicans feel inferior to their counterparts in the other denominations e.g. Roman Catholic Church, they feel inferior to their priests and members. This is as a result of them not being sound and rooted in the teachings of the Anglican faith and doctrines
2. Many Anglicans nowadays are more of nominal Christians, with little or no commitment at all. Not interested in the nitty-gritty of their faith.
3. **Over-familiarity:** Many Anglicans feel they have the bible as any other person in the church and are used to most of the things done in their church, used to their priests and their “habits”.
4. **Insincerity:** Some Anglicans are not sincere about their identity. They can change or misplace their identity at any time to get what they want. They can even say they are Roman Catholics, or a “winner” etc.
5. These set of Anglicans do not value what they have and are not satisfied with their faith and Anglican heritage.
6. **The mad quest for materialism:** Majority of Anglicans are grossly committed to things of the world, and the pleasures thereof, and have denied the faith of our fathers.
7. **Lax attitude of some priests:** The carefree attitude of some of our priests and church leaders in our church at times contribute to the laissez-faire attitude of our members. There also seem to be a lacuna or wide-range-gap in the interpersonal relationship between our priests and their members.
8. Some of these set of people do not really know about the origin, Traditions, History and denominational values of our church.

WAYS OUT:

To prevent or forestall these prevalent issues raised, we take note that the faith of our fathers handed down to us is living still, in spite of the schemes of the devil and his agents to attack the church, the church must march on and the gates of hell shall not prevail against her.

Then, how can this be done:

1. The church should go on in instituting and establishing good principles and policies that should govern and direct the way the church is run and this should not be compromised.
2. **God’s leadership:** The leaders of the church should strive and enshrine godliness in all their dealings. All Anglican members should be given equal treatment in all things.

3. **Sound doctrinal teachings:** To discourage apostasy, syncretism and all other obnoxious practices within the church circle, sound doctrinal teachings should not be handled with kid's glove.
4. The image and integrity of the priesthood should be guarded jealously by priests and protected fanatically by our members. Priests should not be objects of discussions by our members with the intention to run them down. The lost traditions of our prestigious church should be transformed and restored e.g. buying cars for our newly ordained priests; Roman Catholic priests do not go on motorcycles.
5. Many Anglicans should and must sit up and be serious and regular in attending church programmes and activities on sound teachings of our faith e.g. Friday class, Bible study classes, Follow-up classes etc.
6. Anglicans should not be unrepentant. Time has come for such people to repent decisively from their double-mindedness and perfunctory behaviors and uphold tenaciously the faith and heritage of our great church.
7. Faithful parents must not take their eyes off their children. Parents should be good examples to their God-given children and train them in the ways of the Lord. Parents should go back to the grass-roots and teach their children catechism, usage of the Bible and our Ekpere na Abu etc.

(2) The level of youth apathy to church and church activities in our Diocese is quite alarming and unprecedented despite all the youth-friendly programmes in place compared to other places.

What do you consider to be the possible causes of such spiritual non-challance and indifference?

How can this be practically and effectively remedied?

DEFINITION OF THE KEY WORD: - APATHY (YOUTH)

This is a situation where our youths feel or have a feeling of not being interested in or enthusiastic about their church and the activities of the church.

Mean-while, our group was concerned that the level of youth apathy to Church and Church activities in the Diocese of Amichi is quite alarming, disheartening, pathetic, and

unprecedented, this is not to say that the Church does not have well packaged programmes for the youths, but as a result of share non-challance and indifference to the things of God. And so we concluded that,

1. Youth apathy to the Church activities is quite predominant in this part of the country precisely Nnewi South L.G.A.
2. The incessant wide-wing cultural revival and transformation that is almost every where in this area contributes greatly to youth apathy.
3. The kingdom of Satan is out in unleashing terrors of woes purposely on the church through the youths.
4. The Church and government of the day have discovered that there is serious impending catastrophe should this continue to aggravate.

Possible causes of Youth APATHY:

1. **Worldly/Bad parental foundation and upbringing:** In the past, our parents exercised authority over their children. This has overtly gone into comatose in the present day church and society. Parents now advice their children against the good biblical principles.
2. Parents should be careful and mindful about the schools they send their wards or children, and the teachers that take care of them there. Some of these schools and teachers do not emphasize or encourage good morals in our youths.
3. **The influence of Science and Technology:** Science and Technology is good but has done more harm to our youths these days. Some of them even watch pornographic films and videos etc in the church. This has led many of them into sin and discouraged them from being serious with the things of GOD. The advent of Nollywood, Hollywood etc has done more harm than good.
4. Again, the church is seen as being organic and she grows. The science and technology era is in some ways negatively affecting religion and the church in particular. Some pastors of the new generation churches use I-pads, Androids, Smart Phones etc., all these have attractions for our youths who believes in the container and not the content.
5. Some parents discuss critical issues of their church and priests before the very presence of their children. This is unhealthy and shameful and should be stopped.

6. **Peer Pressure:** Some of our youths keep bad gangs and “evil company corrupts good manners.” Some of our youths had been discouraged from true worship of God by the bad friends they keep.
7. **Poor welfare package:** Generally, it had sadly been noticed that our church has little or no welfare package for our teeming youths.
8. **Societal Influence:** Flashy things of the present day society has made our youths distracted from focusing on God as the provider of all things. Lust after material things has made many of them go astray.
9. **Absence of family altars:** Our group discovered that family altars have gone extinct in most of our families. This has negatively affected our youths to church activities.
10. **Parents Ignorance:** Most of the parents do not know or understand the core-doctrines of our Church, and this affects the youths badly.
11. Some youths see our hymns, canticles, liturgy etc as boring and archaic, and the whole church service as traditional and monotonous. They prefer where it is “happening” and “living” where they see new innovations. They are mostly led by what they see.
12. Youths see our Anglican church as “their Church”. They are not given any say and do not have one voice. The Pparochial Church Committee has been colonized by adults, some committees are made up of permanent members mostly elderly men and women.
13. In our Anglican churches most priests have time management problems. Our services and activities most often than not last very long and much time is not given to lively activities that are youth friendly.
14. The Church is now diluted by people of questionable character and much recognition is given to such people who are not “on the Lords side.” Commitment and dedication to service is more or less not recognized or is de-emphasized.

HOW WE CAN EFFECTIVELY AND PRACTICALLY REMEDY THIS SITUATION:

1. **Re-orientation of our Youths:** Due to outright negligence and non-challance to the Church and her activities in the Diocese of Amichi, there is an urgent need for massive and down-to- earth re-orientation of our youths.

2. The Anglican Church must be ready to invest meaningfully in our youths as the church of tomorrow. This should be done through coordinated welfare packages for our youths and as an encouragement for the exceptional ones.
3. The church should build confidence in their priests through human-capital development eg. Organizing workshops/seminars, sponsoring them for further/higher education. The priests on their own must accept their shortcomings and subject themselves humbly to sound doctrinal teachings, to taking corrections and eventually have mastery of what they are doing.
4. Our priests should develop closer inter-personal relationship with the youths of this Diocese, help them plan and achieve their goals through advice, counseling and encouragement. They must learn and understand the language of the youths especially as youth pastors.
5. The group also recalled that at Ebenator Synod, the Diocesan reiterated on the urgent need for a youth pastor, if this is done, it should be a seasoned approach towards getting our youths back into our Churches.
6. Anglican Church should take good care of their priests by buying flashy cars for them and give them good things of the present and contemporary society, this will be a testimony of the goodness of God to youths and will attract them.
7. **Good parental foundation:** The urgent need and call for good and sound parental upbringing of our children cannot be over emphasized. Parents must go back to the drawing board and train their children in the ways of the Lord.
8. Parents should not discuss or castigate their priests or church issues before their children. It makes them have little or no interest in their priests and so church programmes.
9. **Good and sound friendship:** Our youths must be under our watchful eyes as their parents. This is to know what manner of friends they keep so that they do not fall into the hands of moral predators. This will discourage the influence of the negatives of peer group and pressure.
10. **Teenage church:** Time has really come when special church services meant for our youths should be established in our churches.
11. The youths should always join in the spiritual aspects of our family lives. The family altar must be there, with father as the “priest”, and family values entrenched and seriously emphasized.
12. Parents must be ready to forbid certain things in our homes and majority had been the root causes of youth deviations and non-commitment to the things of God. Parents should

be ready to tell their children meaningful stories of their past lives, how they grew up or through family meetings and tell them that life is not all about bed of roses.

Generally, there should be all-inclusive, sound and doctrinal teachings on all areas of our faith and heritage as Anglicans. Parents should support their children in things of God. This done, our church and society shall count on a better tomorrow.

Thank you my Lord and the house, for patient listening.

Facilitator: Lady Esther Ofoneme

Rapporteur: Revd Pascal Umeoduagu

GROUP 2 REPORT

DISCUSSION TOPIC: Discuss intelligibly and practically why almost every policy, innovation and leadership directives, no matter how wonderful, are greeted with stiff opposition, condemnation and sabotage in the Anglican Church generally, and Diocese of Amichi in particular.

1b) What pragmatic and result-oriented steps can we take to endow our diocese financially so as to reduce financial burden on our rural poor members who bear the major brunt of church responsibilities

PREAMBLE:

The above discussion topic, with its appended question is very exciting, challenging, and critical in the present day Anglican Church. A careful analysis brings the seriousness of the topic to the fore. Such terms as: stiff opposition, condemnation, and sabotage used to describe the response of Anglican faithful to “almost every policy, Innovations, and leadership directives” need not be swept under the carpet.

Before going further, we will like to carefully look at the key words:

Policy: The Oxford Advanced Learners Dictionary defines this as a plan of action, statement of aims and ideals especially one made by a government, political party, business company, religious group, e.t.c.

Innovation: This is the introduction of new things, ideals, or ways of doing something and making of changes. It can also be referred to as a new idea or way of doing something that has been introduced or discovered.

Leadership Directives: These are the general or detailed instructions from the leader. In this context the leader refers to the ordained or lay person in charge of a congregation.

Stiff Opposition: This is a hard or strong resistance against someone or something. It is also a strong disagreement with somebody especially in preventing something from happening.

Condemnation: This is the instance of saying that someone is wrong or has done wrong or that something is wrong, faulty, or unfit for use. It is also an expression of strong disapproval.

Sabotage: This is the act of making something to be no longer possible or successful.

Some of the Diocesan Policies, Innovations, or Leadership Directives include:

- a. Cash and Carry in our harvest cum bazaar sales
- b. Church membership and clearance
- c. Wedding before traditional marriage
- d. Banning of Ozo title taking for members
- e. Wedding of a pregnant person
- f. Dress code
- g. Ibu-ozu nwada, etc.

Some of the Reasons for This Opposition:

The first reason we got during the course of our deliberations while members oppose these policies is because several of them lack a clear understanding or are ignorant of the said policies and thus fight against them because of their ignorance.

Secondly, we discovered that it is difficult to change the status-quo, people usually find it difficult to adapt to change/innovations. It is like bringing one out of his/her comfort zone.

Thirdly, misinterpretation of these policies usually leads to their misrepresentation by the members, that is to say that your perception about a policy determines your attitude towards it.

We also found out that our foundation/orientations as Anglicans gives impetus to this opposition, for instance, a catholic will never challenge the authorities because they have been indoctrinated, right from the cradle, not so for Anglicans.

We further found out that several of our “members” have their spiritual loyalty elsewhere other than the diocese/Diocesan (ministries and prayer houses) and this usually results into opposing Diocesan policies because whomever you submit and owe greater allegiance to determines your response to it (Divided loyalty).

An average/typical member of Amichi Diocese will never venture into anything except there is something to gain from it and so if they stand to gain nothing personally beneficial from the policy, they are bound to fight and oppose it.

We do not hold tenaciously to our beliefs/doctrines as Anglicans, thus weakening our faith making us incapable of defending it.

Another reason is that we look down on our priests. We have little or no regards for the men of the Holy orders. We fail to see them as God’s representatives/ God’s mouth piece.

Several who oppose or fight these policies do so because of the privileges that its enforcement will deprive/deny them.

We also saw poor knowledge of God’s word, lack of genuine repentance/conversion and living an unregenerate life as factors that contribute to this opposition.

Erroneous mentality that any derivable benefits belong to the ministers. Over flogged policies and innovations could be treated with disdain and outright rejection.

Lack of interest in the things of God, hypocrisy, self righteousness, pretence, and lack of reverential fear of God are issues that also give credence to these oppositions.

WAY OUT/ SOLUTIONS:

1. Retrace our steps, ask God for forgiveness and then submit adequately to spiritual authority.
2. Unalloyed obedience to God’s word.
3. Catching our children/little ones young for Christ. Let’s start from the cradle.

4. We need to have a mental re-orientation and thus change our perception towards God's church
5. Valuing and upholding our heritage/inheritance as Anglicans.
6. Be our brother's keeper, revisiting our welfare scheme.
7. Teaching and re-teaching our members about these policies.

To reduce the financial burdens on our rural and poor members who bear the major brunt of church responsibilities, the following pragmatic result oriented steps can be taken to endow our Diocese financially:

- a. A critical re-orientation on the endowment fund/tithing. If we show faithfulness to it, it will reduce drastically the financial burden of the Diocese.
- b. Total submission, obedience and support to the Diocesan and his vision.
- c. Aggressively advertising our products and services.
- d. Mobilization of members to take up projects in the Diocese and sponsor them personally.
- e. Revisiting/reinvesting in the lives of our youths as leaders of tomorrow (Youth Empowerment).
- f. Investing in stocks and bonds.
- g. The Diocesan and Church choir could be organized, equipped and sponsored to compose melodious gospel music and Hymns for sale.
- h. Encouraging our members to pick up interest in B.O.T. (Build operate and transfer).
- i. Patriotism/Patronage of our Diocesan products and services.
- j. Attracting NGOs and donor agencies.
- k. Ministers should intensify their teaching on our members to have a think home philosophy making them understand that charity begins at home.
- l. Understanding the reason for God's blessing upon us (Rich man and Lazarus), for every blessing God gives you there is a commensurate assignment attached to it.
- m. The Diocese and Churches under it can set academic institutions ranging from Nursery, Primary, and Secondary School.
- n. Bible Devotional can be written and published comprehensively for sale to the general public as is the case with most new generation churches.

Facilitator: Lady Nkiru Atuchukwu

Scribe: Mrs. Esther maduka

GROUP 3 REPORT

DISCUSSION TOPIC:

1a. There is a recent proposal for a permanent diaconate in the Church of Nigeria (Anglican Communion) which includes women. What are the merits and demerits of such development to the life and future of Anglican Church; and what should be the stand of our Diocese on this?

1b. Define the following clearly and concisely and outline the differences and similarities.

i. Ozo title and chieftaincy title

ii. New Yam festival, Afia-olu and Asala festival:

iii. Masquerade: Masquerade cult and Father Christmas (Santa Claus)

1a). Anglican Church has three orders: Deacon, Priest and Bishop.

A Deacon is a clergyman whose ministry and responsibility bothers on service especially to the troubled. According to the ordination text in our Book of liturgy, "A deacon is called to serve the church of God and to work with its members in caring for the poor, the needy, the sick and all who are in trouble. He is to strengthen the faithful, search out the careless and the indifferent and to preach the word of God in the place to which he is licensed. A deacon assists the priest under whom he serves in leading the worship of the people especially in the administration of the Holy Communion. He may baptize when required to do so. It is his general duty to do such pastoral work as is entrusted to him".

In the Bible as recorded in Acts 6:2-6, the first deacons were the seven men ordained by the Apostles to assist them in the service of Church in Jerusalem especially in the daily distribution of food. These men, Stephen, Philip, Procorus, Nicanor, Timon etc were thought to be permanent deacons. They were ordained to the ministry of service and were not to be priests. From the early days Diaconate has been characteristically associated with service to the poor, vulnerable and marginalized of the society.

Deacons are not ordained to be social workers but to render service of the word through preaching and teaching catechism. They serve at the altar through assisting priests in services, administering the sacrament of baptism when permitted and officiating at the weddings and funerals if permitted.

These questions were raised if women become involved:

1. What becomes of their marital lives?
2. Will they abandon their families?
3. Will they live in the vicarage?
4. What will their attire look like? Women in the church usually use head gears. Will these ones use skull cap, head tie or what?
5. Will they assist the priest in the Eucharistic services/matins, sit in the chancel with priests, administering the sacrament of baptism and officiate at the wedding and funerals in view of the prevalent cultural bias?
6. How will they be addressed? Revd & Mr. Or Mr. & Revd Mrs?

The Merits:

1. It will enlarge the workforce of the Church thereby giving the church the luxury of additional human resources.
2. It will give room for more people to participate in the church's ministry. This wider participation may translate to wider opportunities for the church to reach more people.
3. People will have fulfillment in their areas of calling.

Demerits:

1. **Logistic problem.** This arises especially when women are involved as proposed. Will their husbands abandon their work/business to join their wives in the ministry? If the woman goes on transfer, what happens to the husband if she is transferred outside the location of his work or business? In the event of the husband being so supportive and enthusiastic to accept all the difficult logistic problems involved, this arrangement places the woman in the driving seat even in family affairs. This is quite alien to our cultural setting.
2. **It is unnecessary duplication.** We already have catechists, lay readers, evangelists, local helpers even non stipendiary priests who are already doing the same job these permanent Deacons are being recruited to do.

3. **Danger of mediocre:** With all the limitations on Deacons in the Anglican church, a permanent Deacon will no doubt end up in the ministry as a second rate minister. This treatment will in turn breed dissatisfaction and it is a dangerous trend.
4. It is suicidal because these deacons may not cultivate the ministry that does not seek for status or power. Agitations in the future cannot be overruled. People want to be preferred as canons or archdeacons etc.
5. Enlarging the workforce comes with the attendant economic challenges of the finances of the church. The church is at present struggling to meet up with the obligations to the current work force how much more when the bars are completely removed. It will be a drain on church purse.
6. The involvement of women no doubt will heighten disaffection, insubordination and indiscipline. Will the female Deacon be answerable to the Bishop or to the Bishop's wife? Will she still attend women organization's meeting or will she face clergy association?
7. Involving women means disobeying the biblical injunction that: women should not talk in public but rather should ask their husbands when they get home. Women can still be useful in the church without being involved in the ordained ministry.
8. It might lead to one becoming stubborn because once a permanent deacon forever a deacon. He is not afraid of being punished after all; he is not aspiring to be anything again.
9. Our culture and background does not support the involvement of women in the ordained ministry. This may adversely affect membership in most churches as most male members may decamp to other churches.

Conclusively Anglican Church should not venture into that because it is an unnecessary duplication and more so suicidal. Our church has a rich tradition and we cannot afford to destroy that now. There is a natural progression in the hierarchy and it should be allowed to stay. Those who want to be clergymen in the Anglican Church should make up their minds to go the entire distance. Emphatically Anglican Church should desist

from meddling with such. It is a time bomb waiting to explode. The order of priesthood in Anglican Church is patterned after the order of Aaron, in which there is no provision whatsoever for women.

1b. Define the following clearly and concisely and outline the differences and similarities.

i. Ozo title and Chieftaincy title:

Ozo title is a status symbol in Igbo land. It is a traditional conferment on the so called “sons of the soil”. It is taken by those who can afford it or who have relations or friends to sponsor them. It is for males of all ages; even babies whose parents can afford it can confer the title on them. The people conferred with this title belong to “Nze na Ozo” society which is the highest and most important magico-religious social grouping in the Igbo society. To become an “ozo” implies that the title holder is now an “Nze” meaning a living spirit and a living ancestor.

In a nutshell, Ozo title taking is an initiation into the cult of living ancestors. One then becomes the moral conscience of the community and is seen to be a fair adjudicator in cases of disputes within the community. In days past before taking the Ozo title, the aspirant will submit himself to the very painful scarifying of his face (igbu-ichi). Ozo title holders dance to a sacred music called “Ufie” normally during New Yam festivals. More so before the man chooses which ozo title he wishes to be conferred with, “Igba-agu” is usually the recommended way of establishing which ozo title should be conferred to an individual - it is a process of consulting with the spirits to establish who was reincarnated in the ozo title aspirant and which ozo title he took before his demise. This involves going to a “dibia” who will consult the oracle in the presence of the aspirant’s “Umunna” and publicly announces the name of the man who is to be reincarnated in the aspirant. However before the individual emerges as an ozo, various ceremonies are carried out which include “ibu ego ozo”, “igba-elili no okpa”, “ite-aja-ozo”, “ino n’akwu ozo” (second honey moon), “izuafia ozo” (show shopping), “igu nso ozo” (choosing of taboos that would be observed for him) etc. it is a heathen practice which holds its footing on idol worship/idolatry. 1Sam.28:3-13

Chieftaincy title: It is a title given to a leader or head of a group especially of a clan or tribe. It is a new innovation which can be conferred on any individual society or community considers fit. The individual might not be from that community. It is emphatically not

ritualistic. It is a mere recognition given to an individual for his services and contributions to social development.

Differences between Ozo title and Chieftaincy title:

1. Ozo title has its footing firmly on idol worship but chieftaincy is a new innovation which involves recognition on a good spirited individual.
2. The decision to be an Ozo is taken by the individual but in chieftaincy the community/society decides to confer it on the individual it selects.
3. Ozo title is conferred only on males but chieftaincy can be conferred on both sexes.
4. Ozo title is discriminatory i.e. only to males of that particular community but chieftaincy is conferred on anybody-indigene or not.
5. On the demise of an Ozo title man, rituals are carried out just as in secret cult but not so in chieftaincy.
6. Ozo society is a cult which involves fetish initiation before an individual joins, but chieftaincy does not involve any ritual/initiation.

The Church should abhor ozo title because it is pure idol worship. The church should encourage and educate her members on the implications of taking ozo title. 1 John 5:21, Exodus 20:3ff, Deut. 7:25-26; 28:20

ii. New Yam festival, Afia-olu and Asala festival:

New Yam Festival: Yam is the main agricultural crop of the Igbos and the staple food of her people. The iri ji festival is a celebration of the prominence of yam in the socio-cultural life of our people. Though the iri ji festival is now secularized, the sacred part of this celebration is the Uhiejioku or Ifiejioku or Ahajioku which is homage to the Yam deity for a bumper or promise of a bumper harvest. The event marks the end of the annual work cycle and a beginning of a new one. It is idolatry.

Afia Olu: It is a celebration to mark the end of farming season. The festival is marked by merriment, drinking galore, dancing and masquerade displays.

Asala Festival: Asala is a traditional festival celebrated in most communities in Nnewi South Local Government. In most places, it is done in appreciation to the gods of the land for

helping them to overcome the many wars they fought in ancient times. It is a time of displaying the people's wealth and prowess in farming especially rearing of animals. In some places the interval for the celebration is seven years while in other places, it is ten years. It involves the slaughtering of well fattened cows and goats. These animals before slaughtering are paraded at the market square usually before the "Arusi" (community's Deity). The oldest man in town who fixes the day for asala does not live to witness the next one. The climax of the celebration witnesses the display of various dance groups and masquerades. This is pure idolatry.

Differences and similarities:

The major difference between these festivals is that New Yam festival and Afia Olu festival are annual events, while Asala comes up every ten year. All are idolatry, idol worshipping, paying homage to idol. The Bible warns us against that. Our Ekpere na Abu 319 says that we clear the land and plant yam but it is God who makes them to grow by sending rain so that tendrils will germinate.

Instead of participating in the traditional New Yam festival, Christians should be encouraged to embrace the First fruit harvest in all our churches.

In conclusion, any festival that does not have God as the ultimate recipient of the praise and glory is idolatry and Christians should not encourage or participate in such. See Numbers 25:1-3

iii. Masquerade: Masquerade cult and Father Christmas (Santa Claus)

Masquerade: Masquerade in Igbo is mmanwu or mmoo or mmuo-onwu. In Igbo land, masquerades are believed to be the re-appearance of the dead. The Igbo masquerades are traditional performances acted out by exclusive secret society members within a community. This exclusive society consists of adult male members and each member must be initiated in to the society. Their identity is known only to other members. The members are also known as masqueraders.

Masquerades wear mask to hide their identity from the rest of the village. The mask is also worn to resemble the spirit of the dead community members. The living dead are what these masquerade / spirit embody. A story was told of how in 1963 in Oba a judge passed judgment on an incident involving a female and a masquerade. The judgment was in favour

of the individual that killed the masquerade because the Judge affirmed that the individual killed a spirit and not a man.

Father Christmas (Santa Claus) is associated to a saint called Saint Nicholas who was credited said to have done a number of miracles involving sailors and children.

After his death, he was made a patron saint and given a feast day celebrated on December 6th. At about the same time Nicholas lived, Pope Julius 1 decided to establish a date for the celebration of the birth of Jesus. The actual time of the year for this event was unknown, the Pope decided to assigned the holiday to December 25th. There has long been a pagan mid-winter festival at this time of the year so the Pope decided to use the holiday to Christianize the celebration.

Eventually, Saint Nicholas' feast day also became associated with December 25th and his connection with Christmas established. A tradition developed that St. Nicholas would visit homes on Christmas Eve and Children would place nuts, apple, sweet and other items around the house to welcome him. In Holland, he was referred to as Sinta klaas but in United States he was called "Santa Claus"

Masquerade and Santa Claus has no similarity, they are apart. Their differences include:

- 1 Masquerade is a cult where initiation is done for members but for Santa Claus no initiation is required.
- 2 Santa Claus comes during Christmas season to distribute gift items to both young and old but masquerades are dreaded by all except the initiates.
- 3 Masquerade wear mask to hide their identity but Santa Claus dress in fine linens and can be identified.
- 4 Anybody can put on the Santa Claus attire and distribute gifts/acts as Santa Claus but masquerade cult is exclusive.

Based on the above facts, masquerade is an established cult in Igbo land. It is done in worship or veneration of the ancestors of the land and as such it is idolatry. The Bible condemns the worship of any other thing apart from God (Exd.20:3). Therefore, the church should not only condemn such satanic practice but members who engage in it should be sanctioned.

Facilitator: Revd Canon Chukwuebuka Chukwuemeka

Scribe: Engr. Mrs. Esther Ikedinma

APPENDIX 5:

FIRST SESSION OF THE THIRD SYNOD HELD AT ST. SIMON'S CHURCH EZINIFITE FROM WEDNESDAY 10TH – SUNDAY 14TH JUNE 2015.

THEME: "I Know Your Works ... Letters To the Churches in Smyrna; Pergamos; Sardis; and Laodicea" (Revelation 2 & 3)

GROUP 1 REPORT

DISCUSSION TOPIC:

- 1a. Roman Catholic and Anglican Church rivalry and antagonism have done more harm than good in the church growth and effective evangelism in South-East geopolitical zone of Nigeria. Discuss in detail with outlined points and references.
- b. The 21st Century Church of God is being dragged into active secular partisan politics. What dangers does this trend portend for the sacredness and spirituality of the Church?

1a. DEFINITION OF UNDER BEARING CONCEPTS:

Rivalry: The relationship between two or more rivals, who regularly compete with each other; the state of being a rival; the feeling of a rival.

Rival is a competitor, person, team, company etc. who is well known to each other and has similar skills and achievements. A rival is someone or something with similar claims of quality or distinction as another.

Antagonism: Opposition, hostility, a strong natural dislike or hatred; anti-pathy, aversion, dislike, negative feeling, repugnance, animosity, incompatibility. To work against mutual co-existence, intolerance, mutual opposition especially to incite reaction.

Church Growth: This has to do with the internal and external expansion of the Church. Internal in the sense of winning more converts, while external has to do with the planting of churches where none does exist - all in the intent of expanding the kingdom of God. Church Growth in a nutshell is the furtherance of the gospel and spreading of the church of Jesus Christ.

Effective Evangelism: This concept deals with the belief in and aspiration persuaded by the necessity of carrying the Christian faith to those not already within the community of the

Christian church. It also has to do with evangelism that produces results, because the goal of every evangelistic exploit is to win souls for Christ, so any evangelism that does not meet up to this cannot be said to be effective.

SOME HINT POINTS OF ROMAN CATHOLIC/ANGLICAN RIVALRY:

- i. The demolition of the Anglican Church at Oze, Nkwelle-Ezunaka.
- ii. The polarization of Anambra State politics/public service.
- iii. The Desacralisation and mutual-disregard of church rites and doctrines.
- iv. The continued refusal of the Roman Catholic Church to publish Anglican Church bans of marriage in some places.
- v. The imposition of 'assumed dominance and superiority' on other members of the community, mostly by the Roman Catholics. Example -
 - (a) The strategic positioning of the stature of Mother Mary at public places e.g. Orié Market square Utuh, Obiagu village-Amichi etc.
 - (b) The inferiority-complex of some Anglican Clergy because of the Reverend Father's assumed superiority.
- vi. Mimicking and eventual colonization of our programmed organizations and uniform(s) e.g. Young wives and other organizations, synod. The Roman Catholics always have a copy version of most of our programs and organizations.
- vii. Media Evangelism/ programs: Anglican churches and ministers are on Radio and TV evangelistic programmes and in response, the Roman Catholic Church has responded with faith-based jingles and programs. E.g. The Marian Hour on ABS television and Angelus twelve hourly on almost all the radio stations in the South-East geopolitical zone.
- viii. Village/Community politics: There is obvious division and distinction in most town unions along the Roman Catholic and Anglican Church streams, especially in election of executive members and distribution of amenities etc. Any problem(s) that should be sorted in the village are divided along these lines. Even in Secondary Schools, appointments of schools functionaries are mostly done along denominational lines, and this is where the seed of and antagonism are sown.

CONSEQUENCES OF THE ROMAN CATHOLIC AND ANGLICAN CHURCH

RIVALRY AND ANTAGONISM:

1. The first noticeable consequence is that we have left undone those things we ought to have done and have done those things we ought not to have done. The Church has regrettably left the primary business of spreading the gospel and is busy fighting each other. This ugly development has sapped the church of her human and material resources, which had been deployed to fighting denominational wars and litigations.

2. **Abysmal disregard of effective evangelism:** Instead of co-operating with each other to propagate and facilitate the work of evangelism, the church has only succeeded in casting stumbling blocks on each other's paths. It has made the work of soul winning much more difficult because the prospective and functional convert is pessimistic of the faith of the other.

3. **Lukewarm relationship:** The cordial relationship that should exist as a result of the common goal of the Church has seriously been hampered by this ugly trend. And so, the biased relationships between these two traditional churches send wrong signals to their potential converts, especially when we consider reaching the unreached.

4. **Prejudice by the Government:** As a result of the perceived rivalry and antagonism, most of the governments of nowadays seem to be seriously influenced and/or inclined to the formula of dispensation of the dividends of democracy which had been obviously allocated along the lines of denominationalism.

This, in some cases, goes down the community levels – recruitment of public servants in various public agencies, institutions and parastatals etc.

5. **Stunted growth of the Church:** The rate of the growth of the Church has deteriorated and moral decadence is on the increase in the recent past decades, since this rivalry had been intensified.

The unreached are by and large left unreached, and this has resulted in the general increase in crime, syncretism and pseudo-Christianity.

6. **Departure/Absence of God's power and presence:** In an atmosphere of rancor, hatred, backbiting, antagonism and rivalry, the presence and power of God is at distance – completely absent. This unhealthy rivalry has denied the Church of the power for effective evangelism. So 'we' have turned ourselves to professional story tellers, because there is no power of God.

CONCLUSION:

From the foregoing, there is no gain saying the fact that the two foremost traditional churches are locked into an unhealthy opposition. This sad development has overtly and covertly brought the Church to her seemingly 'irrelevant and unproductive state'. The profession of the Faith of Jesus Christ has by and by been unconsciously dragged to the mud.

The Faith of the Church is at a great risk, the risk of extinction, risk of perversion, risk of opposition, risk of irrelevance and so on. This has not brought or bought the church any good tidings but disaster. Souls are perishing on daily basis and the unreached getting farther away from Christ Who is the Founder of the Church. The Church has left the substance and embarked on the pursuance of shadow.

In a time like this, the Church must realize that no effective evangelism could be achieved in the South-East geopolitical zone when the atmosphere is heated up with skirmishes that do not add any value to the goal of the Church.

Therefore, she must go back to the drawing board. Jesus taught us tolerance and forbearance in love. This is the way to get it right and the time to act is now.

b. The 21st Century Church of God is being dragged into active secular partisan politics. What dangers does this trend portend for the sacredness and spirituality of the Church?

INTRODUCTION:

Politics is the act, art and science of equal distribution of power and resources to the various components of the society. It deals with who gets what, where, when and how?

Politics is too serious a business that it should not be left alone in the hands of the so-called politicians. It is every body's business including the Church.

The various components of the society should not be viewed solely along regional, gender, class, tribal or other such traditional considerations. The church is a distinct component part of the society - a critical stakeholder at that.

DEFINITION OF UNDER-BEARING KEY WORDS/CONCEPTS:

Secular: has to do with not spiritual or religious. Not specifically religious, worldly or otherwise not based on something timeless.

Secularism is a position that religious belief should not influence public or government decisions. The related political belief in the separation of Church and State. It is a distinction between secular and divine.

Partisan: a strong and enthusiastic supporter of a person, political party, idea or philosophy. A member of a group organized to fight against an enemy which has occupied their country or territory; an adherent to a party or faction; a fervent - sometimes militant supporter or proponent of a party, cause, faction, person or idea.

Meanwhile, partisanship is an inclination to be partisan or biased.

Politics: the science or business of, or ideas about, or affairs concerning, government. It is a methodology and activities associated with running a government, an organization or a movement.

THE CHURCH'S INVOLVEMENT IN POLITICS:

- i. The Church should encourage her members to be active party politicians.
- ii. The Church should encourage its members to seek leadership positions in these political parties at all levels. Members should be encouraged to not just enter the party to be a card-carrying member, but to contest healthily for leadership positions at all levels.
- iii. The Church should educate her members to participate actively in a political process. This has to do with voter registration, casting of votes, protection of votes and making sure that votes count during elections.

THE DANGERS OF CHURCH'S INVOLVEMENT IN SECULAR PARTY POLITICS:

- i. At the failure of the Church's candidate in party politics, the church becomes an official opposition to the government of the day.
- ii. By so doing, the Church would have relinquished her position as the voice of God in a lost world and the conscience of the society.
- iii. It is a costly and unnecessary distraction/diversion from the Church's mandate - we have been called to make disciples of all nation and not to occupy the government house of all nations.

Facilitator: Ven. Chukwuebuka Chukwuemeka

Scribe: Rev'd Pascal Umeoduagu

GROUP 2 REPORT

DISCUSSION TOPIC:

1a. What do you think are the major causes why Anglican faithful are the worst victims of defection to other denomination and activities of false prophets and pseudo Church ministries?

b. What in your own opinion are the reasons why many Anglicans are not proud of their Church?

DEFINITION OF TERMS:

Defection: According to the Oxford Dictionary 'defection' means to leave a political party, cause, country, etc. [which includes church], to go to another.

Pseudo Church Ministries: Pseudo means not genuine, pretended or insincere. So Pseudo Church ministries mean not genuine, pretended or insincere Church ministries.

Why Anglican faithful are the worst victims of defection to other denominations:

- 1 Absence or Lack of strict laws and Discipline:** Unlike the Roman Catholic Mission, Anglicans do not indoctrinate their members that leaving the church for another is a deadly sin. Anglican Timeline by The society of Archbishop Justus (last reviewed 10th October 2000) said "Today, there is little doubt that among all groups of Christians, Anglicans are the most diverse and the most tolerant." This "diversity and tolerance" has most times led to lack of strict laws and discipline.
- 2. Porous nature of our church:** We are too loose in relating with our gifted lay persons/members, thus when any of them starts a ministry or church some naturally join them.
- 3. Sheer Complex:** By orientation, Anglican Church is democratic and members are always free to express themselves thus allowing members want to sample what is happening next door at other churches.
- 4.** Anglican Church is the only Church that is not strict with our pulpit. Freelance preachers do not preach in RCM neither do they preach in Pentecostal churches. Thus it is easy for our members to jump ship.

5. **Dearth of Teaching Ministries:** Teaching Ministries such as Monday classes for children, Friday classes for adults, marriage courses etc. are fast eroding from Anglican Churches, because our members are so much in a hurry with life. Even when the ministers are there to handle these classes; members are not present to be taught. Furthermore, there are no strict measures to compel people to attend these classes.
6. **Lack of Emphases on the Church Dogma and Catechism:** Anglican churches do not generally emphasize their beliefs/doctrines to her members thus most members do not know what Anglican beliefs are. While we are trying to solve immediate problems we are creating more – abandonment of Anglican liturgy for modern forms of worship in order to satisfy our youths and other members. Consequently they do not seem to notice any difference between them and the other people, and easily switch over to other churches.
7. **Lack of strong Foundation:** So many Anglican faithful are not trained from childhood to be able to perform spiritual exercise on their own. Hence, they want to go to “churches” where Pastors will take care of all their spiritual needs for them. Members of the Anglican Church are as a result easily deceived by false prophets and they defect to their Pseudo Church ministries.
8. **Parental attitude and levity:** Most parents do not have a rooted faith and deep understanding of the gospel and/or doctrine of the Anglican Church to effectively pass it on to their children. Such parents do not see the need to encourage their children/wards to attend Anglican Children Ministry, Girls Guild fellowship meetings, Brigades and other youth activities that could help root their faith. Hence children grow up with no clue why they attend church or the impression that church is just to fill some time on Sundays.
9. **Quality of Our Ministers:** How prepared are our ordained ministers and other church workers? Some of our ministers who are left to shepherd the congregation are of poor quality – spiritually and intellectually and so their congregation go home hungry. In some places some Anglican ordained priests have no business being spiritual leaders of church as they are not born again and do not understand spiritual things (not in the Diocese of Amichi, though). There are still many who are theologically and liturgically deficient.
10. Emphases are not made on spiritual manifestations in most Anglican Churches. Manifestations of gifts of the Holy Spirit are not allowed in some churches.
11. **Spiritual Hunger/Quest for solutions and miracles:** Spiritual fulfillment is denied to our members. Members do not often have the privilege of being prayed for by the priests with

visible results in times of trouble; more so when some members are in a haste to find solutions to their immediate problems. An ordained priest who is not spiritual may not be able to quench the genuine thirst of his congregation and this could lead to defection to other churches.

- 12. Proponents of church-goers instead of Discipleship:** Most Anglicans believe in church-going and so they appear every Sunday and avoid other weekly church activities that could make them grow spiritually to become true disciples of Jesus Christ.
 - 13. Quest for materialism among Anglicans:** Some Anglicans in quest for material things leave the church to open their Pseudo churches to get rich quick.
 - 14. Poor welfare packages:** Most Anglican churches are poor in visitation and welfare of their members. Sick members are hardly visited. Families of bereaved members receive nothing from the church except the merger amount collected at the funeral as “obum-ka-obu-gi”. The church only emphasizes on her members giving but never gives back when her members are in need.
 - 15.** The Anglican Church holds highly some beliefs that other churches feel are not core to the salvation of soul and propagation of the gospel of our Lord Jesus Christ.
 - 16. Discontent existing from locations:** Promotions and postings some times are not done objectively or based on spiritual capabilities but on sentiments and circular exterior. Some priests may as a result of this not perform their duties effectively.
 - 17. Issue of Clearance:** Some believe that the issue of clearance if not handled maturely or carefully could be one of the causes of defection of members of other churches.
- b. Some Of The Reasons Why Some Anglican Faithful Are Not Proud Of Their Church Include:**
- 1. Easy access to the ordained ministry:** A man who was a trader in the Onitsha main market by October 2000 became an ordained priest by December 2003. Other Anglican traders in the Main market who knew him will find it difficult to place much value on both the man and the church which ordained him. Easy access to the ordained ministry is a reason some Anglicans are not proud of their church.
 - 2. The democratic nature of our Church:** A situation where the PCC members will publicly ridicule a clergyman and prove beyond reasonable doubts that the clergy man is a thief is also part of the reason other church members are not proud of the church.

3. **Irresponsible Behavior of Some Parents:** Some parents who are elders in the church do not show good examples to their children. When a PCC member get home drunk and beat up his wife before her children also make the family not proud of the church they attend.
4. **Denominational suicide:** Some Anglican members would sit in public or before their children to pass derogatory comments about the church they attend and the ordained priests of the church. This automatically makes the children and members of the public to lose confidence in the Anglican Church.
5. **Unstable marriage life of some of our clergymen is another reason:** A clergyman had once pursued his wife through the town's market square on a full market day with a huge stick in his hand. How can Anglicans in that community be proud of their church?
6. **Some clergymen showcase a very poor image of the church** by borrowing from their members to pay the school fees of their children. Some appear in very poor dress code (sometimes dirty and worn out cassocks). Some lack sound education manifesting in their poor communication skills. Nobody will be proud of a man who cannot express himself well in the public especially at burial services where people from other denominations attend; neither do people want to identify with a shabbily dressed Some lack sound education manifesting in their poor communication skills. Some Account officers (Clerks), church wardens etc give very false impression of the church to our members thus making them ashamed of the church.
7. **Some of our Anglican members believe the Anglican Church has a faulty foundation.** They believe that the church was founded by King Henry VIII when the Pope refused his demand to marry a second wife (divorcing the first) because of infertility. Unfortunately the Anglican Church has not done enough to correct this fallacy and many are not proud of the church because of this perceived error.

THE WAY FORWARD:

1. There should be enforcement of some kind of fine to absenteeism from Friday class by the church groups/organizations to boost the number of attendance to these classes.
2. Ensuring that our priests are properly trained in their calling/duties. In addition to preaching and teaching they should also be grounded in human relations.

3. Real Anglican Church history must be taught to both young and old members in addition to our beliefs/dogma in the Anglican Church.
4. Our welfare status has to improve to really show love to every member of the church. It is by so doing that the members will in return increase their love towards one another, the church workers and to the church as a body.
5. Anglicans must be taught the implication of publicly castigating of our priests/church workers and members on even discussing it in the family circle, which is denominational suicide, as it sends wrong signals to our children and wards.
6. Government has handed over some schools back to the Anglican Church. We should as a matter of urgency start introducing and teaching our children our beliefs and traditions. The use of the bible and the Book of Common Prayer should start as early as Primary 3. Every child must have a copy of each in order to catch them young.
7. Our priests should learn to always care for and pray for their church members where ever they meet them. Some can also send out prayer text messages to members at least once a week. This benevolence can endear the priests and the church to their parishioners. Men, women and youth ministries should be directed to pay visits to their sick and needy members on behalf of the church while few can be covered by the priest and his co-workers. Holy Communion can also be administered to those who cannot make it to the church as a result of ill health once in a while.
8. Priests must not give up teachings on giving – freewill donations and offerings no matter all odds, to reduce the misunderstandings that arise from clearance. Indigent parishioners who cannot meet up with their financial obligations in the church should be given concession in areas of baptism of their infants and burials; otherwise RCM and Pentecostal churches will quickly jump at the offer and convert the entire family to their own church.
9. Members of the Anglican Church should take adequate care of our ordained priests and church teachers. They must not look tattered and hungry. They must be revered by our members who often challenge them without remorse. Our elders should stop castigating our church priests, church workers or members openly before their children and in the public. That is where other denominations beat us hands down.

In conclusion, there is this axiom that you do not know what you have until you lose it. The same things many of our members condemn in our churches are the ones they embrace

when they defect to other churches. It is down to family mentality. Anglicans must change their orientations.

Facilitator Lady Nkiru Atuchukwu

Scribe: Engr. Mrs. Esther Ikedinma

GROUP 3 REPORT

DISCUSSION TOPIC:

- 1a. Many Anglican Church members see taking care of their priests and church workers as a waste of money and resources. What reasons can you adduce that prompts such negative and ungodly attitude and mentality.

Before we get into the discussion proper, we must establish the fact that unarguably it is the responsibility of the members to take care of their priest and church workers. St. Paul in his first epistle to the Corinthians succinctly put it thus, “If we have sown spiritual things for you, is it a great thing if we reap your material things”? (1st Cor. 9:11). St. Paul clearly affirmed that such care expected from members to their priests and church workers is a must-do, for God Himself has **COMMANDED** it. “Even so the Lord has commanded that those who preach the gospel should live from the gospel”. 1st Cor. 9:14, Gal 6:6.

Paul again through his interaction with the Philippians Church shows that it is our members’ responsibility to care for the priests. Paul commended the Philippians thus “But I rejoiced in the Lord greatly that now at last your care for me has flourished again, though you surely did care, but you lacked opportunity, Nevertheless you have done well that you shared in my distress” Phil 4:10,14.

Reasons many Anglican Church members see taking care of their priest and church workers as a waste of money and resources:

1. **It is regrettable that most Anglican Faithful don’t believe in their priests.** They erroneously believe that their priests are bereft of spiritual power. For this reason they consider it a waste to give care to the one that is not “making any meaningful contribution to their life”.

Ordinarily one is bound to give freely, cheerfully and gladly to someone he appreciates, but because many Anglican members do not appreciate their priests may be because of his administrative style and pattern, or his person, they consider their giving to them a waste.

2. **Issue of divided loyalty or multiple loyalties:** This militates against the expected responsibility our members ought to carry out towards their priests and church workers. Many of our members belong to different churches and so are not fully committed to the Anglican Church. Therefore the care they ought to render to their priests becomes fragmented.
3. **Some of our members lack the spirit of giving:** Some also have frustrated the grace of God upon them in the area of giving. Paul would say “I do not frustrate the grace of God on me”. Likewise the churches of Macedonia received the grace of God and utilized it that even in a great trial of affliction and their deep poverty, this church cared. (2 Cor. 8:2).
4. Many of our members have this notion that priests and church workers are placed on salary; hence their needs should be met with their salary.
5. **Ignorance and lack of knowledge:** Many of our members do not recognize or value the anointing on their priests. For the fact that God has set them aside for His service places them on a different pedestal among others; but often times our members fail to understand that these priests have been positioned by God Himself to be a channel where by his children will be blessed when they meet their needs. Even in most of their offering many think they are giving to the priest - a man they consider just like them, not knowing that the priest stands as a representative of God, that whatever they give to the priest, invariably is what they give to God whom he represents. (Num 5:9-10, Matt 10:40-42, Mark 9:41). This ignorance contributes to their negative attitude toward taking care of their priest and church workers.
6. **Our Background and Foundation:** Our forebears were not so vocal on the teachings on free will giving, tithing and help. The stereotypic way of contribution seems to be the only thing our members are conversant and free with. It is of most recent time that the teachings on giving became prominent. This invariably affects our members.
7. Often times those who when they are financially buoyant make their contribution to the church or assist their priests and church workers, when they are faced with challenges do not get the expected comfort and encouragement expected from the clergy. This affects the way member takes care of their priest. No one who experiences such will be keen to give again.
8. **Deficiency in visitation:** It was pointed out that the clergy is deficient in the act of visitation. They often don't have enough time to visit their members; this negatively affects the response of our members to their basic responsibility to their priest.

9. **Clergy/Laity Relationship:** The group noted that the gap between the clergy and Laity in their relationship is wide. The priests and church workers mostly visit their branches or members only when they have need. It is expected that priests should make themselves available to the members with all ease, especially when the members wish to approach them.
10. **Influence of new generation churches, pseudo ministries and prayer houses on our member:** Most of our members have gotten themselves deeply involved in pseudo ministries, which most of them make use of magical powers in their ministration. Due to the interaction of our members with these fake ministers, they consider their own that has no such magical powers as misfits. And so taking care of them is seen as a waste of money and resources.
11. **Partisanship:** In the course of the discussion it was pointed out that some of our priests are partisan. They tend to show too much support for persons, group over another either in the community or in the church where they pastor. This severs the relationship of the priest and the other group that felt by now they don't have anything to do with the priest or church worker.

b. How Should Such Anomaly and Abnormality Be Corrected?

1. There should be intensive teaching and persuasion to expose us to our services in God's vineyard.
2. The gap between the clergy and the members must be bridged; the priests should come nearer to their members and know them in their homes not only in the church.
3. We need the knowledge and wisdom of the word of God; and what is demanded of us. How many of us know and understand the full import of 1Chorn. 29:16-17 and Ephesians 1: 16-17.
4. Through the instrument of prayer. (Persistent prayer).
5. Visitation of our members should be among our priorities.
6. Learn to walk in love; love covers multitude of sin. If you love your priest you will give to him in spite of his shortcomings.
7. Church members should get closer to their priests to offer useful advise where need be and not be far with bundle of criticisms.

8. We must see our priests as our responsibility. It is our responsibility to take care of them.
9. Lay-members that have received this truth about giving should be involved in teaching others about giving and taking care of the priests. The concept should not be left to the priest alone.
10. We should appreciate the fact that giving is an act of worship. Don't see the man you are giving or that receives the gift; instead see God as the one you have come to worship with your gift. Gen.22:5.

C. Payment of tithes and voluntary giving has remained an uphill task for many of our church members. Why? How can this be changed?

Tithing is the biblical term for giving the first fruits of our labour to the Lord. (Deut 14:22-23, Num 18:20-21, Lev. 27:30). It was practiced by the patriarchs before the Law of Moses was given. Abraham gave Melchizedek a tenth of the spoil he won in his battle with the kings. Jacob also promised to give the Lord a tenth of all the Lord gave to him (Gen 14:20, 28:22). God commanded us to pay our tithe (Mal 3:8-10).

Because we in the New Testament era are called to the Melchizedek priesthood (Hebrew 7), tithing is especially important to us under new covenant. Furthermore, since the church is the store house of God (Mal 3:10). Does that mean our congregation should tithe? Yes. First, it is a privilege, not a punishment. The Lord wants all of His people to be vessels through which His provision can flow to meet the needs He wants to meet. If we do not give we cut off this flow.

Make no mistake about this, that even at the severest economic downturn we are still expected to give for instance when it was prophesied in the Book of Acts that a famine was going to come upon the whole earth, and it was fulfilled in the days of Claudius Caesar, the church did not begin to hoard; they took up an offering and gave (see Acts 11:28-30). In fact it was at this point that even poor church in Macedonia that was facing affliction and severe hardship sent relief material to the saints in Jerusalem (2 Cor. 8: 1-5, 9: 1-2, Rom. 15:26-27). When we give, we are putting our treasures in Heaven and our trust in God. If you believe that economic catastrophe is coming, the only wise place for you to invest is in the kingdom that cannot be shaken.

Why is payment of tithe and voluntary giving an uphill task for our members?

1. Most of our members have not fully gotten the understanding of what tithe is and what voluntary giving is.
2. Many, because of accumulated debts do not pay tithe or give. They rather pay their human creditors than God. We should pay what we owe God first, and God will help us take care of our debts (Psalm 50:14-15 NKJV.).
3. People who fail to pay their tithes have not yet known that they are robbers.
4. Many claim that they are unable to calculate and know actually what their 10 percent is due to illiteracy.
5. Low income earners find it difficult to pay due to their meager resources.
6. The people that earn large sums find it difficult to let go their large sums of money.
7. They believe that their tithes belong to the priest and not to God; and so they find it difficult to pay tithe.
8. Proper teaching has not been done on tithing.
9. Many believe that payment of tithe is an Old Testament practice and not for the New Testament church.
10. Many would want to solve their physical problems before they talk about payment of tithe. They place their problems far above divine injunction on giving.
11. Poverty
12. Procrastination

HOW CAN THIS BE CHANGED?

1. We should go back to teaching ministry; our members must be taught.
2. Embracing the attitude of the Macedonia churches as it concerns giving. These Christians had been going through a great trial of affliction. Ordinarily, people thus tested would seek to save their money to provide for their future, and especially so if they were not very prosperous, as was the case with the Macedonians. They did not have very much money at all. Yet their Christian joy was overflowing that when the need of the Saints in Jerusalem was

presented to them, they reversed all ordinary behavior, and gave in a most liberal manner. They were able to combine affliction, joy, poverty, and liberality. Their giving not only equaled their ability; it went beyond their ability. Also they were freely willing, that is, they gave spontaneously, without having to be pressured, or cajoled. Most interestingly these beloved Christians just gave the greatest gift – themselves. Then afterwards, it was an easy thing for them to give their money.

3. Our clergy who pray for the ones that pay their tithes should also pay theirs. That is to say they ought to live by example. Such will ginger the members to sit up.
4. The clergy should endeavour to build and win the confidence of their members first as this will help bring their members close to them and give their support and care to them.

Facilitator: Sir Jeff .M. Okeke

Scribe: Revd.Chuka Nwosu

APPENDIX 6:

THE SECOND SESSION OF THE THIRD SYNOD HELD AT ST. PHILIP’S CHURCH EZIAMA AMICHI FROM WEDNESDAY 8TH – SUNDAY 12TH JUNE 2016.

THEME: Dare To Be A Daniel (Daniel 1:8; 6:4&5)

SYNOD DISCUSSION GROUP ONE REPORT

DISCUSSION TOPIC: The rate with which our members especially the youths, the rich and the elites are relapsing to idolatry, paganism, and heathenish practices is not becoming just alarming, but also embarrassing to the Church and Christianity.

1. What do you think are the immediate and remote cause of this terrible and dangerous trend?
2. Suggest very pragmatic and Bible based ways and steps the Church should take to both halt the ugly development, and rescue the victims.

Definition of Terms:

Idolatry: It is image worship or divine honour paid to any created object. It is also turning back on God Rom. 1:28

- i. Fetishism or worship of trees, rivers, hills, stones etc
- ii. Nature worship like sun, moon and star
- iii. Hero worship eg. Worship of ancestors or heroes.

Paganism: This describes the practices of pagans. From a Christian view point, pagans are generally those who are involved in religious ceremonies, acts or practices that are not distinctly Christian. It is also worshiping of any other thing apart from God. Paganism refers to polytheism which is the worship of more than one god. A pagan is also considered to be one who the most part has no religion and indulges in worldly delights and material possession. Such a one also indulges in sensual pleasures. In ancient times, sexual ceremonies were a major part of pagan religions Deut. 23:17; Amos 2:7-8 and Isaiah 57:7-8.

Heathenism: Heathens are people who practice the pre-Christian religion. It is any religious practice not rooted in the God of the Bible. Some idolatrous practices include: Masquerading, Ozo title, Ilu-agwu, igba-afa (divination), ibu-ozu nwada, secret cult, iku-alusi (planting of deity), veneration of animals and nature, arusi court, marine worship, re-carnation (ino-uwa/igba-agu), rituals of all sorts; witch-craft, un-Christian ceremonies and festival, ihachi-nwanyi, igbu-ehi (Killing of Cow for a deceased relation who died long ago) ikwaghari ozu (mostly nwaada).

1. What do you think are the immediate and remote cause of this terrible and dangerous trend?

The Youths: Remote Causes

- i. Not having strong Christian adult example to emulate. Such is obtainable in a family where parents practice syncretism (mix Christianity with paganism) or run from one church denomination to another.
- ii. Quest for quick solution to life's problems e.g. A child from a very poor background, if not well guided will accept any devilish offer once money is involved.
- iii. Lack of parental up-bringing as in the case of an orphan or a child from a broken home.
- iv. Shallow Christian foundation. A child who in the church but is absent minded will grow up empty spiritually.

- v. Lack of definite encounter with Jesus. A child who is not born again is bound to be lured away from God.
- vi. Lack of adequate parental care. A child whose parents does not care about his/her spiritual well being is likely to be a prey to the devil
- vii. Bad example from parents. A child whose parents are heathens, but camouflages as Christians in church uniform is likely to fall away at the slightest enticement.

Immediate Causes:

- i. Provoked to anger by parents: A child who cannot be proud of his parents' conduct can do anything out of anger.
- ii. Weak leadership by adults around (parents and guardians): A child who is allowed to do whatever he desires is likely to err.
- iii. Peer influence: A child who wants to continue with his peers despite odds is likely to join the devilish band wagon.
- iv. Adventure: A child out of inquisitiveness may get into a wrong track.
- v. Failure in life: A child who is a habitual truant ends up an academic failure by becoming a school dropout.
- vi. Wrong emphasis from the Church: A child who has been promised of easy going life by his church, on meeting obstacles in real life does not waste time in deviating from God.
- vii. Over ambition and impatience/desperation: Get rich quick syndrome. Making it at all cost.
- viii. End time pressure

THE RICH:

- i. Winning members to enhance one's position in the kingdom of darkness. When such is the case, an individual fights tooth and nail to confuse and convince others winning them for the devil.
- ii. Quest for power: Men like to exhibit power so that they will be commanding respect in the society.
- iii. Desire to belong or be accepted by other rich men. If one wants to continue being influential
- iv. Fear of insecurity: When one thinks himself rich, friends and relations keep suggesting security measures.
- v. Societal demand: E.g. Ozo title if one must belong to Igwe cabinet

THE ELITE:

- I. Denial of promotion in the office. In a situation where one is denied promotion severally, on inquiry he will be told to belong or else forget about promotion in the office.
- II. Quest for recognition: For a superior officer to favour or recommend a junior worker for one privilege or another, he must belong. Writers and musicians do belong in order to excel.
- III. Deceit of science: This happens when one thinks he has known more than God.
- IV. Fear of insecurity: In the office and society

2. Suggest very pragmatic and bible-based ways and steps the church should take to both halt the ugly development and rescue the victims.

1. Preaching/teaching/Rebuke in season and out of season 2Tim. 4:2. teaching the word of God by the Church takes care of all classes. The word as light dispels every darkness.
2. Training and re-training the trainers 2Tim 2:2.
3. Ministers to make full proof of their ministries. Confidence in the ministers helps members to develop 2Tim 4:5. This help victim to come out and help those that are out to stand.
4. The Church must continue to tell the truth 2Pt. 1:12 & 13. There is no point dishing out un-biblical teaching which will be discovered to be false later. God is God of process therefore patience is a virtue.
5. The Church must make clear the seriousness of sin to the people 1pt. 4:18; Rom. 6:23.
6. Parents should live by personal examples.

The Church should avoid heresy, How to rescue victims:

1. Youth empowerment - The Church will help the youths to have steady sources of livelihood. This enables them to be responsible citizens.
2. Youth Orientation- the church will be organizing bible based seminar as well as guidance and counseling sessions.
3. Evangelism- person to person evangelism will be of imence help among all classes.

CONCLUSION: Idolatry, paganism and heathenish practices are of the same family. They are all under the umbrella of sin. This has existed since the fall of man in the Garden of Eden. Cain relapsed into offering to God what he thought was right instead of what God demanded. That wasn't acceptable to God. This tells us that through the ages religion may be acceptable to man but NEVER to God.

The Israelites on their way to the Promised Land relapsed into idolatry under the leadership of a renounced priest Aaron. All through their generations they have been doing that and the consequences had been grave.

Judas Iscariot relapsed and ended up killing himself.

Demas relapsed and left Paul having loved this present world (2Tim. 4:10).

Therefore, let it be known to all that the wages of sin is death. Are you intending to relapse or has relapsed already, be it known to you that there is a way which seem good to a man but the end is destruction. Have you decided to stand for Christ? Having done all to stand, stand firm. Be immovable- for the free gift of God is everlasting life.

Facilitator: Ven. Chukwuebuka Chukwuemeka

Rapporteur: Mrs. Chika Onwuka

GROUP 2 REPORT

DISCUSSION TOPIC: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you".

This is the sole mission given to the church by the Lord of the church, Jesus Christ.

- a) To what extent can we say that the 21st Century Church and her leaders are vigorously pursuing and realizing this mission?

- b) What are the negative effects of the unbiblical prosperity preaching and enemy conscious sermons that have taken the centre stage on church pulpits and programmes these days?

INTRODUCTION: We are in the 21st Century era. The Church within this era is known as the 21st Century Church which has among its attributes as the era that does things to the extreme.

However from the quotation in Matthew 28:19-20, three things are evident, which are;

1. Making disciples of all nation
2. Baptizing them in the name of the father, Son and Holy Spirit.
3. Teaching them to observe all things that God commanded them.

Nevertheless the crux of the matter is the command “Go Ye” i.e. “Go Forth”

The following were discovered

1. Church is not doing the work to the desired extent, always waiting for the people to come instead of going in search of them thereby not harkening to the command, “Go ye”. Examples include lack of visitation, preaching in vehicles, market places, village square etc.
2. Church as a corporate body do this mission but the individuals that make up the church are yet to come up to the desired level. The belief is that the work of evangelism lies only on the shoulders of the pastors.
3. Our way of life is a great set back to the spread of the Gospel. Follow my words and not my deeds.
4. The church is devoid of teaching and discipleship. We pay more attention to preaching. Follow up studies are not incorporated as it should.
5. The church has the following to contend with:
 - (a) Forces of darkness e.g. satanic agents, native doctors, false prayer houses etc.
 - (b) ICT and social media e.g. what’s app, face book, twitter, To go, tube etc, these have succeeded in affecting the implanted words in their hearts
6. In the making of disciples, converts gotten are however turned into the disciples of their pastors instead of God’s disciples.
7. Christ’s laws are imbibed shallowly in the lives of these converts thereby making them to observe little to the detriment of their souls but to the selfish gain of these pastors.

NEGATIVE EFFECTS OF UNBIBLICAL PROSPERITY PREACHING

To understand these effects, the following are examples of unbiblical prosperity teachings.

- a. Bringing money for redemption
- b. False teachings on the issue that when one is in Christ automatically the person will be free from problems
- c. Sowing of seed for one to be prosperous
- d. Dubiously collecting money from people and giving them false hope in return.

Thus the negative effects are:

- a. Great numerical growth without corresponding spiritual growth. People troop to churches without having a contact with the God of the Church; it is a matter of come as you are.
- b. It brings about generalization: if a pastor is a deceiver, it will be seen that all Pastors are deceivers.
- c. It breeds doubts in the heart of converts; people will be doubting the existence of God because of what they have passed through in the hands of these prosperity singers.
- d. Men of God are worshipped in place of God. They succeed in taking the glory that belongs to God.
- e. People goes a borrowing in order to meet up with the demands of these pastor's making them poorer
- f. Greed germinates in the lives of their converts. As these pastors' uses expensive cars, people will believe that prosperity has no principle thereby making them to be greedy, pushing them to go for theirs at all cost.

Enemy conscious sermon: its negative effects include;

1. Seed of discord is sown which germinates in families and becomes transmitted down to the church thereby bringing divisions not only in families but in churches.
2. It retards growth and development in families and towns. Thus growth and development do not thrive where there is chaos.
3. Fear is cultivated in individuals: people no longer come home because of the fear that they may be killed.
4. It derails the truth causing people to seek for protections and solutions where there is none.
5. Suspicion is built in the lives of members of the same family, as one will be suspecting another. This automatically will affect the growth of the church.
6. Parishioners will be full of church goes instead of disciples.
7. It affects our economy as our economic/cash crops trees are done away with in the name of family deliverance and land liberation.
8. Marriages are broken as wives might start suspecting their husband due to the sermon she must have heard from these pastors.

Conclusively these can be remedied through:

- a. Church should as a matter of urgency organize workshops/seminars for their parishioners
- b. Teaching/disciplining should be incorporated into our ministry, before the church becomes a social gathering.
- c. Counseling and prayers should be employed in reaching out to our members

GROUP 3 REPORT

DISCUSSION TOPIC: Agricultural Development, Vocational and Technical Skill Acquisition for Self Employment and Sustainable Financial Empowerment and Autonomy have not just become a veritable option, but an inevitable necessity in our Country.

1. In what practical ways can the church refocus our people especially the
2. Youths to cue into this direction and shun the unrealistic and frustrating reliance on the white collar jobs and baseless urban migration?
3. What should parents, family, church and the traditional Rulers do to restore sound family and societal values among youths?

PREAMBLE:

It is now a truism and proven fact that there is no how the government will provide enough jobs for the teeming youths who are graduating from our various higher institutions:

The era of white collar jobs and clamour for greener pastures is now a difficult venture; Agricultural development, vocational and Technical skill acquisition; for self employment and sustainable financial empowerment and autonomy have not just become a veritable option, but an inevitable option and necessity. This under lays the import of this discussion as we shall explore the practical ways the church can refocus the youths to develop themselves with realistic skills so as to remain self reliant and relevant.

In this discourse, we shall as well highlight what the parents, families, church and Traditional Rulers must do as to restore sound family and societal values among the youths.

DEFINITION OF KEY WORDS:

Agriculture: This is the science or occupation of farming. The science art or practice of cultivating the soil, producing crops and raising lives stocks and in varying degrees. The preparation and marketing of the resulting products.

Vocation: It means a strong desire to spend your life doing a certain kind of work, the work that a person does or should be doing. Vocational, therefore relates to the special skills training etc, that you need for a particular job or occupation.

Technical: This has to do with the practical use of machines or science in industry. It is having special knowledge especially of how machines work or how a particular kind of work is done.

Having defined the key words, this group recommends that the practical ways the church can refocus the youths are:

- 1) Establishment of Vocational and skill acquisition centres where professionals in different fields should be employed.
- 2) Entrepreneurial studies/skill acquisition subjects as was in curriculum such as:
 - a. Garment making
 - b. Dying and designing
 - c. Mason
 - d. Animal husbandry
 - e. Information Communication Technology
 - f. Carpentry etc should be taught not only in the centres established, but in our two schools, Holy child convent and master's vessel seminary.
- 3) The church should be ready to organize frequent seminars, workshops etc, where professionals on these careers should address the youths.
- 4) In order to achieve this objective, the church should stretch her hand by employing Ghanaians who are masters in this regard, because resource persons to teach the skilled subjects are not available.
- 5) Church should be involved in agricultural development
- 6) Through her sermon, the church should discourage and disparage the ugly trend of urban migration.
- 7) Viable welfare packages should be arranged within the church's circle, in which interested youths should be supported to be self-reliant.
- 8) The church should enlighten the farmers on the incentives the government is making available to them so as to encourage farming.

9) Due recognition by the church through awards should be given to successful individuals that have made it in these areas – agriculture, vocational duties etc.

TO RESTORE SOUND FAMILY AND SOCIETAL VALUES AMONG OUR YOUTHS:

1. It is important for parents to live a life the youths would emulate
2. Parents should support the disciplinary action given to their children in their various schools.
3. Parents should help them to learn a trade that will help them to be independent or self employed.
4. Family should restore extended family values. Urban migration has done more damage in this regard. These days, youths that were born and brought up in the urban areas, could not identify their immediate family members.
5. Parents should develop the idea of having a small scale farm around their premises or even in distant places, where the children should learn how to cultivate.
6. Igbo parents in Diaspora should devote time to teach their children Igbo language, Igbo food, Igbo mode of dressing (our cultural heritage).
7. Parents should also maintain or retain their root names that are not idolatrous in nature. Ancestral names identified “ndi igbo” with their place of origin. Peter Godwin or Esther Samuel has disconnected the bearer from his/her roots.
8. Traditional Rulers should do away with obnoxious cultural revivals such as impositions by Ozo title holders on our traditional marriage ceremony in which they always demand life fowl before anything could be done; or else nothing will be carried on for the marriage rites (Okuko ina ndi nze na ozo nri).
9. Traditional Rulers should also recognize and award titles to only those that have honour and integrity.
10. The idea of selecting members of Igwe’s cabinet from those that have been initiated into Ozoship should be discarded.
11. Those that utilized their wealth and established industry/factory in the rural set-up for the employment of these youths should be accorded special honour through award of title by the traditional rulers.
12. The church should continually teach and recognize integrity, honesty and hard work.

In conclusion, through the combine efforts of the parents, family, church and traditional rulers, we sincerely believe that the societal values among our youths should be restored.

Facilitator: Revd Canon Uchechukwu Umeh

APPENDIX 7:

THE THIRD SESSION OF THE THIRD SYNOD HELD AT ST. JAMES' CHURCH AZIGBO FROM WEDNESDAY 7TH – SUNDAY 11TH JUNE, 2017.

THEME: "Contending For the Faith and Maintaining Bible Standard in A Perverse and Anti-Christian Generation" (Jude 1:1-4)

GROUP 1 REPORT

DISCUSSION TOPIC: The extravagant, wasteful and unwarranted display of wealth and ostentation during burials and funerals by Christian faithfuls has not only become a menace, but also an unjustifiable financial cankerworm eating up many families in our church and society today, and therefore very worrisome and dangerous.

a) What are the unnecessary and wasteful things that people bring into the burial of their deceased and loved ones that make it unbearable and exorbitant?

b) As Christians who believe in moderation and glorifying God in everything we do, what are the things that make a burial/funeral befitting?

c) Suggest some practical steps and actions the Church should take to curb this deadly virus (expensive burials) that is becoming a norm yet an unbearable menace/burden to the bereaved families.

DEFINITION OF KEY TERMS:

Extravagant: According to Longman Dictionary of Contemporary English, the word 'extravagant' means; spending a lot of money on things that are not necessary.

Wasteful: Using things such as money, energy, or work in a way that wastes them. Using more of something than is needed; causing something valuable to be wasted.

Unwarranted: Done without good reason and therefore annoying.

Wealth: Large amount of money and possessions - the value of all the property, possessions and money that someone or something has.

Ostentation: According to Merriam – Webster Dictionary, the word ostentation means 'an unnecessary display of wealth, Knowledge etc, which are done to attract attention, admiration, or envy. It is an unnecessary show of wealth or knowledge intended to make people admire you.

Unjustifiable: completely wrong and unacceptable.

Cankersworm: an evil influence that spreads quickly and is difficult to destroy.

Exorbitant: going far beyond what is fair, reasonable, or expected: too high, expensive much higher than is reasonable or usual.

- (a) Here, the group itemized the various things that people bring into the burial of their deceased and loved ones that make it completely unbearable and condemnably exorbitant.
- i. In order to accord one's beloved that died a befitting burial, some persons go to the extent of obtaining loans from friends, financial institutions (Banks), or even selling their family land(s) to raise enough money to buy expensive caskets, engage undertakers/funeral directors to ensure that the burial is the talk of the town. The regrettable thing is that these undertakers charge a lot and their services can be completely avoided.
 - ii. Preparation of exotic dishes and drinks to entertain guests and indeed the community.
 - iii. Giving out of souvenirs that are very costly e.g. Plasma TV, Customized Utensils, etc. The type of gift items shared is worrisome.
 - iv. Compelling those who had been affected by the death of the deceased to bring cow or its equivalent as a show of condolence.
 - v. Printing of Brochure/Programme, flex, posters etc.
 - vi. Sewing of Uniforms, **Aso ebi** etc. Members of the immediate family, committee of friends, relatives and others will have (at times be mandated) to pay for the same kind of dressing or clothing outfit

- vii. Interior decoration of the chamber where the corpse lies in state. Exterior decoration – both inside and outside the compound, decorations are usually costly and unnecessary.
- viii. Hiring of ‘Live bands’ that are not gospel artistes, popular musicians, discotheque, traditional dancers, all sorts of singers and performances.
- ix. Spraying of raw cash (Naira notes) pieces of wrappers etc, on the bereaved.
- x. The bereaved family also go to announce to the world (using almost all the available local and national media opportunities) to publicize, inform and invite the general public to the burial/funeral ceremony of their dead one.
- xi. Taking the corpse of a woman to the father’s compound in disguise of traditional wedding ceremony (Igba nkwu) and a man to the mother’s compound (Ikwu nne) termed “okwu ozu”.
- xii. Building of new house(s), refurbishing of the old house(s), when indeed the person that died actually died in hunger and abandonment.
- xiii. Asking family members, friends and sympathizers to join the bereaved family home after outing services – where another costly entertainment is also made.
- xiv. Killing of goat, ram or cow for a previously and almost forgotten member of the family who had died long time ago, ever before the person that died newly should be accorded the necessary burial rites.

All these things enumerated and many more are the unnecessary and wasteful things that make the burial of the deceased unbearable and exorbitant.

- (b) As Christians who believe in moderation, and glorifying God in everything we do, first and foremost, we should see elaborate funerals as wasteful, heathenish and an irresponsible showy display of material possession which does not characterize the lifestyle and standard of a good Bible practicing Christian.

THESE THEREFORE, ARE THE VERY THINGS THAT SHOULD MAKE A BURIAL BEFITTING:

- i. Bringing comfort and solace to the bereaved family, using Psalms, singing meditatively from our rich Ekpere na Abu as seen in Ephesians 5:9.
- ii. Rendering of worthy Christian services to the family of the dead by the deceased fellow brothers and sisters in the Lord who are still alive.

- iii. Preaching of undiluted Word of God, Life changing sermons and bringing the 'Hope of Salvation' to sinners. Leading sinners to Christ and winning the souls of the lost for the kingdom of God. The people that attended the burial should be well fed through the Word of God.

Please note that this should extend to making frantic efforts by the minister(s) of the Gospel to call people to repentance and receive Christ while alive. What makes a burial befitting should be knowing and being convinced that the dead will make heaven.

- iv. The place of interment – Adequate and proper arrangements should be made for the place or grave where the dead is to be buried.
- v. The belief of the dead or where his/her belief was while alive (that is place Identification), did it reciprocate or was it seen play out at his/her burial-not inviting 'burial merchants' to come and bury the person they do not know at all while he/she was alive.
- vi. Rededication prayer by the bereaved family and serious prayers by the church.
- vii. The burial venue ought to provide an atmosphere of God's presence. Prayers should be made or said against unfavorable weather conditions not inviting or hiring 'rain-makers'.
- viii. Just do the menial necessary things that may not be avoided e.g. hiring of cheap canopies, cheap caskets, moderate entertainment etc.
- ix. Ensure there is presence of an officiating priest or minister of the Gospel who will pray and preach the Word of God.

(c). For the Church to curb this deadly virus (expensive burials), these practical steps should be taken:

- i. The Church should set her own standard that will be sharply different from that of the world, but has biblical backing through continued teachings. This should also be reciprocated at the various family levels by godly parents.
- ii. There should be time – frame when the dead must be buried. This should come as a policy from the church how long the dead should be in the mortuary – restricted time.

- iii. The organization where the deceased belonged to, while alive, should carry the corpse when needed, and finally into the grave and not hiring of undertakers.
- iv. Minimizing or wiping away of unnecessary decorations, interior and exterior.
- v. Purchase of caskets that are moderate in cost.
- Vi. No uniform (Aso ebi) or it should be low keyed.
- vii. No food/drink during outing service. Anara (garden egg) and kola will serve the purpose.
- viii. Burials should be a one day affair, not prolonging the days unnecessarily. The time of the burial service should be brought down to start early enough so as to allow sympathizers to finish within a day.
- ix. We should go back to Ekpere na Abu for funeral service.

CONCLUSION:

From the foregoing, it is mostly perceived by an average Igbo man that throwing out an expensive burial offers them ample opportunity to feed the community, show affluence, so to say, and boost their societal profile and status.

This is entirely ungodly, unchristian, irresponsible and above all useless. The best any one can do for the living is to first bring the person to Christ and secondly take good care of the person. These are the things Jesus Christ taught us and we must imbibe them.

Christians should awake, arise and shun this unwarranted ugly development which has maliciously dealt with the integrity of the Church of Christ. The time to act and contend for our FAITH is now for us to shun the complexities, unwanton financial extravagance, and unnecessary irresponsible show of wealth and affluence. These things do not add value to the kind of life the deceased had lived nor can it alter the deceased eternal destination.

These things are merely unjustifiable cankerworm that has eaten deep into our families, Churches and society at large. Let's shun them!

Facilitator: Mrs. Chika Onwuka

Scribe: Rev'd Pascal Umeoduagu.

GROUP 2 REPORT

DISCUSSION TOPIC: Church music has been and still is an integral and indispensable part of our worship of God and Church life. In recent times there seems to be a missing link in liturgy, spirituality, rhythm, and doctrine in so many assumed church music.

- a) Define very clearly....."What is a Church Music"?
- b) Outline the characteristics of a church music?
- c) What do you understand by "Music in the church"?
- d) Carefully outline and discuss the differences between "Music in the Church", and "Church Music."
- e) How can the Anglican Church extricate herself from the terrible danger of replacing her rich church music (Church hymns/Bible-based spiritual songs) with popular music in the Church that is in vogue now?

Reference from Eph. 5:18-20

INTRODUCTION: Music is an integral and indispensable part of church life and worship. It has enormous power to engage the emotions and indeed the inner being of the worshippers. Music is used extensively in the Bible both in the Old and New Testaments. The Book Psalms is completely music. The children of Israel sang songs of deliverance after crossing the Red sea. In the New Testament, God's people gather together to express their praise and to build up one another. A rich variety of music that is in harmony with the ministry of God's word is very vital to Church worship and general wellbeing of the Church. However, in our world today there is a strange kind of music that has crept into the Church. This brand of music is alien to the traditions, liturgy, doctrine and the central message of the Church. Most importantly, it defeats the primary purpose of the use of music in the worship of the Church. This forms the central discourse of this group. We tried to show in the clearest of terms what Church music is, the characteristics and purpose while at the same time highlighting the nature of this new brand of music referred to as music in the church.

A. What is a Church Music? Church music is defined as that music that is intended to be part of Christian Worship in Churches, Chapels, Cathedrals or anywhere Christians gather to worship God. Church music is sacred (religious) music, but not all religious music is church music. Some music may be inspired by religion but may not be church. For example, some songs are about religion but they may not be church music. Church music is written for performance in the church or any musical setting of ecclesiastical liturgy or music set to words expressing propositions of a sacred nature such as hymns. Church music is God centered. It leads the people to God.

Church music can be found in the following forms:

- i. **Hymns:** Traditionally contained in the following church hymn books-Ancient and Modern (A&M), Sacred Songs and Solos (SS&S), Church Hymnal, Church of Nigeria Hymnal (CONH), e.t.c.
- ii. **Psalms:** The Anglican Church has a rich tradition of chanting Psalms during church service. This is a veritable source of inspiration.
- iii. **Choruses:** There are other inspired songs used in church worship with depict the liturgy, doctrine and values of the church. Themes such as heaven, hell, evangelism etc are reflected in choruses. These vary from one locality to another.
- iv. **Canticles:** Songs such as Deum Laudamus, Venite, Benedictus, etc, found in the Book of Common Prayers (BCP) are example of core Church music.
- v. **Contemporary gospel songs:** In most places they are referred to as western songs. These are inspired songs composed to reflect deep spiritual affection for God, thankfulness, allegiance, worship etc to God. They are Bible based spiritual songs with contemporary flavor.

B. CHARACTERISTICS OF CHURCH MUSIC: Church music has its own distinct characteristics that mark it out from other brands and genres of music. The following are some of the characteristics of Church music:

- i. **Spiritual:** Church music is first and foremost spiritual. It is not a sensual exercise. Rather, it is directed at the spiritual. Its subject, focus, appeal and impact are spiritual. Church music is not a carnal business and therefore must be approached spiritually.
- ii. **Inspiration:** Church music is borne out of inspiration of the Holy Spirit. Every piece of music has a spirit behind it. For Church music, the spirit and the power behind it is the Holy Spirit.

- iii. **Scriptural:** Every piece of church music is directly or indirectly taken from the Bible. Sometimes they are direct quotations from the Bible and at other times, they reflect the values and doctrines of the Bible. Any piece of music that is contradictory to the scripture is not church music.
- iv. **Edification:** For a piece of music to be Church music, it must bring edification to Church. It must build up or edify the saints.
- v. **Transformation:** There is transformational power inherent in church music. Because it is Spirit-breathed scripture set in musical expression, it has the same power as the spoken word of God. It can convict sinners, encourage the discouraged etc.
- vi. **Glorifies God:** The adoration of God is the core motive of every church music. Where the glory of God is not the central focus of a piece of music, it is not church music.
- vii. **The message:** Every piece of church music must have a scriptural or biblical message. It is either singing of God's almightiness, His benevolence, etc. It may also be addressing issues in the life of the hearers. The message could be salvation, forgiveness, prayer, encouragement etc.
- viii. **Humility:** Church music humbles the flesh especially when used in prayer times – penitential Hymns etc
- ix. **Rhythm/Beats:** Church music is traditionally solemn or at the least does not provoke wild sensuality. It does not feed the flesh.

C. What is Music in the Church?

Music in the Church is that type of music that clearly lacks revelation of God's sacredness, yet it is played in the Church during worship and other fellowship meetings. It may contain biblical references or be churchy in wording yet, it lacks the inspiration of the Holy Spirit. This music does not inspire the people and has no business with edification of the people and exaltation of God.

Most of the music is composed with already existing worldly music rhythms and beatings only substituting and inserting biblical words and names where they deem necessary and appropriate. Example of this include: Awilo, Azonto, Akwu n'eche-enyi, Calypso, Jazz, Hipp-up, etc.

This brand of music describes the imported and edited folklores and other traditional forms of music being played in the church. These are not intended to edify people nor glorify God but to entertain men and raise their Ego towards some selfish ends.

This brand of music is played by people who have no business with the glory and worship of God. Rather, they are interested in promoting themselves and massaging the ego of certain individuals. These are song by performers otherwise known as gospel artistes. Some of them are heavy consumers of alcohol, gay and all kinds of immoral people. They only take to “Gospel music” as a means of livelihood while entertaining the people.

The players/performers of music in the church have no business with other activities in the worship of God; they play and run outside only to come back when their services are needed.

Generally speaking music in the church is that particular music that sinners enjoy singing with utmost impunity and other sinners in the church felt comfortable and have their ego elevated as it is played and dramatized. It is that satanic music that has been imported into the church’s worship and it confuses the worshippers and takes them away from the blessings that go with music when it is played in worship, even with Christian and biblical wordings.

D. The Differences between “Music in the Church” And “Church Music.”

It is important here to outline what we consider as some of the major differences between Music in the Church and Church Music since we discovered that both are being used today as an integral part of the church worship and in fellowships. This is very important because great majority of “the people of God” prefer and enjoy music whenever it is played but unable to distinguish which Music brings glory to God and edifies and at the same time brings genuine conversion to the people gathered. However the following are presented:

1. Church music is inspired by the Holy Spirit while music in the church has its own inspiration on -personal ego, pride, alcohol and in some cases demons, etc
2. Music in the church promotes exercise whereas church music is a spiritual activity.
3. Music in the church lacks edification whereas church music edifies the worshippers.
4. Music in the church entertains people and makes them feel good as church music humbles, convicts and leads one to sober reflection
5. Music in the church promotes carnality and strengthens sinners/ unbelievers but church music convicts, converts and chastises believers constantly.

6. The players of church music are children of God as the players of music in the church are never
7. God and God's glory is the focal point church music b of music in the church.
8. Music in the church is imported into the church as church music is part of the church life as it is composed from church's worship books
9. Church music promotes the Gospel of the kingdom while music in the church promotes worldly radicalism.
10. Whereas church music is intended to be used to worship God and edify His people, music in the church is intended to be used to boost the ego of the people without God's sacredness in view.

E. How can the Anglican Church extricate herself from the terrible danger of replacing her rich church music (Church hymns/Bible-based spiritual songs) with popular music in the Church that is in vogue now?

1. Our children at A.C.M should be introduced to our traditional and rich church music through – training and retraining of their teachers and leaders
2. The use of our traditional hymn books should be made compulsory in our mission schools including the ones handed over to us by the government.
3. Community hymn singing should be encouraged in our churches as this will reawaken the consciousness of the deep Spiritual heritage inherent in the traditional Anglican hymns.
4. The church should disassociate and distance herself from every manifestation of music in the church. Church workers must be strict in checking who sings in our services and what they sing. They should be vigilant in checkmating the music department.
5. Regular seminars/workshops should be encouraged for music players in our churches
6. All church workers must be made to be fully involved in the activities of the church music through the choir.
7. Church workers' wives and children must be part of the church must to encourage the people they are working with and in their midst
8. Church leaders and the worshippers in general should be ready to support and encourage music players and choir members through incentive and regular visitation.
9. Theological seminaries should as a matter of urgency adopt church music as a major part of their curriculum from year one to final year

10. The youths and the youth church should as a matter of urgency make chanting of canticles a regular feature in their services so that they will be accustomed to it.

11. Anglican parents should incorporate church music in our family daily devotion.

12. We should ensure that at any church gathering, church hymns should be used adequately.

CONCLUSION: Having seen that music is an integral part of our church's liturgy and worship, it is now very necessary that church leaders should encourage church music and discourage the use of music in the church no matter how its noise attracts people as it does not build the church rather it builds their ego. Every worship should be targeted at lifting the holy name of our God and edification of God's people and so must be careful how we organize our worship. Therefore we must rise to the challenge of using church music in our daily worship as it brings open heaven and God's glory to us whenever we gather in the name of the Lord.

Facilitator: Ven. Chukwuebuka Chukwuemeka

Scribe: Rev'd Richard Ibeto

GROUP 3 REPORT

DISCUSSION TOPIC: The alarming proportions and dimensions that indecent, provocative, and seductive dress-code is assuming among the male and female folks in our society at large, and the Church in particular is disturbingly disgusting and deadly, and also corrosively affecting the morality of our children and youths both at home, church, and society.

a) In very clear and unambiguous terms, what is indecent dressing? Give practical examples.

b) What in your own opinion do you consider to be the causes of this "celebrated menace" ravaging our generation?

c) Mention and discuss the roles that parents, the family, church, traditional institutions, schools, and the government should play decisively to cage and curb this menace.

d) Read Proverbs 7:6-12, Leviticus 19:27-28; What does the Bible mean by "the attire of a Harlot"? From Leviticus discuss the place of the types of hair-do, haircut, beard designs, and tattoos among our Youths with regard to indecent dressing and God's word.

DEFINITION OF INDECENT DRESSINGS

- a) Indecent dressing can be simply defined as wearing clothes that expose sensitive parts of the body that are meant to be covered especially the private parts of our body to the general public . It is also an improper, abnormal, obscene and not good enough dressing.

Indecent dressing could mean putting on clothes in a manner that is offensive to good taste.

Indecent dressing can be seen as dressing in a provocative manner to attract the opposite sex.

God set the example of decent dressing in the Garden of Eden. When Adam and Eve sinned and their eyes were opened to their nakedness, they sowed leaves to cover themselves. God seeing that their nakedness was not well covered killed an animal and used the skin of the animal to make a better dress to cover them. God was trying to set an example of decent dressing.

Indigenous African (Nigerian) dressing for women, for example, included covering only the breast (chest) and buttocks (private parts) with “jigida” and most parts of the body exposed. In that time of “Egwu Onwa”, sin and immorality were not as rampant as they are now.

Dressing follows the trends of the time. Children of God (Christians) should and must not follow the trend.

EXAMPLES OF INDECENT DRESSINGS

- For women, dresses that expose the breast, thighs, pubic areas and buttocks.
- For men, dresses that expose the chest.
- Women, ladies wear miniskirts, armless or sleeveless tops, bump shorts, transparent tops and spaghetti straps and shorts.
- Men sag their trousers and shorts and expose their waist and part of their buttocks.
- Female outfits that have slits that is too high up thus exposing the thighs.
- Female who wear low neck tops that show off their breast.
- Skirts/dresses that are as short as just below the bum.
- Dresses that are skin tight, thereby revealing the curves (cleavages) of the body.
- Transparent dresses without wearing the right under wears.

More examples on men are:

- Any wear revealing the armpit.
- Head ties
- Earrings
- Kaftans without trousers
- Bushy hairs and beards
- Braiding/permed hairs/Jerry curls/plaited hairs/dread locks.
- Flying of shirts with coat on

More examples on women are:

- Sleeveless tops
- Body hugs
- Bogus fashion Jewelries
- wearing of blouse with the straps exposed leggings

(b) CAUSES OF INDECENT DRESSINGS

1. Exposure to foreign culture.

Many people especially youths try to imitate foreign celebrities who see these artistes and entertainers as their role model.

2. Parents no longer give attention to their children because of rush after money.

3. Parents encourage these children by buying these dressings for them.

4. Peer group : Children without proper home training are easily influenced by their friends/ classmates etc. "Train up a child in the way he should go and when he old he will not depart from it"(Prov.23:6)

5. Media personalities, role models, actors and actresses dress indecently of which most of them are role models.

6. Seeking Attention: Some people may want to draw attention to themselves, so they dress indecently.

7. Low- self esteem: Some youths think the only way they can appear beautiful or accepted in the society is by exposing their bodies. Teenagers, even adults feel more accepted in the society when they follow the "trend". There is a sense of insecurity on their part when they don't seem to do what the majority do.

8. Misuse of internet.

People go to places they are not supposed to go and see pictures of people dressed half nude or full and they want to emulate them.

9. Some homes do not have set down rules/standards. Anything is acceptable even indecent dressings.
10. Evil communication/bad company. Evil communication corrupts good manners.

(c) Parents should be role models to their children/ wards and lead by example.

1. Parents should instill confidence in their children from a tender age and teach them “contentment”.
2. Parents/Church should teach the children the dangers and disadvantages of indecent dressings e.g. Rape. The teachings should be backed up with biblical passages. The immorality aspect of indecent dressing should be highlighted.
3. Parents should also from childhood start dressing their children decently.
4. Parents should create time for child upbringing and follow it up prayerfully.
5. Parents should inculcate the right values into the children.
6. Parents should show children love even when they derail; we call them back in love.
7. Mothers especially should not seize from controlling children’s wears no matter the age of the children
8. Once a mother, a mother always. Plant the seed of the word of God in him/her at an early age, the child stands.
9. Schedule visits without pre-knowledge while they are at school.

The Church’s role

10. Church should lead in child up bringing through prayers, declaring the word undiluted.
11. Call sin by its name and not baptizing it to look nice. Church should preach against indecent dressings. Dress as you want to be addressed
12. Put more fire in evangelism and less on building Cathedrals.
13. Wardens should check dresses of people especially youths as they enter the church.

The roles of the Traditional Institutions

14. As custodians of our culture, they should guard it jealously.
15. Pass it on to the younger ones by every possible means.
16. Sift the offensive ones and emphasize more on the good virtues.

The roles of Schools

17. Pass down the culture through the main and co-curricular studies.
18. Institutions should introduce dress codes for their students to checkmate the menace of indecent dressing.

The roles of the Government

19. Government should make it compulsory for every child to study his/her language while in school.
20. Setting up a Board that will fight indecent dressing

EFFECTS:

- Sexual Harassment
- Campus prostitution
- Ritual killings
- Tendency to steal
- Lying
- Poor performance in school work
- Wrongful accusation
- Sin against God and humanity

(d) The Bible's definition of "an attire of a harlot" Prov. 7:6-12.

Just as traders display their goods to attract customers to buy, harlots display their body (which is their commodity) for money. This is evidence in their manner of dressing.

- The attire of a harlot obviously means an indecent dressing, her body parts must have been exposed and other accessories worn in excess.
- The attire of a harlot is a seductive dressing in a provocative manner to attract men to sleep with her for money.
- A harlot is unruly and defiant from her looks and attitude.
- A harlot is always on the move and attracts unnecessary attention.

According to Lev. 19:27-28:

Haircuts: We are not to cut the sides of the hair and leave some in the middle (the style people call “punk”).

Beards: We are not to disfigure the edges of our beard.
We should always look good and presentable.

Our hair-do should be decent and modest.

Tattoos: We are not to make tattoos or any marking on our body. God forbids such.

CONCLUSION:

Indecent dressing is taking us back to “Garden of Eden”. Adam and Eve were naked in Eden. God made apron for them before sending them out of Eden. Now, behold, man is removing the covering made by God for man thinking it is fashion without an iota of knowledge that we are becoming naked again just as it was in Eden.

Facilitator: Lady Esther Ofoneme

Scribe: Ijeoma Ndoeche

APPENDIX 8:

THE FIRST SESSION OF THE FOURTH SYNOD HELD AT ST. STEPHEN’S CHURCH, OSUMENYI FROM WEDNESDAY 6TH – SUNDAY 10TH JUNE, 2018.

THEME: “Thou Shalt Not Steal” (EXODUS 20:15)

GROUP 1 REPORT

DISCUSSION TOPIC: Stealing of various categories and dimensions seem not only to be spreading like wildfire, but also gaining acceptance in Government, Families, Educational institutions, Business world, and even in the Church.

- a) Mention and discuss these stealing forms, patterns, and dimensions.
- b) What practical and drastic measures should be adopted in order to curb this ravaging menace?

INTRODUCTION: The group generally consented to the facts that the ‘topic’ is indeed very apt, cuts across all fields of human endeavor and rapidly spreading like wildfire and also

gaining acceptance in all facets of human existence. We all agreed that stealing is a sin against God, and that God abhors stealing under any guise.

DEFINITIONS OF KEY TERMS:

Stealing: The action of the verb to steal. The transitive verb 'steal' denotes to take illegally, or without the owner's permission, something owned by someone else; to appropriate without giving credit or acknowledgement; to get or effect surreptitiously or artfully; to acquire at a low price. It is to take (something that does not belong to you) in a way that is wrong or illegal; to take (something that you are not supposed to have) without asking for permission; to wrongly take and use (another person's idea, words etc).

Category: A group, often named or numbered, to which items are assigned based on similarity or defined criteria. It is a group of people or thing that is similar in some way.

Dimension: The length, width, height or depth of something: a measurement in one direction (such as the distance from the ceiling to the floor in a room); the amount or number of things that something affects or influences. It is a part of something.

Wildfire: A rapidly spreading fire, especially one occurring in a wild land area. Figuratively, it means something that acts quickly and uncontrollably.

Curb: It means something that controls or limits something else; something that checks or restrains.

Ravaging: It is the present participle of the word 'ravage' which denotes to devastate or destroy something; to pillage or sack something, to lay waste to something; to wreak destruction.

Menace: A perceived threat or danger, the act of threatening, to make threats against someone, to intimidate.

Questions that serve as sources of information:

In what ways does stealing gain acceptance in Government?

i. Government award contracts on the agreement that ten percent of the total amount for the contract should be paid into the Government treasury or the contracting individuals account. This is an accepted norm before most of the Government contracts are awarded.

- ii. Leadership positions have been commercialized, there are 'overt and covert god-fatherism' who sponsor political office aspirants, so as to get something at the end.
 - iii. The electorates demand for money or seek to get something before they can vote, and in turn those seeking to be voted for, have questionable intentions to steal public fund at the end, when they eventually get into public office.
 - iv. Ill-mannered budget drafting, over-bloated budget, budget padding, or non-implementation of the budget by the Government of the day, the Federal, State, Local Government, the National and State Assemblies, Government parastatals and agencies are all ingenious means through which some political and public office holders siphon money from the public fund. This is presently the order of the day in Nigeria.
 - v. In the Government Security Agencies, like the Nigeria Police Force, Prisons Service Commission and other Government parastatals, employment and recruitment of new officers/staff is seriously 'mortgaged'.
 - vi. Government does not pay their employed workers as and when due, thereby starving them; and in the long run and depriving them their rights and privileges, this makes them exposed to stealing directly or indirectly.
 - vii. The Nigeria Customs Service does not clear the goods of business people until they pay some amount of money.
 - viii. False declaration of age in Government institutions has affected the productivity and efficiency of the employed Government workers, in that they are lagged and unproductive when they are advanced in age.
 - ix. Government has institutionalized or authorized touts who work together with the security agencies and extort money from the innocent citizens on our various high-ways.
 - x. The delayed method of Government on promotion of workers is stealing. A situation where a worker who is due for promotion after serving for four years, then his/her promotion will be delayed for about six years is stealing. Sometimes they interview the workers and fail to employ them and when employed do not promote them for years.
- In some other cases, many a time vacancies in the Government Institutions are left unfilled. Few workers in the office are left to over work themselves. The money that is supposed to be

used for the payment of un-promoted teachers and money for payment for such vacant positions are stolen by Government. Government robs Peter to pay Paul.

xi. Nigerian crude oil is being stolen on an industrial scale and exported, with the proceeds laundered through the world financial centres by transnational organized criminals. Here, we observed and noted, that in Nigeria oil theft is a species of organized crime that is almost totally off the international community's radar, as Nigeria's trade and diplomatic partners have taken no real action.

In what ways does stealing gain acceptance in Families?

i. Parents encourage their children to be involved in examination malpractices, thereby making them to be thieves. They also encourage the children to tell lies to defend these inordinate acts.

ii. Parents encourage their children to make money by all means as they are regarded as nothing when they don't have meaningful financial contributions in their family.

iii. Parents receive big gifts from their children who are still either apprentices or merely not doing anything without asking questions about the source of their income. Parents do not scrutinize or ask questions about kinds of big types of properties acquired by their children even when they are not working. They push them to steal from their bosses (that is their masters/mistresses) so as to earn a living.

iv. The parents seem to be divided on the proper ways of bringing the children up in the right ways of the Lord. Some, either "the father or mother" is not with one voice in condemning stealing tendencies of their children.

In what ways does stealing gain acceptance in Educational Institutions?

i. Huge amounts of money budgeted for educational development facilities are hijacked from the top, or misappropriated, or are terribly skyrocketed, when actually the money budgeted was not completely utilized.

ii. Sorting in Universities and other schools of higher learning (lecturers are hugely paid by students to have good grades), payments are made for projects supervision. Modes of admission are compromised, thereby giving admissions to the unmerited candidates.

iii. People pay hugely to be promoted from one grade level to the other. Supervisors charge the students for them to do malpractices during examinations.

iv. In some schools, some teachers have some other jobs they do like (selling clothes, have shops where they sell), this makes them not to concentrate on their main job of teaching. Students pay hugely to have handouts.

v. Lecturers schedule lectures at their own conveniences (stealing the time) to run their personal firms, NGO'S etc. They also have various other institutions of higher learning where their names are on their pay roll, this makes them to be so much stressed up that they do not concentrate on quality and sound teaching in any of these institutions.

In what ways does stealing gain acceptance in the Business world?

i. Through adulteration, people reduce the quality of very high quality goods so as to make undue gains. These counterfeited goods or products are made to look like an exact replica of the original in order to trick people.

ii. Business people subvert the quality of goods bargained for, (example 50kg goods in place of 60kg goods). Customers (the seller and the buyer) negotiate and enter into agreements to hike the prices of goods purchased, the falsified and bloated is written in the receipt as against the actual amount paid, at the end the buyer steals the money made.

iii. At some filling stations, the pump prizes of petrol products are tampered with, as the pump attendants or the sellers of these products alter by making unauthorized changes in the metre reading so as to make more gain, thereby stealing from the benighted customer or buyer.

iv. In some situations, market agents or touts (agboros) are found negotiating with either the dubious seller or the shady buyer to pervert or vitiate the prizes of goods – this is called **nzama** - it appears in various forms and categories at markets, business places, malls, parks, etc.

In what ways does stealing gain acceptance in the Church?

i. Some pastors dilute and adulterate the content and context of the Word of God preached when they see some wealthy members of the church around.

ii. Services are not rendered in churches when there is nothing to be gained. If such services are rendered in any way, there is no account given at the end.

iii. We also realized that because the members trust the 'Man of God', some of such pastors use the opportunity to exploit them of their wealth and properties

- iv. People struggle and canvass to buy various items during harvests because they have ulterior motives.
- v. Members who are contracted or intending to bring tenders seek to add some amount of money in agreement with the church leader or pastor where possible.
- vi. Some pastors morally deprive their members the great trust they have on them when they come for counseling. Such men steal the honour and glory of God in the lives of young girls who are serving in the choir and other youth organizations in the church.
- vii. Churches acknowledge the rich and give them awards of all kinds such as ezinne, nneoma etc in order to extort money from them.
- viii. In the area of hierarchy, some church leaders deprive the pastors, priests and other workers their right to be promoted.

In some places, some priests buy their preferment, as against some priests who are even doing very well far better than those who are preferred because they don't have God fathers' who can speak for them.

- ix. During August meetings or other major women meetings, money collected are not agreed to be paid into the general women account. This is as a result of dubious intentions by some executive members.
 - x. Bachelors/Spinsters are invited to come and collect white and brown envelopes, put money inside them and return as a representation of their wedding gowns and wedding suits for the females and males respectively.
 - xi. During our harvests/bazaars, some people do not pay immediately as against the cash and carry policy. This is outright robbery against God.
- Still during harvests, monies meant for purchases of harvests items are seriously hiked or inflated.
- xii. During Revivals/Crusades, there is an agreement on how to share the money realized at the end of these programs, at the end of the program, the money is shared between the guest speaker, the host, and some PCC members.

xiii. In the Church committee, some members do not attend meetings at all – stealing ‘God’s time’, while others liaise with some co-members to subvert and corrupt the bills of what they were asked to purchase.

xiv. Some pastors and PCC members do spend money realized at the end of Church Services before proper recording of the money realized in the Church account records. They remove huge amounts of money in the process of counting the money. In some Churches, monies realized from some collections made (example offertory, seed sowing etc) are exclusively preserved for the priest or pastor.

xv. The PCC (during harvests/bazaar) agree with major donors to announce huge amounts of money as against what they had intended to actually donate, to instigate the unsuspecting congregants to as well announce or donate bigger amounts of money. Still during harvests, some members are asked to go to the market ahead of time to purchase items with the intention that at the end of harvest such items are paid for at times with interest. Such items bought from markets with Church money so that the church can make great gains at the end of the bazaar sales. This is outright stealing.

a. In what forms, patterns and dimensions does stealing appear in Private and Public Institutions?

- i. False age declaration.
- ii. Misappropriation and or embezzlement of public fund.
- iii. Non-promotion of public/private servants
- iv. Non-utilization or under-utilization of budgeted public facilities, e.g. Light, Water, Roads, etc.
- v. Advanced Fee Fraud (419) and all forms of fraudulent practices.
- vi. Looting and siphoning of public/private money.
- vii. Sorting for higher grades, collection of bribes by lecturers and non-abating of the collection of bribes by public/private institutions.
- viii. Poor parental upbringing or distanced parental upbringing.
- ix. False worship to God by false worshippers.

x. Kidnapping, time-theft, pilfering, swindling, conspiracy, covetousness, killing, intimidation, removal of ancient land-marks, injustice, indebtedness, cheating of all forms, willful damage of peoples reputation/integrity, character calumny/ assassination, breaking/non-fulfillment of promises, wastage/damage of private/public properties, dishonoring contractual agreements, failure to do restitution and finally robbing God of His Time, given Talents and Treasure. These and many more are forms, patterns and dimensions in which stealing do appear in both private and public institutions.

b. Are there policies, modalities or restrictions that should or must be put in place as drastic measures to be adopted in order to checkmate and/or possibly curb this ravaging menace that is starring us in the face?

i. First and foremost, the prime position of the **Word of God** should not at any time be compromised by Christians of all walks of life. The Bible should be used as the Magna Carta - the standard of maintaining robust relationship between us and God, and our fellow human beings. We must weigh every action, inactions and intentions in the light of the Word of God.

ii. Christians should stand out and be ever ready to set exemplary leadership any where they find themselves in leadership positions. In private and public institutions, they should bear in mind the principles and standard of life taught and lived by Jesus Christ the founder of our Christian faith who is our perfect example.

iii. Parents at the home front should not compromise or relegate their God-given parental roles and responsibilities for frivolous reasons. There should be sound parental upbringing for our children by all parents, as we know that the family is the smallest unit of the society. If we curb stealing through sound parental upbringing, the general society will be bettered. (Proverbs 22:6, 15; 13:24, Judges 3:10-11).

iv. There should be genuine repentance and conversion by all and sundry. We should shun and frown at all manners or appearances of stealing through genuinely seeking God's forgiveness through repentance.

v. There should be punitive measures, and in extreme cases capital punishments for those who are caught in the very act of stealing. This will serve as a deterrent to those who have the tendency to steal.

vi. The Government of the day at their various levels should not pay lip service to shades of fraudulence, bribery and corruption and all forms of stealing as they appear in public

institutions and parastatals nowadays. Anti-graft agencies like the Economic and Financial Crimes Commission (EFCC), The Independent Corrupt Practices Commission (ICPC), The Code of Conduct Bureau (CCB), The Code of Conduct Tribunal (CCT), should be revitalized and more proactive in the pursuit of perpetrators of this hydra-headed monster and cankerworm that undermines the fabric of all societies, irrespective of their social status and political persuasions.

vii. Job Creation: The Church, the well to do individuals and the Government should create jobs for the unemployed. When the people are meaningfully employed, stealing will be drastically reduced.

viii. The Church, traditional institutions should not honour any person whose sources of income are questionable.

ix. Finally, the Church of God should preach, teach, instill and lead by example in righteous dealings and living as professed by our Lord Jesus Christ, the Church should pray and ask God for holistic revival in the lives of her members, as she is the conscience of the society (Ephesians 4: 28, Ezekiel 36: 26).

CONCLUSION:

From the foregoing, there is no gain saying the fact that stealing has terribly poisoned the very conscience of our individual and societal life. It has affected directly or indirectly every facet of human endeavour and has indeed taken away from us the very communal and peaceful co-existence which was foremost established in the ancient garden by God Himself. Stealing has taken away our peace, tranquility, joy, serenity, prudence, reputation, integrity, character, mutual co-existence, societal development, and above all, stealing has taken us far away from God, and God has withdrawn from us.

This apt topic should not be taken as an intellectual exercise, but should be practically exercised and carried out. We should not support or be involved in the act of stealing either directly or indirectly.

Therefore, let us rise and decisively shun this ravaging menace in all of its ramifications so as to get back to God that He may heal us and heal our land.

“Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Ephesians 4:28).

GROUP 2 REPORT

DISCUSSION TOPIC: Anglican faithfuls seem to have assumed the position of persistent and perennial complainants and murmurers in what they tag lopsided political appointments, which obviously is a product of their political apathy.

- a) What are the immediate and remote causes of political apathy among Anglicans?
- b) Outline major concrete strategic steps the Anglican faithfuls should take in order to make her members to be politically functional, proactive, and practically involved.

The group unanimously agreed this assertion as a well known fact.

DEFINITION OF TERMS:

What is Politics? – Politics has been described with negative picture to the extent that mentioning Christianity and Politics in the same breath is as if you have committed a sacrilege. Politics as we know today is seen in such a bad light that the word itself has become synonymous with that which is evil, corrupt, and deceptive. This misconception and misunderstanding of politics is rooted in the acts of few dishonest individuals who claim to be politicians or political leaders. However, we defined Politics as “The struggle and competition for power, to determine who gets what, when, where, and how in a given society.” It is also likened to “those actions and events made or influenced by our leaders/rulers which affect us (the society) in a noticeable way”. Political activities include: Electioneering, Campaigning, Lobbying, Talking, Propagandizing, e.t.c

What is Apathy? – This is defined as a mental laziness or unconcern towards a situation or task which is considered to be of important or beneficial. It is a lack of feeling, emotion, interest, and concern. Apathy is a state of indifference, or the suppression of emotions such as concern, excitement, motivation, or passion. An apathetic individual has an absence of interest in or concern about emotional, social, spiritual, philosophical, or physical life and the world. However, political apathy among Anglicans today is a situation of being indifference that keeps most Anglicans off from the national political field which they clearly observed in the national and state appointments believed to be lopsided. This situation is believed to lead to political apathy among them – lack of interest to participate in political activities – feeling nonchalant or unconcerned or lack of interest in active politics either by voting or being voted for.

What is Political Apathy? Simply put: “I don’t care attitude towards politics and political activities.” Overtime, Anglicans see themselves as outcasts in the nation’s political frame especially at state level where lopsidedness of political appointments is clearly seen, even in the choice of candidates for juicy elective offices. This consistent development made the Anglican faithful to lose interest in the political affairs of the nation and this consistent and persistent nonchalance brought them to the state of complaints and murmurs after the conclusion of any political exercise in the Nation.

Political Apathy consists of:

1. Refusal to belong to any political party
2. Refusal to get registered by those eligible to vote.
3. Refusal to vote during elections or stand to be voted for.
4. Refusal to participate in elections, political events, public meetings, political debates etc

5. Refusal to openly complain, protest or fight against unjust policies and activities of the government with respect to lopsided appointments and distribution of resources, rigging in elections etc.

SOME OF THE IMMEDIATE AND REMOTE CAUSES OF POLITICAL APATHY:

1. Lopsided appointments into political offices which is always religiously based.
2. Most people see politics as a dirty game.
3. Most Anglicans see themselves as too holy to engage in politics.
4. Poor or improper orientation about politics.
5. Disunity within the Church.
6. Lack of respect/regard for our religious leaders from the Laity.
7. Wrong application of scriptures to the political activities – 2Tim.2:4; Jn. 18:36; 2 Corinthians 6:14
8. Lack of trust on the serving political leaders.
9. Uneven distribution of dividend of democracy.
10. Consistent disappointment from the politicians.
11. Bad governance
12. Persistent electoral malpractices.
13. Fear of failure – inferiority complex.
14. Over spirituality of our religious leaders and members.
15. Poor/lack of participation in political activities.
16. Ignorance of the dominance politics in government circles.
17. Lack of political vision/agenda
18. Always expecting justice and fair play.
19. Belief that politics is very expensive.
20. Pursuit of personal agenda by few politically privileged members of the Church.

21. Pursuit of personal interest at the expense of the entire church by some of our church leaders.
22. Lack of credible candidates.
23. Lack of interest in the pursuit of political offices or appointments by the competent and capable members of our Church.
24. Lack of sponsorship and encouragement for those competent members who have interest in political/elective offices.
25. Lack of equity in representation.
26. Inadequate security measures during elections.
27. Persistent chaos in political system.
28. Dislike of politicians.
29. Violence in campaign activities/elections.

SOME OF THE CONCRETE STRATEGIC STEPS/WAYS TO FIGHT POLITICAL APATHY AND BECOME POLITICALLY FUNCTIONAL, PROACTIVE, AND PRACTICALLY INVOLVED:

1. There is need for advocacy and sensitization; this involves formal and informal political education to develop ourselves intellectually on politics by reading, seminars, teaching, workshops etc. so as to be abreast of political situation in the country.
2. There is need to imbibe the right attitude towards politics, political activities and governance by leadership of the church and laity (members). See Romans 13:1-7, Matt 5:13-16.
3. Church leadership must unite as one and place collective demand on the government and negotiate for certain appointive positions and offices in the interest of the church.

4. Need for church leaders to get together to persuade our wealthy members to sponsor our own candidates from our own church.
5. As a church, we must pray for our people in authority for credible representation as this will spur the church to give their support to them subsequently and to participate in politics.
6. Embark on intensive political evangelism, through mass mobilization and orientation using our local churches, traditional and community leaders.
7. Our church leaders should utilize the available platforms in our churches (Friday bible study class, lecterns, and even various organizations and arms of the church meetings) to sensitize the congregation.
8. Our church leaders must be adequately educated on politics and politicking so that they will no longer see it as a dirty business.
9. We must initiate a peaceful protest to any form of mal-administration/marginalization against us.
10. We must all be ready and willing to participate fully in election and electoral activities by having our Voter's registration updated regularly and as well be willing to vote.
11. We should get involved and not to be perennial complainants and murmurers.
12. We must obey, respect and have regard for our religious leaders
13. We must have the willingness to form and be good marketers of our own political parties.
14. We must learn to keep our in-house agreement to ourselves and not for the public.
15. We must be fully involved and encourage our Youth in politics through regular and constructive but provocative education about political activities.
16. We must establish an active and reliable political body (Political Think Tank Committee) for positive and constructive representative and not for self interest,

involving men of means and contacts within and outside the circle of government, charged with the mandate on how to get the members into politics, political structures/parties, and government/positions of authority.

17. There must be regular meeting between our religious leaders and our political office holders for constant update on the political situation and information that will help the religious leaders and as well encourage the politicians involved.
18. Our political office aspirants should be careful with their choice of party by knowing and understanding the foundation and real vision and mission of the party before being involved.
19. Our politicians must be consistent with their political party affiliation.
20. Become active members of political parties from the Ward level to the top.
21. Get our permanent voters card and be ready to vote in election.
22. Our members should be wise enough not to sell their vote for a morsel of bread. We must be ready to sacrifice our personal interest for collective interest.
23. We must develop a plan of action before any election and project as well as promote the most competent and qualified members into political/elective position.
24. We must plan ahead of time before any election, decide on the candidate to feature or support and which platform to use having regard to political arrangement.
25. Search out for critical appointive or elective positions in government and lobby or negotiate for them.
26. Our people should be encouraged to register at home

CONCLUSION:

It is therefore wrong for us Anglicans to absent ourselves from the politics or its process on the ground that “we shouldn’t be involved because it’s a dirty game and filled with

corruption” when we quite agree that political power and authority is instituted by God Himself –

Since those in authority hold the very power of God, Christians in truth have more reason to be concerned and involved in political matters than unbelievers. A Dutch statesman said “We not only have reason to become involved in the political process, we have a moral duty”

Therefore it is utterly illogical to abandon the supervision of our public life to those who have no respect for the God who grants them their authority and those who cannot protect our interest. To argue that Christians should just stay out of politics completely, amounts to deliberately abandoning the governing of our society entirely to atheists and secularists.

Edmund Burke said, “All that is required for evil to triumph is for good men to do nothing.” Thus if we as citizens with moral values stand back and refuse to do something, the political system and government policies, certainly those things we dislike most about the government will continue to happen.

If we refuse to rise up to the challenge and change the situation now, it will continue, and may get to a point that it will be too difficult to correct. Remember that not contributing our quota effectively and misappropriation of our voters franchise and civic responsibility amounts to stealing.

May God inspire us to sit up and discharge our civic responsibility and by His grace take our rightful positions in Government?

Facilitator: Hon. Sir Kingsley C. Iruha Esq.

Scribe: Rev’d Richard C. Ibeto

GROUP 3 REPORT

DISCUSSION TOPIC: Christian parents nowadays devote all their resources and energy in preparing their children for successful flamboyant wedding, instead of successful marriage, and Christian home, which has accounted for the gross marriage failures among most young couples.

a) Outline and discuss some important steps parents should take to prepare their children for successful marriage and Christian homes.

b) What should be the roles of the Anglican Church in preparing our youths for marriage?

A Christian parent is:

1. One who has accepted Christ as Lord and personal Saviour.
2. One who obeys God and does that which God wants whole heartedly and without grudges.
3. One whose lifestyle shows that he/she is a Christian and not in word only.
4. One that makes God's words a standard and rule for life.
5. One that uses Christ's principles and precepts to raise their children.

The difference between a Wedding and a Marriage:

- a. Wedding is an affair that lasts for one day while marriage is a lifetime affair.
- b. Wedding is an event that ushers one into the marriage institution.
- c. Wedding is a license to live together as a couple in marriages.

In concluding this point, we agreed that wedding is not the issue but the reception which is where people place much emphasis on.

Some of the reasons while parents prepare adequately for successful flamboyant wedding only:

1. Majority of the parents are church-goers only and not Christians. To them church is a social gathering. They are Christian pagans.
2. To show friends that they belong and have arrived.
3. Most parents went through riotous childhood and upbringing. They were not properly brought up and as such cannot give what they don't have.
4. Social Clubs, groups and organizations that these parents belong to can push them into doing that.
5. Not cutting one's cloth according to size.
6. Trying to impress friends instead of God.

Some consequences of preparing for flamboyant wedding only:

1. After the wedding, there will be no money to start up the new family so hunger comes knocking on their door.
2. Rampant divorce and marriage break down.
3. There will be constant quarrels and misunderstandings.
4. The couple will begin to find faults in each other.
5. There is a tendency to look down on your spouse/partner especially if it is your parents that bankrolled the wedding.

a. Important Steps Parents Should Take To Prepare Their Children For Successful Marriage And Christian Homes:

1. Children should be made to do house chores. It should not be left for the maids or house-helpers alone. This will prepare them to be able to manage their homes.
2. Parents should not give the children everything they demand, make them understand that life is not a bed of roses.
3. The Children should be taught good morals especially from childhood. Enforce it strictly and mete out commensurate punishment where and when necessary.

4. Parents should make their children understand the importance and sacredness of marriage. They should be made to know that it is not a bed of roses.
5. They should take time to teach their children the difference between wedding and reception.
6. Never allow your children get married hurriedly, let them take time to assess and study each other to see if they are compatible. Ask questions and make enquiries as parents to know who your child is getting married to.
7. Parents should be models to their children by living exemplary lives as these children learn more from what you do than what you say. Don't be a hypocrite.
8. Family Altar/daily devotion should never be toyed with. Study God's word with them and let them grow up with that habit.
9. Teach your children that godly contentment is great gain, that you don't have it now do not mean you won't have it later.
10. Lead your children to Christ early. Always go with them to the church, do not say that they are too tender or that it is too early.
11. Ensure they belong to organizations in the church. Never allow them to be passive members in the Church.
12. Never quarrel in their presence. Never deride, degrade or demean your partner before them for any reason.
13. Always pray for and with them. Pray without ceasing for them. If you don't pray consciously and consistently for them you make them prey and vulnerable to the enemy.

b. The Roles of the Anglican Church In Preparing Our Youths For Marriage:

1. **Grass Root Responsibility:** At Anglican Children Ministry level catechism should be formulated to be taught by play method. Such questions/answers bordering on washing, sweeping, cooking, reading the Bible at home; then how often do you go to Church in a month. How many times do you go to church services late? The teacher

will have the book and ask from it. Teach the children early in life that there is dignity in labour. If we catch them young, we have caught them for life.

2. Family Life Empowerment: The Church should develop a curriculum for youths Organization in family life exposition stage by stage.
3. Pre-Marital Counseling in Preparation For Wedding: The church should have a form that will expose the inner consistency of an individual without his/her knowing it. Other normal and natural items will be there like Full names, Phone number, Email, Occupation etc. other searching information like, Are you a virgin? Is this your first engagement? Are you a widow or widower? Divorced or Separated? Such questions/answers will help the Priest to know the areas to concentrate on in his counseling.
4. There should be unity, uniformity and harmony in marital rules and regulations among the Dioceses.
5. The church should organize periodic refresher courses and seminars on marriage for the parents so as to keep them in tune with the current trends and events as regards the issue of marriage.
6. Scriptural marriage standards should never be toyed with by the church. Never compromise or bend the rules for anybody. There should be no sacred cow.
7. Salvation messages should be preached consistently. If one encounters Christ, the flesh will die and He/she will now live to glorify God only.
8. The Church should have a marriage Committee headed by the priest Groups, arms & organizations should have theirs too.
9. Make out time to teach about marriage as a priest and Church leader.

CONCLUSION: In conclusion, the group observed and agreed that if parents are Christians who have encountered Christ by being born again, the issue of preparing their children for flamboyant weddings only will not arise. So the question now is: Are you born again or Are you a Christian pagan?

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