

# Future Search Conference: EVALUATION

25<sup>TH</sup> SEPT.-28<sup>TH</sup> SEPT. 2016



## PROCEEDINGS

CATHOLIC DIOCESE OF AWGU, ENUGU - NIGERIA

**Future Search  
Conference 2016:  
The Metaphorical  
Elephant**

*... One feels the tusk, the other the feet, the other the trunk but together we have a better picture of the elephant and this is what we have come to do. To present our different perspectives of this metaphoric elephant - the Catholic Diocese of Awgu - which will enable us behold the whole picture to find a common ground for dialogue and searching for ways forward into the future.*

*We in Awgu diocese have every cause to glorify God for weak, poor and lowly we may seem, his divine will has elected us and elevated us to be his children and part of his sacrament of salvation.*

## **Introductions and Preliminary Explanations (26-09-2016)**

---

The bishop of the Catholic Diocese of Awgu, His Lordship Most Rev. John Ifeanyichukwu Okoye kicked off the conference with a few opening remarks which centered on thanking all involved in the planning, and execution of the conference. This took place at about 10:00 am. He particularly thanked the visiting facilitators of the conference – Father Martin Lörsh and all the other organisers of the conference. The Bishop then led us in an opening prayer at exactly 10.08am.

The Bishop afterward handed over the microphone to the chief moderator, Fr. Donatus Ekwe who explained the rest of the program, and further introduced to the general body those who were to be co-facilitators of the conference and these include: Rev. Frs. Ohajuobodo Oko, Felix Eze, Darlington Eneh, Cornelius Nnakwe, and Zikodi Okwuosa. With these introductions concluded, all participants of the conference were called upon to introduce and familiarize themselves with each other. In continuation of this familiarization process, the participants were grouped into the different regions of the diocese to facilitate mutual knowledge and a sense of unity in the pursuance of a single goal. On the same process of familiarization there were further groupings according to various organs we have in the diocese i.e. CWO. CMO. CYON and the clergy as well as grouping according to duration of time spent in positions of leadership. With a now heightened sense of unity, affiliation and singularity of purpose, the participants were then grouped into two - those who were present at the first Future Search Conference (2010) and those who were not present. Questions were then thrown to former in order to elicit their impressions, experiences, fears, anxieties, hopes, in general, their overall and knowledge and reaction to the past conference. The contributions began on a positive note with expressions of the encouragement and sense of belonging created by the past conference. It was clear from the reactions that there was a general understanding of the necessity of the conference and the palpable positive fruits which were achieved. Although it was unequivocally stated that some of the proposed projects had not yet seen the light of day: for instance the rebuilding of the diocesan Cathedral. That notwithstanding, many other projects had been satisfactorily achieved; for instance, the project of developing the diocesan minor seminary - St Vincent De Paul Seminary, Agbogugu, as well as the building, though not yet completed of the Spiritual Year Seminary - Bishop Michael Ugwuja Eneja Spiritual Year Seminary, Oji. Other structural developments includes education of the youths and improvement of health infrastructure. Generally, this success story gives credibility and worth to the conference as well as speaks volumes to the credit of the organizers.

The latter group was then questioned on their general understanding of a Future Search conference, their impressions, possible avenues that would grant impetus to their positive contributions as well as their expectations, hopes and aspirations. In general, the contributors expressed great enthusiasm and optimism at the prospects of the conference. The very idea of being appointed to represent many others of the different parishes in such an important conference was seen as a great honour which is concomitantly laded with great responsibility. This was seen as enough impulse to take the conference seriously and put forward contributions.

With the questioning and feedback session concluded, a reading was taken from the gospel according to Luke, which was to serve as spiritual direction and ground to the entire conference, since at the foreground of all our efforts is the growth and development of the

catholic community of faith: the local church in Awgu. Following the reading, was a chant of the chorus of the *Magnificat* of the Blessed Virgin. Mary and a subsequent spiritual reflection on the entire *Magnificat* by Fr. Raphael Egwu.

This was a reflection on our blessed Mother and her humble *Fiat*: her total obedient surrender to will of the Father. She glories in God's will. She praises God who, though unworthy of him revealed himself in the fullest possible way to her and to us. We in Awgu diocese have every cause to glorify God for weak, poor and lowly we may seem, his divine will has elected us and elevated us to be his children and part of his sacrament of salvation.

The *Magnificat* tells of God's holiness, his total otherness: He is God and no man. Man's understanding of greatness differs greatly from that of God. Greatness for God is not found in wealth and power and authority. Greatness is not found in one's personal achievement, greatness is found only on the grounds of God's election and ones disposition and humble self-abandonment to God's will and design. Only when we dispose ourselves to God to direct us in this search for a stable future, will God take the lead and exalt the humble.

God has chosen and called us and we have come on a mission of listening to and cooperating with God: readiness and willingness to do God's will, to sacrifice all that we cling onto so tightly and like our Blessed Mother, take up the spirit of the *Magnificat* - "My soul glorifies in the Lord my spirit rejoices in God my savior. He has looked upon his servant in her lowliness, henceforth all ages will call he blessed! '.

With a soul lifting conclusion by the singing of the entire *Magnificent*, all were thanked and subsequently ushered into the hall for continuation of the conference.

*My soul glorifies in the  
Lord my spirit rejoices in  
God my savior. He has  
looked upon his servant in  
her lowliness, henceforth  
all ages will call he blessed!*

## FIRST SESSION - REVIEW OF THE PAST

---

With some reviewing of the pictures of the past conference, Fr. Felix Eze got up and explained the job we were to be involved in throughout the day. It was a review of the past conference to know how this past event was either successful or not. If successful, how? If not successful or in areas of shortcomings. Why? He then called upon Reverend Father Ohajuobodo to give further details to the activities that were to come. Fr Ohajuohodu Oko began with the popular analogy of the elephant and six blind men all feeling the body of an elephant from a particular perspective and together only, these different perspectives, do they get a clearer and more complete picture of the elephant. One feels the tusk, the other the feet, the other the trunk but together we have a better picture of the elephant and this is what we have come to do. To present our different perspectives of this metaphoric elephant - the Catholic Diocese of Awgu - which will enable us behold the whole picture to find a common ground for dialogue and searching for ways forward into the future.

The rules of the discussions and conference were spell out and all were given scripts of what were expected to be discussed in the group discussions.

The participants were randomly divided into 16 groups of 15 participants in each group through a particular ballot system. The different groups-were expected to reflect on and review the past Future Search Conference, it successes and how this was achieved as well as its points of failure and why? Four points or dimensions were to serve as headings for the discussions and these include:

- ✓ the pastoral dimension,
- ✓ educational dimension,
- ✓ healthcare and
- ✓ infrastructure.

With these and further instructions on modalities all dispersed to their various groups for the discussions which was to last for approximately 90 minutes.

"At the conclusion of the discussions at about 2:00pm all went for a short lunch break to reconvene 3:00pm for a plenary session.

### GROUP DISCUSSIONS- FEEDBACK

The second segment of Day 1 commenced with one of the facilitators Fr. Ohajuobodo Oko introducing the points for discussion and inviting the secretaries of the different groups to come out and present the fruits of their group deliberations. The presentations were to be made under three headings:

*"What has shaped us?"*

*"Our Sorries*

*"Our Prouds".*

#### Group 1

*What has shape us?* The first conference created a sense of unity of purpose and brewed up in the participants the zeal to achieving their perceived goal. With great optimism a number of projects were presented that were to be achieved some of which include: improvement in



*"What has shaped us?"*

*"Our Sorries"*

*"Our Prouds".*

catechesis, growth in the quality of our schools, hospitals etc. Erection of a pastoral center, farming as a means and source of income for the diocese and finally, land acquisition.

*Our Prouds:* Of the many projects which we set out in the last conference to achieve, some were particularly more successful than others. For instance, the development of schools and hospitals are some of our success stories. This was facilitated in no mean measure by the corporation of the priests and laity of the diocese. Pastorally, the creation of new parishes and ordination of priests are included among our success stories, not to forget the completion of some projects ~ renovation of Corpus Christi College, Achi; establishment of water projects (*Aqua Resa*), Spiritual year project which is still in progress, etc.

*Our Sorries:* Some proposed projects were unable to see the light of day and some of these includes the inability to establish the proposed poultry farm, fishery and piggery: a seemingly general lack of interest in catechesis and the callousness of the youth.

In retrospect, some of the failures in achieving our proposed projects should be simply because too many projects were proposed and therefore, not too much was achieved. For subsequent times, it is proposed that only an achievable and realistic handful of projects should be projected which would then be achievable.

### **Group II:**

*What has shaped us?* We were shaped by unity of purpose directed towards achieving some pertinent projects some of which include: renovation of the Cathedral, catechesis, building of a Spiritual Year Seminary and the development of the minor seminary.

*Our Sorries:* The incompleteness of some of the most important projects for instance, the rebuilding of the cathedral, building up of a pastoral center etc. It was also sadly noted that part of the factors that led to our disappointments was the disobedience of some priests to the bishop.

*Our Prouds:* Through the **corporation of the priests with** the bishop and the laity, a number of the proposed projects of the last **conference had been achieved. Some of** these include: the Spiritual Year Seminary which is presently still in progress.

### **Group III:**

*What has shaped us?* Conferences and seminars have helped.

*Our Sorries:* The faithful abandoning the Church, unwholesome politics and struggle for power, death of those who would have helped in building the diocese.

*Our Prouds:* Successes of our proposed projects and also, one of our prouds is the person of our Bishop.

### **Group IV:**

*What has shaped us* - The collaboration of priests and laity gave us the audacity that we can achieve greatness.

*Our Sorries:* - Problems in the family between husband and wife, parishes having problems, renovation of our cathedral not complete etc.

*Our Prouds:* - We are particularly satisfied with the growth in wisdom and credibility of our leaders: the bishop and priests. The growth of the Holy Child Association as well as projects that were proposed and now completed.

#### **Group V:**

*What has shaped us* - The things that have shaped us include: unity of purpose, our leadership and the credibility of the leadership of the diocese - the bishop, his priests and the religious, and finally, prayers.

*Our Sorries:* - The serious inconsistency of our Christians with regard to their faith manifest in the constant temptation to leave the Church, to participate in pagan ritual practices (syncretism) and forbidden pagan burials, backwardness in education, politics and economy, youths not fully committed to the Church etc.

*Our Prouds:* - Our prouds include the projects which we proposed to undertake and which have now seen the light of day. Some of these include: Bishop Michael Ugwuja Eneja Square, Ifeanyichukwu Microfinance Bank., Health Insurance Scheme (*Ndukaku*) etc.

#### **Group VI:**

*What has shaped us* - The collaboration of priests and laity gave us the clue that we can achieve the following: construction of a Pastoral center, constructions of a Spiritual Year Seminary, renovation of the Cathedral, growth in health structures and facilities, improvement in education, evangelization, catechesis, agriculture, priests maintenance, Osu caste system, parish maintenance.

With these in mind, we now consider our areas of prouds: Success in the establishment of Ndukaku Health Scheme, Renovation of some of our hospitals, building of a Spiritual Year seminary which is still in progress, growth in educational structures and methods especially through renovation of old schools, the enhancement of evangelization in parishes; improvement in catechesis, the creation of new parishes to bring the sacraments nearer to the people, food apostolate especially to those in prison.

*Our Sorries:* The things that we were unable to achieve as well as some seriously pressing pastoral issues like: i. lack of fund ii. Unaddressed Osu caste system iii. Cathedral not yet renovated iv. No pastoral center yet v. low agricultural output for sustainability.

#### **Group VII:**

*What has shaped us* - The very fact of us being a diocese made up of three united and proximate local government areas creates that sense of oneness, dedication to growth and goodwill. In this spirit, we proposed many projects in the last conference and a number of them were achieved, while some others still remain unachieved.

Thus. *Our Prouds* include the achievement of the following: Building of a Spiritual Year Seminary, improvement in health services, pilgrimage centres. Growth of the junior seminary and dedication to duty of priests and religious, high-level catechetical strategy (bishop's doctrine and faith series), diocesan uniforms and an increasing population of the faithful.

*Our Sorries* - Our inability to use our God-given resources, to harness our rich cultural heritage, inability to create jobs for youth, improper catechesis, stress on money than *the*

*Word*, no standard schools, insufficient priests, too much stress on money and parish crises at various levels.

### **Group VIII**

*What has shaped us?* We are shaped by this one common identity and faithful of one diocese both clergy and laity. This gave us a solid ground to set these targets: improvement in education, elimination of Osu caste system, building of a pastoral center, improvement in health (hospital and insurance), agriculture, catechesis. finance (bank) embarking on projects such as Spiritual Year Seminary and renovation of the Cathedral, youth empowerment and development.

*Our Prouds:* Our prouds as can be seen today include: creation of new parishes to enable grassroots evangelization, establishment of minor and spiritual year seminaries, establishment of Ndukaku health insurance scheme, establishment of a micro-finance bank, reclaiming of schools from the government, structural development of our dilapidated hospital.

*Our Prouds?* No pastoral center, existence of conflicts in some parishes, inclinations towards the 'false prophecies', adherence to mushroom churches and fake miracles among the faithful, inclination to pagan practices, insufficient qualified teachers to impart knowledge to the children.

### **Group IX**

*What has shaped us* -Various conferences in the diocese have contributed in no small way in giving us our common identity. Such conferences include the first Future Search Conference of 2010 as well as other workshops. Retreats, seminars and rallies that are organised annually in the diocese both in the social and spiritual dimensions are great moulders of our identity. The stipulation of goals and measurable means of achieving them which is the fruit of these conferences have been the steering force in our diocese.

*Our Sorries:* We regret at this point those goals of ours which were not achieved such as the remodeling of our principal Church among others. Again worthy of note is the many tiffs in our Church organs and parishes.

*Our Prouds:* We are satisfied with the level of improvement in our diocesan health institutions. The health insurance scheme for all is particularly commendable. The take off of our Spiritual Year Seminary and the construction work in the permanent site is a thing of joy.

### **Group X**

*What has shaped us?* The Future Search conference has helped to define our learning experiences. The conference has afforded us the time to really take a holistic look at our diocese and make a short as well as long term plans cutting across different aspects of the Church which includes: grassroots evangelisation, human empowerment, health facilities for all, good leadership, financial independence etc

*Our Sorries:* From the **plans set** out we regret our inability to remodel our cathedral. Construct a befitting pastoral center, embark on commercial farming, among others.

*Our Prouds:* We are proud that our Minor seminary is in full shape and running efficiently with a good number **of facilities that aid** formation already in place. We are happy that

schools have been handed back over to the **Church. Though** the schools have not fully taken shape, there is noticeable development in our mission schools. **Our** health scheme, faith formation etc. have taken a dynamic turn for the good. We thank God for the **gift of our** bishop, whose foresight is exceptional.

### **Group XI**

*What has shaped us* -The diocese is shaped by her nature of catechesis. Catechesis in some parts of the diocese receives good attention and so carries with it the flavour of thoroughness. Also contributing in shaping us is the health insurance scheme and the common cultural bond we share like our common language.

*Our Sorries* - Death of some of our priests and the unfortunate collapse of part of a church building under construction at Oduma which saw to the loss of some lives of the faithful stand first in our regrets. Worthy of our regrets is the severe financial crunch of the moment. The burden of frequent levies and the crisis of faith among the faithful are serious cogs in our wheel of progress.

*Our Prouds* - Going by our needs, we are proud that we have actualized some projects. Below are the lists of the projects we have succeeded in bringing into reality:

- formation of stronger faith through catecheses
- the construction of our Spiritual Year Seminary is in progress
- building of Aqua Resa portable water facilities
- notwithstanding the crisis of faith, more and more persons are embracing the faith with fervour and commitment.

### **Group XII**

*What has shaped us* -The things that shaped us include our ability to visualise together such projects as hospitals construction and rehabilitation: revamping and restructuring Church's organisations: building, renovating and remodeling of our Churches and cathedral: building and equipping of mission schools as well as the construction of a pastoral center.

*Our Sorries* - A priest left the communion since 2010.

*Our Fronds* - Among our milestone achievements are the several parish houses that are renovated and the new ones that are built as well as the creation of more parishes and the ordination of more indigenous priests. Our functional and award winning financial institution is another reason to raise our heads high.

We are equally proud of our communitarian spirit. The faith we share together is commendable. The Bishop Ugwuja Eneja Memorial square is highly commendable.

### **Group XIII:**

*What has shaped us?* Our common geography, common faith in Christ, the fact that priests are ordained from among us, mutual relationship with other faith communities (dioceses) have contributed in shaping, us.

*Our Sorries:* Our inability to have said no by now to syncretism and the many cultural conflicts in the diocese.

*Our Prouds:* The following projects are on grounds now. They are

- Improvement in Evangelization techniques
- Creation of Diocesan Website
- Establishment of IMF
- Catechesis.

#### **Group XIV:**

*What has shaped us?* The awareness of the need for these projects below contributed in giving us our identity: building of a pastoral center, reconstructing and renovating of the Cathedral, evangelization, building of a Spiritual Year and Junior seminaries, setting up of a center for information/communication technology and the need for economic/financial independence.

*Our Sorries* - Our inability to complete some of our projects such as the remodeling and renovation of our Cathedral as well as the pastoral center is regretted.

*Our Prouds* - To have been able to put up some other projects constitute for us a reason to smile our thanks to God. They are

- Spiritual Year Seminary project in progress
- Establishment of Ndukaku Health insurance Scheme
- Building of our junior Seminary
- Improvement in Evangelization techniques
- Creation of Diocesan Website – [awgudiocese.org](http://awgudiocese.org)
- Establishment of IMF
- Catechesis,

#### **Group 15**

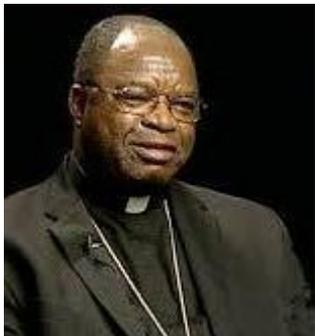
*What has shaped us?* The common spirit that is evident in the diocese is occasioned by the recognition of common needs. This is further heightened by our identical geography and similar cultural heritage.

*Our Sorries:* Although our seminary is running smoothly, there is still the need for a formators' residence within the seminary and other structures to accommodate authentic learning experience. At present the meeting points for our financial institution is not sufficient. We need more customers meeting centers for IMF.

*Our Prouds:* The creation of our diocese and such unique programme as the Future Search conference has served in bringing the diocese to lime-light. Among such giant strides that we are proud of our diocese is the nearness of the Sacrament to the people through the creation of more parishes. The Mount Horeb Pilgrimage Centre, Ugwueme is serving our annual spiritual Lenten renewal experience hitherto undertaken at the far away Eke in our mother diocese of Enugu. Also worthy of note is the steering acumen of our Spiritual heads in utilising judiciously our scarce means for our benefit.

With the conclusion of the presentations, the contributors were called to express their feelings at how the conference went. The story was all about joy and deep satisfaction at the conference. With regards to expectations in the coming days, there was this deep optimism

about the prospects of what was to come. If the tip of the iceberg is this great, how great will be the whole picture. We depend on the Holy Spirit that the future is pregnant with hope.



The second day of the conference began at about 9:20am with the diocesan Vicar General Very Rev. Fr. Cyprian Oji saying the opening prayers. Fr. Darlington Ene handling the microphone; after some songs of praise called for contributions from the audience to remind us of all that had been done on the previous day, our feelings and thoughts about them. The response received was generally one of deep satisfaction on the journey so far and yet some subtle anxiety over what was to come in the remaining days of the conference.

The bishop, Most Rev. John Ifeanyiokwu Okoye was then given the audience to speak on the signs of the times. Encapsulating his points within the very decisive events currently taking place both on the global level and on the national level prominent of which include the current issue of Fulani herdsmen and their kidnappings as well as on the near state of anarchy and economic depression espoused by the present political government of the federation, the bishop then went ahead to usher out his take on the present state of the diocese. Below is the complete draft of his presentation:

### SIGNS OF TIME

1. **In the World Scene:** War in Syria; migrants from Eastern Europe to the Western Europe: terrorists attacks in several urban cities of the West, civil and ethnic disturbances here and there.
2. **In Nigeria Scene:** We have economic depression, rising inflation due to low crude oil price and the high exchange of dollar. We have also Civil disturbances: *Boko Haram* insurgency, Kidnapping; Uprising of tribal, ethnic and political groups like the MASSOB. IPOB. Niger delta, Fulani Herdsmen menace etc.

All the above in one way or the other affect us in Awgu Diocese and affect our Christian living. All notwithstanding, we move ahead in pursuit of the reason for the erection of the Diocese, which is to foster grassroots evangelisation, *faith formation and making Jesus known in every part of the diocese.*

In discussing the signs of times in reference to our diocese we note the following issues in the pastoral apostolate of the diocese.

1. *Catechesis:* This is at the heart beat of the diocese. Abiding by the principle of *catching them young*, catechesis takes place among the Holy Childhood Association and Block Rosary members. We note also that the monthly meetings of the CMO, CWO and CYON constitute occasions for catechesis for the members.

### *Challenges:*

1. Syncretism: Our Christians profess Christianity and paganism at the same time. Conversion is not yet total. The practice of religion is motivated more by the material than the spiritual. Some of our Christians are miracle seekers.
2. There is need for new methods and structure for imparting Christian doctrines. Biblical and doctrinal lectures on Sunday evening need to be supplemented. The new method of imparting doctrines at the diocesan, regional, parish, station and zonal levels can be pursued. This method was successful during the 10th anniversary and during the Jubilee celebrations at these different levels.

## 2 *Education :*

*Positive Notes:* The situation of education can be seen as positive especially when we look at the performance of returned schools. Here we see opportunity of learning, formation of teachers for their jobs, coordination of all the schools, constant supervision, continued and consistent fight against examination malpractices, challenging the students through Mock Exams and the imparting and enforcement of discipline in the schools.

### *Challenges:*

1. Some of the returned school are still in the state of dilapidation.
2. Boarding of the students is not yet in vogue in most of them.
3. Some of our diocesan schools do not yet adhere to the directives of the Diocesan Education Secretariat.

## 3 *Health Care:*

*Positive Notes:* Our hospitals are better equipped and managed. There are *outreaches* to more rural areas. There was in the diocese for about three years the health-care-delivery of welcoming the conceived unborn child that exposed both mother and child to free medical care and attention. The introduction of the health insurance scheme: *Ndukaku Insurance Scheme* adds to the improvement notes. There is also the engagement to help in training Rev. Sisters as doctors who will later work permanently in the diocesan hospitals.

*Challenges:* This includes the lack of qualified doctors and nurses. There is still cold feet over the *Ndukaku* Scheme.

## 4. *Infra-structure:*

*Positive Notes:* We thank God so far for what is happening in infrastructure. Most parishes have parish houses. At St. Georges Ndeaboh, we can boast of one of the finest parish house in Igboland. Church buildings are rising in every region. Our St Vincent de Paul Seminary, Agbogugu has a welcoming look. The Permanent site for the Spiritual Year is being developed.

*Challenges:* Outstanding infrastructure to enhance smooth grassroots evangelisation include:

- a. Renovation of the Cathedral
- b. Construction of the Pastoral Centre
- c. Building a specialist / referral hospital within the Diocese
- d. Retirement home for aged priests
- e. Chapel for the Junior Seminary
- f. Completion of the Spiritual Year: Phase One is just begun.

## *5. Finance*

Positive Notes: We thank God for finance initiatives such as

- a. IMF
- b. BIOPAG
- c. Investment in Shares
- d. Transparent Accountability.

*Challenges:*

- a. Some rich members of our Diocese especially those living outside the diocese do not contribute to help the diocese.
- b. Some of us have cold feet in things that pertain to developing the diocese at the centre, but show keen interest in developing their home parishes.
- c. Transparent accounting is seriously lacking in some of us

*6. Option for the Poor: the weak, children especially orphans, Widows*

Christianity is Christianity because she takes care of the poor and the sick.

*Challenges:*

While a lot of charity goes on here and there, we need a structure whereby the poor, the sick receive regular care: meals, medicine etc.

## *7. Care of the Family / Family Apostolate*

Positive Notes: A lot of families are still intact. Their members still live in harmony. There is good understanding between husband and wife and between parents and children

*Challenges:*

- a. Some of our Christian families are on the verge of collapsing: Love, the ingredient of married life is lacking in some of the marriages. The challenge is how to get husband and wives to love each other and to be good parents to their children and how to keep some of our youths under the care of their parents.
- b. How can we continue keeping our youth under their parents and in respect to them?

## *8. Our Youth: Care for the Youths*

*Positive Notes:* We still count on the enormous good will of some of our youths, on the diocesan and parish levels. They participate actively in:

- a. Youth March,
- b. Celebration of Youth Week etc,
- c. In liturgical services, choir, serving at Holy Mass and in social services as members of

MOD, Scout and Girl Guides.

*Challenges:* It is noticed that a good number of the members of our youths

- a. Are nonchalant about the Christian Church
- b. Do not attend meeting, be it zonal, station, parish, diocesan
- c. Prefer playing football than participating in Mass on Sundays
- d. Indulge in alcohol and smoking of dangerous stuffs
- e. Are very disrespectful to parents, to their seniors, even to their Parish Priests.

#### *9. Formation of our Seminarians*

Positive Notes: Excellent work has been done in our Junior Seminary since its inception. Good formation is also going on in the Spiritual Year Seminary. Our relationship with Jesuit Institute of Spirituality is also of great help in keeping the spirituality of our candidates to the priesthood.

Challenges: All the above efforts are good but not enough. Something is still lacking.

*Challenges:*

Going on the principle of: *Oha nwe nwa and oha na-azu nwa* we see the need for every member of the diocese to play a role in the formation of our seminarians. Every member of the diocese will participate in forming our seminarians by

- a. Good example of Christian life
- b. Giving them correction
- c. Informing the authorities of any noticed abnormalities in any of them

#### *10. Fraternity among the Diocesans.*

The Latin hymn goes: *Ubi Caritas et amor Deus ibi est.* Where Charity and love are there is God. Is there fraternity among us?

- a. Among us, Fathers of Awgu Diocese
- b. Among us mothers of Awgu Diocese
- c. Among us Youths of the Diocese
- d. Among us Priests of the Diocese

There is no doubt that there is some measure of love and understanding among us. But there are still a lot of challenges and hurdles we must overcome to let charity and love become the watchword of our lives and the true indication of the grassroots evangelisation and a sign of authentic conversion to the God who is Love Himself.

With the conclusion of the Bishop's contributions, Fr. Ohajuobodo then called on all to go to their various groups to discuss their own perspectives on the present state of the diocese. The bishop's point of view was his as an individual: we now need all of our different perspective for a firmer grasp of reality.

After the group session, participants reconvened in the main hall for the rest of the programme. To welcome them fully, Fr. Darlington led in a little moment of praise worship to dispose the participants for the general presentations wherein participants gave reports on the outcome of their deliberations. Below is the synopsis of their deliberations according to the groups' presentations:

*Group 1* - Priests do not adhere to the bishop's instruction. This includes people lying with the name of the bishop in certain issues. Levies in the diocese are on the increase. There is the politicizing of religious issues that otherwise would require charity. The lack of systematic catechesis is the reason behind some Catholics moving from one church to the other. Burial issues constitute one of the strong weak points raising current in the diocese.

*Group 2* - Inadequately trained catechists impact negatively in our catechetical instruction. The problem of second burial (ikwa ozu nkwanabo) affects the diocese and the work of evangelization a great deal. Dearth of educational infrastructure in our schools is a serious challenge to the diocese at the moment. In the area of health-care, maintenance has been impeded due to financial constraints. Option for the poor is at the present a great challenge. Disqualification of seminarians and the delayed ordination of some reverend deacons are also issues of great worry.

*Group 3* - In the diocese, our educational policies and interests seem not to cover primary education. Inadequately trained catechists and the attitude of indifference towards catechesis among priests and the lay faithful and burial processes are burning issues of faith in the diocese. Health care facilities are not as sufficient as necessary. Financial accountability is lacking in some of our pastoral institutions.

*Group 5* - Indifference to opportunities that nourishes the faith such as catechesis, lack of cultural values among children, low financial discipline among others affects us here in Awgu adversely.

*Group 6*- Catechetical instruction on Sundays is no longer attended, long masses increases lethargy for coming back in the evenings for catechesis, no security in our diocese, agriculture has had no energy impended on its fruition, no fraternity between the priests and laity.

*Group 7*- Little or no attention is paid to the youths as is paid to CMO and CWO. We have no associations dedicated to helping the poor. Relationship between health worker and patients is a little less than cordial and poor care programme for elderly priests.

*Group 8*- Unequipped hospitals, lack of compliance and faith in catholic doctrine, compliance with burial directives, undue extension of leadership duration, lukewarm attitude of some youths, no dividend to shareholders of IMF bank, the diocese is not in full in control of our schools.

*Group 9*- Syncretism, excessive levying, lack of pastoral sensitivity, low level of morals among some Christians.

Group 10 - Struggle for positions of authority, influx of fake prophets and spiritual leaders, lack of option for the poor, lack of understanding among leaders.

Group 11 - Crisis of faith among Catholics, lack of probity on financial matters, lack of specialist hospitals in the diocese, drug abuse among the youth, lack of retreat houses or old people's home for the clergy, irregular change of executives in the diocese, nonetheless there exists essential warm relationship between the clergy and the religious. Ndukaku Health package is a success..

Group 12 - Disobedience of priest to the Bishop, catechesis, over extension of duration of stay in office. Over taxation of the faithful, no fraternal relationship among the faithful, wrong and largely unjust gradation of parishes.

Group 13 - Aversion for catechesis among youths and adults; the inability to begin the remodeling of the cathedral. Over exaggerated parish house projects by priests. Not following of burial directives.

Group 14 - Poor response to catechesis, social club problem, lack of generosity of wealthy faithful of the diocese, disobedience to the bishop of priests and laity, conspiracy against the Church by some, Fulani herdsmen attacks, lack of seriousness of school and hospital personnel, abuse of social media, superstitious believes and its negative influence, lack of faith among some members of the faithful, poor parental /Christian upbringing of their children.

Group 15 -- Delayed ordinations, poor sanitation in schools, poor parental upbringing, poor leadership example, excessive fund raising, no dividends at present from Ifeanyichukwu Micro Finance Bank (IMF), burial instructions not being followed.



At the conclusion of the presentations, Fr Felix Eze one of the facilitators suggested that we vote for eight item from the following 22 items derived from the presentation of the groups:

- |                                 |                                    |
|---------------------------------|------------------------------------|
| 1. priest/laity relationship,   | 12. Christian living,              |
| 2. priests/bishop relationship, | 13. Youth,                         |
| 3. burial,                      | 14. Finance                        |
| 4. schools,                     | 15. Health,                        |
| 5. catechesis,                  | 16. Self-reliance project,         |
| 6. Social media,                | 17. Poor road networks,            |
| 7. Vocations,                   | 18. Some zones are not functional. |
| 8. leadership,                  | 19. Infrastructure.                |
| 9. family,                      | 20. Social club problems,          |
| 10. Syncretism,                 | 21. Long duration of mass,         |
| 11. Security,                   | 22. Option for the poor.           |

Each person was entitled to three votes: one was expected to vote using the cards already shared. They were instructed to write the 3 items they felt should be discussed inside the card which was to be collected and counted so as to get the items to be discussed.

Before the voting, the bishop addressed the audience. Thanking God Almighty for his support so far. He pointed out two items that should reserved for the bishop. No. 7 - Vocation and no. 8- Leadership. The bishop should decide in the area of ordinations to the priesthood or diaconate. He buttressed this point using the church adage: "in doubt do not act, if one must act, act in the favour of the Church.' He begged that people should leave him to do his work, that nobody should compel him to ordain anybody, rather we should support him with prayer. With regard to leadership and election of new officials, he reiterated that all dioceses are the same; none is greater than the other. Awgu diocese is still young and forming its own foundations especially with regard to leadership and so, even though other dioceses may do it one way or the other, we are unique and it is left solely to the bishop to decide the path the diocese will thread and length of office of its officials. All we can do is to pray for him that the spirit may direct him to lead wisely.



With this explanation by the bishop, it was concluded that items number 7 and 8 were to be excluded from issues to be voted for or against.

The voting was done and the results were collated by the priest organizers. The leaders of the diocesan organs of the local church: CMO president, CWO vice president, one CYON member, and also the Dean of Awgu Deanery were called to do the counting of votes to assure transparency. The results are as follows.

|             |             |             |              |             |
|-------------|-------------|-------------|--------------|-------------|
| No. 1 - 21  | No. 2 - 15  | No. 3 - 33  | No. 4 - 15.  | No. 5 - 9   |
| No. 6 - 1   |             | No. 9 - 6   | No. 10 - 12. | No.11 - 5   |
| No. 12 - 11 | No. 13 - 18 | No. 14 - 16 | No. 15 - 2   | No. 16 - 5  |
| No. 17 - 4  | No. 18 - 8  | No. 19 - 11 | No. 20 - 4   | No. 21 - 14 |
| No.22 - 10  |             |             |              |             |

With the voting over, it was then agreed that 8 item's with highest number of votes would form the topics for further discussion. Burial had the umber of highest votes, and then youth, finance, bishop/priest relationship, schools, long time during Mass, and syncretism.

One of the facilitators Fr Ohajuobodo Oko went ahead to explain that each person had to belong to a group newly formed according to the new voted for topics, where he or she enjoyed specialized knowledge in or where one can give valuable contribution. The newly formed groups were asked to visualize or cast their minds into the future and picture the sought of diocese they would want to live in: as far into the future as 2022. They were then expected to present to the general body the beauties they lived in their vision and how it was achieved. Following are die presentations of the various groups according to topics:

### **PRIEST/BISHOP RELATIONSHIP**

#### ***NOW IN THE FUTURE:***

1. Priests have picked up the vow of obedience and have decided to submit wholly and entirely to the authority of the bishop of the diocese.





2. Some priests have stopped preaching in favour of diocesan projects and parishioners have withdrawn their support for such priests.

3. The group disagreed with any suggestion that total obedience is reserved only for Christ and not the bishop and wonders if Christ is different from His Church in a situation like this.

4. The group sees a harmonious life in the diocese in 2022 since peace from the head is peace for the rest of the body.

## **PRIEST/LAITY RELATIONSHIP**

### ***NOW IN THE FUTURE:***

1. Formerly, the laity sought to do their wills but now they have decided to follow the bible and the Church's teachings because of good catechesis.
2. Priests used to be highhanded but now they show humility.
3. The priests formerly managed solely the finance of the parish but now they let the parishioners in on the financial situation of the parish.
4. The laity did not respect priests but now they do.
5. Priests are now effective in their pastoral assignments.

### ***HOW WE GOT HERE***

1. Priest organized meetings and seminars for parishioners.
2. They are up and doing in caring for sick members through constant sick calls and other measures.
3. Priests no longer take sides in cases of disputes.
4. Parishioners are developing a certain sense of maturity that warrants a stop in the hitherto attitude of rumor mongering.

## **YOUTHS**

### ***NOW IN THE FUTURE***

Our youths are up and doing in their roles in the family of God in the diocesan, parish and deanery levels. Youths now exhibit high moral probity; formidable and spiritually built, obedient and enthusiastic about the work of God. These are manifest in the increased vocation to the religious life and more peaceful and God fearing homes across the diocese. Financial independence for the youth wing is also pairing and a testament to the great change we now witness, Evangelization through charity has become the interests of the youths of our diocese thereby bridging the gap between the rich and the poor in our diocese. This latest understanding, into the demand of our **Christian** faith has extinguished the swine spirit seen in laziness and lack of creativity due to irresponsibility.

### **BARRIERS:**

Lack of finance, lack of commitment, disobedience, lack of personal convictions, ignorance, peer group negative influence, hardship in the nation.

### **HOW WE GOT HERE**

Through the powerful instrumentality of prayer (monthly youth adoration, pilgrimage etc) the youth have learned to cast their confusion and care to the Lord who alone knows how to take care of difficult matters.

Seminars/retreats in parishes, deaneries and on diocesan levels

Evangelisation

Supports, words of advice and encouragement from the priests and patrons

Hard work

Good mentorship

Raising funds - carols and donations

The active involvement of the youths in the pastoral council and decisions making at all level.

The inclusion of a week for the youths in the diocesan directory is a pointer to the importance the youths in the diocese.

Social functions such as sports have served to skyrocket us to the present stage.

## **BURIAL**

### **NOW IN THE FUTURE:**

In Awgu diocese burial challenges are no more. Diocesans can comfortably aptly draw a mark between what is Christian and unchristian. There is now an unflinching commitment to the faith.

### **HOW WE GOT HERE**

Review was made of the diocesan directives on burials.

Through systematic catechesis, the diocesan burial directives are brought down to the grassroots and more persons are being at home with its requirement.

Parishioners have learnt to indicate before some witnesses their faith commitment before the die so that the issue of whether to bury in the traditional or Christian way is no longer a confusing thing.

Experiences have forced us to stipulate duration for Christian burial/funeral after death.

Copies of the Diocesan directives are available everywhere around the diocese and these have formed the basic bedrock for catechesis both to children and the entire family of God.

## **LONG DURATION OF MASS**

### **NOW IN THE FUTURE:**

In the diocese unnecessary extension of time is no more and a thing of the past.

### **HOW WE GOT HERE:**

Due to the renewed rapport between the bishop and his immediate pastoral collaborators, diocesan directives and recommendations are properly implemented.

1 people of God are now aware of their duties and responsibility and as such the second and usually unduly long words of exhortation to spur the congregation to donate generously is now a thing of the past.

Homilies during Masses are contextual and every unnecessary deviation checked.

## **FINANCE**

### **NOW IN THE FUTURE**

The usually known financial hitches in the diocese are no more.

### **HOW WE GOT HERE**

The diocese (parishes) has a streamlined economic programme that cut across every facet of the diocese.

Money yielding ventures such as agro-based industries were tapped into and medium scale factories at diocesan and parish levels were developed.

Fund raising in the diocese is better organized - spaced timing, wealthy members of the faithful contributing more. etc.

Proper scaling of preference in the choice of projects propelled the untiring cooperation of parishioners.

Available finance is appropriately utilized such that the impact is glaring. This is to say that accountability has become the watchword of many projects supervisors.

## **SYNCRETISM**

### **NOW IN THE FUTURE**

There is a very strong faith commitment in the diocese such that combination of different systems of religions belief or practices (syncretism) is no longer obtainable.

### **HOW WE GOT HERE:**

Through catechesis people have come to a renewed faith in the power of the cross of Christ, the lies of the devil exposed and the courage or fortitude of the child of God regained. This is because the fundamental reason for attachment to pagan practices is occasioned by fear or a shallow faith in Christ Jesus,

The nature of the ministry of the priest has received more exposition . This new understanding into the ministerial authority of a priest as a person specially and specifically configured in being to the person of Christ has further dispelled every traces of fear and engenders a renewed and filial relationship between the priest and the parishioner,

Well organized crusades and retreats as well as seminars are some spiritual wellspring of life for the parishioners of Awgu Diocese. These have turned our families, zones and parishes into worthy havens of love, peace, courage and faith.

## **SCHOOL**

## **NOW IN THE FUTURE**

Extramural classes are restricted to exam classes and teachers are given close monitoring to enable them exhaust their scheme which will in turn show up in the performance of students. With the adequate utilization of the fees included in the school fees structure problem of lack in basic equipment is challenged and overcome.

Education generally can become our heritage if the diocese finds a means of collaborating with the government or private individuals in building schools of higher learning in our diocese.

Given the porous nature of our educational structure, the need for boarding facilities in our secondary school schools is paramount. This can be realised by using developmental fee in the school fees plan to actualize this plan little by little.

Qualified teachers alone are recruited. Quality teachers are sustained by adequate and encouraging remuneration and other incentives from time to time.

Education has become a veritable means of combating the menace of malpractice headlong. Nevertheless, rules and regulations as well as good policies were employed together with adequate arsenals of strict monitoring.

Reading culture was on the dwindling side partly as a result of poorly equipped library and inadequate awareness of its use and process. Well equipped library (electronic as well) is now in place with up to date books on the one hand and the technical know-how on the students on how to dig out nuggets from the treasure-stocked land of books.

## **HOW WE GOT HERE**

Africans understand things in concrete terms and therefore the idea of punishment to make up for or deter offenders cannot be cast by the side just by a wave of the hand. Suspension, community services and even expulsion as a last resort are used as a veritable ladder to our dreamland. Strict adherence to grading system without fear or favour is not given a second thought at all in this plan of progress.

Scholarship scheme for diocesan mission schools are in place especially for the less privileged. With this in place, school fees are no longer exorbitant.

Lastly, through intra-diocesan academic competition we have propelled academic performance as well as guaranteed a unified and common front in tackling religious aberrations, societal problems and other such problems.

With this last presentation the curtain was drawn for the day with an evening Mass.

The event of the third and final day began at about 9:20 with one of the facilitators explaining to all what was to be our preoccupation for the morning. The various groups were expected to gather and visualise into the future and propose successes we would want to achieve especially borrowing from the beautiful dreams of the day before in line with the eight propositions voted for as well as means of achieving these. They were expected to make their discussions and resolutions SMART —**S**mart, **M**easurable, **A**chievable, **R**ealisable and **T**ime-bound.

### **THE THIRD DAY (AFTERNOON)**

With the group discussions rounded off, various secretaries were called upon to make their various presentations.

#### **BURIAL – Group 1**

Each parish must have a burial committee in their parish and this must be done immediately we get back to our parishes as soon as the conference is over.

The diocese will review the directives on burial. Every good Catholic must declare to his family how he would like to be buried after his death and the children of the deceased must come to the priest in charge and take an oath not to carry out any pagan rituals after the Christian burial. All Catholics must attend Catholic burials on time and not only come for the eating and drinking. More so, we must inculcate good cultural values into our burial ceremonies for instance traditional CMO dances and common uniforms as well as other cultural values.

#### **Burials Group 2**

A committee will have to be formed on the zonal, station and parish, regional and diocesan levels that will look into the burials of the faithful.

All Catholics will have to be stopped from joining the traditional practitioners in their pagan religious practices i.e. getting involved themselves and thereby-supporting such religious practices.

A document must be released on diocesan burial culture for the entire diocese which is to be read during evening instructions.

When one dies, the zonal leader must first be consulted to ascertain facts about the person's life and not jumping simply to the priest or jumping over the priest to the diocesan level.

Catechists should be allowed to bury members of the Christian faithful who are married to two or more wives.

#### **Burial Group 3**

Obedience to the teaching of Catholic Church concerning catholic burials must be enforced and any Catholic community that discovers any failure in this respect, would be **required** to report the issue to the rightful Church authority.

Attitudinal change through grassroots evangelisation and catechesis for foundational change and conversion, thus applying these teachings in our lives.

## **PRIESTS/LAITY RELATIONSHIP – Group 1**

There should no longer exist rivalries between priest and the laity. The laity should henceforth be estopped from meeting their priests whenever and wherever they like but only in the office and on office days or for really serious and urgent reasons. No one should go about gossiping to the priests to avoid a wrong and misinformed taking of sides and disregard for any member or members of the faithful.

The priest should always respond to sick calls and the faithful must respond to parish activities. The faithful must look after their priest by taking care of his house, feeding and vehicles etc.

The faithful must look after their priest by taking care of his house, feeding and vehicles etc.

### **Group 2**

Whatever monies that are gotten from various avenues of collection must be put in the common account of the parish.

The priest must have to be available to his parishioners for Mass, sick calls, on office days and for other urgencies and necessities. The priest should know his parishioners and their needs. There should never again exist mutual suspicion between the parish priest and parishioner.

Every parish project or construction must be overseen by both the priest and his parishioners and both fully involved.

The CWO should see to the feeding and upkeep of the priest and the priest in turn should allow the CWO to look into his feeding and his environment to know how tidy it is and the necessities lacking.

## **YOUTH - Group 1**

The youths will seek modules of self empowerment, they would get involved in excursions to widen their horizon, they will stop cultism, prostitution, drug abuse, and they will begin to find value in attending spiritual activities like Masses, youth evangelization and other diocesan involvements.

Factors that would facilitate the above would include seminars, retreats, instruction and other means of increment of knowledge. Parents would also assist by making their children go for spiritual activities and finally, the priests would have to start looking into youths' issues much as they do to CWO and CMO.

### **Group 2**

The Youths would need to stop all ills - abortion, fornication and this would be facilitated by retreats, seminars, and prayers.

Spirituality of the youth will be improved through attending spiritual activities. Belonging to pious organisations, attending Masses, confessions etc.

The parish would have to devise avenues for youths' empowerment like agricultural projects sponsored by the diocese. The diocesan CYON would have a cyber café for communication and for monetary gains for the Church.

## **FINANCE**

We would go into farming on a large scale, expansion of the IMF bank, construction of filling stations and industries, skill acquisition and shopping centres.

In 2019 we shall embark on the expansion of our banking enterprise to more areas of need and ensure the payment of dividends to shareholders.

In 2020, we shall embark on the construction of various industries: block industries, food processing, rice, cassava and oil mills, and bakery. Still within this fiscal year, we would engage in skill acquisition at regional levels.

Between 2021 and 2022 we would embark on erection of a shopping center and filling station.

In order to achieve these we would greatly work against taking on too many projects at a time and seriously frown at misappropriation of funds. We kick all of these projects off with massive crop production.

## **BISHOP/PRIEST RELATIONSHIP**

We should not keep silent and watch disobedience take an alarming dimension in our midst and we would henceforth make our views public. We will reach the vicar and other organizations that will highlight the evils of disobedience, creating awareness to both priests and faithful alike.

## **EDUCATION**

We would need to enforce limited extramural classes which would be facilitated by correct and sufficient education during school hours and supervision; also, the formation of a committee that would look into the education of our students for stricter supervision,

Teachers salaries would have to be increased to make them more serious and devoted to their teaching duties.

## **LENGTH OF MASSES:**

We propose that masses should not be too long, announcements in the Church must be brief and limited, all contribution and collection must be done in time; all announcements must be forwarded to the parish catechist on or before Friday and not done recklessly during Mass; all donations shouldn't take undue time, just quickly and straight to the point. The priests should be straight to the point in their homilies and not jumping from pillar to post. We wouldn't want any announcement apart from those made by the catechists and never announcements by business people seeking an audience for their merchandise.

## **SYNCRETISM:**

All parishioners would be expected to explain the necessities of worshipping one God. Groups would be expected to go to different meeting setups **CMO, CWO, CYON** etc. to enlighten them on the avoidance of syncretism and apostasy. Also charitable deeds and purchase of bible for the faithful would attract people back to the Church: introducing of gospel band in celebrations to attract back those attracted by such. Again, on those days of exchange of priests, the priests would be expected to speak on syncretism and condemn it. Again, each parish should form prayer ministries for the good of the faithful: the priests at Mount Horeb

should visit regions and parishes to establish prayer groups. Finally, there should be punishments and public penance for anyone found involved in syncretism.

### SCHOOL

There should be adequate utilization of levies attached to school fees in order to ensure purchase of equipment for the schools.

Scholarship scheme should be announced to parishes to assist indigent students in the payment of school fees for the education of our children.

### THIRD SESSION:

Beginning in this segment with some praises at about 2:30pm. the facilitators then called on all those who would form various committees that would work for the realization of the targets as mentioned and explained in the previous session. The different groups stepped out: ran to rely on the qualities expected of those who would see to the realization of these projects and propose

Individuals found with such qualities as accountability, prayerful, patience, honesty, devotion, gentleness, firmness etc. to fill in such positions are

| <b>PRIEST/LAITY RELATIONSHIP</b>                  |   |
|---|---|
| 1 Sir Joseph Uwakwe                               | St. Michael's Parish Amorji, Nnewe.             |
| 2 Chief Nwankwo Benedict                          | Holy Cross Parish Awgu.                         |
| 3 Mrs. Evelyn Ochi                                | St. Mary's parish Ogugu                         |
| 4 Mrs. Elizabeth Ekweme                           |   |
| <b>MASS</b>                                       |   |
| 1. Mrs. Rita Akanne                               | St. Gabriel's Adu Achi                          |
| 2. Mr. Fidelis Aziegbo                            | St. John's parish Mgbowo                        |
| 3. Mr. Innocent Ogbo                              | St. Theresa's Parish Obcagu Oduma               |
| 4. Mr. Theophilus Ike                             | St. Benedict Parish Mgbidi                      |
| 5. Mr. Joseph Chukwu                              | St. John's Parish Mgbowo                        |
| <b>Priests/Bishop Relationship</b>                |   |
| 4, Sir Pius Orjiogbu                              | St. Theresa's Parish Obcagu St. Mary's Parish   |
| 5, Mr. Chukwu Patrick                             | the St. Anthony's Parish Cfji St. Mary's Parish |
| 6, Mayor Bernard Okafor                           | Ogugu St. Michael's Cathedral Awgu St.          |
| 7, Lady Eunice Uchenna                            | Michael's Cathedral Awgu St. Michael's          |
| 8, Chief Christopher Egbu b. Mr. Donatus Chukwuma | cathedral Awgu                                  |

|                               |                                       |
|-------------------------------|---------------------------------------|
| 5. Mrs. Monica Onyeali        |                                       |
| 6. Vicar for Priests          |                                       |
| Finance                       |                                       |
| 5. Rev. Fr. Nnaemeka Nwadu    | St. Michael's <b>Cathedral</b> Parish |
| 6. Rev, Fr. Basil Nvveze      | Diocesan Financial Administrator      |
| 7. Rev. Fr. Felix Eze         | St. George's Parish Ndeaboh           |
| 8. Rev. Sr. Josephine Aniekwe | Holy Childhood Association            |
| 9. Mr, Virginus Umegboro      | Sacred Heart Parish, Inyi             |
| 10. Mrs. Ilo Juliana          | St. John of God Parish Akwu-Achi      |
| 11. Mr, Okolie Alphonsus      | St, Gregory de Great Parish Amoli     |
| <b>SCHOOL</b>                 |                                       |
|                               |                                       |

1. Fr, Jacob Okoye JM IT. Zikodi Okwuosa .I. 1 r. Israel Obasi -I. 1 r. I Darlington Eneh :>. IT. Donalus F.kwe

5 Fr. Nnaemeka Nvvadu

6 Chief Anthony Nsobundu

7 Mr. F.gwualu Pius Ikenna d i MFolic ! lyginus

1 o Mr. Christopher Forbear I F Mi (Talor Alias 11F Okonkwo Fkene - 1 IF Gera'd Chukwuegbo 14. Jacinla Omvujulu I M Mr, Lazarus kelle l(i. Mr. Ignatius Ajachukwu

YFK RFTISM

I. Rev. Fr, Ikcucle Oswald IF Rev. inr Aniehe Hyginus

6. Rev. k'r. Umah Simon

7. Onoui Beni guns

- 9, Mba Romanus
- 10, Rev. Iav Onyia Callistus
- 7. Onuigbo Sampson
- 12. Augustin Akpa O. Joseph Lkle
- 10. Mrs. Agatha Nvvankwo I 1. Mrs. Anna Mary

YOUFLi

1. Iloabanafo Collins Ib NWorie Boniface Oyebuchi ■ 3. Chukvву Maryann 4. Ogbuaoshi Chiedozie Victor a, Okolic Jonathan Hkene (). Ashila Virginia

- 7, Mbalt Blessing
- 8. Nweze C let us Ekene O. Chibueze Casmir .C.
- 10. Fr. A fain Ozonoh

I 1, hr. Kenned}/ Udell

St, John's Parish VIgbowo St. Vincent de Paul Seminary. Agbogugu Special Science School I he St. Michael's Cathedral Awgu St. Anthony's Parish Ugbonabo St. Michael's Cathedral Awgu Idol) Cross Parish Awgu St. Paul's Parish Agbada-Nenv\e St, Dominic's Parish Oduma St, Mary's Parish Aehi St. Mary's Parish Ogugu

St, Mary's Parish Aehi St, John of the Cross Parish Awiaw St. Michael's Cathedral Awgu St. Paul's Parish Okpanku

St. Theresa's Parish Ugwueme

St Theresa's Parish Uhueze

St. Theresa Parish Obeagu

St. Mary's Parish Ogtigtr

Christ the King Parish Amata Mghowo

St. Stephen's Parish Unuiagu Inyi

St. Nicholas Parish Oduma

Si, Nicholas Parish Oduma

Si. John's Parish Agbogugu

Holy Cross Parish Awgu

St Theresa's Parish Obeagu.

Sacred Heart Parish Inyi St. Theresa's Parish Uhueze Nenwe St. Stephens's Parish **Unningu In\** i Hop' Cross Parish Awgu St. Nicholas Parish Oduma St, Anthony's Parish Oduma Si. Dominic's Parish Oduma 'St, "I herea's Parish Obeagu Oduma St. Mary's Parish Ogugu St. John's Parish Owerri'

St. Peter's Parish Nenwe

- 8 Fr, Anthony Anichebe Sacred Heart Parish Inyi  
 8. Fr. Solomon Nwoye St. Mary's Parish Ogugu

**BURIAL GROUP**

- |     |                              |                                    |
|-----|------------------------------|------------------------------------|
| 11, | Rev. Fr. Dr. Jacob Okoye     | St. John's Parish Mgbowo           |
| 12, | Rev. Fr. Anthony Agbilibeazu | Holy Ghost Parish Enugu-Inyi       |
| 13, | Rev. Fr. Jude Njoku          | CKP Parish Amata Mgbowo            |
| 14, | Rev. Fr. Emeka Nwadu         | St. Michael's Cathedral, Awgu      |
| 15, | Chief F.K Mbachukwu          | St. Peter's Parish Nenwe           |
| 16, | Sir John Udeagbala           | St. Theresa's Parish Minaku        |
| 17, | Okonkwo Isaiah               | St. Patricks' Parish Ihe           |
| 18, | John Anyim                   | St. Theresa's Parish Obeagu Oduma  |
| 19, | John Ndubuisi                | St. Theresa's Parish Nenwe         |
| 20, | Edim Ofor                    | Sacred Heart Parish Inyi           |
| 21, | Onu Prescilia                | St. Mark's Parish Alachaara Mgbowo |
| 22, | Regina Obasi                 | St. Anthony's Parish Uduma         |
| 23, | Maria Udeugwu                | St. Patrick's Parish Ihe           |
| 24, | Elizabeth Osu                | St. Anthony's Parish Oduma         |
| 25, | Ude Keziah                   | St. Marv's Parish Ihe              |

The event came to an end after a vote of thanks given by Very Rev. Fr Anthony Okeke. At the conclusion of the Mass which ensued at about 6:00pm, the bishop thanked all especially our German visitors that came to assist in facilitating the conference- Fr Prof, Martin Lorsch and his sister Carolin Lorsch.

© Catholic Diocese of Awgu

*Diocesan Catholic Secretariat, Awgu, Enugu State-Nigeria*

***Email:*** *awgudiocese@yahoo.com*

*www.awgudiocese.org*