“COME LET US REASON TOGETHER” (Is 1:18):
REFLECTION ON THE FIRST AWKA DIOCESAN SYNOD
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1. INTRODUCTION:

The Catholic Diocese of Awka celebrated the Silver Jubilee of her creation (1977-2002) and inauguration (1978-2003) on March 22, 2003. It was an event of joy, reunion, communion and renewal for the entire people God in the diocese. The principal event that marked the providential preparation of this unique celebration in the life of the Diocese was the convocation of the First Awka Diocesan Synod from Nov 5-10, 2001 by the Catholic Bishop of Awka Most Revd Dr S. A. Okafor. In his words, the synod was

A historic moment of grace which launches our Diocesan family into a journey of self examination and spiritual stocktaking, as demanded by our jubilee celebration. It is an epoch-making event which we have celebrated with faith, gratitude and hope.

On the other hand, Awka Diocese was not the first to experience this event in the Nigeria Church. Such synods have been convoked in dioceses like Lagos, Kaduna, Orlu, Aba, Makurdi, Okigwe, Enugu, Port Harcourt, Owerri, Sokoto, Umuahia, Onitsha etc. Also the entire Nigerian Church gathered at Ibadan in November 2002 to celebrate the First National Pastoral Congress which according to the President of CBCN could be considered “as our own national synod”.

In this exercise, I intend to expose the meaning of Synod as understood by the Magisterium of the Catholic Church and how this provision of the Magisterium was realized in the celebration of the First Synod of Awka Diocese. We shall make a citation on the Synodal ACTA promulgated by the Diocesan bishop and finally see the challenges for local churches today.

2. MEANING /PURPOSE OF DIOCESAN SYNODS:

According to CIC 1983, diocesan synod is:

An assembly of selected priests and other members of Christ’s faithful of a particular Church which, for the good of the whole diocesan community, assists the diocesan Bishop, in accordance with the following canons.

The new Code sees the Synod as an assembly, a group or body (coetus) and not an ordinary gathering, meeting, amorphous or ad hoc aggregate (conventus) of the people of God. It is therefore a juridic body i.e an auxiliary juridic organ established by law, with the purpose of assisting and facilitating the legislative action of the diocesan bishop. It develops the basic conciliar idea of Church as “the People of God” since the synod gives
opportunity to Christ faithful within the diocese to fulfill and exercise their rights of contributing towards the good of the church.5

Other purposes for this synod include, adapting the laws and norms of the universal Church to local conditions; pointing out the policy and program of apostolic work in the diocese; resolving problems encountered in the apostolate and administration; impetus to projects and undertakings; correcting errors in doctrine and morals; furthering apostolic zeal, encouraging better vocational life, fostering ecclesial unity, shaping pastoral activities and proposing new pastoral plans. 6.

3. COMPOSITION AND COMPETENCE OF DIOCESAN SYNODS:

The synod is an “assembly of selected priests and other members of Christ’s faithful”. By this legislation of c. 460, the new Code departs from the earlier legislation (CIC 1917, c. 358) which restricted the composition to only priests. In the new legislation, the idea of the Church as made up of clergy, religious and laity (c. 207) is reflected in the composition.

The members are thus distinguished according to ex-officio (de iure), elected, appointed and also observers. Among the ex-officio members include: Coadjutor/Auxiliary Bishops, Vicars (General, Episcopal and Judicial), Members of Presbyteral Council, Rectors of Major Seminaries, Deans/Vicar Forane; while elected members include: priests representing each deanery, Representatives of Religious Institutes and Societies of Apostolic Life and Laity elected by the Pastoral Council and being those marked with “firm faith, good morals and prudence” c. 512:2 and finally Bishop’s nominees and observers (especially among members of Christian churches and ecclesial communities not in full communion with the Church. 7. The election should normally be done according to universal law specifications in cc 164-179

The juridical competence of this assembly draws from the fact that they exist only “to assist the bishop”, by this it is only consultative and not deliberative organ. The Bishop cannot even delegate deliberative power to them (cc 466, 135:2). However, the synod remains a pre-eminent consultative organ and body in diocesan administration.

Once designated, the members are obliged to attend except by a lawful impediment and never by proxy (c. 464). They have the right and responsibility to freely make their candid opinions known to the ordinary (c.465) and to cast their votes responsibly 8. Finally they are obliged to make profession of faith before the beginning of the Synodal Sessions in accordance with c.833.

4. THE DIOCESAN BISHOP’S AUTHORITY IN DIOCESAN SYNODS:

The diocesan bishop with ordinary, proper and immediate power in his particular Church (cc 381, 391, 135) has the juridic responsibility to convoke the synod (cc 461:1, 462:1); to propose the agenda/questions (c. 465), to preside over it either personally or through a delegate (c.462:2); to sign, promulgate and order the publication of synodal acts (c.466).
The Fourth Lateran Council (1215) and Council of Trent legislated that Diocesan Synods should be convoked annually while the 1917 code legislated that it should be every ten years. On the other hand, the new Code is silent on its frequency but lives it at the prudent judgment of the bishop to determine when “circumstances suggest it” (c. 461:1) which could be:

**lack of an overall diocesan pastoral plan; the need to apply a local level norms and other directives; acute pastoral problems requiring pastoral solutions; a need to further a more intense ecclesial communion, etc. In determining the opportunity of convoking a Synod, the information concerning his diocese available to the Bishop in virtue of his pastoral visitation will be of particular importance.**

In addition the Bishop for validity (c. 127) is canonically required to consult the Council of Priests before he convokes the diocesan synod (c. 461:1). He may of course, but not obligatory consult with other organs in the diocese like Episcopal, Pastoral Councils etc.

The Bishop gives out written documentary acts either in the decrees for the convocation, closure, suspension and dissolution of Synod or in the expulsion of dissident member. This act is also witnessed in the designation of members of the synod assembly, Commissions and Officials especially that of Delegates (which must be Vicar General or Episcopal Vicar and for specific sessions - pro singulis sessionibus c. 462:2) and of course the promulgation of the acts of the synod.

When the see is Vacant or impeded the Synod is suspended unless the new Bishop (and never the diocesan administrator under the principle sede vacante nihil innovetur) by a new decree decides to continue or suspend it (c.468).

The promulgation of law occasions the existence of law in the local Church (c.7). The Diocesan Bishop gives the synodal acts the authoritative and binding force of law when as the sole legislature signs into law. Normally the promulgation of the law should state the time in which it will take effect 10 or else it binds after one month (c.8:2). Be that as it may the inter dicasterial Instruction is explicit when it says:

*They are juridically invalid those synodal decrees which are contrary to superior law: that is, the universal law of the Church; the general decrees of particular Councils and of the Conferences of Bishops; the general decrees of the meeting of a Province in matters of its competence.*

On this note the new Code and the Instructions recommend that for maintenance of communion (and not for validity), the diocesan Bishop should send the copy of the Acta to the Metropolitan, Bishop’s Conference c. 467 and to the dicasteries of the Holy See.
5. **ESSENTIAL ELEMENTS IN CELEBRATING DIOCESAN SYNODS:**

The Congregations for Bishops and the Evangelization of Peoples, on March 19, 1997 gave specific directives on Diocesan Synods for the Latin Church in their joint document titled *Instruction on Diocesan Synod.* It is a document in five sections dealing with Nature and Purpose, Composition, Convocation, Conducting of Diocesan Synods and the Synodal Declaration/Decree. We present in brief the major highlights of the document as it pertains concrete and specific directives on the actual event of Diocesan synod especially as it touches stages, commissions, procedures and officials etc.

In the first place the document called for the establishment of a Preparatory Commission composed of both Clergy, Religious and Laity and of persons who are distinguished by their pastoral prudence and by their professional competence reflect various charisms and ministries of the people of God. Some members should be expert in the disciplines of Canon law and Sacred Liturgy.

It is their task to organize and prepare for the Synod, draw up the Synod directory (which contains the composition of members, norms for elections in accordance with cc 119, 164-179, offices in Synod i.e Presidency, Moderator, Secretary, other Commissions like Press Office, Liturgy, Catering etc, *Modus Procendi* i.e procedural norms on intervention and manner of voting and the Synodal Secretariat (directed by one member of the Commission for the purpose of organization, transmission and archiving documents etc).

Other highlights includes the mobilization of all faithful for input, prayers and participation especially at the liturgical ceremonies marking the opening and closing of the synod. Finally it presents highlights on the celebration of the synod which consist in synodal sessions and the eventual publication/promulgation of the Synodal Acts, Declarations, Decrees, Directives or Constitution.

6. **THE CELEBRATION OF FIRST AWKA DIOCESAN SYNOD.**

*“Come Let us Reason Together”: The Convocation of the Synod:*

The Diocesan Bishop on December 13, 1996, in a letter of gratitude to the Diocesan Clergy outlined eleven programs and plans for the diocese, where the eleventh agenda is “A Possible proposal for a Diocesan Synod in 1998”. Hence, following upon the necessary legislations decreed eventually on April 20, 2000 for the convocation of the diocesan synod. The decree is an invitation to the entire faithful in the words of prophet Isaiah ‘to reason together’ with the bishop in this most pre-eminent consultative assembly of the local Church. The highlights of the decree include:

Twenty three years have passed since the creation of this diocese, exactly on November 10, 1977. Within that period, the conditions of the clergy, religious and lay faithful of the diocese have changed enormously. New questions, new dangers to our faith in daily
life, new abuses or doubts have arisen to necessitate a review of our apostolates so far and updating or re-planning of our strategies.

Therefore, after consulting the presbyteral Council in accordance with Canon Law (canon 461: 1) and after mature deliberations and prayerful reflections, I have decided to convoke the First Diocesan Synod in which all of you, revered pastors of souls, religious and beloved lay faithful of Awka Diocese will be consulted and asked to give your candid and sincere opinions on matters of our faith and apostolate, so that all the needs of our diocese may be answered and dangers to our faith checked....16

The Preparatory Actions:

The Bishop appointed the members of the Preparatory Commission composed of both clergy, religious and laity. The Commission met several times at the diocesan centre within the periods of its life.

The first action was to determine the theme of the Synod. In doing this the Commission drew its inspiration and guidelines on Pope’s Post Synodal Apostolic Exhortation in Africa, Ecclesia in Africa, the Documents of Second Vatican Council, the New Code, Instruction on Diocesan Synods and the CBCN National Pastoral Plan of 1997 and in sincere openness to what the spirit is saying to our local community, to arrive at a theme which is Awka Diocesan in the Third Millennium: Renewal and Mission. This theme is apt since “the Synod will hopefully, renew the entire Christ’s faithful in the Diocese of Awka and prepare them for mission in the third millennium” The sub-themes followed the same pattern of African Synod i.e. Proclamation, Inculturation, Dialogue/Ecumenism, Human Promotion and Social Communications. The sub-commissions of the Preparatory Commission took this format also. We were later to add a special theme on Church as “family of God” based on the same African Synod and Popes message to Nigeria in 1998. 17.

The imperative of mobilization of the people of God for participation came through the Commissions publication of a booklet titled Information on Awka Diocesan Synod containing meaning, and various dimensions of the synod as well as the Prayers for the Synod said in all the parishes throughout the preparatory stages of the Synod.

Wide Diocesan consultation was made as an aid for the composition of the outline document- Lineamenta. For effective and fruitful contribution of the people of God a paper was written on the Lineamenta by a member of the Commission and sent to all parishes and lay organizations 18. The Responses from the parishes, clergy, lay organizations and sodalities etc were collected together by the Commission as an aid for the production of the working document- Instrumentum Laboris for the actual celebration of the Synod.

The Commission also prepared the Synodal Directory with the necessary content according to Instruction on Diocesan Synod. And the Liturgical manual according to the Ceremonials of Bishop19 since liturgy remains “the centre of the Synod” 20.
The Synodal Sessions:

The actual celebration of Synod comprised of five Synodal sessions. The diocesan bishop who is the President, directed only in the opening and closing sessions while three of his designated delegates presided in the other three.

We have also the small groups—ciculi minores for discussion. We received brief lead papers from the Synod Secretary and other five persons on the essential aspects of the Instrumentum laboris as aid for interventions and discussions at the general sessions and small groups. The final general sessions was used by the Bishop to articulate the consultative positions or opinions—votum of the members of the synodal assembly.

Finally, in order to satisfy the expectations of the entire people of God who remained in prayer for the success of the synod, the members of the synod assembly published a communiqué at the closing Mass ceremony. Later, the ACTA was promulgated on March 17, 2002 by the diocesan bishop. A special seminar dedicated for the common understanding of the ACTA was held for the diocesan priest on May 22, 2002.

7. ACTION SHEET/CITATION ON SYNOD THE ACTA:

As part of the event marking the celebration of the patron feast of the Diocese, the Diocesan Bishop as the sole legislator of the Diocese promulgated into law the ACTA of the First Awka Diocesan Synod on March 17, 2002. It was a document of joy and success for the Synod since it was a fruit of “three years graded preparations and intense prayers at the background” and an effort to “harness and present the fruits of this period of grace for our greater holiness and apostolic mission” 22. It is indeed a symbol of communion and collaboration of the diocesan faithful as a people and family of God with “co-responsibility for the proclamation of the Gospel” 23 and duty to see towards the good of the Church 24.

These fruits will depend on the reception of this Acta by the diocesan community, the extent of their awareness of the said law and their ever willing disposition to put them into practice. Here we endeavor to present some highlights for the community of faith based on the ACTA.

Direct Secretariat Responsibility:

- Produce a five year diocesan plan and appoint a Commission for its preparation No. 1
- Need for a new diocese while creating avenues for self supporting Church. No. 3
- Form a Business Development Committee to advise the Diocese on Business investments like Bank, Insurance etc to be initiated for a Self supporting Church, money yielding projects and proper husbandry of what is present No. 214.
- Ensure implementation of policy. No. 32
- 1996 Funeral document should be accepted and practiced. No. 152
- Appoint Vicar for Synod Implementation, 29, Pastoral Theologian in charge of Pastoral Office. No. 4
Appoint Committee to revisit agreements on Ozo title takings No. 160
‘Think tank’ group from the laity to serve the Church 23
Full time Chaplains for Laity Organization from Laity Council, CMO, CWO, CYON, Mary League. No. 16
Program drawn up youth chaplain on the apostolate of the youths. No. 106.4
Chaplain of Laity to coordinate all chaplains and with statutes No.17; all organizations should have Constitutions No. 116. Chaplain of Laity and Knights to work out strategies of encounter with clergy and knights. No. 111
Media experts challenged to produce simplified manuals to aid implementation of control of media influence. No. 251
Experts in Catechesis and religious Education challenged to produce and make available the CCC in simplified and adaptable manner No. 131
Religious to have spelt agreement with the Diocese 19 and also avenues created to enhance their mobility. No. 86
Multi parishes to have central council and also for all lay organizations within them. No. 10
Concrete recognition and papal honors be given to deserving clergy, Religious and laity. No. 231
College of Deans design ways of reconciling repentant polygamists No. 54
Liturgy Commission to improve on Rite for Covenants 135 and evolve rite for purification No. 141
Liturgy Commission to inspect places for perpetual Eucharistic Adoration in parishes. No 44
Liturgy Commission to provide Rite for Adult Catechumenate and Baptism and conduct Seminar on use No. 49
Liturgy Commission to get the Rite for the reception of non Catholic Christian converts into the Church No. 56
Liturgy Commission to continue the ongoing presented project for inculturation of Traditional Marriage No. 66
The Master of Ceremonies to determine time for operation of band No. 145 and the MC and Liturgy Commission to prepare document for the role of Knights, Church Warden, band, MOD, Volunteer Workers Force in Liturgy No.146
Marriage Tribunal to draw up common standard program for pre-marriage instruction No. 57-
JDP to produce and publish simplified text on Church’s Social Doctrine for catechesis No. 210
Inter-Religious Dialogue and Ecumenical Commissions to work out program for training and educating Christians on Dialogue No. 179
Education Commission to see to healthy formation of clergy No. 79
Diocesan Finance Committee to devise a common system of Account and Financial Reporting No. 220
Theology Commission expand the frontiers of Seminar themes No. 80
Diocesan Building Committee to give approval for construction in presbyteries No. 222
Education Secretary to coordinate catholic Schools in the diocese No.128
• Fides Communication to set up Management/Governing Board No. 264
• Fides to endeavor to feature more Catholic programs on Radios and TVs No. 264

**The Responsibility of the Clergy:**
• Priests to work in healthy manner with parish Councils and laity in the Parish No. 77-78 and they should endeavor to avoid crisis by making proper investigation before actions. No. 233. But they should call to order those Catholics who made themselves into “Idols” in the community. No. 238
• Together with the parish council, the Parish Priest should defend injustice and oppression. No. 234
• Zones should be exalted beyond may collection centers to basic community of faith. No. 13
• Priest to make objective input in recommendation for knighthood 110 and also in screening exercise of life members. No. 101-102
• Accountability is necessary No. 220 and also inventory of Church goods No. 224
• Experts should be consulted in building and all actions should be with the authority of the Diocesan Building Committee. No. 252
• Priests to prepare the homily No. 37 and teach the word properly by eloquent life No. 41
• Pastors ensure healthy discussion with orthodox Christians No. 187
• Visit Schools and ensure healthy moral instructions in schools No. 193
• Pastors to encourage Charismatics, CBIU and teach Social doctrine at evening instructions and insert them in bulletins No. 210-211
• Create parish Video libraries for instructional purposes No. 252
• Make Eucharist the centre of parish community No. 42
• Ensure that only commissioned Religious act as extra-ordinary minister of sacraments. No. 46
• Forbidden to celebrate Masses in private rooms. No. 47
• Ensure proper nomenclature for Months mind, Mass for the sick and needy. No. 48
• Initiate Masses for the Children. No. 45
• Ensure that retreat programs are arranged for the parish No.53 (cf c. 213)
• Use pre-marriage investigation questionnaire properly No. 57
• Demand for certification of marriage course No. 58 and Report of HIV and Genotype tests before marriage No. 60
• Healing ministries according to 1997 CBCN document which is Eucharist centered No.67 and with the oil blessed by Bishop No. 69-70
• Need to be prompt at sick calls No.71
• Endorse the existence of societies within the parish to avoid dissipation of energies No.114
• Supervise vigil in the parish No. 147
Responsibility of the Laity:

- Lay members to belong to statutory organizations in the diocese No. 15 especially those abroad No. 125-126 and in the Institutions and it is recommended for better coordination that the Chairman and Secretary of the laity Council be the Vice Chairman and Secretary of the parish Council respectively No. 91. Again officers of lay organizations should serve for only three years renewable once No. 119 and election through electoral college No. 119. Offices respect geographical spread No. 120
- Laity to reduce membership in many societies to help attend to other obligations especially family No 115
- CMO executive study with representatives of knight on how the knights could become ex-officio executive members of the CMO No 97
- Life membership should exist but require periodic appraisal No. 101-102
- No imposition of levies by laity without knowledge of competent Church authority and no need for overburdening projects No. 226-227
- Be involved in politics No. 239
- Be aware of three years preparation for adult baptism No.49 and three months for marriage course. Necessity for certification of attendance No. 58
- Parents to learn from our culture that they should not give out pregnant daughters for marriage No. 64
- Parents to find time to stay together with the members of their family No. 244 and women to be given room for the formation of the child No. 246
- Parents to form pressure group against poor media programs No. 248 and to censor the video washed by their children No. 250
- Mixed marriages discouraged No. 199 but should follow canonical procedure No.200 and get the Parish Priest involved in all stages No. 201.
- Sanctions to parents who give out daughters without these procedures No 202-203
- Laity should not invite non Catholic prayer groups at Catholic homes at home at the risk of exclusion from sacraments No. 68
- Laity to keep the Lords day holy No. 121-124
- Visit sick always and gives them comfort No. 72
- Make condolence visit but not on Sundays No.157
- Forbidden for Church dance group to perform in non-Christian funerals No. 158
- Ozo title taking permitted and sanctions await deviants No. 161
- Masquerades tolerated No. 162 but Christians forbidden to take part during pagan festivals No. 164
- Forbidden to present yam to market shrine on new yam festival (iwa ji) No. 166
- Forbidden to celebrate oath taking No.168
- Laity forbidden to swear to oath by blood or idol Nos 134, 137 and priest presides at oath for them No. 138
- No sanction to those who fail to perform dust-to-dust rite No.151
- Forbidden to send case to pagan shrine No. 169
- Forbidden to reject one on the pain of sanction because one is considered as osu or oru No. 175
• Sacramentals given their proper positions e.g. forbidden to hang holy waters on cash crops or crucifixes buried No.74
• Help in the formation of seminarians No. 82 and when ordained should be given moderate car gifts No. 229
• Laity donate printing press for diocese 261, sponsor Fides radio/TV programs No. 263, create job opportunities for Catholic members No. 191
• Encouraged to join cooperative societies for support at the parish level No. 232
• Support the Religious Communities within their parish territory and else where No. 84
• Ensure proper payment of ecclesiastical workers according to approved salaries especially for Catechist No. 217, Schools teachers and other workers Nos 217-219 and their salaries should be brought out after the annual H & B No. 216
• It is reprehensible for Catechists to work against the Parish Priest No. 89

8. CONCLUSION: POST-SYNODAL RESPONSIBILITY:

The benefits of a synod like that of a diocese does not only depend on the energy spent in its meticulous preparations / organizations and the promulgation of the ACTA but more on the disposition of the Christ’s faithful in that portion of the people of God (c. 369) to actually receive i.e. personalize the directives as their own and for their own good since according to the ACTA, “Policies and directives when formulated and promulgated are little use unless obeyed and implemented. The same goes for decisions arrived at during meetings” 26

We have presented what we considered to be the content of the First Awka Diocesan Synod ACTA. It is an act, which respect the principle of pastorality evident in the new code. This position is occasioned by the fact that the diocesan bishop in various places of the ACTA, and in spite of few forbidden actions and some sanctions concentrated on salvation of souls which remains the suprema lex (c. 1752) 27.

There is no need to ask whether we have a law since the ACTA is already promulgated (c.7) or to ask whether it has taken effect since actions are already in place from the office of the Bishop, the sole legislator (like creation of the pastoral office( No 4), appointment of Vicar for Synod Implementation (No 29) and full time chaplain for the Laity Council (No 16) and of course the honors to some clergy and laity (No 231)). Hence, all hands should now be on deck to get these directives implemented uniformly by all for the good of the Church 28. In this project the unique contribution of the diocesan priests stands out since they remain the

Prudent co-operators of the Episcopal college and its support and mouthpiece, called to the service of the People of God, constitute, together with their bishop, a unique sacerdotal college (presbyterium) dedicated, it is true, to variety of distinct duties. In each local assembly of the faithful, they represent in a certain sense the bishop, with whom they are associated in all trust and generosity, in part they take upon themselves his duties and solicitude and in their daily toils discharge them 29
While the priests and the entire faithful are called to action, the Diocesan Bishop remain significant in the entire implementation exercise by the force he gives the observation of his directives since as Cardinal Rosalio Lara remarked:

*The task of obliging observance in the form and measure, which is possible and suitable, is entrusted to pastors. The Diocesan Bishop is singled out especially. The Code insists that “he is bound to urge the observance of all ecclesial laws” c. 392:1. All the same it does not inflict special sanctions against their non-observance, except for some more serious criminal acts, cc. 1400 & 1476.* 30

On the same note H. Okeke observed elsewhere that:

*The Church administration has to provide effective leadership by stimulating his collaboration to work towards the achievement of the goals of the Church. His leadership style makes all the difference. Some Diocesan Bishops adopt either authoritarian or autocratic leadership style-ordering, commanding, threatening and compelling by sheer force, while some adopt the laissez-fair attitude of goody-goody, no confrontation* 31

Finally, we believe that diocesan synod remain an organ of renewal and an effective *ancilla* to the legislative action of the diocesan bishop. All dioceses that have not been able to conduct one should consider it a priority now in fidelity to the Church’s invitation for us all “to read the signs of the times and of interpreting them in the light of the Gospel, if it is to carry out its task”. 32 This is the hour of pastoral renewal. May God continue to bless all our efforts and endeavors.

**NOTES:**

1. S.A. Okafor “Put our into the Deep” Being a homily presented at the Liturgical Celebration to mark the end of Awka Diocesan Synod, Nov, 10, 2001
4. c.460 (also cc 460-468); *Instruction* ; EI 163.
5. New Code and Bill of Rights cf. cc 208-223
6. EI 163; *Instruction*
7. c. 463; *Instruction*
8. EI 165; *Instruction*
9. *Instruction*
10. EI 165
11. **Instruction**
13. EI 164
14. Instruction
15. S.A. Okafor “Gratitude” circular letter of December 13, 1996
16. Information Booklet pp 1-2; *Lineamenta* 2001 P. 1
19. Ceremonials of Bishops No 1169-1176
20. EI 165
22. S.A. Okafor 2001 Christmas Message to the People of God cf also ACTA No 266
23. Paul VI *Evangellium Nuntiandi* 13-15
24. c. 212:3
25. ACTA 32
26. ACTA 32
27. ACTA Nos 123, 151
29. Vatican II LG 28 also Bishops homily at close of synod of Non 10, 2001
31. H.O. Okeke, “Dynamics and Organs of Consultation in Diocesan Administration” in BTS No 14, No 2
32. Second Vatican Council GS 32