

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The emergence of knighthood in the Church of Nigeria, Anglican Communion was seen as weird and unchristian institution. It started like a seedling on the soil of the Church of Nigeria sown by the bishops of the Anglican Communion. During investiture into the Order, the members are meant to make a vow to uphold and defend the church. In her early beginnings in the Diocese on the Niger, the order received ill-treatments because of its physical appearance in the Diocese which includes their regalia, putting on of caps inside the church even when prayers will be going on and attaching of their sword around their waists during the church service.

The inauguration of knighthood in the Diocese on the Niger took place when some high church ranking members both the clergy and laity were suspects of some secret cults. Erinne (2000) has shed a glimpse of light in the situation of the church during the period that the knighthood was resuscitated and was on the high move in the Eastern Dioceses in Nigeria as follow: “Some key members of the church as well as some clergymen ranging from the bishops to the priests were also members of secret societies such as the Rosicrucian Order (AMORC), the Reformed Ogboni

Fraternity, the Freemasonry". (p. 204). Ihemtuge (2017) has lent support to Erinne's view;

According to history, knighthood began in the Church of Nigeria (Anglican Communion) due to great desire of the lay church members for secular titles. The desire for secular titles such as 'Ozo' 'Nze' 'Chief' etc by Christians (church members) had irked the leaders of the church in both Diocese on the Niger and Diocese of Owerri for some time. When these men who were the suspects of some secret cults were knighted in the church, it raised a lot of questions. It was not a welcome development then in the Diocese on the Niger. (p.13).

From the time knighthood was inaugurated in the Diocese on the Niger, it has remained a controversial organization with a lot of accusations, speculations and suspicious approaches from people who are not members of knighthood. According to Erinne (2000), among the born agains, or the evangelicals knighthood has untold stories for the church and society at large. These untold stories of knighthood include, some members of the knighthood are accused of belonging to some secret cult groups, some are not born again and some knights by their involvements in the society have not measured up to the true life of Christianity. This apparent confusion has led to people giving knighthood various descriptions and names, most of the times derogatory ones. Some have even gone to the extent of describing

the organization as a cult group. Among the derogatory names are '*Ndi Ochichiri*' (the people in the dark or the nights) and not the knights, perhaps because 'knight' and 'night' are homonyms.

Again, their uniform is another issue that really surrounds them with a lot of accusations and allegations coupled with their conduct in the service. They came to service with their red uniforms, their swords and their caps on their heads; even when prayers are going on in the church services, some would refuse to remove their caps. Their meeting places are most times secluded from the general church members. They do not blend their activities with that of other organizations in the diocese. Their secretive place of meetings also made people to raise questions about the relationship knighthood had with the church. Before the reintroduction of knighthood in the church, looking into the earlier contact of knighthood with the church, their mission was clearly spelt, contrary to what some members of knighthood exhibit today in the church.

One interesting thing about knighthood is that the honorific title has become so popular and prestigious that most young men and women are so desirous of becoming knights to the point of committing simony. However, it is very important to note here, that since the inception of knighthood into the Anglican Communion, Church of Nigeria, there are lots of challenges

facing knighthood. Some may be attributed to wrong perception of the public of what knighthood is all about. However, there are few major factors which have been major challenges since its inception.

Granted that knighthood is an evangelical branch of the church, a call to serve, enough and adequate time should be spent when screening prospective knights. The speed and hurried manner with which people are made knights as a matter of fact is amazing. There are some Diocese that perform their investiture in such a hurry that one begins to wonder if there was any preparation at all. This kind of investiture makes a mockery of the whole concept of knighthood. There are occasions where an individual is appointed into a higher position of authority and tomorrow such individual is made a knight or when an individual makes a laudable financial donation in a church meeting and tomorrow quick investiture into knighthood will be organized for him. When such a thing happens, the public has no other option than to believe that only the well-placed individuals are good for the honorific title; also the public will be made to believe that knighthood is not meant for the poor or low class. And it implies that within a short time, greater percentage of the church members will become knights.

Another issue facing knighthood is the individual attitude of the knights. It is expected that once an individual is knighted, that individual is being looked up to as a model that is to be emulated by the society. Anything contrary will amount to defeating the purpose, aims and objectives of knighthood. The doubtful credentials and shadowy reputations of some individuals, if not checkmated will continue to mar the future and progress of knighthood in the church. Some individuals play favouritisms in whatever place or capacity they find themselves. There have been instances where knights in position of authority favour only members of their own religious denominations, especially during employment, elections, giving of admission into institutions of higher learning, even during economic empowerment programmes. Such behaviours portray a bad image for knighthood. In modern-day church, knighthood is an honour that should be conferred by the Bishop on both men and women in recognition of outstanding personal merit.

This Diocese on the Niger is under the episcopacy of the Bishop on the Niger. The diocese is situated within and around the major city of Onitsha and other communities, which is basically the heart of the Igbo land. Igbo people are the ethnic group in the South Eastern Region of Nigeria. The

culture of Igbo people emphasizes self-reliance and they love to be rewarded for and recognized after having worked hard.

1.2 Statement of the Problem

Knighthood is an old concept in some parts of the world like in the European countries; the concept of Knighthood in Nigeria is not as old as it is in the European countries especially in the church. Because of its newness, many people seem not to understand what knighthood is all about and thereby estranging it from the church. A lot of people are confused as to its origin, its biblical nature and its benefits to the church of the modern days. Orji (2007) says "the former Governor of Anambra State, Mr. Peter Obi has in different fora accused the church and the traditional rulers of honouring people with questionable means of income with knighthood and chieftaincy titles" (pp.107-108).

Knights in the Diocese on the Niger delight in being addressed as Sirs – Sir "A" or Sir 'B' and their wives addressed as Lady 'A' or Lady 'B'. There are some knights that picked the title with the sole reason to be addressed as 'Sir' and their wives as 'Lady'. When their name is called without putting sir or lady, they will quickly pick offence. Their priority is in the title and not in the purpose of their investiture. They feel more elated and more

important than every other person in the church including the clergy. Their over superiority is out of proportion. Many of them have lost the basics of Christian teaching like; humility, meekness, purity of heart and being poor in the spirit as contained in the beatitude of sermon on the mountain.

Some of the knights in the Diocese on the Niger, play the roles of dictators, they dictate what happens in the local church where they serve whether their opinion is goal scoring or not. That attitude is negative and it is disintegrating to churches in the Diocese on the Niger.

Knights in the Diocese on the Niger command respect on themselves by intimidating the church leadership. They chose the seat of honour in occasions when they have not been invited to sit. Born to rule mentality has ravaged a good number of them, that they have made themselves church consultants against the known ethics of the church. When a knight in a local church is not consulted in a matter, he has his ways of killing the vision as well as kicking off the priest in the next location. Most of them are being problematic rather than becoming problem solving.

Some knights are arrogant and pompous in lieu of humility and meekness. In most Anglican Churches in the Diocese on the Niger, knights believe they are there to instruct the priests and serve as watch dog to the priests.

Some knights dictate to the priests in their local churches even when they are not members of Parish Church Committee (P.C.C.). If the priest refuses to dance to their wish, it will amount to a lot of allegations and all sorts of lies and fabrications against the priest or the church teacher to the Bishop.

There is always a cold war that sometimes exists between the priests and the knights in some parishes and churches. For instance, there are cases where a little disagreement arises between a clergy man and a knight, the knight boasts of removing the priest by next location, low and behold, by that next location that priest was transferred. This experience is a common phenomenon between the knights and clergymen in Diocese on the Niger. The Knights of the Diocese on the Niger are good at filing petitions against a clergyman at a slightest offense. The Knights have become terror that the priests dance to the tunes of their music even when they are wrong. Some found it difficult to harmonize their regalia and the sword they carry with the teachings of the church. Some alleged that it is only the wealthy and influential members of the church are selected in order to get their money. Others defend it on the basis that it forms an indispensable arm of the church whose main task is to defend the faith against both external and internal enemies of the church.

The implications are, if these anomalies continue in the church from among the knights, it will lead the church into some corrupt practices and unhealthy Christianity will begin to dominate the church. A slave cannot be greater than his master and he who is knighted can never be greater than he who knighted him. If the knights are not controlled of their abnormalities, it will come to a point that knighthood will be so problematic that the church leadership in the Diocese on the Niger will lose its stand, authority and worth.

1.3 Purpose of the Study

The major purpose of this research work is to shed light on the Order of Knighthood in the Diocese on the Niger, Anglican Communion. In as much as knighthood has assisted in the advancement and development of the Diocese on the Niger, yet there are still areas of the Order that demands correction. The aims of the study are to examine the concept of knighthood in the light of its meaning, nature, impact and the various conceptions people have concerning knighthood. To investigate the usefulness of knighthood in the Diocese on the Niger. To do socio-religious appraisal on the activities and life of the members of knighthood in the Diocese on the Niger in order to improve its function and impact in the Diocese. To trace the origin of knighthood, its Christian nature and reason behind adoption of the honorific culture of knighthood investiture.

1.4 Scope of the Study

The geographical area of the research work is Diocese on the Niger, Anglican Communion Anambra State, Nigeria. Diocese on the Niger as the geographical area of the study is the first among the nine dioceses in the Province of the Niger, which is located in Anambra State of the Eastern part of Nigeria. Diocese on the Niger covers the following Local Government Areas in Anambra State; Onitsha South, Onitsha North, Idemili North, Idemili South, Dunukofia and some parts of Oyi. The study extends to the history and growth of knighthood which include; origin of knighthood in the world, first contact of knighthood and the church, British colonial knighthood during the colonial period in Nigeria. The study reviewed that knighthood was resuscitated in the Diocese on the Niger which is where the modern day knighthood started spreading to the other parts of the Church of Nigeria. The study also investigated knighthood in other Christian denominations like; Roman Catholic Church, etc. It also carried out socio-religious appraisal of knighthood in the Diocese on the Niger and investigated the impact of knighthood in the Diocese on the Niger and finally concluded with recommendations for further study.

1.5 Significance of the Study

An analysis of the contemporary activities of knighthood especially among the Anglicans call for scholarly attention. This research work will help to clear some misguided conceptions about the institution of knighthood. It will also contribute to a sum total of literature materials on the issue. This study is hoped to enable members of the church and the society in general to appreciate and understand the activities of this organization called knighthood. The conceptual contribution of this study is expected to provide an unbiased religious and rational platform that will replace the public's sentimental approach to the questions concerning the existence of knighthood.

The study will be of benefit first to the church, as non members of knighthood have reverted to destructive criticism against knighthood in the Diocese on the Niger, a well researched work will help to enlighten the society of the Anglican Diocese on the Niger, on the mission and purpose of the inauguration of knighthood. It will also enlighten the non Anglican Christian denominations who are also misinterpreting knighthood in Anglican Church.

Secondly, knighthood of Anglican Communion of Diocese on the Niger will be beneficiary of the researched work. Some of the knights were invested with the order of knighthood without being informed thoroughly of what the church

requires from them. Therefore, with well researched work if made available will serve to an extent as corrective measure to redirecting the mindset of the knights who are not well informed of what knighthood is all about in the church.

Thirdly, the society will also benefit from the research work. When the activities of knighthood is well exposed literarily and made available to the public, it will help the society to understand what knighthood is meant for, it will help the people to have the objective view of knighthood, it will as well reduce the society's wrong judgmental view of the order.

Finally, it will be of benefit to the upcoming researchers who will choose to research in some other areas of knighthood. In the process of this research, the researcher found out that there is paucity of literary work on knighthood among the Nigeria scholars. This paucity of well researched work has limited access to the full knowledge of what knighthood means or stands for to both the society and the church. If a well researched work like this will be available to the upcoming researchers in the libraries, it will form a solid base to produce better research works that will be highly recommended or quoted in the society

by scholars. It will also preserve the knowledge of knighthood to the coming generations.

1.6. Methodology

The nature and purpose of any research determines the sources and methods of data collection and analysis. With regard to sources of information, both the primary and secondary sources of data collections were employed. The primary sources were through oral interviews conducted by the researcher on some key leaders and members of the Diocese on the Niger knighthood, and observations with key informants and resource persons. The secondary sources include books, articles in learned journals and magazines, internet, and other contributions on this issue in relevant encyclopaedia. In the research methodology, the researcher employed phenomenological, sociological and historical approaches in the analysis of the data collected.

1.7 Definition of Terms

According to Okeke (2007): “Without initial approach, we shall be engulfed in the risk of false and pretentious appendages” (p.13). Therefore some key words in the dissertation topic were defined for a better understanding of their usage in the body of the work. The key words

include; Knighthood, Diocese, Niger, Anglican, Communion, Socio-religious and Appraisal. (p.41).

a. Knighthood

Ileh (2007) defined knight and knighthood thus; “Knight means a man of noble birth who has vowed to do good deeds. Knighthood means the rank, character or dignity of knight collectively” (p.36). The word knight according to Njoku (2010), meant military follower or a household retainer. It applied to an adolescent boy, retainer or a servant. In Latin; it was called *'miles'* in German, *'Ritter'*, in Italian, *Cavaliere* and in French, *Chevglierie*. Knights are military followers, retainers or servants who were usually men of noble birth trained to be brave and loyal to their lords and superior. The term knight means different things to different people in different ages. To some, knight is the following as opined by Orisakwe (1998);

- i. A Knight is a defender of the faith. Faith here denotes the doctrine and the traditions of the Church.
- ii. The Knights should be men of integrity, creditability and honour, supporters of the Church, promoters of peace and harmony, defenders of truth, justice and the Catholic Christian faith.

iii. A medieval Knight was a man who intended to place himself completely at the service of a noble and difficult cause, a pure and arduous ideal. Fighting evil, promoting good, defending the weak and the oppressed against injustice. Bringing low the arrogance of the more powerful. Courage and unselfishness, generosity and readiness to make sacrifices, to the point of heroism, even to the point of death, if necessary. (pp. 58-59).

b. Diocese

In the words of Nmah (2008):

There is the Anglican / Episcopalian structure. The Anglican structure recognized the historic threefold ministry of bishops, priests, and deacons. Its primary unit is the Diocese organized under its bishop. Dioceses in a geographical area are linked into churches. Diocese is divided into areas of pastoral responsibility termed parishes, which may contain one or more local congregation. (p.113).

Britannica (2012) has given the elaborate explanation of diocese in the following words:

In some Christian churches, Diocese is a territorial area administered by a Bishop. The word originally referred to a governmental area in the Roman Empire, governed by an imperial vicar. The secular diocese was subdivided into provinces, each with its own governor; but, in the ecclesiastical adaptation of the system, the province became the larger territorial unit, administered by a metropolitan bishop and subdivided into dioceses. The original unit of ecclesiastical administration was the parish, which in the Eastern Orthodox church still remains the designation of the area administered by the bishop, whereas the diocese is the larger area administered by the patriarch. The use of these terms was still fluid in the West in the 9th century; but, by the 13th century, diocese meant the territory administered by a bishop. In the Roman Catholic Church only the pope can divide or merge dioceses or create new ones. All dioceses are divided into parishes, each with its own church; dioceses are also sometimes divided into rural deaneries, which contain several parishes. (p.1).

According to Redmond (2009):

Diocese in the Christian Church is a territory over which a bishop exercises ecclesiastical jurisdiction. The term was

used as early as the time of the Greek orator Demosthenes, to signify the treasury or department of finance. But in the organization of the Roman Empire introduced by the emperor Diocletian, the designation 'Diocese' was applied to the larger political divisions, which were subdivided into provinces, or eparchies. The term was first applied in an ecclesiastical context to a collection of metropolitan churches, or provinces (parishes), each under the charge of an archbishop. Later applied to a single metropolitanate, or province, it finally came to signify the local jurisdiction of any bishop of any rank. (p.2).

Diocese in the real sense is the area that is under the Episcopal control of a Bishop. It is a common word among the orthodox churches which include Anglican, Roman Catholic, Presbyterian and Methodist Churches.

As contained in the dissertation topic, in the Church of Nigeria Anglican Communion, there are over hundred and eighty Dioceses, which are under the leadership of the Primate of all Nigeria. Then Diocese on the Niger, 'Niger' is a nomenclature given to the one of the Dioceses located in the eastern part of Nigeria, precisely in Anambra State, and that is the Diocese which is the focus of this research.

c. Anglican

The term 'Anglican' is defined as Church of England or English Church; it is one of the England Churches or Christian denominations that came to Nigeria from England. It is the Christian Church in England dating from the introduction of Christianity into the country. More specifically, it is the branch of the Christian church that, before and since the Reformation, has been the established Church of England.

According to Britannica (2014) Anglican Communion is a religious body of national, independent, and autonomous churches throughout the world that adheres to the teachings of Anglicanism and that evolved from the Church of England. The Anglican Communion is united by a common loyalty to the archbishop of Canterbury in England as its senior bishop and titular leader and by a general agreement with the doctrines and practices defined since the 16th century in The Book of Common Prayer.

While the term communion, to an extent has a similar meaning with the term 'fellowship'. In this context it simply means the gathering of people with a common religious cum denominational beliefs, for the purpose of sharing the word of God together and praying together for the same purpose of spiritual enhancement. According to Booty (2008):

The word communion intended to promote mutual understanding and co-operation in common tasks, the communion unites churches that share a common heritage and subscribe to the Lambeth Quadrilateral of 1888. The Quadrilateral, a statement of the doctrines considered essential from the Anglican standpoint, upholds the catholic and apostolic faith and order of the Christian church as found in scripture, the sacraments of baptism and the Eucharist, the Apostles' Creed and Nicene Creed, and Episcopal government. All the churches use the Book of Common Prayer, reformed and adapted to the needs of the times and of particular locales. (p.198).

d. Socio-religious

Lawson (1984) opined, “No religious world can remain the same forever and in response to this traditions undergo transformation processes, answering to the needs of the community. New places, roles and powers gain recognition whilst old places, roles and powers gain new meanings (p.9). This is a kind of approach that combines social and religious thoughts together.

It is a social science that studies human societies with their religious beliefs and practices, their interactions, and the processes that preserve and change them. It does this by examining the dynamics of constituent parts of societies such as institutions, communities, populations, gender, racial, or age groups. Sociology also studies social status or stratification, social movements, and social change, as well as societal disorder in the form of crime, deviance, and revolution.

e. Appraisal

In responding to personality inventories and rating scales, a person presumably reveals what he thinks he is like; that is, he appraises himself. Other instruments may reflect what one person thinks of another. Because self-appraisal often lacks objectivity, appraisal by another individual is common in such things as ratings for promotions. Ordinary tests of ability clearly involve evaluation of one person by another, although the subject's self-evaluation may intrude; for example, one may lack confidence to the point where one does not try to do his best. This could be defined as impartial analysis and evaluation conducted according to established criteria to determine the acceptability, merit, or worth of an item or an idea. When put the other way round according to Merriam (2006) it means, "to evaluate the worth, significance, or status of; especially: to give an expert

judgment of the value or merit.” (p.87). It is a judgment or opinion of something or somebody, especially one that assesses effectiveness or usefulness.

f. Anambra

Anambra is a state in southeastern Nigeria. Its name is an anglicized version of the original ‘Oma Mbala’, the native name of the Anambra River. The capital and seat of government is Awka. Onitsha, Nnewi and Ekwulobia are the biggest commercial and industrial cities, respectively.

The state’s theme is “Light of the Nation”.

Location

Boundaries are formed by Delta State to the west, Imo State and Rivers State to the south, Enugu State to the east and Kogi State to the north. The origin of the name is derived from the Anambra River (Omambala) which is a tributary of the River Niger.

The indigenous ethnic groups in Anambra state are the Igbo (98% of population) and a small population of Igala (2% of the population) who live mainly in the north-western part of the state.

Anambra is the eighth most populated state in the Federal Republic of Nigeria and the second most densely populated state in Nigeria after Lagos

State. The stretch of more than 45 km between Oba and Amorka contains a cluster of numerous thickly populated villages and small towns giving the area an estimated average density of 1,500–2,000 persons per square kilometre.

g. Nigeria

Nigeria officially referred to as the Federal Republic of Nigeria is a federal state in West Africa. It borders Cameroon and Chad to the East, Benin to the west and Niger to the north. It also has a coast in the south that lies on the Gulf of Guinea in the Atlantic Ocean. Nigeria is made up of 36 states and the Federal Capital Territory, where Abuja, the capital city is situated.

Nigeria has a lot of historic empires and cultures compared to other countries in Africa. The history of Nigeria can be traced back to as early as 11,000 BC when a number of ancient African communities inhabited the area that now makes Nigeria. The greatest and the well-known empire that ruled the region before the British arrived was the Benin Empire whose ruler was known as Oba of Benin. Other tribes such as the Nri Kingdom also settled in the country, especially in the Eastern side. The Songhai Empire also settled in some of the country's territory. By the 11th century, Islam had arrived in Nigeria via the Hausa States. In 1851, the British forces seized Lagos, which was later annexed officially in 1861. In 1901,

Nigeria was made a British protectorate and was colonized until 1960, when the country gained independence from British colonialism.

CHAPTER TWO

LITERATURE REVIEW

In as much as, many people have delved into writing some works on knighthood, there is the need for a higher and in-depth research work to be carried out about the activities of the Order of Knighthood in the church. Velde (2002) opined that in the feudal era, the boundaries of knighthood were quite fluid. Anyone who, by luck or effort managed to obtain training and equipment to be a knight could eventually enter that class. This view is more of the historical origin than the meaning of knighthood. Therefore this literature review will be approached in the following sub-headings; conceptual framework, theoretical framework, empirical studies and a summary of literature review.

2.1 Conceptual Framework

There are multiple concepts about knighthood as a result of multiple authors who have taken time to write on the subject of knighthood. Again, as there are diversities of knighthoods in the church today, especially among the orthodox churches. Onekpe (2007) said, “there are Knights of Saint Christopher (KSC), Knights of Saint Augustine (KSA), Knights of Saint Simon (KSS), Knights of Saint Mary (KSM) and Knights of Saint John (KSJI)” (p.14-16). As there are different orders of knighthood so there

are numerous concepts about knighthood. Many authors who have taken time to write about knighthood have different views about knighthood. As time changes, it affects the concept of knighthood. Concepts of knighthood have differed from age to age and from generation to generation. When ten persons witness an event, invite the ten people one after the other, you will discover that virtually ten of them will narrate the event with different words though there will be similarities in their narrations, but with some level of divergences. Knighthood is like an elephant touched by different blind people, on explaining how the elephant looks like; each of the blind people explained different things based on the aspect of the elephant he touched. Onekpe (2007) in his explanation about knighthood said:

A knight is a military follower, one devoted to the service of a lord or lady. During the Middle Ages: (a) A knight is a person of noble birth who is serving a lord or king. For his devotion he is rewarded with knighthood. He is attendant to a lord, a champion in a war or tournament or gallant soldier, (b) a knight is a person whose corresponding rank is conferred upon as a reward for personal merit or service to other crown, country or empire. (c) A knight is a person representing a shire or country in a parliament or a commander or one in the Calvary in Roman Army. In secular usage a knight is a man of chivalrous deeds, a faithful and a chivalrous servant of his king and nation. (p.12).

In the above citation, there are different concepts Onekpe (2007) gave for knighthood which are:

A knight is a military follower.

A knight is a servant of his society, lords and kings.

Medieval Knighthood is a reward for service

According to Umeoduagu (2007):

This word knight was derived from an old English word '*Cniht*' which later came to mean soldier. In the words of Okafor (2001) a knight in English is equivalent to the French chevalier or German Ritter, a title of honour bestowed for a variety of services in the middle ages, it connoted a formally professed Calvary man to the extent that the first medieval knights were professional Calvary warriors. (p.19).

For Umeoduagu, Knights were sword men who defended the course of the church and that of the lords and kings. Orji (2007) said:

The examination of social trends with respect to the need and desire for honours in the church show that in both church and state and all social organizations, men of service or human beings of distinction need to be honoured or to be recognized, secular governments or empires and fraternal societies that uphold some noble values or cause through history give awards or honours to

their faithful servants. Even the traditional religious societies provide various forms of titles and chieftaincies and people look up to them for possession. Such honours make for respect and royalty and challenge members and recipients to greater service or achievement. For it comes to the recipients as a gesture of appreciation for noble action already taken. The need for honours for our distinguished lay-men informed our introduction of knighthood. If organizations of little consequence or that pursue narrower purpose so honour their men, why not the church, which as a universal and divine institution, pursue the noblest cause? It is in realization of this need that the church had taken this necessary step. (p.30).

From the above citation, it is very clear that the concept presented here is that knighthood is a substitute for cultural title. From time immemorial, the Africans have a way of recognizing hard work. Thus people who have distinguished themselves in various fields of endeavour are rewarded by allowing them to take titles. Title taking is therefore one of the ingredients of African culture. Orji (2007) furthered: “knight and knighthood means different things to different people. Thus definitions and explanations depend on the perception of the persons concerned”. (p.35).

A man with negative bias about a thing will always misjudge it. One of the Igbo proverbs says, one's enemy does not call him his title name. When one perceives that something is bad, he will end up giving a thousand and one reasons to support himself. Orji (2007) opined:

A knight is a soldier serving under a feudal superior, a man of chivalrous deeds, a faithful and chivalrous servant of his king and nation. He is a defender of a course, religious faith, a Christian soldier, or a defender of a Holy Institutions (p.36).

The following were said in line with the definition and concepts of knights and knighthood as quoted by Orji (2007):

A knight is a member of the church, a Christian who has been given a special honour in recognition of his contribution to the church, a special soldier of the Church, a person who has been given the right to prefix his or her name with Sir/Lady, and which means a young man who has been given the privilege of bearing arms. He is a defender of the Christian faith. He is a person who is ready to defend his faith anywhere. (pp. 36-37).

In furtherance to give more definition of knighthood, Nwizuzu (2007) said:

“An Elder of the Church”. Rev. Fr. Ifeanyi Ojene in his book *A professional Hand book on Religious societies in the*

catholic Church, defined a knight as: a man who is submissive to ecclesiastical authority. He is an agent of Christian faith and charity, knowledgeable in his local customs with catholic thought and life. A knight is one who aspires to a very high sense of Christian self-respect and cooperate with other people of good will especially Christians. He is one who spends his life in giving succour to the needy and the oppressed. (p. 37).

A close look at the above definitions shows that most of the definitions have these reoccurring phrases, 'a soldier of Christ', 'a defender of the Christian faith' 'a servant of Christ'. This is not in any way to say that other Christians who are not knighted are not Christian soldiers, no, not at all, all Christians are and must be defenders of the Christian faith.

However knights are people that are set apart not just for the spiritual Christian warfare but also for the physical, physical here does not mean by arms but by argument, by reasoning, by holding fast the principles of religion, and maintaining them against all opposition and attacks. This can be seen from the fact that the dresses the knights put on make them look like secular soldiers. However the attire they put on, have more spiritual meaning attached to them than their physical meaning. There is wide claim

among the authors who have taken it upon themselves to write on knighthood, that knights are the Christian soldiers. A soldier is known for his patriotic service to his father land. He is recruited and equipped with arms by his government with sole purpose of defending his fatherland from foreign invasion and attack.

Though a soldier is known for his physical weapons for defence, but Christ during his earthly ministry did not use physical weapons, neither did he encourage his disciples to engage in the use of physical weapons to achieve a spiritual goal. The apostle supposes that a minister of the gospel might be called to endure hardships, and that it is reasonable that he should be as ready to do it as a soldier is. Soldiers often endure great privations. Taken from their homes and friends; exposed to cold, or heat, or storms; sustained on coarse fare, or almost destitute of food, they are often compelled to endure as much as the human frame can bear, and often, indeed, sink under their burdens and die. If, for reward or their country's sake, they are willing to do this, the soldier of the cross should be willing to do it for his Saviour's sake, and for the good of the human race. Hence, let no man seek the office of the ministry as a place of ease. Let no one come into it merely to enjoy himself. Let no one enter it that is not prepared to lead a soldier's life, and to welcome hardship and trial as his portion. He would make a bad soldier, who, at his enlistment, should make it a condition that he should be

permitted to sleep on a bed of down, and always be well clothed and fed, and never exposed to peril, or compelled to pursue a wearisome march. Yet do not some men enter knighthood, making these the conditions? This issue will be revisited in the subsequent chapters of this research work for clarification. A knight is also believed to be a servant to the Christian Church, and must imitate Christ rightly.

Christ came not with pomp and glory, but as a man in humble life. And since he came, he had not required them to minister to him. He laboured for them. He strove to do them good. He provided for their wants, fared as poorly as they did, went before them in dangers and sufferings, practiced self-denial on their account, and for them was about to lay down his life. In Christ ministry on earth, he completely served humanity. By implication, therefore, the life of Christians and more importantly that of the knights should be a life of service to humanity, the church and God. Orji (2007) opined: “there is no other thing that God requires of a man than a life of service” (p.41). Any appointment, investiture and award in the church must be focused on service both to God and humanity. It will not be for fame, amassing of wealth. Knighthood was adopted by the church for certain services though it was secular activities done earlier to the feudal Lords and kings of medieval period. Onekpe (2007) has reviewed knighthood in a way

that will generate or stir up questions in the readers' heart. According to him "A knight by lay definition is a high lay officer of the church". (p. 33).

Most often the question that such definition about knighthood generates is, knighthood: An award or a call? It is both, it is a honorific award to those Church members who have served the church in different capacities and it is a call to church members to put in their efforts to foster the growth of the church. This definition if not modified or explained will ignite arrogance in the hearts of the knighted members of the church. If the knights are the high lay officers of the church, they should still see it as a privilege to serve God and His church. Onekpe, (2007) continued in his observation about knighthood in the following words: "Someone told me recently that he believes that knighthood is rare honour to be awarded to the few who have excelled in the Christian life of good example in words and works. (p. 38). From the preceded citation, knighthood is an award given to those who proved themselves good servants of the church; it is a way the church is appreciating and recognizing her members who served well. Knighthood in my personal summary of Onekpe (2007) is that knighthood is a reward or award and a call. Even in the medieval period the feudal Lords and kings used knighthood to reward her faithful and valiant servants. During the colonial era in Nigeria, the British governments rewarded or awarded few

Nigerians who have made some noticeable and laudable impacts in their administration.

Osuagwu (1992) described a knight as a man of prayer, meditative reading of the scriptures, devotional books and renewed faith in the Lord. He reminds himself of the sacraments. The use of man does not refer to generic sense but connotes masculine gender. It does not refer or extend to ladies who are so described as wives of knights. (p.56).

The above probably explains the reason why scholars such as Iwuagwu (1991) stressed the need for honours to our distinguished and faithful men. He went on to say that "a knight is a defender of a cause or of religious faith, a Christian soldier or a defender of a holy institution" (p. 4). It may be doubtful if all the knights of the society and in all social organizations perform the unique role of knights' play in the church.

Mairi (1998) said a knight is "a man who has been awarded the highest class of distinction in any of the four British orders of chivalry, i.e. honours of service or merit awarded by the Queen or the Government" (p. 75). In medieval Europe, a knight was associated with a man - at arms of high social

status, usually mounted, serving a feudal Lord. This social standing is relevant in understanding that in the Christian church, knights are championing and devoted to the service of God and humanity. New World Encyclopaedia reviewed knighthood as an organized and constituted orders or bodies of knights. The idea that knights fight for Christianity against the powers of evil and dedicated themselves to its service is not left out. However, it looks more descriptive than a definition.

Nwedo (1992) described a knight as one usually of noble birth. There is an error of generalization in this meaning. He is expected to be chivalrous, adventurous, and valiant and devoted to duty. This view does not seem to recognize different spheres of operations of knights. There is substance in agreeing with Jacobs (1994) that a knight is a soldier of the cross but a different soldier from the secular soldiers in a country. A close look at the concept of knighthood shows that it refers to men of service or human beings of distinctions needed to be honoured.

Nwokeoti (2012) refers knighthood as a life of dedication, service and noble group who by voice oppose the wrong and stay on the right track which

everybody has abandoned. Based on this commitment to duty in the church, society, and all social organization, Obialor (1994) said; "knighthood is not a sacrament rather it is an honour accorded to men who have distinguished themselves through their lives of honours, devotion, dedication and service to the church and Christian community" (p.78). It is significant to observe from the above premise that those who labour faithfully in the vineyard of God deserve honour, appreciation for being brave, loyal men whose duties include defence of Christian faith, protection of the weak and waging of war against principalities and powers and against the forces of darkness.

Knighthood, according to Onyeoha (1995) is "a man who intends to place himself at the service of a noble and difficult cause; a pure and odious ideal, fighting evil, promoting good, defending the weak and oppressed against injustice" (p.7). Beyond this view, Bralam (2006) maintains that a knight is a person who demonstrates the ideal virtues of honour, chivalry justice and compassion. He goes on to see a knight as a member of the ruling aristocracy trained almost solely in the art of individual combat, in essence in professional warrior. As the backbone of most human armies throughout recorded history, their effectiveness and success were not always starting.

There are strong indications that there are different types of knights in the church and in the society. The art of individual combat implies martial prowess of knights, as members of the ruling aristocracy but the church knights are supposed to uphold higher values, honour, bravery, gentility, justice and compassion. Ilonuba (2007) defines knight as "a member of the church, a Christian who has been a special honour in recognition of his contribution to the church, a special soldier of the church" (p.36). In the same Orji (2007), Onyeibor defines the knight as a defender of the Christian faith. He is a person who is ready to defend his faith anywhere. He carries Christ the way St. Christopher carried the little child who turned out to be Christ himself Knights are responsible Christians who are ready to spread the gospel.

Njoku (2010) is of the view that knighthood is not necessarily a reward for previous contributions to the church, but portrayed it as a call and challenge to those honoured to do more for the church than they had done before being invested into the noble order. It is a call to serve the church in all human endeavours, especially in evangelism.

In the summary of the concepts that people hold for knighthood in the present day society, it is necessary to make the following remarks, Knights are lay members in the Christian church who have served the church to a

noticeable extent. It is a recognition given to those who laboured for the feudal Lords, kings and the church with their natural strength and wealth, though they are majorly known as soldier of the cross or defenders of faith. A lot of people have a lot of concepts about the order of knighthood. There is important need we make understandable definitions about knighthood before furthering to other aspects of the research work. Which this first segment of the work has helped us to achieve, knighthood means many things to many people. But in general, the authors whose works were reviewed held one concept in common which is knights are soldiers of the cross, who are called to use what they have to serve God for the good and progress of the church.

2.2. Theoretical Framework

The nature of a research problem determines the theoretical framework that could be applied to the study. In this research work on knighthood in the Diocese on the Niger. The researcher has adopted functionalism and symbolic interactionism as theories that will bring out the very uses of knighthood in the development of Diocese on the Niger, (Anglican Communion).

2.2.1 Functionalism

Functionalism in social sciences, is a theory based on the premise that all aspects of a society—institutions, roles, norms, etc.—serve a purpose and that all are indispensable for the long-term survival of the society. The approach gained prominence in the works of 19th-century sociologists, particularly those who viewed societies as organisms. The French sociologist Émile Durkheim argued that it was necessary to understand the “needs” of the social organism to which social phenomena correspond. Other writers have used the concept of function to mean the interrelationships of parts within a system, the adaptive aspect of a phenomenon, or its observable consequences. In sociology, functionalism met the need for a method of analysis; in anthropology it provided an alternative to evolutionary theory and trait-diffusion analysis. And in religion it has provided a platform for peaceful co-existence of religions in a particular society.

A social system is assumed to have a functional unity in which all parts of the system work together with some degree of internal consistency. Functionalism also postulates that all cultural or social phenomena have a positive function and that all are indispensable. Distinctions have been made between manifest functions, those consequences intended and recognized by participants in the system, and latent functions, which are

neither intended nor recognized. The British anthropologist, A.R. Radcliffe-Brown explored the theoretical implications of functionalism as a relationship between a social institution and the “necessary conditions of existence” of a social system. He saw the function of a unit as the contribution it makes to the maintenance of a social structure—i.e., the set of relationships among social units. In an attempt to develop a more dynamic analysis of social systems, the American sociologist, Talcott Parsons introduced a structural–functional approach that employs the concept of the function as a link between relatively stable structural categories. Any process or set of conditions that does not contribute to the maintenance or development of the system is said to be dysfunctional. In particular, there is a focus on the conditions of stability, integration, and effectiveness of the system.

Schaefer (2005) maintains that Parsons saw any society as a vast network of connected parts of which helps to maintain the system as a whole (p. 13). Functionalism, therefore, holds that if an aspect of social life does not contribute to a society's stability or survival- if it does not serve some identifiable useful function or promote value consensus among members of a society - it will not be passed on from one generation to the next. Henslin (2010) says the central, idea of functional analysis or functionalism and

structural functionalism is rooted in the origins of Sociology. Proponents of this theory such as Auguste Comte and Herbert Spencer viewed society as a kind of living organism. As people have organs that function together, so does society. And like an organism, if society is to function smoothly, its parts must work together in harmony. Durkheim is not left out in viewing society as being composed of many parts, each with its own function. Haralambos, Holborn and Healed (2008) are of the view that functionalist analysis turns to a consideration of how that structure functions. This involves the examination. The application of this theory of functionalism in this research work is, Diocese on the Niger as a religious society in which Knighthood is existing as a major part of her body, there is much responsibility laid on the knights of the diocese with high expectation. Their existence must be in accordance with the general vision of the diocese at large to enable continue to move on smoothly.

2.2.2 Social Development Theory

Another theory employed in this study is social development theory which attempts to explain qualitative changes in the structure and framework of society that help the society to better realize aims and objectives.

Development can be defined in a manner applicable to all societies at all historical periods as an upward ascending movement featuring greater levels of energy, efficiency, quality, productivity, complexity, comprehension, creativity, mastery, enjoyment and accomplishment. Development is a process of social change, not merely a set of policies and programs instituted for some specific results. During the last five centuries this process has picked up in speed and intensity, and during the last five decades has witnessed a marked surge in acceleration.

The basic mechanism driving social change is increasing awareness leading to better organization. When society senses new and better opportunities for progress it develops new forms of organization to exploit these new openings successfully. The new forms of organization are better able to harness the available social energies and skills and resources to use the opportunities to get the intended results.

Development is governed by many factors that influence the results of developmental efforts. There must be a motive that drives the social change and essential preconditions for that change to occur. The motive must be powerful enough to overcome obstructions that impede that change from occurring. Development also requires resources such as capital, technology, and supporting infrastructure.

Development is the result of society's capacity to organize resources to meet challenges and opportunities. Pioneers introduce new ideas, practices, and habits that conservative elements initially resist. At a later stage, innovations are accepted, imitated, organized, and used by other members of the community. Organizational improvements introduced to support the innovations can take place simultaneously at four different levels—physical, social, mental, and psychological. Moreover four different types of resources are involved in promoting development. Of these four, physical resources are most visible, but least capable of expansion. Productivity of resources increases enormously as the quality of organization and level of knowledge inputs rise.

Development pace and scope varies according to the stage society is in. The three main stages are physical, vital (*vital* refers to the dynamic and nervous social energies of humanity that propel individuals to accomplish), and mental. In the social development theory, Vygotsky, (1978) primarily explains that;

Socialization affects the learning process in an individual. It tries to explain consciousness or awareness as the result of socialization. This means that when we talk to our peers or adults, we talk to them for the sake of communication. After we interact with other people, we tend to internalize what we

uttered. For example, a child tries to chronologically arrange the blocks that contain the letter A to Z. At first, his performance is poor but when his mother sits beside him and tells him how to arrange the letters properly, he begins to learn how to do so. The child will then master the knowledge of arranging the alphabet with the presence of his parent. His mother, on the other hand, gradually lets the child do the skill on his own, making the child more competent. (p.48).

In this theory, the study encourages application of social development theory in the day to day activities of knighthood. This if properly applied will enhance the social life of knighthood both in diocese and in the society at large. Knighthood is an organ in the church, as church is a major part of the society and if knighthood as a part of the society in which it exists imbibes socialization and integration it make her members agents of societal development and not only church development.

2.3 Empirical Studies

In this empirical studies section the researcher has chosen to review three authors' works, whose works are mostly quoted in this research work. This will help us to explore their works in details, to enable us grasp the full understanding of their work. The authors include;

2.3.1 Njoku, C.A.C. (2010). Understanding knighthood order in the church. (Anglican perspective).

2.3.2 Onekpe, P.I. (2005). Preparation for Christian knighthood.

2.3.3 Orji, B.C. (2007). Knighthood in Nigeria. A reflection

2.3.1 Njoku, C.A.C. (2010). Understanding knighthood order in the church. (Anglican Perspective).

This book is written to educate mostly the society of the church on the order of knighthood and to clear people of their misconceptions about knighthood. The book has Anglican Knighthood in focus, without leaving essential elements of the practices of Knighthood in other Christian denominations. In the preface pages of the book, Njoku (2010) admitted that there are misconceptions that knighthood is facing from the churches that have adopted the instrumentality of knighthood. According to Njoku (2010): “there are misconceptions here and there about the introduction of Knighthood in the Anglican Church, especially in Nigeria.” (p.iii).

It is understandable from the above words from the author of the book, he was writing to remove the erroneous misconceptions and educate the Christians society, which include; the laity and the ordained about the actual purpose of knighting some members of the laity with the order of

knighthood. He tries to show reasons members of the church laity are made knights, especially in the Anglican Communion. From what Njoku (2010) has written in his book, it is either he is defending a point in favour of Knighthood or he is writing to correct misconceptions. The following are observed as what had propelled him to choose to write on Knighthood.

i. Knighthood is not a reward.

According to Njoku (2010):

Knighthood is not necessarily a reward for previous contribution to the church, but is portrayed as a call and challenge to those honoured to do more for the church than they had done before being invested into the noble order. It is not a reward like chieftaincy either, but a new call to serve the church in all human endeavours, especially in evangelism (p.iii).

A good number of people in the church today who are invested with the order or title of knighthood believes the church has rewarded their services. Knighthood according to Njoku is a call to serve the church and defend the faith. Oti (2014) who is a proponent of Njoku's concept said; "Knighthood is a call to serve God and man". (p.4).

ii. To Defend the Christian Church Faith.

A knight is a soldier of Christ whose battles are not physical but spiritual. By being invested, a knight is to defend the christian faith, he has by his investiture, chosen and charged to guard and protect the beliefs that the scripture (the bible) contains sufficiently of all the doctrines required for eternal salvation through faith in Christ and articles of our religion as in the thirty nine articles of faith, and in the book of common prayer.

iii. The knight is called to serve the church and humanity.

To Njoku (2010), church to humanity is service to humanity. The knight has to commit members to regular church attendance by examples, through participating in all activities in the work of God as in the church. The Knights are invested to serve the church in various committees they found themselves in. If knighthood is a call to serve the church, the knights of the Anglican Church are expected to lead the services of the church (not Sunday service medicine only) but service like; leading of church choir, or serve as a chorister, a knight can be a warden, a Bible study leader or a member of committees of the church, and it must not be the chairman of the committee before he will serve. It will be commendable if the knights will create a way he/she can be serving the church in line with the needs of the church. A Knight as a defender of the church

can plan and geared the members of the church out for evangelism towards soul winning in fulfilment of the great commission.

iv. Replacement of Ozo Title Taking

According to Njoku (2010), there are social political reasons why the church, especially Anglican Church invested her members with the order of knighthood. In the Nigeria society there is much importance with title taking. The society accord much respect or honour to people with title like; *Nze, Ozor, Chief* etc. Many people in the society who are not honoured with such title are seemed to lack recognition and voice in the society. It is not only influence that men in the society lost by not taking titles, but feeling of personal value or worth. Because of that, some members of the church were throwing their weight and were relating more to secular social activities than religious. Igbo adage said; *Ana ahapu ebe ana echi eze gaba ebe ana aru ogwu*. So the things of the church in those days were more of *iruagwu* than *ichieze*.

According to Iwuagwu (1991): “The need for honour to our distinguished faithful lay men informed our introduction of knighthood.” (p.29). One of the reasons the church adopted Knighthood is to accord some honorary title to some of her merited members. The reason the church circumvented her members from delving into the secular title taking is perhaps because of its

idolatrous involvements. Njoku (2010) said; “if conferment of chieftaincy titles or other secular titles other than the idolatrous ones like; Ozo, Okonko, etc”. (p.29). This also extended to the reasons why the church confer people with other titles like; Ezinne, Ezinna, Mother of faith, Father of faith, Gideonites, etc.

v. Knights are defenders of the Christian faith.

Njoku emphasized that the roles of the knights have become more vital in the Anglican Church, especially in this present time that Anglican Church is being threatened from all squares and from all corners. He maintained that if knights and ladies who are the servants of God in the church fail to collaborate with the priests to defend the Anglican Church, the church will not be recognizable in Nigerian in the years to come. The knights according to Onah (2015), pointed out among other problems that are facing knighthood as Neo paganism. He therefore called on all the knights and ladies not to sit back but to act as watchdogs to the church by pointing out all the oddities and unreligious practices with a view for their correction.

Njoku (2010) agreed with Onah (2015), when he challenged the Knights and ladies to always strive to ensure that the teachings of the church are sustained among Christians wherever they find themselves; they should spread the kingdom and defend the church. He furthered to say, that members of Anglican knighthood should equip themselves with good

knowledge of the Bible and doctrines of the church, stating that knights should defend the word of God at all times. He urged members of knighthood to be prayerful; he said prayer is one of the weapons of spiritual warfare.

From the above reasons, it is obvious that Njoku (2010) had really enlightened the society about reasons the church adopted the instrumentality of knighthood which agreed with some authors like Orji (2007) and Onekpe (2007).

Because Njoku (2010) is a member of the Anglican knighthood, he shielded the order of knighthood from external attack. Take for instance, in page seventy two of his book. He quoted where a Bishop said that Knighthood is not a passport to heaven. The following is how Njoku (2010) reacted to the statement:

This remark is not necessary and should not be credited to the clergy or bishops who know that knights are called to serve the church and defend the faith. The Bishops invested knights to bear the cross and achieve salvation. Such discouraging remarks are not necessary because we know that being a knight, clergy, or Bishop is not a passport to heaven. (p.73).

Furthermore, Njoku (2015) quoted where the former governor of Anambra State, Mr. Peter Obi said, “the church and traditional rulers honour people with questionable income with knighthood and chieftaincy titles” (p. 73). In

reaction to the excerpts of Mr. Obi's address, Njoku (2010) said: "the governor on his own did not know that we also accuse them of making people of questionable means of livelihood traditional or autonomous communities" (p.73).

Honestly, here Njoku (2010) has not left any room for activities of Knighthood to be criticized. The activities of the knights are being observed in the society and the society should be allowed to criticize them constructively. Njoku (2010) whose book is under review is one of the Knights of Anglican Church and as a member he has made much literary defence for knighthood. He is equivocal in his writing, especially in some areas that Knighthood deserves sharp rebuke.

2.3.2 Orji, B.C. (2007) Knighthood in Nigeria. A reflection

The book traces the Origin and History of Knighthood from the crusades to the medieval periods. However, some questions were asked by the author of the book which helped his readers to understand his purpose for writing the book. The questions are as follow; how and why Nigeria and church accepted the marriage of knighthood. Is knighthood biblical? What type of behaviour is expected of knights? Is knighthood a cult of some sort or purely a Christian organization? How are they selected and how is the

investiture performed and what do their regalia symbolize? What is the future of knighthood in Nigeria?

The numerous questions above informed the writing of the book. Orji (2007) in his book showed much proponent to knighthood in Anglican Church. He was more of advocate than critic. Orji (2007) agrees with Njoku (2010) that knighthood is a substitute for cultural titles in Nigeria. In his book, he said;

From the time immemorial the Africans have a way of recognizing hard work. Thus people who have distinguished themselves in various fields of endeavour are rewarded by allowing them to take titles. Title taking is therefore one of the ingredients of African culture. In Chinua Achebe's things fall apart Okonkwo's father- Unoka, was a man of no repute because he did not take any title throughout his life time. On the other hand, his son, Okonkwo, early in life, took two titles. This showed his brevity and prowess. (p.24).

The major problem faced by Anglican Church at the early stage of Christianity in this country was whether to reject the traditional titles outrightly or to accept the titles after ridding it of its idolatrous attachments. According to Orji (2007) said:

The examination of social trends with respect to the need and desire for honours in the church show that in both church and state and in all social organizations, men of service or human beings of distinction need to be honoured or to be recognized, secular societies, governments, empires or fraternal societies that uphold some noble values or cause through history give award or honours to their faithful servants. Even the traditional religious societies provide various forms of titles and chieftaincies, and people look up to them for respect and royalty, and challenge members and recipients to greater service or achievement. For it comes to the recipient as a gesture of appreciation for noble action already taken. The need for honours to our distinguished laymen informed our introduction of knighthood in the church. If organizations of little consequences that pursue narrower purpose so honour their men, why not the church which is a universal and divine institution, pursue the noblest cause? It is in the realization of this that the church has taken this necessary step. (pp.29-30).

Therefore to both Njoku (2010) and Orji(2007), it is placidly stated that one of the main reasons for introducing knighthood is to salvage the lay church members from taking the idolatrous *ozo* and *nze* titles. Secondly, it is a way of honouring the distinguished lay men of the church.

Another issue that bothered Orji (2007), which he addressed in his book, is the biblical nature of knighthood. He admitted in page forty eight of his book that the term knight or knighthood is not found in any page of the Holy Bible, but furthered to say that “knight and knighthood are very biblical, directly or by implication. In his book from pages forty eight to seventy one, he mentioned and discussed some Bible heroes and heroines as knights. The Bible characters he mentioned and discussed include; Abraham, Moses, Joshua, Elijah, Amos, Esther, Ruth, John the Baptist, Paul, Tabitha-Dorcas and Mary Magdalene. To Orji (2007), any Bible character that did exploit to the glory of God is a knight. Orji (2007) said:

It is on this understanding that we urge and implore knights and knight’s aspirants to emulate the godly character of Abraham, Moses. Joshua, Elijah, John the Baptist and Saint Paul, to mention but a few. These men fought the good fight of faith with all their might. We expect the modern day knights to do likewise. (pp.71-72).

Orji (2007) is encouraging the knights to emulate the biblical heroes and heroines of faith to defend the name of God among the heathen, and fight in favour of the church as it is clear in the case of Elijah and prophets of Baal on mount camel.

1. **Reasons for Knight's Regalia and their Significance**

Another issue that worth reviewing in Orji's book is found in page one hundred and twenty six with the heading 'knight's Regalia and their significance'. Orji (2007) said:

Uniforms are worn for special and specific purposes. One outstanding reason for wearing uniforms is for easy Identification. Any group in uniform in a large gathering of people stands out distinctly and does not want to be confused with the rest of the crowd. (p.126).

According to Orji (2007), the reason knights dress in their regalia is for easy identification in a large gathering of people and not showing off of status and title. Again he furthered to mention one by one the meaning of the parts of the knight's regalia as follows;

1. Belt-belt of truth-Ephesians. 6:14
2. Breast plate of righteousness. Ephesians 6:14
3. The Badge- the shield of faith. Ephesians 6:16
4. The cap- helmet of salvation. Ephesians 6:17
5. The sword- the sword of the spirit, the word of God- the Bible.
Ephesians 6:17

The above is found in pages one hundred and twenty six to one hundred and forty six. From Orji (2007), we are meant to understand the reason the

knights or knighthood chose the pattern of their uniform or their regalia. All the parts of their regalia have to some extent reminding the knights that their appointment as knights of the church is more of spiritual than physical exhibitions.

In conclusion of Orji's book review, it is clear here that he has refused to admit that some knights are not praise worthy. He has gone the way of Njoku (2010) of presenting the knights as saints in the church of which all are not.

2.3.3 Onekpe, P.I. (2005): Preparation for Christian knighthood.

This book has multiple contributors/authors and it is edited work of the following authors/contributors:

1. Rt. Rev.Dr.Peter I. Onekpe contributed the topics below in the book.
 - (i) The Vessel that God uses
 - (ii) Knighthood in the Anglican Church
 - (iii) The Knight in the present day society
 - (iv) Living a life of Holiness
 - (v) Knighthood- An Award or a call?
2. Dr. J.N Umeoduagu contributed the topic below in the book.
 - (i) Code of conducts among knights
3. Sir.Dr.S.C.E Omumu contributed the topic below in the book.

- (i) Bible study habits of the knights
4. Sir. Sam N.Ileh contributed the topics below in the book.
- (i) Knighthood in Nigeria.
 - (ii) The knight as a role model in the society.
 - (ii) Christian life of giving.
5. Barr. A. U. Eluche contributed the topic below in the book
- (i) The knights and grassroot evangelism.
6. Ven. Udomaiye, M.E contributed the topic below in the book
- (i) Integrity of the knight.

The researcher has chosen to review the work of Onekpe (2007) among other works as contained in the edited work- Preparation for Christian knighthood. In the topic ‘the vessels God uses’ Onekpe (2007) said; “the vessels that God uses are those who allow their plans and their interests to be interrupted by God. Let us take Peter and other disciples for our examples”. (p.8). Onepke (2007) incited Matthew 4:18-20, where Jesus called Peter and Andrew while they were fishing, and at once they left their nets and followed him. The entire story showed that, the brothers that run this fishing company were still in their business, before Jesus stopped them suddenly and said, “Come follow me, and I will make you fishers of men”. The Bible also says, at once, they left their nets and followed Jesus. When God calls many people, they have different reasons why they cannot obey

at once. They may have plans for their life that they want to attain first.

Onekpe (2007) furthers thus:

As Knights, you may not know the implication of this until you heed the call. God has always interrupted those he uses. It is possible that God has called you several times, but you kept saying, Lord wait first, let me accomplish this or that. If God had to wait till these apostles finished what they were doing, they may never be fishers of men. (p.9).

What Onekpe (2005) is advocating here is the importance of complete yieldedness of the knights to God. Furthermore, Onekpe (2007) sees Knighthood as the call of God upon the lay members of the church. Any duty one is appointed into, the same should see it as the call of God upon him and not mere service unto men. As Peter surrendered not only his time and life but also his boats; so Knights should surrender themselves and their possession to the service of God. Knights should serve with the totality of the best of their lives. Knighthood is not a call to half hazard service to God, and they should see themselves as the servants of God and not servants of the Bishop.

According to Umeoduagu (2007), who outlined the following about the codes of conduct of the knight in his book. A knight must be;

- i. A born again Christian who appreciates God's salvation through Jesus Christ and is prepared to spread the good news to others and also defend it.
- ii. Prepared to put the spiritual gifts endowed in him together with other physical resources at his disposal in actualization of his commitments toward the great commission.
- iii. Men and Women of valour and impeccable character both within the church and more importantly in the larger society.
- iv. Prepare to stand for justice, fair play, honesty and accountability both within and outside the Church.
- v. Prepared to relate to his fellow knights in the spirit of Christ brotherliness of sharing in each other's success and failures.
- vi. A person that does not encourage adultery, polygamy, acquisition of titles with idolatrous coronation or membership of secret cults.
- vii. A member of the League of Knights should be prepared to abide by the approved constitution of the League.
- viii. Prepared to discharge his/her financial obligations to the League
- ix. Prepared to serve faithfully and with honesty in whatever position he or she is called in the Diocese
- x. Prepared to subject himself or herself to disciplinary action if such arises and accept the verdict with Christian fortitude.

The code of conduct of the knights as stated above is more of the Christian morality. Faithfulness, obedience, commitment, steadfastness and stewardship are virtues which are indispensable in the life of any knight that would bear fruits worthy of his or her calling.

Onekpe (2007) fostered the idea that Knighthood is more of gains than pains in the church. Onekpe (2007) also said; “whether in the area of modern day church buildings and Architectures, the knights are facilitators”. Whether by political and social influence in favour of the church, the knights are facilitators. The church can hardly do today without the knights. (p.35).

Onekpe (2007) is in agreement with Njoku (2010), Orji (2007) whose books have been reviewed. But Onekpe (2005) has unequivocally admitted that some knights misappropriate their investiture as incited below:

Those whose use knighthood to challenge church authority should be careful not to use the title for evil. There is also present-day criticism that the church only awards these titles to the rich people in the society. The church should not be made to reward mediocrity and the church should recognize that money is not the only yardstick of measuring success in God’s service (p.36).

Onekpe (2007) gave slight rebuke to the misconduct among the knights of the Anglican Church who are misusing the opportunity of their investiture.

Another insightful effort at contemporary study of knighthood is made by Okoye (2010) in which he examined the role of laity in Anglican Communion of Diocese on the Niger. The relevance of the research work could be seen not only identifying the history, development of Diocese on the Niger but classifying knights as part of laity in the Diocese on the Niger of Church of Nigeria (Anglican Communion). It was not an elaborate discussion; rather, it was a passing comment which needed full-scale analyses of its functions in the development of Diocese on the Niger of the church of Nigeria (Anglican Communion).

Nwekeoti (2012), who appraised knighthood in the Anglican Diocese of Nnewi. The origin, selection, requirements and investiture service did not make much history. He attributed the low valuable impacts of knights in Nnewi to their relative late arrival. There is need for a functional approach in assessing knighthood order on the basis of balanced and well informed scholarship.

Ileh (2007) has furthered in outlining the duties of the knights in the following points:

For a knight to be a role model he should be born again not just a church goer: John 3:3. A prayerful Christian is a powerful Christian When he prays he should intercede for others. He must not be in sin of idolatry. Idolatry not only in making for yourself graven images; but also worshipping your personality, wealth, time and position is idolatry. (p.66).

An appraisal of the activities of knighthood in the Diocese on the Niger shows evidence of good results. Proudly, the order has taken firm root in the diocese, surviving threats of hostility. But developments in the contemporary practices of the order are regrettable tale of contradictions and degenerating spiritual fervour. A good number of the knights indulge in 'unchristian activities', and unhealthy rivalry to show superiority and acceptance. Yet, the church in Nigeria is faced with frequent inter-religious conflicts. The knights should wake up from its slumber in practicalization of its teachings. It should honestly acknowledge the 'unchristian' practices in its fold and rise up to the challenge. The church should anchor its courage and inspiration on the spirit of reformation. In this case, it will be worthwhile to set some standards, and quality control measures.

2.4 Summary of Literature Review

The institution of knighthood in the Diocese on the Niger has come a long way from the humble beginning to the well-organized, well-disciplined body of men and women, who have pledged to faithfully serve their Lord and Saviour and His Church. Adoption of knighthood in the church is a veritable instrument for church building. This is reviewed in the conceptual framework, while the empirical studies of the literature review of the research work. The history of knighthood dated its origin from the secular world of Europe prior to medieval period, but its first contact with the Christian Church was the time of crusades, during 11th century crusades to disband the Saracens control of Jerusalem the Christians pilgrimage centre. The adoption of the instrumentality of knighthood into the church has shown many blessings on the church, especially in the infrastructural development of the church. In the Diocese on the Niger the knights have shown much financial solidarity to the Diocese at large. Tracing back in the history of knighthood, it has been a profitable organ both to monarchs and lords of the pre and post medieval period. Knighthood played vital roles in the development of European kingdoms that adopted the instrumentality of knighthood. In a European world where Christianity was entwined in most aspects of people's lives, knighthood was highly influential and prevalent in the medieval period. In many ways knighthood was formally integrated

in the fabric of religion, making knighthood prominent personally to religion as well as professionally. Similar to much of the populace of medieval Europe, religion provided knights with a structure of morals, virtues and beliefs to live with. This was further strengthened by the code of chivalry that knights swore to uphold as a knight. Under such a code, knights promised to defend the weak, be courteous to all women, be loyal to their king, and always serve God.

A modern knight has the sense that God has something better for our world and that they have been called from the sidelines onto the field to make a difference. Having been called into service and into leadership a modern knight has a desire to live differently and influence the lives of others through a pursuit of the life that God wants for us.

The true knights of the Middle Ages were passionate about their faith, their relationship with Christ, and their dedication to living by the virtues of Scripture. The Order of knighthood was esteemed by all, pursued by many, yet held by only few. The lifestyles, virtues, and commitments held by these knights-who were half warriors and half priests-were second to none in the medieval era, as well as today. The order of knighthood provided a code to live by-a set of guidelines and practices that instilled honour, strength, and valour. This same order also served to set their lives on a track

that helped safeguard them against self-inflicted trouble and heartache, insuring they could enjoy God's best for their lives.

Civilization has always had some sort of defence system. In the Middle Ages, civilization had the knights to protect them, while today's society is protected by soldiers. Over time the role has slightly adapted to accommodate different aspects and needs of society, but the general role of the position has remained the same: as a protection unit. Middle Age knights and Modern Day soldiers share many similarities and differences.

The basic role of the knight was to protect his lord and their castle. A knight in training started off as a page, or an apprentice to another more experienced knight. Through this apprenticeship knights learned the ropes. The page then moved up to the position of squire, which was still an assistant to a knight, but in addition he earned the privilege to go into battle with that knight. Eventually, with enough experience, the squire was knighted into the nobility as a soldier.

The training process of a knight was done through a series of leisurely practice exercises and events. Knights-in-training practiced their weaponry aim while hunting, participated in jousting tournaments, debauchery, and "running the ring." All of these exercises made the knight stronger and wiser in battle situations.

Knights also followed a set of guidelines referred to as Chivalry. Chivalry guided the way men behaved during this time period. Knights were expected to show courtesy, honour, loyalty, courage, generosity, virtue, and bravery in all situations. Knights also focused on the concept of “courtly love,” which focused on the perfect relationship and how women should be treated. They went out of their way to be perceived as ‘knights in shining armour.’ They treated women with the highest respect and flattery and waged battles when they saw appropriate. So it was not uncommon to see knights fighting to defend a lady’s honour.

The role of today’s soldier is to protect his country as a whole. This varies from the knight because middle age knight could start fights whenever he deemed necessary since his sole priority was to protect the castle and his lord. Today’s soldiers are more organized and can only go into battle once it has been proclaimed. The reason for proclaiming battle has to be serious, now-a-days. While Chivalry was of the utmost importance during the Middle Ages, today more threatening reasons are necessary for wars and fights to be started. Let alone the fact that modern women, at least in the United States, are viewed equally with men, so there is no need for soldiers to raise them up on a pedestal.

The training process of a modern day soldier includes extensive basic training and exercises to improve their fighting techniques and strategies.

This is slightly similar to the philosophy knights had in regards to training with the exception of an apprenticeship. 'The more practice the better' is the motto shared between the two time periods.

Whether it is a Middle Age knight or a Modern Day soldier, their basic goal was the same. While their perspectives and strategies greatly differed, their common goal was to serve as a defence system. Throughout the ages, civilizations have always had some sort of army present in order to ensure protection for their society. The modern day knights are appointed by the church to serve God in His church. Despite that some of the knights are missing the target of their investiture, yet some have shown high level of commitment and immense faithfulness to the oath of their commissioning. On this note, it is suggested that knighthood be harnessed for further usefulness to the church.

CHAPTER THREE

THE HISTORY AND GROWTH OF KNIGHTHOOD

3.1 The Medieval Knights, Early Contact with the Church and Services

The historical origin of knighthood is traceable to medieval period, relating to, or characteristic of the middle ages. It is then a title of honour bestowed for a variety of services, but originally in the European Middle Ages a formally professed cavalryman.

The first medieval knights were professional cavalry warriors, some of whom were vassals holding lands as fiefs from the lords in whose armies they served, while others were not enfeoffed with land. The process of entering knighthood often became formalized. A youth destined for the profession of arms might from the age of 7 or so serve his father as a page before joining the household of his father's suzerain, perhaps at the age of 12, for more advanced instruction not only in military subjects but also in the ways of the world. During this period of his apprenticeship he would be known as a *damoiseau* (literally “lording”), or varlet, or valet (German: *Knappe*), until he followed his patron on a campaign as his shield bearer, *écuyer*, or esquire, or as the bearer of his weapons (armiger). When he was adjudged proficient and the money was forthcoming for the purchase of his knightly equipment, he would be dubbed knight. The ceremonial of dubbing varied considerably: it might be highly elaborate on a great feast

day or on a royal occasion; or it could be simply performed on the battlefield; and the dubbing knight might use any appropriate formula that he liked. A common element, however, was the use of the flat of a sword blade for a touch on the shoulder—i.e., the accolade of knighthood as it survives in modern times.

As knighthood evolved, a Christian ideal of knightly behaviour came to be accepted, involving respect for the church, protection of the poor and the weak, loyalty to one's feudal or military superiors, and preservation of personal honour. The nearest that the ideal ever came to realization, however, was in the Crusades, which, from the end of the 11th century, brought the knights of Christian Europe together in a common enterprise under the auspices of the church. Knights dubbed at Christ's tomb were known as knights of the Holy Sepulchre. During the Crusades the first orders of knights came into being: the Hospitallers of St. John of Jerusalem (later the Knights of Malta), the Order of the Temple of Solomon (Templars), and, rather later, the Order of St. Lazarus, which had a special duty of protecting leper hospitals. These were truly international and of an expressly religious nature both in their purpose and in their form, with celibacy for their members and a hierarchical structure (grand master; “pillars” of lands, or provincial masters; grand priors; commanders; knights) resembling that of the church itself. But it was not long before

their religious aim gave place to political activity as the orders grew in numbers and in wealth.

Before the eleventh century, there were forms of order of knighthood. Between the end of the 11th century and the middle of the 13th, a change took place in the relationship of knighthood to feudalism. The feudal host, whose knights were enfeoffed landholders obliged to give 40 days' service per year normally, had been adequate for defence and for service within a kingdom; but it was scarcely appropriate for the now more frequent long-distance expeditions of the time, whether crusades or sustained invasions such as those launched in the Anglo-French wars. The result was twofold: on the one hand, the kings often resorted to distraint of knighthood, that is, to compelling holders of land above a certain value to come and be dubbed knights; on the other hand, the armies came to be composed more and more largely of mercenary soldiers, with the knights, who had once formed the main body of the combatants, reduced to a minority—as it were to a class of officers.

The gradual demise of the Crusades, the disastrous defeats of knightly armies by foot soldiers and bowmen, the development of artillery, the steady erosion of feudalism by the royal power in favour of centralized monarchy—all these factors spelled the disintegration of traditional knighthood in the 14th and 15th centuries. Knighthood lost its martial

purpose and, by the 16th century, had been reduced to an honorific status that sovereigns could bestow as they pleased. It became a fashion of modish elegance for the sophisticated nobles of a prince's entourage.

A great number of secular knightly orders were established from the late Middle Ages onward: for example (to name but a few), The Most Noble Order of the Garter, Order of the Golden Fleece, The Most Distinguished Order of Saint Michael and Saint George, The Most Ancient Most Noble Order of the Thistle, and The Most Honourable Order of the Bath. These honours were reserved for persons of the highest distinction in the nobility or in government service or, more generally, for persons distinguished in various professions and arts. In the United Kingdom, knighthood is today the only title still conferred by a ceremony in which sovereign and subject both take part personally. In its modern form the subject kneels and the sovereign touches him or her with a drawn sword (usually a sword of state) first on the right shoulder, then on the left. The male knight uses the prefix Sir before his personal name; the female knight the prefix Dame.

Njoku (2007) has buttressed it thus: “The order started in Western European countries of France, England, Germany, Italy and Spain. From 9th century (AD) to the 11th century (AD)” (p.1). There were feudal knights which originated and existed during the feudal period of feudalism in Europe.

Merriam (2006) has defined feudalism as quoted below:

The system of political organization prevailing in Europe from the 9th to about the 15th centuries having as its basis the relation of lord to vassal with all land held in fee and as chief characteristics homage, the service of tenants under arms and in court, ward ship, and forfeiture. (p.679).

Njoku (2007) has also viewed feudalism as:

Feudalism was a complex form of administration that started in Northern France, in which the lord granted an estate to his vassal in return for allegiance and service, basically knightly military service owing to scarcity of money to pay for the labour of his vassals. (p.5).

The feudal lords used land and estates to pay for the services rendered by their warriors' knights who defended the lords and helped to defeat their foes. This arrangement of paying for the service with land and estate made the vassals, servants or knight became rich in land estate so that they in turn employ other vassals or servants. The system of reward that the vassals, servants and knights received from the feudal lords and kings stirred up the interest of ordinary people to be enrolled into the feudal warriors to enable them acquire wealth in form of land and estates from the feudal lords and kings. Were also the Teutonic knights which were founded in Germany in 1190AD. Its major area of operation was in East Prussia where it pioneered

civilization and Christianization. Another form of knighthood still in the medieval era was the knights of Santiago De composition. This order of knights was dedicated to fighting the Muslims in Spain and aiding in the Christian re-conquest of the Iberian Peninsula (Spain).

In the European feudal system, military duties performed in return for tenures of land. The military service might be required for wars or expeditions or merely for riding and escorting services or guarding the castle. To obtain such service, a lord could either enfeoff (grant a fief to) one man for direct and personal service or enfeoff someone who would bring with him other knights. The number of knights supplied usually bore some relation to the size of the fief.

Originally services and equipment were supplied at the vassal's expense. The normal period of service was 40 days a year. In England knight service was held due to the king only. In France, however, the lesser nobility as well could claim such service and thus were able to achieve great personal power.

As time went on, variations developed. From the mid-12th century fewer knights were being summoned, but they often were serving for longer than 40 days; sometimes service due was rendered in scutage, (a tax paid in lieu of service). By 1300AD the decline in the importance of cavalry, the

increasing use of mercenaries and the resistance of tenants had combined to reduce substantially the number of knights summoned from any fief.

A good number of authors who have written some works on knighthood which include Njoku (2007), Hoyt and Chedorow (1975), Onekpe (2007), Orji (2007), Hunt (2008), Mc manners (1992) and others agreed that the earliest association of knighthood with the church in the middle ages started with the religious crusades or Holy wars of 11th century. The crusades were the holy wars undertaken by Christians in Western Europe against infidels. Okerue (2009) summarized the concepts of the crusades or the holy wars thus:

Jerusalem became better known as the Holy city, a centre for pilgrimage of both Christian and Mohammedans. Later the Turks and fought and took over Jerusalem from Christians, who were forced to fight back and defended or reclaimed Jerusalem by series of crusades. (p2).

Njoku (2007) viewed the contact of the knights and Christianity thus:

The crusades were the holy wars undertaken by Christians in Western Europe against infidels. About 1071 (AD) the Muslims or Othman Turks and Arabs over-ran and conquered the Holy land; Jerusalem. The Emperor, Alexuis Comenius

the governor on the spot being unable to drive out the Muslim infidels, had to appeal to the Pope Urban II for military assistance against the infidels in Jerusalem. In response, Pope Urban II summoned the European nobility or princes to an emergency council at Claremont Ferrand. In a powerful and inflammatory address to the European nobility at Claremont Ferrand, Pope Urban II urged the Christians to volunteer to go and fight to recover the Holy land and expel the infidels who constituted impediment to pilgrimage in Jerusalem. The volunteers constituting large military force engaged in religious war in 1096 and succeeded in 1099 in recapturing the Holy land of Palestine. The crusaders made up of Christian military force of feudal knights from Central and Southern France, Normandy and Cecily attacked and defeated the Muslim force, captured Antioch and took Jerusalem in 1099 AD. (p.6).

Research has reviewed that there were about eight crusades or religious wars from 1099 – 1291 AD when Acre in Palestine fell to Muslims. During the crusades Christian soldiers fought Muslims at night while the Muslims attacked the Christians in the day. The Christian military force (the knights) used the cross as their banner and were known as soldiers of the cross. These soldiers of the cross (the knights) who recaptured Jerusalem by

repeatedly combating the infidels at night facilitated the spread of Christianity in Europe. Knighthood in the church thus began in the Middle Ages during the crusades when the knighthood orders of St. John of Jerusalem and the knight of Templers came to be.

3.1.1 Christian Devotion and Reward in the Crusades

The Church promoted taking on the cross and going on to the Holy Land as a demonstration of Christian love and devotion to God. Likewise, knights were taught that to be a good Christian knight, one must undertake acts of love and charity. Among these acts of charity were “Love of God” and “Love of Neighbour.” Defending the Holy Land and protecting Christians in their time of need were seen as acts of loving one’s neighbour. Bernard of Clairvoix, commenting on the Muslim victories in the Holy Land wrote, “If we harden our hearts and pay little attention... where is our love of God, where is our love for our neighbour?” While there were additional motivations for taking up the cross—opportunity for economic or political gain, desire for adventure, and the feudal obligation to follow one’s lord into battle—to become a soldier for Christ was to express total devotion to God. According to historian Jonathan Riley-Smith, taking up the cross was based on Christ’s statement: “Whoever doth not carry his cross and come after me, cannot be my disciple” (Luke 14. 27). Underscoring this belief, priests encouraged participation in the Crusades by praising acts of

devotion to God and invoking fear of the last judgment for failure to act. Popes and kings granted special privileges to crusaders to reinforce this message. Initially, Pope Urban II promised forgiveness of sins to those who took up the cross. However, as the wars continued, Church and political leaders found that they had to promise additional benefits, beyond the spiritual, to encourage participation. These benefits included forgiveness of debts and interest payments, protection of property and family, even different courts of justice for those crusaders who commit criminal acts.

3.1.2 Ecclesiastical Knighthood in Britain

It has been said in the beginning of the segment that knighthood started in France and from France it came to England. But in this segment we shall investigate how the Ecclesiastical knighthood came to be. By ecclesiastical knighthood we mean; things that have to do with Christian churches or the clergy. Pews, readings from the Bible, and stained glass windows are all part of the ecclesiastical world. The ecclesiastical hierarchy is the pecking order of the clergy. If a politician gets support from a church, that's an ecclesiastical endorsement. If you believe in the separation of church and state, you definitely don't want ecclesiastical teachings to inform the way laws are made. Secular is the opposite of ecclesiastical. Njoku (2007) has uncovered the following clues to enable us have insight on how knighthood

mingled with the Ecclesiastical body of Britain:

In Britain ecclesiastical knighthood was rare, although there were a few ecclesiastical investitures in the modern Britain. One occasion of ecclesiastical investiture was the investiture of sons of William the Conqueror, William and Henry by Lanfranc, Archbishop of Canterbury. Another occasion was when Simon de Montfort had his son, Amory knighted by the Bishop of Orlans. (p.10).

As mentioned above were the three earliest investiture of knighthood in the ecclesiastical order of Britain. After these investitures by the ecclesiastical Lords of Church in Britain, there was no other definite record of knighthood investiture in the church of Britain. History reviewed that knighthood investiture was taken over by the British government. Njoku (2007) further thus: “After Henry VIII’s knighthood by the Pope, there was no other known ecclesiastical investitures. The Queens and Kings of England alone had the legal right or prerogative to knight British citizens of their choice” (p. 10). British Monarchs conferred knighthood on distinguished citizens of their choice. These knighted citizens of Britain distinguished themselves in one thing or another in the development of the United Kingdom. Some were pirates, and seamen who defended the coast of England and Scotland. Some were literary men but the British Crown invested those knights of the

British Empire in recognition of their various contributions. Others were those who served in British Colonies as governors and administrators in Africa and India. Most of the African countries were colonized by Britain, and most of the British colonialists were knighted, which among them was Sir Fredrick Lugard who amalgamated the northern and southern protectorates of Nigeria in 1914 to form the present Nigeria.

3.1.3 Political Knighthood in Colonial Period in Nigeria

In Nigeria during colonial period history has reviewed that the monarch of England and Britain honoured some colonial masters with British knighthood like; Sir Fredrick Lugard the amalgamator of the northern and southern protectorates of Nigeria in 1914, Sir James Macpherson, another governor general of Nigeria and Sir Clement Pleas, Lt. Governors of Eastern Nigeria. Also British government knighted some Nigerians who assisted their colonial activities in Nigeria. Among the Nigerians honoured with knighthood of the order of the Knight of British Empire (KBE) were: Sir Louis Mbanefo (Anglican), Sir Francis Akanu Ibiam (Presbyterian), Sir Alhaji Ahmadu Bello (Muslim), Sir Abubaka Tafawa Balewa (Muslim), Sir Odimegwu Louis Ojukwu (Roman Catholic politician and business man). Sir Lily Ojo, (Muslim) and Sir Kitoye Ajaso knighted in 1929. In reward for his favorable political publications in favor of the colonial administrations in Nigeria. It is recorded that Sir Francis Akanu Ibiam

renounced his honorific political knighthood during the Nigeria-Biafra war on protest that Queen of England was non-chalant over the suffering of the people of Biafra. Orji (2007) opined the following on the history of knighthood in Nigeria:

Knighthood in Nigeria is traceable to the British Colonial administration. From the beginning, England never issued ecclesiastical knighthood; rather she issued circular knighthood to deserving individuals. Though it may be difficult to trace the first case of Conferment title of knighthood on Nigeria citizens, one is however aware that some Nigerian were knighted by the British colonial administration. (p. 18).

The Archbishop unlike the Pope did not confer knighthood title on the faithful. Before independence, the Queen of England conferred (knighthood of the British Empire (KBE) on some Nigerians. Knighthood under the British colonial government was political rather than religious as Christians and Muslims alike were honoured with the title. Among those honored were Sir Louis Mbanefo of the Anglican church, Sir Akanu Ibiam of the Presbyterian church, Sir Adekokumbo Ademolo of Roman Catholic church, and two Muslims – Alhaji Sir Ahmadu Bello (the late premier of the

Northern Nigeria), and Alhaji Sir Abubakar Tafawa Balewa (the late prime minister of Nigeria). Another person was Sir Lily Ojo among others.

From the above quotation when compared with the historical account of knighthood in Nigeria that preceded that of Orji (2007) one will discover that both accounts agreed to a large extent. Again one can also observe that religion was not a barrier to the award of the title of knighthood since Christians and Muslims alike were honoured. This pointed out the secular nature of the colonial masters type of knighthood. What is not disclosed about the colonial government system of knighthood is the yardstick they used in choosing their knighthood candidates. One may have concluded that just like in the present dispensation, hard work and outstanding performance or contribution coupled with loyalty and support to the colonial administration was among the reeds of measurement used to determine who becomes a knight or not in the conferment of colonial masters' knighthood. One vivid and pellucid point in the history of the political or secular knighthood in Nigeria is that, it was brought to Nigeria by the British colonial masters that colonized Nigeria.

3.2 Knighthood in Roman Catholic Church

The institution of knighthood stems from the holy orders that the Catholic Church established in the middle Ages. The word order' (from the Latin *ordo*) then meant a closed circle, the members of which were bound by

certain obligations and swore to observe a set of rules. During the crusades, the rules governing monastic orders were extended to the soldiers who, once in the Holy Land, established various religious-military orders to ensure the safety of pilgrims and the sick and to further the battle for Christianity. Some of the most renowned medieval orders of knighthood were the Templars (1118), the Hospitallers (1113) and the Order of Teutonic Knights (1198). In Roman Catholic Church with reference to Nigeria, there are multiple knighthood Roman Catholic Church confers or invests on their members, but two among them are major; which are Knight Of Saint John international (KSJI) and Knight Of Saint Mulumba (KSM).

3.2.1 Knight of Saint Mulumba (KSM)

The Order of the Knights of St. Mulumba (KSM) was established in Nigeria on June 14, 1953 by Late Reverend Father Abraham Anselm Isidahome Ojefua; a Priest and Monk from Illah Monastery in present day Delta state and modelled after the Sacred Order of Catholic Knighthood. It has a current membership of over 20,000 (both male and female). The women wing known as the Ladies of Saint Mulumba (LSM) was inaugurated on June 24, 1978 in Calabar (Present day Cross River State). The Order has since established its presence as the Knights of St. Matia Mulumba, Kampala, Uganda in 2004 and the Knights of St. Mulumba, Mamfe, Cameroun in 2008. Initial Objectives of the Order are;

1. To counteract the harm done by many secret societies to the church and to arrest the efflux of the Christian enlightened members into those harmful secret groups.
2. To bring Catholics together in a fraternal association for the good and progress of the church, welfare of its clergy, wellbeing of members of the Order in particular and Nigeria in general.

The Order has grown in strength over the years from the two (2) sub councils in 1953 to six (6) sub councils in 1960 when Fr. Ojefua handed over to Bro. Robert O. Olisa as the 2nd Supreme Knight. Under Bro Olisa , the number doubled to twelve (12). Under the leadership of Bro. Da Silva, the Order's sub councils increased to eighteen (18) and the Ladies of St. Mulumba came on board. The Mulumba Assurance Company was incorporated in 1985 under Supreme Knight George C. Akabogu . KSM Nigeria became a member of the International Alliance of Catholic Knights (IACK) and Bro. Akabogu was elected as its President from 1989 to 1990. In 1988, KSM Nigeria also became a member of the International Council of Catholic Men.

The same year the number of Sub councils rose to fifty-five (55). This growth in membership and sub councils continued during the tenure of Bro. Christopher Abebe (1996 – 2000). Bro. Abebe handed over a membership

of 5,102 and 82 sub councils which under the leadership of Bro. Fidelis R. C. Ezemenari , grew in leaps and bounds to 18,000 (8994 Knights and 9,000 Ladies) across 162 sub councils in 2008. From 2012 till date, under the administration of Bro. Anthony C. Onuh , the population has further increased to 20,000 (about 11,000 knights and over 9,800 Ladies) in 217 sub councils.

Only practicing catholic men and their wives are admitted. Membership spans all cadres of professionals such as Government Administrative Officers, Teachers, Lawyers, Businessmen, Professors, Engineers, Bankers, Doctors, etc.

3.2.2 Knight of Saint John (KSJI)

The Order of the Knights of St. John International is an international Catholic organization that exists in many countries of the world. This ancient Order was founded in 1048 by a group of Christians in the city of Amalfi, in the kingdom of Naples, in Italy. The merchants came mainly from central Europe and were trading in Middle East, and performing pilgrimage rites. In doing that they suffered persecutions in the hands of infidels Turks led by Ottoman.

These actions prompted them to organize themselves into defense corps and helped to protect other Christians going for pilgrimage. They built hospitals in Jerusalem to take care of the sick and wounded. In establishing the group identity members saw their cause as a reflection of the virtue of St. John the Baptist, in truth, simplicity and charity and chose St. John the Baptist as the organization's patron saint; the group's name became Knights of St. John Hospitallers.

3.2.3 Papal Knighthood

This is believed to be the highest awarded order of knighthood in the Roman Catholic Church. Papal orders of knighthood or Pontifical orders of knighthood are orders of knighthood bestowed in the name of the Pope of the Catholic Church by his authority as head of the Holy See and sovereign of the Vatican City State. According to Chiegboka (2017):

Papal awards of knighthood belong to those coveted honours given to the lay members of Christ's faithful people. It is granted directly by Pope himself out of his own will (*motu proprio*), or at the request of the diocesan Bishop or Vicar Generals. (p.9).

Historically, membership in these orders was either conferred by Papal bulls not signed by the Pope or by apostolic letters signed by the Pope

himself. Since the reforms of these orders in the beginning of the 20th century, the diplomas have been signed by the Cardinal Secretary of State.

In general, *Papal orders of knighthood* refers to the five equestrian orders of the Holy See awarded directly by the Supreme Pontiff as head of the Catholic Church, Holy See and Vatican City State - as temporal sovereign and font of honour (similar to the orders given by other heads of state):

1. Supreme Order of Christ
2. Order of the Golden Spur
3. Order of Pius IX
4. Order of Saint Gregory the Great
5. Order of Saint Sylvester

However, the term often includes the Equestrian Order of the Holy Sepulchre, a religious order of chivalry, as it is under the direct protection of the Pope, who is sovereign of the order, and which has a Cardinal as Grand Master.

The term *equestrian* in this context refers to the nature of these orders as knightly-conferring knighthood on members - derived from the Equestrians (Equites), a social class of Ancient Rome.

Notably, the term *Papal order of knighthood* does not include the Sovereign Military Order of Malta, which (although it is the only other

order of chivalry recognized by the Holy See) it is internationally recognized as being itself sovereign.

Of the papal orders, the highest and most infrequently awarded is the Supreme Order of Christ; the second order is the equally rare Order of the Golden Spur; the third is the Order of Pius IX; the fourth is the Order of Saint Gregory the Great; and the fifth is the Order of Saint Sylvester Pope and Martyr.

1. The awards of the Orders of Christ and the Golden Spur are made at the express wish of the Pope in consultation with the Cardinal Secretary of State.
2. Awards of the Order of Pius IX (or Pian Order) are made to heads of state and senior members of their household at the time of official visits to the Holy See, to senior members of diplomatic missions accredited to the Vatican, and exceptionally, to those who have particularly served the Pope or the Holy See, at the discretion of the Cardinal Secretary of State.
3. Awards of the other two orders are generally made on the recommendation of diocesan bishops, with the support of the apostolic nuncio.

The orders, decorations, and medals of the Holy See include titles, chivalric orders, distinctions and medals honoured by the Holy See, with the Pope as the fount of honour, for deeds and merits of their recipients to the benefit of the Holy See, the Catholic Church, or their respective communities, societies, nations and the world at large. Some of these honours are defunct or currently dormant, while some are still actively conferred.

3.3 Background and History of knighthood in the Church of Nigeria

The Church of Nigeria has experienced eventful years of her history as an autonomous Province in the Anglican Communion worldwide. The story can be traced to 1906 when a conference of Bishops in Communion with the Anglican Church held in Lagos. The Rt. Rev. E.H. Elwin, then Bishop of Sierra Leone, presided at the meeting. The Rt. Rev. Herbert Tugwell (Bishop of Western Equatorial Africa) was there with four of his Assistant Bishops: Charles Phillips, Isaac Oluwole, James Johnson and N. Temple Hamlyn. It was there that the need for a Province of West Africa was first highlighted. A second conference for the purpose came up again in Lagos in 1935. But it was the conference of 30th October – 3rd November 1944, also in Lagos that made a clear headway on this matter, leading first to the inauguration of the Church of the Province of West Africa in Freetown, Sierra Leone.

This was done on the 17th of April, 1951 by the then Archbishop of Canterbury, The Most Revd. Geoffrey Fisher. The Bishop of Lagos, the Rt. Revd. L.G. Vining was elected first Archbishop of the new Province comprised these five Dioceses: Sierra Leone (1852), Accra (1909), Lagos (1919), On the Niger (1920) and Gambia (1935). Between 1951 and 1977, the two Dioceses in Nigeria (Lagos and Diocese on the Niger) gave birth to fourteen new ones: Niger Delta, Ibadan, and Ondo/Benin (all created in 1952); Northern Nigeria (1954); Owerri (1959); Benin (1962); Ekiti (1966); Enugu /Ilesha (1974); Egba/Egbado and Ijebu (1976); Asaba (1977).

These sixteen dioceses in Nigeria soon began to sense a growing need for contextualization of their Christian witness. The opportunity eventually came at an Episcopal Synod at Ado-Ekiti on the 31st of January, 1974. There they resolved to set in motion the process of becoming an autonomous Province within the Anglican Communion. This was closely followed by the Standing Committee of the Church of Province of West Africa, which gave it their blessing and referred it to the Synod, which held on the Campus of the University of Lagos on the 14th of August 1975 and passed the resolution that the machinery for the actualization of this desire be set in motion. Known then as the Association of Anglican Dioceses in Nigeria (AADN), a Constitution Drafting Committee was set up under the Chairmanship of Sir Louis Mbanefo (of blessed memory). The Anglican

Consultative Council meeting in Trinidad (23rd March – 2nd April 1976) considered the draft to be in order and adopted it as Resolution 34 on the proposed Province of Nigeria.

Finally, a meeting of the Standing Committee of the Province of West Africa held in Benin City on the 13th of August 1977, the resolution was adopted for the Church of the Province of Nigeria to be inaugurated in the month of February 1979, with the election of The Rt. Rev. Timothy Omotayo Olufosoye, DD, the Bishop of Ibadan to take the lead, he was presented at the Cathedral Church of Christ, Marina as the Archbishop, Primate and Metropolitan of the Province, which was designated as ‘The Church of Nigeria, Anglican Communion’. The Church of Nigeria was inaugurated on St. Matthias Day, 24th February, 1979.

a. Evangelism

There have been very significant milestones in the undaunted advance of the Church of Nigeria especially during the tenures of the man who has been rightly called the Visionary Primate. The Most Revd. Joseph Abiodun Adetiloye, DD (1988-1999). He opened up the unreached areas to the gospel as part of response to the decade of Evangelism proclaimed at Lambeth in 1988. A significant achievement of his tenure is the creation of ten (10) Missionary Dioceses in 1990, a feat that was virtually repeated

from 1996 onwards. It was during his tenure that the idea of internal Provinces gained ground with the first creation of three internal Provinces covering the three broad geographical regions of Nigeria. These earned the Church of Nigeria the reputation of being the fastest growing Province in the Anglican Communion.

A paradigm shift was launched in March 2000, when The Most Revd. Peter J. Akinola, DD, CON (2000-2010) was presented as the third Primate of the Church of Nigeria, Anglican Communion. On the assumption of the primacy of the Church, Archbishop Akinola did not hide his granite determination to take the Gospel of Christ to the nook and crannies of Nigeria; and with the cooperation of his brother bishops the number of dioceses has risen astronomically. From 76 in year 2000, we now have 161 as at May 2014. He has focused his attention on consolidation of previous efforts to keep the banner of the gospel flying higher over the land, and the Church of Nigeria standing tall and taking its rightful place in the Anglican Communion.

One of the greatest challenges before the Church today is to embark on fruitful evangelism and discipleship that will build the Church into a strong witness for this and future generations. The Church of Nigeria is now actively reaching out to the UK and the USA through the ministry of our Chaplains in those parts of the world. Our members who visit those nations

or have settled there are the major focuses of our ministry, while looking out for all others who are willing to respond to the gospel. We must pray that the Lord will raise more labourers for His work. Some of these are already in the seminaries undergoing training in our institutions and we look forward to a generation of faithful workers in the Lord's vineyard. Much attention is being given to our theological institutions through the Church of Nigeria Endowment Fund which is aimed at making the Church self-reliant financially to carry on the work of mission. The Church of Nigeria has over the years become established as the champion of mission efforts and has maintained its reputation as the fastest growing province in the Anglican Communion. That reputation has carried with it important and challenging responsibilities not only to model biblical ethics but to condemn every compromise or departure from the position held out by the Scripture. The Church was founded through the missionary effort of the CMS (Church Mission Society) and is being expanded in like manner. The mission arm is the Church of Nigeria Missionary Society (CNMS), which holds out the gospel flag to different parts of the country.

b. Fourteen Ecclesiastical Provinces, One United Church.

Considering the sheer vastness of the Church of Nigeria (Anglican Communion), it was split into three Provinces on 20th September 1997 for effective management. Province One, consisting of the Dioceses in the

West, was headed by Archbishop Adetiloye who remained Primate of All Nigeria; Province Two consisting of the Eastern Dioceses had the Rt. Revd. Ben. Nwankiti of Owerri (now late), and after his retirement in 1998 J. A. Onyemelukwe, Bishop on the Niger, as Archbishop, while Province Three consisting of the Northern Dioceses had the Bishop of Abuja, the Rt. Revd. Dr. Peter J. Akinola as Archbishop. In pursuance of pragmatic evangelism and for ease of administration, a 10-Province structure for the Church of Nigeria (Anglican Communion) was proclaimed at the Cathedral Church of Christ, Marina Lagos, on January 19, 2003. The provinces are: Lagos, Ibadan, Ondo, Bendel, The Niger, Niger Delta, Owerri, Abuja, Kaduna and Jos. Presented at the event were new Archbishops Agbaje, Abe, Akinfenwa, Okoro, Nglass, Idowu and Mani. These Archbishops constitute the Primate's Council which meets from time to time to discuss the affairs of the Church of Nigeria.

c. Forging Ahead Vibrantly

There can be no organization as large and complex as present day Church of Nigeria (Anglican Communion) without problems. But problems did not worry the then Primate, who, since he was presented on 25 March 2000, has made several efforts in pursuit of peace. Archbishop Akinola has, together with the entire leadership of the Church, evolved a Vision for the Church of Nigeria, which by the grace of God and the co-operation of all will take us

to our Eldorado a place of wealth and riches in a record time. The Vision is clear. In summary, it is to the effect that the Church of Nigeria (Anglican Communion) shall be bible-based, spiritually dynamic, united, disciplined; self-supporting, committed to pragmatic evangelism, social welfare and a church that epitomizes the genuine love of Christ.

This vision statement has opened up fresh vistas of ministry which hitherto had been non-existent – all in a bid to become more relevant to the needs of our members and nation. The machinery for achieving the set goals and establish a Caring Church has been at work. The initial goal of being bible-based has led to the championing of adherence to scripture worldwide. The goal of being self-supporting is being actively pursued through the Endowment Fund and the social work is going on in the oft ignored hinterland and villages nation-wide.

d. Structure and leadership

In 1997, as a result of rapid expansion, the Church of Nigeria was split into three internal ecclesiastical provinces:

- Province 1, consisting of the dioceses in the West, headed by Archbishop J. Abiodun Adetiloye, who remained Primate of All Nigeria, and metropolitan archbishop.

- Province 2, consisting of the Eastern dioceses, headed by Ben Nwankiti, Bishop of Owerri as metropolitan archbishop.
- Province 3, consisting of the Northern dioceses, headed by Peter Akinola, Bishop of Abuja, as metropolitan archbishop.

In 2002, the Church of Nigeria was again reorganized, this time into 10 ecclesiastical provinces. The rapid expansion has continued, and as of 2012 there are 14 metropolitan archbishops, heading 14 ecclesiastical provinces, with a total of 161 dioceses. The fourteen ecclesiastical provinces are:

i.Aba

ii.Abuja

iii.Bendel

iv. Enugu

v. Ibadan

vi. Jos

vii. Kaduna

viii.Kwara

ix.Lagos

x. Lokoja

xi. Niger Delta

xiii Niger

xiii Ondo

ix. Owerri

Primate

The Archbishops each hold metro-political authority within their respective provinces. One of them is additionally the Primate and bears the title "Primate of All Nigeria". The primates of the Church of Nigeria have been:

Name	Years
Timothy O. Olufosoye	197–1986
Abiodun J. Adetiloye	1986–1999
Peter Akinola	2000–2010
Nicholas Okoh	2010–till date

3.3.1 Knighthood in the Church of Nigeria (Anglican Communion)

The modern day Knighthood of Saint Christopher (KSC) started spreading in Church of Nigeria Anglican Communion after its resuscitation in the

Diocese on the Niger. Following the resuscitation of ecclesiastical or religious knighthood and the approval of guidelines or criteria for selection of candidates for knighthood investiture in the church, many dioceses have orders or patron saints of knighthood, but still within the approved patron saints. The provinces of the church which do not so much engage in awards of ecclesiastical honorific titles in the church before have joined. In the church of Nigeria, there are now as many as eight knighthood orders for men and women of the Anglican Church.

According to Njoku (2007) the orders include: “Knight of St. Christopher which ranks most popular of all; the Knight of St. Augustine, the Knight of St. Paul, the Knight order of the Good Shepherd; the Knight order of the Ladies of Bethany, the Knight of St. Mary and the Knight of St. Mary Magdalene”. Three among the orders of knighthood are for women. Archbishop J.A Onyemelukwe was the Lord Bishop of Diocese on the Niger from 1975 till when he retired in the year 2000. And it was in the early 1980’s of his Episcopal administration that he resuscitated knighthood through founding the order of Knight of St Christopher (KSC). The Bishop of Owerri Diocese invested people with knighthood first in 1985 and before then Diocese on the Niger had inducted and instituted the knights on 26th September, 1982, at the All Saints Cathedral, Onitsha. It all started in the Diocese on the Niger and later spread to other Dioceses in the Church of

Nigeria. Today knighthood in the Church of Nigeria has grown into what is known as Council of knights. The Joint Council of Knights which is the umbrella coordinating the Code of Conduct of Knights in the Church of Nigeria. It is a journey that started with twenty-four knights in the Diocese on the Niger, has grown to over one hundred and fifty thousand knights in the Church of Nigeria.

i. Its Influential Growth

Knighthood has some influences that have aided its growth in the Diocese on the Niger from the time of its inception in the Diocese. The taking of knightly vows brought privileges of class, including a style of dress, marks of deference, and a coat-of-arms. The vows also entailed renewal of religious faith and acceptance of obligations and responsibilities of knighthood. A serious violation of these vows could result in a knight being classed an undignified knight. The spirit of knighthood also continued in the concept of the gentleman, which his attributes of honour, faith, justice, regard for truth, consideration of others, reverence for pure womanhood, and courtesy and good judgment in everyday actions. These qualities are still admired, and they remain as applicable in today's world as they have been in the past. The fascination with knighthood, and its ideals and practices, formed an important platform for its influential growth. But

knighthood as a refined institution developed from the ideal of the warrior-knights of the medieval period. During that time it came to incorporate features with which it would ever be influential: investiture that carried symbols of service and loyalty, a self-reflective moral and spiritual essence, and the practice of a courtly love and service to ladies coupled with honour that is accorded to them by the bishop and the society.

3.3.2 Early Contact of Knighthood and Church in Nigeria

According to Orji (2007), there is a shallow account that an Anglican priest conferred title of knighthood in Awka in the 1920s. This is a very big confusion because even in Britain before the colonial masters came to Nigeria, knighting of knights or conferment of knighthood on people was not the assignment of the priest, but that of the Archbishops and bishops not even the Archdeacons. No researcher or author is a proponent to this idea. If it has been true or it has iota of truth in it, the priest's name that conducted the conferment of the title of knighthood on people then would have been carried out by history. More also, the name of the recipient of the title would have also been mentioned. For one to just stand up and say that an Anglican priest conferred knighthood in the 1920s without some facts that will foster conviction is not history at all and should not be accepted as truth. In tracing the early contact of knighthood and church in the Nigerian churches, Orji (2007) opined, "Whatever happens, one is aware that as

early as the 1930s, the Church Missionary Society (CMS) in the Niger mission honoured some Nigerians with the knighthood of the Round World (KRW) for their outstanding performance in missionary work” (p.21). As quoted above is one of the earliest contact of knighthood and the Anglican Church. It stated emphatically that some Nigerians were honoured with the title of knighthood as a result of their outstanding contribution in the missionary work. Orji (2007) also said, “Knighthood in the 20th and 21st centuries in Nigeria was embraced more by Anglican and Roman Catholic Diocese in the Eastern part of the country” (p.21). Njoku (2007) in his account on honorific Religious knighthood in Nigeria has made the following observations:

In Nigeria, there were only a few cases of honorific religious knighthood during the colonial days. The earliest honorific religious or ecclesiastical knighthood took place in the Anglican Mission on the Niger in 1932 when four Christian faithful were invested into the order of knight of Round World (KRW). (p.13).

The era of physical military knighthood of the medieval period and that of colonial masters has ended. Knighthood of this modern time is honorific or honorary. In the accounts of the religious knighthood in Nigeria as given by Njoku and Orji, there are agreements both in dates and other aspects. In the

early contact of knighthood and the church, it is indeed the activity of the Anglican Communion and Roman Catholic Church. Though the church adopted knighthood, but the fact remains that it was introduced to Nigeria by the British Colonial Masters. It was a foreign business which was indigenized by the two major orthodox churches in Nigeria -the Roman Catholic and Anglican Communion.

3.3.3 Inauguration of Knighthood in the Diocese on the Niger

A lot of incorrect accounts had been handed over to the society of which thorough and extensive research had refuted. Diocese on the Niger had been believed to be where knighthood originated in Nigeria. Again, some people hold the view that the Late Archbishop Jonathan Arinzechukwu Onyemelukwe is the founder of Knighthood in Church of Nigeria. The previous citations and quotations had made futility of the ideas. The truth remains that even before Archbishop Onyemelukwe was elected Bishop in December 1974, and was consecrated on 23rd February, 1975, there were Nigeria individuals which religious knighthood had been conferred on them. Njoku (2007) has given a maximum support to this researcher's idea as cited below:

After the investiture of four knights in 1932, the Anglican Church seemed to be dominant over investiture until it was resuscitated in the Diocese on the Niger in 1982 by the late Bishop Jonathan Onyemelukwe who opened the door for

knighthood again in the Anglican Church by the investiture of twenty faithful members of the laity who were invested into the knighthood order of St. Christopher with their wives as ladies of St. Christopher. Following the 1982 investiture by the Diocese on the Niger was the investiture of twenty four members of the laity into the order of knights of St. Christopher in 1985 by Archbishop B. C. Nwankiti of the Diocese of Oweeri (pp. 13-14).

Orji (2007) has expressed the view of Njoku in the following words below: “In the 1980s, the Eastern wing of the church of Nigeria (Anglican Communion) resuscitated the Christian knighthood which has spread like wild fire in the Eastern and Midwestern Church” (p.22). Both Orji and Njoku used the word ‘resuscitate’ in their conveyance of the history of the modern day knighthood in the Diocese on the Niger. According to Merriam (2006), the term ‘resuscitate’ simply means, “to revive from apparent death or from unconsciousness” (p.1568). If it is resuscitation is what Archbishop Onyemelukwe did, it means knighthood has been a part of the church before he became the Bishop of the Diocese on the Niger.

According to wheel (1992) opined:

One of the landmarks of Jonathan’s episcopacy was the founding of the order of the knights of St. Christopher in

1978. The first batch of the knights was inducted and instituted on 26th September, 1982, at All Saints Cathedral, Onitsha. The good news of the order has caught other Diocese in the province of Nigeria like wild fire and beginning with Owerri, Aba, Okigwe, Orlu, other Diocese have joined in instituting the order of knighthood, for service to the church and to God (p.17).

The Inner Wheel is clearer than other authors on the exploits of Late Archbishop Onyemelukwe on the area of knighthood in the church of Nigeria Anglican Communion as pertained to knighthood in the Diocese on the Niger. The British colonial masters invested Nigerians and British citizens with the order of knight of British Empire (KBE), while the church in the early 1930s invested her member with the order of Knighthood of Round World (KRW). There has been no history of knighthood which invested her members both secular and religion with the order of knighthood of St. Christopher (KSC) till when it was first done by the Late Archbishop Onyemelukwe in 1982. The founding of the order of the Knighthood of St. Christopher (KSC) is credited to the episcopacy of Late Archbishop Onyemelukwe of Diocese on the Niger. He added colour to the order of knighthood in the church, especially in the Anglican Communion in Nigeria. This innovation he brought in the council of knights in Nigeria

is the most widely accepted among other orders of knighthood. Most of the Dioceses in Church of Nigeria invest their lay-men with the title of Knight of St. Christopher (KSC). The spread of knighthood today is an admission by the church that the expense and complexity of her work is more than her ordained clergy can cope with. Two reasons suggest why the church adopted knighthood is (1) a way of honouring the members who have contributed immensely in the church and (2) as incentive for good work in the church.

3.4 Panorama of Knighthood in Anglican Communion, Church of Nigeria

This section contains insights to the Aims and Objectives of knighthood in the Church of Nigeria, Anglican Communion. These include; the Essential Elements of Today's Code of Knighthood, Duties of a Knight, Eligibility of Membership, Knighthood Uniforms, The Structure of Knighthood, Branches and Contingents, Typology of Knighthood in the Church of Nigeria, Anglican Communion, Mode of Address of Knights, Requiem of a Deceased Knight, Burial of Knights, Dames and Ladies, Discipline and Code of Conduct of the Knights and Significance of the Knights' Regalia Components.

3.4.1 Aims and Objectives of Knighthood in the Church

The aims and objectives of the Order have changed with each reviewed Constitution of the Order. The aims of the Order when it was founded were to counteract the harm done by many secret societies to the church and to stop the influx of the Christians especially Anglicans into those harmful secret groups totally opposed to our faith and morals and to bring the Anglicans together in fraternal association for the good and progress of the Church, for the welfare of the country and for the well-being of Nigerians generally and of its members in particular. The Order for the Knights of Saint Christopher Nigeria is modelled on the Sacred Order of Anglican Knighthood and founded upon the Principles of Christian faith. Knights loyally submit to the ecclesiastical authority. A Knight is an agent for Anglican faith, Hope and Charity, knowledgeable in his local customs and he fully appreciates how to relate same to Anglican thought and life. The Anglican Knight aims at a high level of Christian self-respect and as a consequence cooperates with other Christian denominations and persons of goodwill without compromising or weakening Anglican doctrines and principles. He is also effectively involved in Anglican teachings aimed at spreading the gospel of Christ to the end of the world. Every organization should be judged by their aim and objectives to ascertain its existing reality and not by the conduct of some of the members.

According to the constitution of the joint Council of Knights Church of Nigeria Anglican Communion, the following are their aims and objectives;

- ii. To propagate the objects of Church of Nigeria (Anglican Communion), especially in the area of evangelism.
- ii. To liaise with the bishops of the Church of Nigeria (Anglican Communion), in respect of the institution of knighthood and other interests of the church.
- iii. To act as a clearing house to diocesan councils seeking clarification on issues concerning the Anglican faith and knighthood.
- iv. To collaborate with all persons of goodwill, including knights and priests of others denomination, in spreading the gospel throughout the world.
- v. To challenge, encourage and support the church in the establishment of social institutions like schools, hospitals, skill acquisition centres, motherless babies' homes, etc.
- vi. To promote unity of purpose and action among knights of the Church of Nigeria (Anglican Communion).

3.4.2 Essential Elements of Today's Code of Knighthood

Although we often refer to the “code of knighthood,” in truth, there was no such thing as a uniform code of knightly behaviour and attitude in the Middle Ages. (And if you've read some version of a “true code of chivalry”

on the Net or in a book somewhere, rest assured that no two were exactly the same. There were, however, several common themes found in these lists of knightly virtues. By combining these, we have created what we consider to be the seven knightly virtues of the modern code of chivalry:

i. Courage

More than bravado or bluster, today's knight in shining armour must have the courage of the heart necessary to undertake tasks which are difficult, tedious or unglamorous, and to graciously accept the sacrifices involved.

ii. Justice

A knight in shining armour holds him- or herself to the highest standard of behaviour, and knows that "fudging" on the little rules weakens the fabric of society for everyone.

iii. Mercy

Words and attitudes can be painful weapons in the modern world, which is why a knight in shining armour exercises mercy in his or her dealings with others, creating a sense of peace and community, rather than engendering hostility and antagonism.

iii. Generosity

Sharing what's valuable in life means not just giving away material

goods, but also time, attention, wisdom and energy — the things that create a strong, rich and diverse community.

iv. Faith

In the code of chivalry, “faith” means trust and integrity, and a knight in shining armour is always faithful to his or her promises, no matter how big or small they may be.

v. Nobility

Although this word is sometimes confused with “entitlement” or “snobbishness,” in the code of chivalry it conveys the importance of upholding one’s convictions at all times, especially when no one else is watching.

vi. Hope

More than just a safety net in times of tragedy, hope is present every day in a modern knight’s positive outlook and cheerful demeanour — the shining armour that shields him or her, and inspires people all around.

Each of these concepts is important in itself, and every one of these virtues is an admirable quality, but when all of them blend together in one person, we discover the value, and power, of knighthood today. Modern-day knights should strive to keep these virtues alive in their own hearts, but, perhaps more importantly, they should work to bring these wonderful

qualities out in the people they see every day — at home, in the office, at school or on the street corner. A person who lives by the code of chivalry in today's world allows everyone to see their best qualities reflected in his or her shining armour.

3.4.3 Duties of a Knight

The glamorous outfit of the knight is very good as an outward sign of a knight, but it is not sufficient for a perfect knighthood. Apart from the knighthood being a call to higher responsibility in the church, there is the need for you as a knight to be a changed person in Spiritual life. Anywhere, anytime, a perfect knight remains a good example of a Christian to others. The perfect knight must accept Christ as his Lord and Saviour, and admit his sin, confess it, and believe that Jesus Christ is the Son of God and that "He is God" (John 1:4, I John 4:1-4). A perfect knight must be a man or woman of great faith who must be able to impart knowledge of Christ to others as his work of faith and evangelism. He is a knight who must be willing to use his talents, knowledge, energy, wealth and other gifts of God and the Holy Spirit for the work of evangelism and progress of the church.

i. Called to be a Leader

In his leadership of the laity of the church, he must attract acceptance and obedience, be dependable, courageous and capable of rendering beneficial

advice to the Church and Clergy. He must be able to carry the gospel to traditional rulers, kings, governors when accessible and to political power holders without fear and even to the door steps of the enemies of the gospel and stronghold of unbelievers. As a leader in the church and community, the perfect knight must be able to defend the cause of the weak, the oppressed, the poor, the widow and the less privileged in the church and his community. The honourable Christian he is, the knight should endeavour to live honourable life within his social environment and outside his immediate social environment. He should always abide by the truth, stand by it no matter the situation and circumstances, and always endeavour to be morally upright and able to exercise self control for every desire of life such as drinking wine, sexual act, avarice, lofty positions and other worldly desires. You must "break the bridges between you and idolatry, adultery, fornication, corruption, the world of drunkenness and dishonesty". Peace is desirable in all human communities and a perfect knight always ensures that he lives in harmony with everybody to the extent within his or her ability or control, and avoids oppressing the poor, the weak and helpless persons in the community.

The perfect knight must avoid taking court actions and going to the police especially with believers and bible reading Christians in pursuit of matters which can be settled by brothers in Christ. He must practice love for his family, his extended family, and his neighbours and even his enemies. Giving to the poor without expecting refund is an attribute of a perfect knight.

ii. His Commitment to God

The integrity of the knight is his absolute submission or yieldedness to God. A life of total submission unto God is an absolute necessity. Absolute submission or yielding implies that we establish a spiritual throne in our hearts for Christ to be enthroned while we become servants of the enthroned in our hearts. His enthronement in our hearts means that we are committed to obey Him all the time. He, the Lord Jesus Christ is the only king who should be enthroned in our hearts forever and ever. The Lord is good all the time'. The integrity of the perfect knight is the supremacy of God over his belongings; not only his possession, but talents, education and intellect all of which must be put in use for the dissemination of the gospel of Jesus Christ. "The earth is the Lord's and the fullness there of; the world, and they that dwell therein" (Psalm 24:1). We are created and blessed by God who enables us to possess all things we see as our own in life. It is therefore necessary, expedient and desirable that nothing possessed by

us should be withheld from God, the giver. We must in all our integrity submit ourselves and all we possess unto God because all we have belongs to Him (Luke. 12:16-21).

iii. His Love for All

In all our integrity as perfect knights, we must not curse but bless in the name of the Lord, Jesus Christ our Saviour. Knights are anointed men of God who must in all their integrity use their tongue sparingly and never for anything unwholesome (Matthew 5:44; Luke. 6:45, James 1:26 James 3:1-12). The integrity of the knight is his love for all Christians. He must love all bible-believing Christians and not even to hate others but work to win them to Christ with practical love. The integrity of the knight is high when his relationship with the ministers of God is cordial and supportive. We must show goodness to all especially to the household of faith, the people of God. The pastors in our parishes need to be cared for especially these hard times. The clergy desires our supportive care and deserves some parts of what we eat and drink; our fruits and other things for their comfort. Nothing is small as gift to our pastors who labour to feed us spiritually.

iv. The Knight's Prayerfulness

The integrity of the perfect knight is in prayers. The Christian knight is at war with Satan. The Christian life on the whole is warfare. Christians are

born for battle with the devil. The perfect knight is well equipped to fight Satan, the devil, the flesh and the world (Eph. 6:10-13)."Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God that you may be able to stand against the wiles of the devil". In the Christian life, there is battle against principalities and powers, the powerful evil force of the fallen angels led by Satan who is a vicious fighter or attacker. We must depend on God's strength and use every piece of armour available to us to defeat Satan. Praying always is a weapon for the fight against the devil (Eph. 6:13-18).

"Therefore, take unto you the whole armour of God that you may be able to withstand in the evil day and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, with which you shall be able to quench all the fiery darts of the wicked one and take the helmet of salvation and the sword of the spirit, which is the word of God. Praying always with all prayers and supplication in the spirit, and watching thus with all perseverance and supplication for all saints".

Reading your bible and praying always with devotion is a weapon. Prayer is spiritually important in the life of every Christian and especially the perfect knight and lady. Without prayers, Christians cannot fight the spiritual battles against principalities and earthly powers. Christ our author and advocate demonstrate the necessity for prayers by his withdrawal into the wilderness, praying and fasting for forty days and forty nights. It is by prayers and fasting that He prepared Himself for the challenges of His earthly ministry. The perfect knight in his integrity must mirror Christ in His life of prayers. Christ always prayed in every occasion and even before he died on the cross, he prayed for his enemies and for their forgiveness. The perfect knight must be prayerful all times and with fasting and supplication to obtain power to destroy the devil's plans and tactics.

v. Supportive Role of the Knights with the Vicar

The Knight who is an honoured member of the laity must always support the clergy and the Bishop. He is the leader among the laity and he has the responsibility to mobilize the laity in support of the vicar, the priest and the Bishop who called him to serve. The vicar as the head of the local church or Parish cannot single handily shoulder the onerous task of

administering the affairs of the local church or parish. He deserves the support of all members of the congregation to enable him succeed in his work in the parish. The knights are invested by the Bishop for the purpose of supporting the clergy in their spiritual and physical responsibility and function in the church. The knight as an honoured laity must not only support the vicar and all the clergy but encourage other members of the laity to support the clergy especially their vicar for the growth, progress and development of the church. The knight's supportive role in the parish, Archdeaconry and Dioceses enhances stability, peace, harmony, spiritual and physical growth and development of the Diocese in general and the parish in particular.

The nature of support can be in various forms. It could be in form of direct participation where possible, or in the form of encouraging others to participate in various church programmes. Participation may also be in form of financing the programmes where actual physical presence and participation is not easy or possible. Members of the laity always look on you knights to participate and encourage and through the attractive involvement of the knights in church activities, some members of the laity may be attracted and may aspire to be knights and if possible exceed or excel your performance. Where the knights strongly support the clergy, there will be unity in the church as Jesus prayed in

John 17:11. The Knight is bound to encourage unity, establish unity and sustain unity in the church of Christ.

3.4.4 Eligibility of Membership

The joint council of knights has adopted some criteria approved by the church of Nigeria (Anglican Communion) for the nomination and investiture of knights, which are as follows:

- i. A knight must be a communicant within the Anglican Church.
- ii. A knight must respect Christian marriage.
- iii. A knight must not be a member of secret cult or if he was a member, must be prepared to renounce secret cults publicly and sincerely.
- iv. A knight must not trust in occultism, witchcraft, black art and black prayer for power and protection.
- v. A knight must have strong working faith in God through Jesus Christ.
- vi. A knight must accept Jesus Christ as Lord and Saviour and be a balanced Christian and not a fanatic.
- vii. A knight must be a loyal defender of the church.
- viii. A knight must be known for his generosity in and outside the church.

- ix. A knight must speak the truth and promote peace and harmony.
- x. A knight must at all times support God's servants and those in need.

Though some knights have not kept all these criteria of the eligibility of membership of knighthood in Anglican Communion. Some knights have married more than one wife as against Christian marriage as pointed out in number two above. Some knights in many ways have defaulted the rules of membership of knighthood, but this will not make us to conclude that all knights are the same. If we do, such will be wrong conclusion or wrong generalization. The list may not be exhaustive, but it has given a faint idea of some of the requirements for investiture. When a list of names of would be knight come to the bishop, he will send out a 'consent' form, informing the would be novice of his intention of making him or her knight. It is in this consent form that they would be knight will indicate his or her interest or otherwise of becoming a knight. It will be noted that not all who received the consent form returns it. A number of people have been approached for knighthood and they refuse the offer. The second stage of the selection exercise is to invite those who signed the consent form to an inaugural meeting cum lecture. This initial meeting which is usually chaired by the bishop of the Diocese or his representative is followed by other meetings, seminars, lectures

and retreats as the case may be. These programs come up once or twice a month or bi-monthly depending on how the bishop wants it.

The period of preparation for investiture lasts from nine months to one year or more. During these preparatory months, the list of novices is being screened down, and that means, not all who signed the consent form will eventually be knighted. Those who are found wanting is dropped. In some cases, an original list of two hundred would be knights and ladies are screened down to one hundred or fewer names. The reduction in the number of candidates as a result of screening shows that knighthood is not all comers affair but that it is meant for people of proven integrity.

3.4.5 Knighthood Uniforms.

Knights wear uniforms of various types. The knighthood uniform, unlike chieftaincy uniform or dress is not worn unless the knighthood order directs how the uniforms are to be worn by members. All knights must by order respect and honour the knighthood uniform by not only keeping them neat and clean but by not using them when not ordered or specified. Knights, Dames and Ladies have various uniforms for various occasions. Knights uniforms are worn on special and for specific purposes or reasons. One popular reason for wearing uniform is identification. Any group in uniform in any gathering or ceremony stands

out identified and cannot be confused with the rest of the crowd. Just as the Church liturgical colours are full of symbolic meanings, the knights' uniforms have a lot of meaning. The knights' uniform consists of: The Full Regalia 'A' and Regalia'B'

i. The Full Regalia 'A'

This is the main ceremonial dress of the knights peculiar to each council or order. This ceremonial full regalia 'A' should be worn on all Diocesan and Provincial Services, burials of knights, dames, Ladies, Priests or Bishops or as otherwise directed by the Diocesan Bishop. The Regalia 'A' is also worn on the opening services of a Diocesan Synod, ordination services of Priests, Deacons and- collation of Canons and Archdeacons of the Diocese and such other ceremonies as may be directed by the Bishop. The Full Regalia consists of special knighthood Red coat, black trousers, upon white shirt and bow tie, cap, medallion, black shoes and black stockings, black belt and sword. No biro or pen must be on the pocket of the coat. The appearance of knights in their Regalia 'A' is mandatory in all ceremonies of initiation and investiture of knights in the Diocese.

ii. Regalia'B'

This is an outing uniform of the knights. It is made up of black suit with Knighthood medallion, white shirt, black bow-tie on the white shirt,

black shoes with black stockings and black belt. There is usually no other attachment to the uniform except, perhaps white breast pocket handkerchief.

The outing uniform shall be worn on occasions like condolence visit to bereaved family of a knight, Dame or lady. It is usually worn for knights general meetings or business meetings, and when invited by another council. The knights and dames have different outing uniforms. Ladies auxiliary wear their specified or special outing uniform 'B' for knights' business meetings and condolences. In all other occasions in which the outing uniform is to be worn, the secretary of the council intimates members by circular letters or radio announcements.

iii. Caps or Head Gears.

Caps or headgears form part of the Regalia 'A', but they are worn only outside the church by knights. Knights are no longer allowed to put on their caps in the church service. Knights wear their caps during procession outside the church and must always remove their caps at the church building entrance before entering the church. Dames and ladies always enter the church and worship with their head gears, caps or head ties.

iv. Badge;

The badge can always be attached on knights' outfits, uniforms or regalia and used freely on other dresses.

v. Belt of Truth -Ephesians 6:14

The belt or the cloth the knights and dames tie at the waist where the knight hangs his or her sword stands for truthfulness. Knights are expected to speak and abide by the truth no matter the condition or circumstance. Lying is a mark of the devil and liars are speaking the language of Satan, not of God. A knight must never tell lies. He must always speak the truth. Knight must be champions of truth anywhere and anytime. He wears the belt of truth. To gird our loins is to fasten the belt of truth around our waist. What is truth? It is God (Isa. 65:16ab), Jesus (John 14:6a; Eph. 4:21), the Holy Spirit (John 14:17a; 1 John 5:6c), the Word of God as recorded in the Bible (John 17:17b), the Gospel of salvation and redemption (Gal. 2:5b), and God's commandments (Psalm 119:151b). God would like for all people to be saved (see "salvation" later in this part) and "...to come to knowledge of the truth" (1 Tim. 2:4). Being blind to or being unwilling to accept any part of the truth keeps one in bondage to evil and sin. As a result, such people embrace and/or crave (and, thus, become "slaves" to) false religions (Gal. 2:4), imperfect worldly principles and

knowledge (4:3), and depravity (2 Pet. 2:19), rather than the perfect truth of God. They are "...always learning but never able to acknowledge the truth" (2 Tim. 3:7).

Knowing and adopting the truth, found in the Bible, makes it possible for us to receive spiritual rebirth (John 3:3-6; James 1:18a and, thus, to be adopted into the family of God (Eph. 1:5). By obeying the truth, we purify ourselves (1 Pet. 1:22a). Also, as noted before, knowing the truth helps us to resist sin and allows us to be exempt from its eternal consequences (sets us free), and it sets us apart (sanctifies us) for God's service. In turn for our putting on the "belt of truth," resisting sin, and serving God, He will protect us, now and forevermore.

The word fasten indicates the typical use of a belt to support clothing, or to store tools and weapons. Our lives are supported by the truth of God as it was given to us by the Lord Jesus Christ; whereby, we acknowledge, believe and live by this truth. With all that encompasses God's truth in His Word, honest with ourselves is pertinent toward protecting ourselves from Satan's deceptions. We examine our thoughts and motives honestly, and re-examine them in the light of God's truth. We can deceive ourselves into thinking we are more than what we really are, in which the devil relies on our self-deception. The truth or light of God reveals to us those things that need to be changed in our lives. By acting on the illumination of the Holy

Spirit and God's Word, we experience spiritual growth and liberty. We become less vulnerable to the infirmities of the flesh and the powers of darkness. This is part of the Christian victory; however, if this process is viewed negatively, then the temptation to repress the truth for fear of condemnation or a fragile self image, will keep us in bondage. Knowing our strengths and weaknesses are essential components of spiritual warfare:

The Apostle Peter, in a sense, was not in touch with himself; he boldly declared he would die for Christ; however, quite the opposite occurred. Satan sought to sift him as wheat for his human failings. Later, Peter was restored to his faith by the power of the Holy Spirit, and spoke the good news with all boldness. Our human frailties vary individually; however, honesty is the best policy, and understanding and dealing with our own human nature realistically, gives us a healthy advantage, and allows us to strengthen those areas in the grace and power of Christ. As we grow in the knowledge of God and His Word, and exercise that knowledge, we learn to discern truth from error. Scripture states, "My people are destroyed for lack of knowledge" (Hosea 4:6). We will be alert to the many distortions in the interpretation of God's Word, yesterday and today, intentional or unintentional.

vi. **Breast Plate of Righteousness.**

Life of a Christian lies in the heart. If an arrow or bullet falls on the heart, the soldier loses chance of survival. Breast plate is therefore necessary in warfare of the early time. The breast plate stands for righteousness expected of knights of modern times. The coats worn by the knights and blouses of the ladies symbolize righteousness expected of them which serve as bullet proof against satanic forces and wickedness. Righteousness is the Christians' breastplate of armour against the enemy. We no longer identify with our fallen nature but with the image of Christ. We no longer call ourselves sinners, but we call ourselves saints. Paul addressed the Christians in his letters as "saints" of God, not as sinners. We never read "to the miserable and worthless sinners of Christ." We have two natures: the old sinful nature, and the new nature (called the new man in the Bible) given to us by the Holy Spirit. We don't need to fix the old man (he is dead), but we need to put on the "new man." We are righteous in God's eyes through His Son; therefore, we walk by faith in the righteousness that He has freely given to us, and are transformed into His image. When we fail, we acknowledge and forsake that sin, and the blood of Jesus cleanses us from all unrighteousness. Putting on the breastplate of righteousness means staying in fellowship with God. God's righteousness protects the

vital organ of our hearts, and as we walk in His righteousness, our hearts are assured before God.

Since God is perfect and wants nothing less than perfection from us, “...no one will be declared righteous in his sight by observing the law...” (Rom. 3:20a). Yet, King Solomon knew that no one on earth is, in and of oneself, righteous: “There is not a righteous man on earth who does what is right and never sins” (Eccl. 7:20). If we do not possess perfect righteousness, which none of us do, God is not obligated to aid us in our daily struggles. However, all is not lost. “But now righteousness from God, apart from the law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe” (Rom. 3:21,22a). We can receive forgiveness from the Father, through the Son, for every bad thing we have done or will do (if we begin by admitting our acts of wrongdoing to Him and truly are sorry for them— 1 John 1:9), thereby having this perfect righteousness imparted to us. In fact, the Messiah (Jesus) “...put on righteousness as his breastplate...” (Isa. 59:17a). “Christ is the end of the law so that there may be righteousness for everyone who believes” (Rom. 10:4).

What is righteousness? It is following or conforming to every good and moral law of God. In fact, though, no one except Jesus Christ ever has done right all the time. But, for those who know and accept Jesus

personally, they “...are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness...” (1 Cor. 1:30). His perfect righteousness, then, can substitute for that which we lack. This does not mean that it no longer is always necessary to try to do what is right. The ancient prophet Hosea gave us this valuable precept: “Sow for yourselves righteousness, reap the fruit of unfailing love, and break up your unploughed ground; for it is time to seek the Lord, until he comes and showers righteousness on you” (Hosea 10:12). Jesus can and will “shower” His own righteousness on anyone who wishes to receive it.

Satan does not want us to take the righteousness of Jesus upon ourselves. Therefore, through “legalistic” spirits, he causes some to believe that the things they have done are too bad to be forgiven and others to believe that they have not done anything bad enough for which to ask forgiveness. For those of us who ask forgiveness, practice doing what our consciences tell us is right, accept the love and mercy God has to give us, and open up our hearts and minds to the Word of God, we will be permeated with God’s righteousness. With this God-given, perfect righteousness substituting for our own (which is imperfect and constantly lacking), the knights then can put on the “breastplate of righteousness” and thereby can qualify for God’s help in contending against the enemy’s attacks.

vii. Feet fitted With the Gospel of Peace.

The shoe the knight puts not only protects his feet from injuries but protects from slipping and sliding. The shoes symbolize peace that come from our willingness to proclaim the Gospel of Jesus Christ .The shoe signifies the readiness to evangelize the people, announce the Good News of Jesus Christ. .Avoid sowing seeds of discord in the church or in the society. Seek for peace and be at peace with all men. Your shoes of peace put you in readiness to walk over the devil's rough territory. The shoes are the preparation of the Gospel of peace, and are indicative of preparedness to stand on, and deliver God's message of reconciliation to humanity, through the work of Jesus Christ. Peace means "to join" in a harmonious relationship to God. Military sandals were made of strong leather, and thickly studded soles with hobnails for a sure footing, in order to stand firmly against the enemy.

What is the Gospel? It is the Good News of God's Plan (as initially given to the Old Testament prophets—Rom. 1:2), of the revelation of the promised Redeemer and Messiah, Jesus (Isa. 40:9; Luke 2:10,11), and of the salvation of all who believe in the redeeming power of Christ and in the grace of the Father (Rom. 1:16, 3:23,24; Eph. 2:8).

“Everyone who calls on the name of the Lord will be saved” (Rom. 10:13). But Paul asked, “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?” (10:14,15a). Similarly, Isaiah queried, “Who has believed our message (of the Gospel) and to whom has the arm of the Lord (Messiah) been revealed?” (Isa. 53:1). For those who have not yet heard nor believed, we who have heard the Gospel must tell them. Wherever our feet take us, we must be ready to report to anyone with an open, listening ear the Good News of eternal salvation and peace with God available through Jesus, the Messiah. With our “feet fitted with the readiness that comes from the gospel of peace,” it certainly is God’s Will to keep us safe from spiritual enemies along the way so we can tell others about Him.

viii. The Badge-The Shield of Faith

The shield was made of metal and was carried by Roman soldiers to ward off all arrows of the enemy in a physical warfare. Knights now fight spiritual warfare and faith takes the place of shield of the ancient period. No soldiers of Christ win spiritual battles without faith. The badge symbolizes belief and trust in God which alone gives enablement to win battles against the wicked and fiery darts of the devil.

What is faith? It is the complete acceptance of a truth which cannot be demonstrated or proved by the process of logical thought. Also, "...faith is being sure of what we hope for and certain of what we do not see" (Heb. 11:1). There are degrees of faith concerning God: believing that God is the Creator of all things; that He communicates to us through His Word in the Bible; that Jesus is the physical Person of God who came to redeem mankind, to heal us (spiritually, emotionally, and physically), and to show us the way back to God the Father; and that God's Holy Spirit lives in and through those whose spirits have been made alive through faith in Jesus. Each of these is important in our daily struggles with, and resistance of, the unseen enemy.

Acknowledging all of these aspects of God qualifies us to take shelter and refuge in Him. "I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust (have faith)'" (Psalm 91:2). As this applies to anyone of us who has a similar faith, the psalmist added, "Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart" (91:3,4). After we show God our resolution to put on the "shield of faith" to quench the fiery darts penetrating our minds from the enemy (which stir up feelings within us such as covetousness, depression, despair, disappointment, doubt, fear,

guilt, greed, impurity, lust, selfishness, pride, and uselessness), He Himself is faithful then to help shield us from these and other assaults against us (like sickness, complacency, confusion, and mishaps).

ix. The Cap Helmet of Salvation

The head is delicate and important. Medieval soldiers and knights put on helmet and even soldiers of today put on helmet to protect the important and delicate head. The cap with feather which knights wear is symbolical of the helmet and it symbolizes salvation. It is a crown of righteousness which protects our mind as we believe and confess in faith.

What is salvation? It is the condition of being saved or protected from our enemies (seen and unseen), as well as from catastrophe or destruction, especially the soul from sin and its eternal consequences. The spectrum of salvation ranges from being delivered from one's enemies and danger (Exo. 14:19-30; Psalm 31:20), to being kept from starvation and thirst (1 Kings. 17:2-16; Rev. 7:16ab), to being sheltered from God's ultimate wrath upon the earth (Isa. 26:20; Rom. 5:9) and from eternal spiritual death (John 3:16). *Yeshua*, the Hebrew word for "Jesus," means "salvation or saviour."

Satan deceives (and, unfortunately, some well-meaning Christians mislead) many into thinking that they have to be "good enough" to deserve salvation; and those who are not "good enough" should not bother trying to

attain salvation. The fact is, nobody “deserves” the gift of salvation; all have fallen short of God’s glory (Rom. 3:23) and perfect standards. Salvation is not attained by doing enough good deeds to tilt the balance in our favour; it is a free gift by grace from God the Father, through the Son (Eph. 2:8, 9), to those of us who first admit to ourselves and to God that we do not deserve it. Paul said that “...if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved” (Rom. 10:9). Putting on the “helmet of salvation” motivates God to guide and protect us now in this life, as well as eventually to accept us into His heavenly Kingdom (see “the New Jerusalem” to exist in His awesome presence forever.

x. The Sword - The Sword of the Spirit

The sword the knight ties to his or her waist represents the sword of God or sword of the spirit. It is not for physical warfare. The sword is symbolical of the sword with which knights fight spiritual battles which is the word of God. It represents the word of God and faith with which we fight the devil and defend our faith .It represents the word of God which knights and other Christians should use to fight spiritual battles. The word of God is one of our weapons of warfare.

What is the Word of God? It is whatever God has wanted to communicate to people to reveal himself, to make known His law, to declare His Will, to manifest His Authority, and to bring about His purposes. It has been spoken throughout the centuries to some people.

By believing in “the Word” and by speaking “the Word,” we are capable of commanding demons to leave our presence (and the presence of others) with the same Authority and Power that Jesus had and of abating the effects that Satan and the powers of evil have on our lives. Wielding the “sword of the Spirit, the word of God,” we can slash through obstacles such as disease, fear, and depression. Speaking the authoritative Word of God, in the Name of Jesus (the physical Word) releases the Power and Energy of the Holy Spirit.

xi. Praying in the Spirit

James, a half-brother of Jesus, taught, “The prayer of a righteous man is powerful and effective” (James 5:16b). What is prayer? It is a humble communication in speech or thought to God (particularly to the Father, via Jesus and the Holy Spirit), expressing supplication for oneself or for another (John 17:1-26), personal confession (2 Sam. 24:10), or praise and thanksgiving to God (Rev. 7:10-12). It can be performed in times of enormous duress (Neh. 1:4-11; Dan. 9:3-19), severe affliction (Matt. 26:36-

44), or intense exuberance (2 Chr. 30:25-27). A prayer can be short (Matt. 14:29,30) or long (Luke 6:12), silent (1 Sam. 1:13ab) or very loud (Ezra 3:11-13), by one person (Jonah 2:1-9) or by a great multitude (Rev. 5:11-14). I often recall this mnemonic when praying to God: “ACTS” for Adoration, Confession, Thanksgiving, and Supplication.

When it became unlawful to pray to any god or man other than King Darius, under penalty of being thrown into the den of lions, Daniel still prayed to God three times daily (Dan. 6:7-10). When he was caught and thrown into the lions’ den, God rescued him by sending an angel to shut the mouths of the lions (6:13, 16, and 22). Sanballat (a “type” of Satan), who opposed the Jews returning to Jerusalem after their Babylonian captivity, used various means of intimidation against the Jews in an attempt to stop the rebuilding of the wall around the city (Neh. 4:1-6:19). Nehemiah, who led the rebuilding effort, prayed that his hands would be strengthened (6:9b) so that the wall would be completed—which it was (6:15). Peter prayed that Tabitha, a dead woman, would come back to life—and she did (Acts 9:40).

If one expects requests during prayer to be answered, the requests should be made with unselfish motives, with the intention of somehow glorifying God and/or helping others. “When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures”

(James 4:3). Daniel trusted in God to protect him from the lions (Dan. 6:23b); and King Darius, who liked Daniel, was happy and glorified God when he found Daniel alive (6:23a, 26, 27). Nehemiah asked that his hands would be strengthened (to build the wall) so that the intimidators of his people (Neh. 6:13a, 14) would be foiled and so that God would be glorified when their enemies were forced to realize that God had helped these Jews in their work (6:15, 16). Peter requested that Tabitha be raised from the dead, not only for her benefit but so that God would get the credit and many people would believe in Him (Acts 9:42).

This world temporarily is Satan's domain, and most of it is under his direct or indirect control. God actually respects Satan's dominion (because it has been handed over to him by mankind); but God readily and willingly enters into the affairs of people, cities, and nations when invited in by people through prayer. Some demonic powers only can be ejected (from people or regions) by employing both prayer and fasting (Mark 9:29). (I believe that fasting can intensify one's overall mental awareness and spiritual "acuity," enabling one to focus more effectively on prayer, discernment, direct attack upon the enemy, and proper defence.) Prayer also can be made to Satan and evil spirits, and we can be sure that there are those in satanic churches who offer up prayers to these forces of darkness daily—often to bring the downfall of Christians and Christian churches.

God wants us to pray anytime and anywhere we feel a need to do so; we do not have to be on our knees by our bed to pray. We can pray aloud, silently, in our own language, or in tongues. Prayer opens the way for God to do what He wants to do: to be of assistance to us and to glorify Himself in the process. For instance, if an obsessive thought keeps plaguing us, we can take it “captive” (2 Cor. 10:5b) by praying that God will bind it and remove it. If it later comes back, we can do it again-and again. (I ask the Father, in the Name of Jesus, to take the thought and “burn it”; amazingly, it virtually always is eliminated from my mind. Call it “the power of suggestion” if you want. I call it the Power of the Holy Spirit released through prayer; God be glorified!) So “pray in the Spirit,” when the need arises, and with many “kinds of prayers and requests” to open the way for God to help us in spiritual battle as well as to draw attention and bring glory to Himself, particularly in the eyes of those who do not know Him and in the eyes of the enemy.

3.4.5 The Structure of Knighthood

All knights invested in a Diocese of the Church of Nigeria, Anglican Communion belong to the Diocesan Council of knights of that Diocese. In a Diocese where two or more orders are in existence, they belong also to one Diocesan Council of knights of that Diocese. In Kwara for example, the three orders of knighthood, the order of knights of St. Christopher, the

order of Knights of the Holy Family (KHF) and the order of knights of St. Mary (KSM) are all in one Diocesan Council of knights; and in Awka, the three orders of knights of St. Christopher (KSC). Ladies of Bethany (KLB) and St. Paul (KSP) are constituted into one Diocesan Council of knights of Awka. The Diocese of Aba with three orders of knighthood made up of St. Christopher. (KSC) St. Augustine of Hippo (KSA) and St. Mary, (KSM) has one Diocesan Council of knights of Aba Diocese. The Council of knights of a diocese must have a constitution to guide their organization or administration. All Diocesan Council of knights which comprises all registered knights invested in that diocese' or transferred from other diocese are under the Diocesan Bishop.

The Council of knights of every diocese has elected members of the Executive who run the affairs of the council. The executive is headed by a president formerly called "'Grand Commander'. In some dioceses, Bishops appoint presidents and vice presidents, but generally, presidents of the councils are elected, very normally in one of the councils' general meetings scheduled for the election of officers of the council.

The Executive Committee of every Council consists of:

1. President,
2. Vice President

3. Secretary,
4. Assistant Secretary
5. Treasurer
6. Financial Secretary
7. Assistant Financial Secretary
8. Sergeant At Arms
9. Deputy Sergeant At Arms
10. Flag Officer
11. Assistant Flag Officer.

But in dioceses where the population of the council is not much, only key officers are elected. The Lady Auxiliaries of the council of knights in the Diocese have an organized body that complements the work of the knights. They also elect auxiliary executive committee comprising President, Vice President, Secretary, Assistant Secretary, Financial Secretary, Treasurer, Provost and Assistant Provost. The Diocesan council of knights usually begins its activities in January.

The General meeting forum of January is the Chapter meeting of the council. Chapter is another appellation for the Diocesan council of knights. Some Diocesan councils or Diocesan chapters hold two or three general business meeting according to their

constitution. Occasionally, the Diocesan Council may meet on emergency cases. All general business meeting are preceded by Eucharistic services by the Priest in charge of the meeting venue with the knights' chaplain. The executive committee meeting meets as occasion demands but normally executive meeting dates are put on the annual time table for knights meetings. The ladies Auxiliary meet also the same day and time with knights. After Eucharist service and chaplain's address, ladies may retire to another venue for their meeting except when there is a matter for general consideration.

3.4.7 Branches and Contingents

The council of knights is sub-divided into branches and contingents or chapters for grassroot mobilization and decentralization of administration. In the Diocese of Aba at the time of writing, contingents are called zones. Branches of the council of knights consist of members resident in urban areas. It may consist of members of a council resident in an area and neighbourhood. The knights must have been recognized by the Diocesan Council as a branch. The branch will from time to time attend general business meeting of the Council and associate with the Council and its projects. The branches normally have regular meetings in their branches and communicate the Council on issues. Recognized branches of the Council will not become independent of the

Diocesan Council or behave as such. Contingents or Archdeaconry Chapters of the Council are recognized by the Council Chapter to make the influence of knighthood felt at the grassroots or local level and create opportunities for leadership roles for as many knights as necessary and possible. With the recognition of Archdeaconry or group of Parishes contingents or chapter, the administration of knights is partially decentralized. Each contingent, zone or archdeaconry chapter has an elected chapter coordinator who becomes a member of the Diocesan executive committee. The Archdeaconry chapter, zone or contingents operate with elected executive committee of the chapter with the coordinator as chairman. All the knights of the Church of Nigeria Anglican Communion where knighthood exist have banded themselves together under the banner of the Joint Council of Knight. The Joint Council of Knights of a province meet in a diocese of their province and all the Provincial Joint Councils meet at an annual convention of the Joint Council of knights of the church of Nigeria.

The joint council has a constitution and their meetings rotate from diocese to diocese. The bishop of the host diocese opens the meeting with a Eucharist service in the Cathedral Church. Similarly, the National Convention of the Joint Councils rotate from provinces to provinces and the bishop of the hosting diocese of the province open the convention

with Eucharist service. After the opening service, the bishop of the host diocese welcomes and addresses the Convention of the Joint Council of Knight.

3.4.8 Typology of Knighthood in the Anglican Communion

Knighthood in the church was instituted when the church was still one. The Anglican Church as a branch of Catholic Church is part of the one church and knighthood is part of the church heritage. The following six knighthood orders were approved by the church of Nigeria Anglican Communion. They are; Knights of Saint Christopher (KSC), Knights of Saint Augustine (KSA), Knights of Saint Paul (KSP), Knights of the Good Shepherd (KGS), Knights of Saint Mary (KSM), Knights of the ladies of Bethany (KLB).

i. Knight of Saint Christopher (KSC)

In Greek, Christopher means "the carrier of Christ". He was one of the auxiliary saints of the church. According to tradition, he suffered martyrdom in Asia Minor during the third century. Many legends have gathered around his name. One represented him as a powerful giant who earned his living by carrying travellers across a river. One occasion, he numbered among his passengers a small child whose weight caused him to bow beneath his

burden. Since the child was none other than Christ, the weight was that of the whole world.

It was the medieval custom to place a large painting of the Saint Christopher opposite the south door of the Church in the belief that the sight of it would safeguard the passers-by from accident that day. Saint Christopher is the patron of war farers; recently, he has been adopted especially by motorists as their patron saint.

Orji (2007) opined that if the name attached to a person has anything to do with the person's attitude, then knights of Saint Christopher should not only be seen as people carrying the cross of Christ, but should also go a step father by bearing the burden of others.

ii Knight of Saint Augustine (KSA)

Better known as Augustine of Hippo, a doctor of the Church, great theologian after Saint Paul, was a great African Bishop and Saint of one Holy Catholic and Apostolic Church. He began as a sinner of great passion and lust, a professor of Law and Rhetoric, hired to attack and stop the spread of Christianity. He later became a teacher, prolific writer and defender of the Christian faith. He rebuffed secular philosophy, successfully challenged three

great heresies and formulated the Christian doctrine of sacraments, the Goodness of God, the source of evil, the original sin, the fall and depravity of man and the doctrine of Grace. He is the patron saint of all who teach and defend the Christian faith.

iii. Knight of Saint Paul (KSP)

Popularly known as Paul of Tarsus, was actually born at Tarsus which according to Paul was no mean city. As a Jew, he was of the tribe of Benjamin and a Zealous member of the Pharisee party. He was also a Roman citizen. As a young man, he studied Law under Gamaliel, a Jewish scholar, and was given official authority to direct the persecution of Christians and as a member of the Synagogue or Sanhedrin council "cast his vote against Christians". Paul participated actively when Stephen was stoned to death. In fact, the clothes of those who did the stoning were gathered under his feet. After the death of Stephen, he secured authority from the high priest with which to go to Damascus to arrest and bound the Christians there to Jerusalem for possible imprisonment or execution.

It was on Paul's way to Damascus to accomplish this important task of arresting the Christians that he himself became 'arrested' by Jesus Christ. That is, he was converted by the Lord Jesus Christ himself. Thus, by this

miraculous act of conversion, he who was once an enemy of Christ has now become a friend of Christ, a member of the heavenly academy. Paul's complete change from persecuting the church of God to the defending of the Christian faith brought him face to face with an unending persecution. If knights are soldiers of Christ, then, Paul was certainly the foremost of all the knights. Knights of Saint Paul are therefore required to be imitators of Paul, as given in Paul's own words. "Therefore, I urge you to imitate me" (1 Corinthians 4:16).

iv. Knights of the Good Shepherd (KGS)

Jesus Christ himself is the Good Shepherd (John 10: 11-16). The knights of the Good Shepherd should be able to imitate Christ's commitment to the course of the gospel. They should be men and women who are ready to lay down their lives for the sake of the gospel and the church of our Lord Jesus Christ. The following are characteristics of a good shepherd which must be inevitable qualities of the modern day knights;

- i. Loves his sheep and develops a close, intimate relationship with them so that they know his voice and trust him
- ii. Understands the needs of the sheep better than they do
- iii. Understands what threatens sheep and what makes them sick
- iv. Works tirelessly to provide protection and security

- v. Leads them to fresh pastures and fresh water
- vi. Searches out sheep when they stray
- vii. Defends sheep against all their enemies
- viii. Provides protection while they sleep
- ix. Shears them and examines each one for injury or disease
- x. Goes ahead of sheep and prepares the path
- xi. Disciplines and corrects them
- xii. Comforts sheep when they are hurt or fearful
- xiii. Keeps sheep "on the move" so they don't get into a rut
- xiv. Liberally anoints them with oil to prevent disease or to heal an injury
- xv. Keeps sheep from fighting and from hurting each other
- xvi. Cares for, loves sheep, and sacrifices his life for them
- xvii. Rejoices in the health, well-being, and prosperity of his flock
- xviii. Will leave the flock to search for lost sheep
- xix. Experiences great joy in finding lost sheep
- xx. Carries the lambs close to his heart
- xxi. Gently leads those with young
- xxii. Gets deepest satisfaction from seeing that sheep are contented, well-fed, and safe. All these characteristics should be imbibed a Knight of the Good Shepherd (KGS).

v. Knight of Saint Mary (KSM)

The Virgin Mary is the mother of our Lord Jesus Christ. She is Virgin Lady, the Holy mother who experienced unusual conception. As a result of the role of Saint Mary the Mother of our Lord Jesus Christ, every woman that aspires to become a knight of the order of Saint Mary should look up to her example as model woman and model mother. They should endeavour towards devoted life and moral integrity.

vi. Knight of Lady of Bethany (KLB)

Bethany is the home of Mary, Martha and Lazarus where Jesus used to stay during His earthly ministry (Luke 10: 38-42). It was also at Bethany that Jesus Christ was anointed with oil by Mary in preparation for His burial (John 12:8-11). Also, in the village of Bethany, Jesus raised Lazarus from dead (John 11:1-44). Mary of Bethany devoted her time listening to Jesus and his message of salvation. In the same manner, any lady of Bethany is expected to sit at the feet of Jesus listening to His teachings. In other words, she should spend more of her time in reading and studying the word of God. Martha, on the other hand, cared for the physical need of Jesus and his disciples. The home at Bethany represents the holistic gospel where soul and body is cared for. Therefore, a Lady of Bethany should not only be well grounded in

spiritual things but she should also take proper care of her home, especially in relation to the physical needs of her home.

3.4.9 Mode of Address of Knights.

On any occasion, every knight shall be addressed with the prefix, 'Sir' in the case of a male knight or 'Dame' in the case of a female knight, to his or her first name, example, Sir Jonathan Sinulo, Sir Celestine Njoku. In the case of a female knight, the mode of address is Dame Eunice Njoku, Dame Chinyere Ekwonye, Or Lady Regina Njoku Or Lady Mabel Maduka. Abbreviations can only come after the first name e.g. Sir Jonathan M.A. Sinulo, Sir Israel N. Ezezie, Sir Billy Gershon, Ukwuoma. The 'Sir' prefix should not follow surname but only first name. Every Knight or Lady accordingly puts the prefix Sir or Lady to her or his full name. No other title should be affixed to the name such as sir, Dr, Nze Celestine Njoku. This is not allowed and it is indiscipline on the part of a knight or Lady to be so addressed. Any knight who wishes to be addressed as Nze or Chief should do so without Sir or Dame or Lady, before or after it, but the Knight or lady could indicate her order at the end of his or her name e.g. Chief Mike Ahamba, KSC, SAN, Ph.D. Knight and ladies in addressing each other, should address each other as Brother Knight Clement or Sister Knight, Chinyere and Lady Josephine.

3.4.10 Requiem of a Deceased Knight

This is a special service or mass for the repose of the soul of dead brother or sister in Christ. This takes place in the room where the corpse lie before the corpse is taken to the church or wherever the burial service is to be conducted. The requiem service in the room where the corpse is lying is exclusively with the immediate members of the family of the dead. After the requiem, the president removes the sward and medallion and hand them over to the son (or daughter where there is no son) with instructions that they must not be misused. Then, the casket is closed for funeral service and subsequent interment.

The knights and Dames always process into the church with the Bishop, clergy and choir. The knights mount guard at the service as they did during the requiem. The knights, dames or ladies bear the casket of a late brother or sister. Professional pall bearers are not allowed to bear the casket of a knight or lady. After the service, knights bear the casket to burial ground. If casket of the corps is to be taken back to the home of the dead for burial, ambulance service is allowed but knights can bear the casket for a short distance without ambulance vehicle.

As an order, the rule is that during the burial, knights and ladies should remain at the burial venue until the grave is closed or covered and priests and choir vacate the venue. A knight or lady who defaults the orders has a prescribed punishment by the constitution. Mandatorily, report of the death of a brother or sister knight or lady auxiliary must be forwarded to the joint council of knights at the earliest possible time.

3.4.11 Burial of Knights, Dames and Ladies.

At the death of knight, dame or lady, the affected family has a responsibility to inform the council secretary and or president directly by Writing. They also have a responsibility to inform the coordinator of the Archdeaconry or Zone or Contingent or branch of the Diocesan Council or Chapter concerned. The Diocesan Chapter or Council through the secretary directs the procedure of activities for the burial. They organize, as a matter of importance, sing-song service for the fallen brother or sister. Outing dress is used for the occasion.

On the burial day, the council makes arrangement for selected Knights or ladies as the case may be, to dress and collect the body of the late member in a decent and simple casket from the mortuary. The other members of the council obligatorily keep waiting at an agreed point to receive the corpse

from the mortuary, and proceed to his or her home for other ceremonies before burial. The dead brother is put in his house and his corpse and dress inspected before the public are allowed to see the corpse in open casket. Knights or dames and ladies mount quad in the room and at the entrance of the room where the corpse lie.

3.4.12 Discipline and Code of Conduct of the Knights.

Knighthood is an order and not a mere chieftaincy title awarded to persons with wreck less abandon. Knighthood has discipline which it inherited from the early knights of the medieval times. Discipline in the knighthood order starts from the time a person is nominated for knighthood. Until a person nominated for knighthood becomes a knight following his initiation and investiture, he is referred to as a novice. The novice undergoes a period of screening by the Bishop or membership committee of the order. The novice undergoes orientation lasting for months where he is drilled into what the order requires, what he must do and what he mustn't do; He is brought face to face with the reality of the sacredness of the order. During the orientation the novice learns to believe and obey the teaching of Jesus Christ and of the church of Jesus Christ. In the orientation which is training and preparation period, the novice further learns to obey and assist the Bishop, obey and respect not only the leadership but also senior members of the order.

He learns during the training period that he must participate actively in the activities of the church and the order. Novices who cannot cope with the 'dos' and the 'don'ts' of the order voluntarily withdraw or opt out before initiation and investiture. During the orientation, some novices are screened out for reasons of indiscipline, such as failure to attend regularly the orientation courses, retreats and seminars.

3.4.13 Significance of the Knights Regalia Components

Guns, knives, and bombs are effective against the enemies that we can see in the physical realm; but they have no power against the ones we cannot see in the spiritual realm. Paul testified, for though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ (2 Cor. 10:3-5).

3.4.14 Modern-Day Knights

In *Raising a Modern-Day Knights*, Lewis (1997) suggests three major ideas for modern-day knights: “a vision for manhood, a code of conduct, and a transcendent cause.” (p.24).

1. A Vision for Manhood

The author states four manhood principles, which are;

- (i) Reject passivity,
- (ii) Accept responsibility,
- (iii) Lead courageously, and
- (iv) Expect the greater reward.

He suggests that though men have a natural inborn aggressiveness, they tend to become passive at home and avoid social responsibility. These principles, if followed, prevent passivity from becoming a significant problem.

2. A Code of Conduct

The code for modern-day knights comes from the pages of the Bible. The ten ideal characteristics appropriate for modern-day knights taken from the Scriptures include: loyalty, kindness, humility, purity, servant- leadership, honesty, self-discipline, excellence, integrity, and perseverance. Modern-day knights must be trained in three important areas. First, the modern-day knight needs to understand that there must be a will to obey (God's will) if there is to be spiritual maturity. The young man must come to know that

life is inherently moral and that there is a God who knows everything and who rewards good and punishes evil. He must know that absolute values exist and that the commandments of God are liberating, not confining. Lewis (1997) states; True satisfaction in life is directly proportionate to one's obedience to God. In this context, moral boundaries take on a whole new perspective: they become benefits, not burdens. Second, the modern-day knight needs to understand that he has a work to do that is in keeping with his inner design. This work is not just his profession or trade, but refers to work in his home, church, and community. Life is certainly more than a job, and your son should hear this from you lest he get the mistaken perception that manhood is just one duty and obligation after another. A third realm of responsibility for the modern-day knights is a woman to love. The code of chivalry requires that all women be treated with respect and honour. Sons need to see and hear from their fathers the importance of caring for women in general and loving, leading, and honouring their wives in particular. The knight in training should be taught the value of work, have summer jobs, do chores around the house, and study hard on his school work. The goal here is to establish patterns of industry and avoid sloth so that a solid work ethics is in place as he gets older.

3. A Transcendent Cause

Life is ultimately unsatisfying if it is lived solely for self. Jesus said if you give up your life you will find it, so if you live for a cause greater than yourself, you'll be happy and fulfilled. A transcendent cause is a cause that a person believes is truly heroic (a noble endeavour calling for bravery and sacrifice), timeless (has significance beyond the moment), and is supremely meaningful (not futile). The only antidote to the futility of life is a transcendent cause and a vision for life that integrates the end of life with the beginning, and connects time and eternity. Obviously becoming a Christian, developing a personal relationship with Christ, and living for Him are basic, irreplaceable elements for having a meaningful life. All we are saying is that all is not yet well with knighthood in the Diocese on the Niger. In the discussion, we noted some of the challenges facing the honorific order. Despite the big numbers we find on the pews in the various churches there is still a tension between the knights and non members. It is against this background that Asogwa (2008) observed that:

In spite of the obvious and commendably progressive in-roads of Christianity into most of Africa (like Nigeria), one still finds it difficult to extricate its practical demands from the influence of traditional elements and idiosyncrasies among professed Christians, one observes a number of customs and traditions that

give rise to tensions and attitudes that are unacceptable to Christian principles. (pp. 15-16).

There are important issues begging to be considered in terms of mentoring emerging leaders for the church of the twenty-first century. On the one hand, we must reflect on the extent to which the knighthood has understood the nature of Christian leadership and its impact on the effectiveness of the church's witness to the world. On the other hand, the knights cannot afford to ignore certain biblical principles of leadership. Unfortunately, the church for so long has downplayed the importance of leadership. This has paralyzed the witness of the church by removing a crucial ability from the mix of abilities that are necessary for the church to be healthy, functional, and growing. It is not surprising, therefore, that Jesus' parable of the shrewd manager resonates with embarrassment to the church, because the people of this world are more shrewd in dealing with their own kind than are the people of the light (Luke. 16:8 NIV). Leadership is that dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group.

A Christian leader is someone who is called by God to lead and possess virtuous character and effectively motivates, mobilizes resources, and directs people toward the fulfilment of a jointly embraced vision from God. The singular failure of church, and equally of the knights, is its narrowness

about the interface between leadership as a God-given call and gift and the increasing responsibility to encourage the development of new leadership. It is an undeniable fact that knighthood in the Diocese on the Niger has witnessed rapid expansion because they are woven around individuals with wealth and clearly articulated personal visions. This, unfortunately, has also been the downside. The obvious problem with this leadership has been the tendency for monopoly, arrogance, and autocracy.

It is character that makes a knight, not vocation. Character founded on sound principles and the pursuit of a purpose that matters makes you a knight at home as a parent, at work, and in the world. John Maxwell describes the difference between *emotion-driven* people and *character-driven people*.

Character-driven people;

1. Do right, and then feel good.
2. Are commitment driven.
3. Make principle-based decisions.
4. Let action control attitude.
5. Believe it, and then see it.
6. Create momentum.
7. Ask, "What are my responsibilities?"

8. Continue when problems arise.
9. Are steady.
10. Are leaders.

Emotion-driven people;

1. Feel good, and then do right.
2. Are convenience-driven.
3. Make popular decisions.
4. Let attitude control action.
5. See it, and then believe it.
6. Wait for momentum.
7. Ask, "What are my rights?"
8. Quit when problems arise.
9. Are moody.
10. Are followers.

CHAPTER FOUR

SOCIO-RELIGIOUS APPRAISAL OF KNIGHTHOOD IN THE DIOCESE ON THE NIGER

There are both good and bad sides of the knights of the Anglican Communion. There are bad eggs among the knights which should be cautioned as well as removed if possible. Sanitization should be carried out among the Orders of knighthood towards eliminating their excesses. The purpose for investing people with title of Knighthood is for good works they have done to the church or the good works they will do. Consequent upon this, some have deviated and use the privilege to achieve personal gains and happiness. Whereas some have used it as instrument of oppression and wickedness. It is against the ethics of the knighthood for a knight to be caught and paraded before the public as a murderer or ritualist or for any other atrocity. According to Iheagwam (1998):

The investiture of knighthood on Christians is neither a passport to heaven nor compensation for one's high position in the society or church but rather an invitation for the recipient to come and work for the church and the society"

(p. 2).

In agreement with Archbishop Anikwenwa, the knights are servants rather than masters. He is characterized with humility, in line with a burden bearer. Knighthood should be a call to serve, and not a reward for service

rendered. The secular knights of the medieval period was rewarded by the kings and the feudal Lords to those who have served well in the kingdom, as well as to those who have given military assistance to their kingdom. The concept of the secular knighthood and that of the church should not be the same, because the reward of the Christians in general should be given by God and not the church leaders; and it will be after this life. The appraisal so far has shown that in recent years there are mixed multitude among the knight, it comprises those who understand and those who do not understand the mission and existing reality of knighthood in the church. In as much as there are corrupt knights who do not keep to the rules and regulations of the honorific organization, this will not force us to condemn out rightly the activities of the knights in the church. We believe through reforms and corrective measures things will still be put in place.

4.1 Why Modern Churches Make Knights

There are problems that this research work is aiming at to address among the knights especially that of the Anglican communion, there are both good and bad sides of the knights of the Anglican Communion. If these problems will be addressed and corrections are made it will buttress the strength of the knights to render quality services to the Diocese and humanity. There are bad eggs among the knights which should be cautioned as well as removed if possible. Sanitization should be carried out among the orders of

knighthood towards eliminating their excesses. The purpose for investing people with title of knighthood is for good works they have done to the church or the good works they will do. Consequent upon this, some have deviated and use the privilege to achieve personal gains and happiness. Whereas some have used it as instrument of oppression and wickedness. It is against the ethics of the knighthood for a knight to be caught and paraded before a public as a murderer or for any other atrocity.

4.1.1 Theological or Religious Reasons

First and foremost, the modern Christian churches of God invest members as knights to serve the church and defend the Christian (Catholic and Apostolic) faith. The knight of old defended the church and Christian faith. The knight is to serve the church as Christ said to his disciples that the son of man came not to be served but to serve and give his life as a ransom for many. (Matt. 20:28). Jesus Christ in his Ministry on earth served humanity. Since Christians should be Christ like followers, they should follow Christ's footsteps as servants. All Christians, more especially, the Christian Knights Must live a life of Service to God and humanity. God requires no more than a life of service from Christians among who are knights and ladies. Serving God is a practical thing rather than a theoretical thing. It is in serving people and God that the saying "Action speaks louder than voice" is portrayed (Matt. 7:21) "Not everyone who call me 'lord, lord will

enter the kingdom of heaven, but only those who do what my father in heaven wants them to do. Serving humanity is serving God. This is illustrated in the text in (Matt.25:35-36).

For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.

From the above quotation, it is as clear as crystal that whenever we are serving man, it is God and Jesus Christ we are serving. It is important here again for us as knights not to wait for God and Christ to come physically for us to serve them. Our service to our neighbours, our priests, church workers, Bishop of the diocese, the handicapped, the needy and infact all men created by God, is service to God and his son, Jesus Christ. Through your service to humanity, God will reward you. The knight is called to serve the church and humanity. Service to humanity is service to the church of Jesus Christ. The Knight has to commit members to regular church attendance by examples through participating in all activities in the work of God in the church. The Knights are invested to serve the church in various committees they find themselves in. A knight can lead the church choir, or serve as a chorister, warden or as secretary of church committee or treasurer

of the church, parish or diocese. In his service to God and humanity, the knight has responsibility for accountability and stewardship. A well to do knight can serve the church by financial assistance, contributions for church activities in including evangelism. This is one function or role of knights for which church invests them.

The Church invests knights to defend the Christian faith. A knight is a soldier of Christ whose battles are not physical but spiritual. By being invested a knight to defend the Christian faith, he has by his investiture, been chosen and gifted to guard and protect the beliefs that the scripture (the Bible) contain sufficiently all doctrine required for eternal salvation through faith in Christ, articles of our religion as in the thirty nine articles of faith and in the book of common prayer. In his role as a defender of faith, a knight must defend the church and doctrines from heresies, pollutions, and rebellion from Satan and its agencies. The knight is invested as defender of faith to fight spiritual battles against perceived enemies of the church and Christ. The fight is against principalities, earthly powers and rulers of darkness and spiritual wickedness. (Eph. 6:12). These enemies called the devil or Satan wage wars against the church of Christ. Knights are given the responsibility as 'soldiers of cross' and Christ to engage in constant spiritual battles against Satan and all the manifestations of his tactics on the church of Christ. I Peter 5:8 clearly states: Be self controlled

and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. A knight as soldier of the cross and defender of the Christian faith, needs weapons of war which St. Paul stresses in Ephesians 6:13-18.

Therefore take you the whole armour of God that you may be able to with stand in the evil day, and having done all, to stand. Stand therefore, having done your loins girded about with truth, and having on the breast plate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith with which you shall be able to quench all the fiery dart of the wicked one. And take the helmet of salvation and sword of spirit, which is the word of God, praying always with all prayer and supplication in the spirit, and supplication for all saints.

A Christian Knight without these spiritual weapons should not be able to engage in battles against Satan and his agencies.

4.1.2 Ecclesiastical Reasons

And, in addition to defending the church in spiritual battles against the devil and his agencies, there are also physical battles for which the church desires the services of the knight. The clergy are ordained priests defending the faith in the parishes and station of the church. The knights are honoured

members of the laity invested by the bishop assist and support the priests in their work in the Diocese. They and the priest represent the church wherever they find themselves. The knight as the eye of the Bishop in the parish or station is to be truthful in his services. He reports events to the Bishop where he is required to do so.

All pieces of information that will promote the work of the church in the diocese must be known to the Bishop either through the priest or the knight. Where the priest's behaviour tends to undermine the image or progress of the church, it is the defender of the faith- the knight that should alert the bishop before there is a complete destruction of the work of God. The knight in carrying out the function must be sincere and not to malign the image of the church. The knight in high places of work in government makes the bishop know what is going on and how it can help the church of Christ to move on. Knights must represent the church in government, in political parties, in colleges where they work, in universities, in international organizations and in all national affairs and relations. This is why many people serving in various arms of government are honoured with knighthood title.

4.1.3 Socio-Political Reasons

Nigerians' extreme status consciousness and desire to be recognized or publicly acknowledged as a person of importance is a factor in the decision

of the church to invest on her members with title of knighthood. Over the years, Nigerian society has attached tremendous importance and honour to status. Chief, and *Nze na Ozo* are recognized status in the society and community. Many persons not honoured with titles in the community or society seems lack recognition to in the society or their community. There are many positions in the community and in the society which only people with recognized titles can hold. Families without recognized title holders miss representation in certain groups and socio- cultural associations. Such families are lost in most community decisions as their interests are not represented. According to Obiora (2009), but it is not only influence that men have lost by not taking titles, but feeling of personal value or worth. Titles or status is so important to Nigerian sense of personal value or worth that many feel that recognition is difficult without a recognized position. Thus, by having its own title of knighthood, the church seeks to help its members gain standing and influence in the community at large

There is the need and desire in today's society for honour and recognition to be bestowed on individual for outstanding services rendered in the church or in the society. Secular Organizations, Government and social organizations that uphold noble value confer on members or faithful servant's titles or status of honour. Various titles are given to individual members of the development of the association, community or

organization. The church which is a universal and divine institution and also in the same Nigerian society and a higher institution than those bodies should not be non-chalant and indifferent. It has to honour or reward its members' outstanding contribution by honorific knighthood titles. According to Iwuagwu, the need for honour to our distinguished faithful lay men informed our introduction of knighthood.

According to Njoku (2010) who said:

If conferment of chieftaincy titles or other societal titles other than the idolatrous ones like *Ozo*, *Okonke* etc gives the recipients great respect and recognition in the community and beyond and people look forward to earning such recognition in their communities, and organizations by making contributions to the development of their communities and associations, and the recipient's farther challenged to make more contributions; the same situation should occur in the church when people are rewarded with the highest and most honourable title of knighthood' for their outstanding contribution to the church. It follows also that after receiving the knighthood titles from the church, the knight is further challenged to do more for the church while others emulate him to do more for the church in form of financing evangelism, tithes, stewardship etc. the aim

therefore, of giving title to members of the communities is similar to the aim of investing knighthood on the faithful. Titles and status have much significance in the society and in the church. (pp. 30-31).

Many are honored with Ezinne, Ezinna, Ezinwa, Mother of and Father of Faith, Ambassador of the Gospel and Elder. Today, even the clergy show tremendous interest in titles. Many after the official title of the Rt. Rev will put PhD or JP after their names for the society to recognize what they have achieved. In effect, status and titles are honoured in our society.

4.1.4 Historical Reasons

The church decided to create knighthood orders to bring out people to continue in a special way the work started by the knights of the medieval times who served as soldiers of Christ whose service to the church made Christianity expand in Europe. The Bishops knight Christian faithful to continue the defence of Christianity in Nigeria like the medieval knight did in the medieval period. They are to carry on their warfare against the devil and all its ramifications with spiritual weapons. The knights of the order of St, John provided hospitality and medicine to pilgrims and Christian soldiers in Jerusalem. “When the axe fell in 1291, the Templers and the Hospitallers escaped to Cyprus. By the 12th century, the knighthood had spread to countries like Italy, France, Germany, England and Spain. And

they had become so wealthy that they deposited their great wealth in temple at parish (France) London and other cities of Europe.

4.1.5 Who do People Say Knights Are in the Diocese on the Niger?

Iheagwam (1998): asked a question ‘Who/what Do Men Say that the knights of Saint Christopher Are?’ (p.54). People reacted to the question of the article in some few ways. Below are some excerpts of what people said in the article which will form some part of the purpose of the study.

- 1. Knights are people who take delights in being addressed as Sirs – Sir ‘A’ or Sir ‘B’ and their wives addressed as Lady ‘A’ or Lady ‘B’.**

The above statement may not be the whole truth, but there are some iotas of truth in it, the common statement that in every rumour there is truth is true here. There are some knights that picked the title with the sole reason to be addressed as ‘Sir’ and their wives as ‘Lady’ some of them do not even give their tithe to the church let alone being financial members to their local churches. Their only money they gave to the church was during the investiture, which in the real sense was the one they used to purchase the church title. When their name is called without putting sir or lady they will pick offence. These are farfetched among the reasons for knighthood.

2. **They feel more elated and more important than every other person in the church including the clergy.**

One time Governor of Anambra State Mr. Peter Obi in his second term bid made the following statement as his political slogan, 'let the truth be told Mr. Peter Obi has worked more Roads than every other governor'. The point there is most of the knights are arrogant and pompous. In most churches the knights believe that they are there to instruct the priest and serve as watch dog to the priest. Some knights dictate to the priests in their local churches even when they are not members of Parish Church Committee (P.C.C.), some went as far as summoning the parish priest in their house when there is an issue. If the priest refuses to dance to their wish it will amount to a lot of allegations and all sorts of lies and fabrication against the priest or church teacher to the Bishop.

3. **They carry their swords about. They do not know that the sword of the spirit is the sword of God. They kill with their own swords, destroying the clergy men before the bishops.**

The concept of the above statement does not necessarily mean that knights go about committing murder with their sword. This is pointing out the cold war that sometimes exists between the priests

and the knights in some parishes and churches. For instance, there are cases where a little disagreement arises between a clergy man and a knight, the knight boasts of removing the priest by next location, low and behold, by that next location that priest was transferred. This experience is a common phenomenon between the knights and clergymen in some Dioceses. The Knights have become terror that the priests dance to the tune of their music even when they are wrong. It is necessary that the reports that some knights write against the clergy should be investigated before acting on/with it. Because most of the reports are malicious just to tarnish the image of the clergy who refused to submit to their godless demands.

4. **They are sycophants – dancing round the bishops singing praises to him misadvising and misleading him.**

Anyone who levied accusation against another for selfish reasons is a sycophant whether a knight or not. If a priest said a thing and a knight reports contrarily to what that priest said in order to secure friendship with the bishop, the knight is nothing but a sycophant.

5. **They behave as if knighthood is a boarding pass to heaven. Most of the knights are guilty of this.**

The attitudes some of the knights express depicts that some of them are deceived. Some people especially those that are among the knights believe that knighthood is a step ahead of others and step close to God. There are holier than thou attitude among the knights. According to Orisakwe (1998):

A true knight/Lady is one who has accepted Jesus Christ as Lord and Master, repented from his/her sins and has made an irrevocable and singular commitment for Jesus Christ and His Gospel. His life is completely surrendered to Jesus Christ and His Gospel. His life is completely surrendered to Christ. His life ambition is to become a pattern or model of Jesus Christ. This does not mean equality but reverent submission to the will of God in everything. (p.3).

Still according to Iheagwam (1998): “The investiture of knighthood on Christians is neither a passport to heaven nor compensation for one’s high position in the society but rather an invitation for the recipient to come and work for the church and the society” (p.2). In agreement with Bishop Anikwenwa, who said that knight is a servant rather than a master. He is characterized with humility, in line with a burden bearer. Knighthood should be both a call to serve, and a reward for service rendered. The secular knights of the medieval period was rewarded by the kings and the

feudal Lords to those who have served well in the kingdom, as well as to those who have given military assistance to their kingdom. Orji, (2007) said This apparent confusion has led to people giving knighthood various descriptions and names, most times, derogatory ones. Some have even gone to the extent of describing the order as a cult group. (p.vi). Based on the various allegations levelled against the institution of knighthood in the church, there is therefore need for more clearer research on this honorary, religious institution, so that the church will be more informed about its aspirations, objectives and implications and firmly resolved the need for its existence and also to freely defend it in the face of so many criticisms.

The summary of everything said under this statement of the problem of this research work are as follows:

- (i) Christian knighthood should be Christ centered and not self centered as in the secular knighthood. The secular knights served their feudal Lords for material wealth; rather Christian knights should serve for that imperishable crown of glory that Christians will receive in due time.
- (ii) The services of the knights should be in accordance with the vision of the Bishop of the Diocese.

- (iii) Knighthood should be seen as both reward for services rendered to the church, and a call to render services to the church.
- (iv) Knights must take that role and level of a servant in any Christian gathering and not that of a chief.
- (v) Knights should learn to respect the pastoral body of the church and avoid usurping authority over them.
- (vi) The knighted members of the church should avoid being political in church and spiritual matters.
- (vii) Knights should test themselves of sound moral life and social ethics to avoid militating against the church they were called to defend.
- (viii) Knights should avoid secular titles that are antithetical to the Christian faith and doctrines, because they cannot serve two masters at a time. This involves renouncing of occultism and its practices in truth and spirit, some knights are accused of belonging to some occult groups and the rumour is on the high side with agreeable conformities.
- (viii) The deviant knights should face the commiserate punishment as contained in their constitution of rules and regulations.

There are reasons why modern churches make Knights, especially the Orthodox Churches. Some of the reasons according to Njoku (2010) are briefly discussed below.

4.2 Setbacks on the Modern Knighthood

Christian knights should serve as salt in the contemporary church. According to the Holy bible; “You are the salt of the earth; but if the salt loses its flavour, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.” Matthew 5:13. Salt renders food pleasant and palatable, and preserves from putrefaction. So Christians, by their lives and instructions, are to keep the world from entire moral corruption. By bringing down, by their prayers, the blessing of God, and by their influence and example, they save the world from universal vice and crime. A knight, or private Christian, who has lost the life of Christ, and the witness of his Spirit, out of his soul, may be likened to this salt. He may have the sparks and glittering particles of true wisdom, but without its unction or comfort. Only that which is connected with the rock, the soul that is in union with Christ Jesus by the Holy Spirit, can preserve its savour, and be instrumental of good to others. When a salt loses its flavour it immediately becomes useless. There are missing links in today’s knighthood, and that has imposed some setbacks in the ministry of knighthood. Some of the setbacks include the following;

4.2.1 Causes of Setbacks

There is cause to every existence, and there is no smoke without fire preceding it. In the modern knighthood there causes for its setback.

Among the major causes of the setbacks include loss of focus for the existing reality of knighthood. Before the church adopted the instrumentality of knighthood there was a clear-cut vision and mission the church has in mind to accomplish --with knighthood. The church adopted knighthood for the following reasons.

- i. To defend the faith of the Church of Christ
- ii. To unite all people of the Christian faith in a common effort and encourage loyalty to the whole church
- iii. To encourage and help members to regular Church attendance, Bible Study and Fellowship and full participation in the life of the Local Church
- iv. To inspire the younger generation to play their full part in the life of the Church.
- v. To render all possible assistance to Church extension by personal service and by bringing the Cross of Christ to Un-churched hearts and places.
- vi. To be defenders of truth and justice and promoters of peace and harmony among all people in Church and state.

The above reasons have been forgotten among a good number of knights.

4.2.2 Knighthood a Business of the Rich

The contemporary knighthood is engulfed by the quest for materialism, prevalent in the society. Rather than find solace in the Christian hope of eternal life, signs of total submission to capitalistic tendencies, especially in insatiable material acquisition, looms large in present day knighthood. Spiritual growth and moral sanctity towards better eternity is fast giving way to material craving, as the 'new idea of fulfilment of life and ultimate reality'. The quest for materialism in religion may not be peculiar to knighthood. But, it is now alarming and critically challenging. The level of material quest by some members of knighthood are radically in deviance, and inimical to the values and life of the Church. Consequently, a new kingdom in which treasures are found here on earth is preferred to a delayed gratification, and treasure in the heavenly kingdom of 'the other world'. This scenario places the knighthood church in a dilemma and frightening challenge. Ehusani (1991) said:

Conventionally, church liturgy and messages show preference for the poor. But the structure and functional praxis of Nigerian churches, such as elitist form of theology, classiest form of its clergy and the romance between church leaders and politico-economic power brokers and stakeholders in our society betray and reverse this preference for the affluent (p.161).

Today, many of our church leaders consciously or unconsciously measure success in life in terms of wealth, prestige and power; three key principles of stratification, and social mobility in secular society.

No wonder, in the churches, issues that concern the rich resound high, while that of the poor is many a time un-acknowledged or at best handled lackadaisically. Knighthood has become the game of the rich and for the rich alone. Knighthood in the present day church is no longer conferred on church members for good work done or good work to be done, but on the platform of wealth, prestige and power even he is not useful to the church; and in this aspect knighthood is becoming a cancer to Anglican Church. Some people who are not committed to Christian faith or to Anglican Church have been knighted whose way of life is not in conformity to that of a good knight. Iheanacho (2008), the unguarded quest for material wealth by Ministers and Clerics attract 'money-bags', and criminals into Christian fold. Since no formal training and requirement are needed for opening a church, it is an 'open industry' for all comers. Consequently, false prophets, and religious deceits loom large in our religious landscape. They use delusive prophecies and erroneous interpretations of the scripture to catch their victims for foul deals and exploitation, claiming such to be directed by the Holy Spirit. (Apenda 2006) said: "A fraudulent and fearless use of the sacred name of God. The Ministers' sole desire is

grabbing that which they have not right... an aggressive acquisition, perpetrated by the exploit of the sacred name of God” (p.123). Freedom of worship is turned into freedom of exploitation and fraud. People are fraudulently asked to sow seeds that never germinate, pay and expect miracles that never arrive, or surrender the benefits of their labour to the Lord’s vineyard, only reaped by one person and his family members. The modern knighthood is without exception.

4.2.3 Immorality among Knights

There are numerous cases where knights are involved in some immoral activities and social vices which includes; adultery, rituals, fraudulent activities, etc. Some knights have violated some rules of the order. Case abounds where some knights are suspended from the order for adultery. Former Governor of Anambra, Mr. Peter Obi, has advocated the withdrawal of knighthood from those who engage in conduct unbecoming of the honour. He made the suggestion during his investiture as the Papal Knight of St. Sylvester at St. Patrick’s Cathedral, Awka, and repeated it later that night in Onitsha while being honoured with the Outstanding Performance in Socio-Economic Governance Award by the International Society for Civil Liberties & the Rule of Law (Inter-society). As Obi sees it, it is not enough to make people knight; the church must find a way to take it away when the person is not living up to the expectation of knighthood.

4.2.4 Unrestricted Investitures and Proliferation of Knights.

Proliferation of knighthood contributes in the degradation of the order by the society. Because the present church is in dire need of money knighthood can be conferred on people of questionable character in the society. Njoku (2010):

Investiture of Knights in any diocese attracts honour and admiration when not done; too frequently. Investitures done once in four or five years interval is not too frequent. Some Bishops do not invest knights more than three times in a decade while some invest knights two times in a decade. But there are dioceses where knights are invested five or four times in a decade. Some bishops invest two times in three or four years. This incessant investiture hardly attracts the admiration and honour it could attract when properly spaced. Too frequent investitures and investitures of large numbers of novitiates culminate in undue proliferation of knights in a diocese. Bishops of many dioceses restrict the periodicity and number of knights so enviably. Investing from twenty to fifty novices at a time is commendable especially when the periodicity is checked. Some dioceses or Bishops check the population of knights in the diocese by not investing too many at a time and in a short period.

Investing as many as one hundred or one hundred plus is only reasonable when the investiture is about once in five years. Massive investiture of ninety to one hundred plus followed by another massive investiture of large numbers in a period less than five years will lead to unmanageable population of knights because massive investitures and proliferation of the population of knights does not facilitate effective administration and control. The Diocesan who frequently invests knights and or invest large numbers at a time hardly recognizes his knights. Bishops must know their knights and address them by their first Christian names. (pp. 90-91).

Maduoma (2004) rightly put it this way, "I personally choose my knights instead of asking for nomination from certain individuals because I want to be in a position to vouch for my Knights when the need arises" (p.98). Okoro (2002) on expressing his opinion against proliferation of knighthood investiture opined:

Within any given time, no chapter that is Diocesan Council of knights in the Diocese should be more than 200 Knights within a decade. We must watch this and make sure that investitures do not come up earlier than three years with manageable number at a time. I do

not expect this set to be more than 50 or a little more especially with the creation of the Diocese of Oru. (p.40).

In further agreement with the views of Maduoma (2004) and Okoro (2008), Chukwuma (2002) said:

And not being cautious of number which sometimes become mockery and outrageous, we should be concerned with qualitative Knighthood and not quantity. I am also calling that uniformity should be our concern now because there are diversities in the knighthood now which we must sit down to resolve. (p.65).

These views confirm that there is need for harmonization of issues to eschew a breakdown of the Knighthood institution. Diocesan should curtail the number of laity the order of knighthood should be conferred upon at a given time.

4.2.5 Lack of Commitment to Weightier Matters and Declining of Spiritual Commitment

It may not be overstatement to state that the practical spiritual life of some knights in the diocese is not commensurate with what is expected of them, neither is it commensurate with the purpose of knighthood investiture. Ejizu (2008) underscore this phenomenon thus:

That it seems that the more proliferation of the churches in Nigeria, the more the faith experience decline in spiritual commitment, morality and practical Christian living. Instead, many of the churches are significantly occupied with the here, and now affairs of this world as shaped by the Nigerian social system. The scenario facilitates rapid secularization of Christian spirituality. The implication is that the practice of Christianity in modern Nigeria is deviating from its intrinsic worth and value, to some motives which are at variance with its fundamentals. (pp.19-21).

This is true of the modern knighthood in the Anglican Church. The declining emphasis on spirituality is concomitant with the crave for materialism in churches. This is the background of the emphasis on faith by works; works without spiritual fervour. Thus, donations from any source, including known cheats and criminals are heralded by resounding ovation and commendation. The preference for faith by works (materialism) is diminishing spirituality towards eternal life. In followers' relationship with the clergy, they create an aura of sin-free, and 'ignorance' of the importance of confession of sins to God before forgiveness. Many a times, prayers from the clergy is preferred to confession to God. And, for fear of losing their clients, Ministers sometimes withhold the truth from people. Apenda (2006) said: "The spiritual commitment of the poor is reducing and

not recognized in church value. This is a fundamental challenge to tackle if the Nigerian church will not concede that it is radically deviating or reinterpreting Christianity for mundane ends.” (p.133). The unguarded quest for material wealth by clergy and some criminals into knighthood has contributed to the great shift of the knights from the purpose of their adoption into the church.

A major problem militating against the roles of the knights in the church and society is the syndrome of disappearance immediately or soon after investiture. Many knights leave attending meetings of the order immediately after their investiture. In the church today people accept investiture because of the title. Just to have that ‘Sir’ and ‘Lady’ affixed to their name. Once they get that Sir, Lady or Dame they immediately disappear into the thin air. Some others attend meetings for the first year and can no longer be found or reached. They receive letters of meetings but ignore to attend. Fines are imposed and debts rise to a huge sum without response. Some knights hardly appear in any diocesan ceremony or burial ceremony of a brother or sister. They keep away from the order and although they may visit the Bishop, they are not interested in performing the roles for which they were invested. In some cases, bishops should discipline or caution or correct such brothers who are

closer to them to enable the council of knights of the Diocese to grow and be viable.

4.3 Issues Militating against the Future existence of Knighthood

Granted that knighthood as an evangelical branch of the church is gaining ground, popularity, acceptance and strength, and granted also that knights have done outstanding religious and material work in the church, especially in the area of evangelical exploits, revivalism and physical structural development in the church, there are important issues that need to be harmonized and rectified to enable the noble orders to prosper far more than it is doing at present. Such issues should necessarily be tackled to circumvent their becoming impediment to the progress and development of the knighthood order which has made so much impact in a short time. The issues which are discussed below deserve serious attention, harmonization and rectification.

4.3.1 Non-uniformity in Selection of Candidates for Knighthood

It is true that Bishops who hold sees or Dioceses have a tremendous amount of autonomy in their dioceses. The reasons for their autonomy are very important and not to be questioned as they are biblical, ecclesiastical, Episcopal and administrative. The order and procedure of selecting a bishop and consecrating a Bishop in the church has ever remained

uniform in spite of the existence of many provinces of the church of Nigeria. The method of selecting priests from church worker to training for priesthood is the same throughout the -church of Nigeria.

Priests are not trained and ordained for a particular parish church and diocese. They are trained in such a way that they can conduct services in any congregation of the Anglican Church because there is uniformity. Because of the necessity for uniformity, the church of Nigeria, a few years ago appointed a committee under the chairmanship of the Most Rev'd M.S.C. Anikwenwa, the Bishop of the Diocese of Awka and the Dean of the church of Nigeria. The committee came up with criteria for selecting candidates for knighthood. To a large extent, many Bishops have accepted and used the criteria in choosing candidates for knighthood. There is also the need for knights of all orders to have a universal code of conducts to guide their individual behaviour irrespective of their differences of Patron Saints.

A certain mode of behaviour may be peculiar to certain knighthood orders but all knights need to have universal behavioural characteristics. The existence of common criteria for selecting candidates and a common code of conduct for all knights of the church will enhance the image of the order. Mode of selection, screening, training or preparation and orientation should not differ greatly from one

diocese to another and should reflect the uniformity that is characteristic of the Anglican Church nationwide and worldwide. Since knights invested in one diocese can transfer to another diocese or associate with another diocese other than the diocese of investiture, it becomes reasonable, therefore, for the mode of selection, screening, preparation, initiation and investiture to be same or similar. The period of training the novices or candidates should not be hurried and done without the approved guidelines.

Uniformity in the mode of selection, the tide of hasty preparations and hurried initiation and investiture of knights which if allowed or unchecked will plunge the church into avoidable ridicule, caricature, fatal criticism and suspicion. Take for instance a situation where a consent form or invitation notice is sent, processed and investiture carried out within one month interval. This is highly ridiculous, suspicious and a mockery of the whole concept of knighthood in the Anglican Church. There have been cases where some people got appointed into political positions or other high positions and are made knights without following the procedure of selection, screening, verification, training and investiture. The speed and hurried manner with which such persons are made knights over night lowers the image of the noble order. This hasty

procedure and venture without regard to the laid down criteria and procedure of selection, verification and training is the reason why people allege that knighthood is for sale to the rich and well placed persons.

In condemnation of the ugly trend in the selection of candidates and improper investiture, a very senior and vocal bishop, Chukwuma (2008) said: I am not happy the way knighthood has been cheapened today because it is losing its dignity because our bishops are using this respectable office to knight some people without properly investigating the calibre of people being knighted.

4.3.2 Proliferation of Patron Saints

The House of Bishops of the Church of Nigeria has approved Patron Saints for knighthood in the church. Although there are many saints that could be knighthood patron saints but the House of Bishops has approved the following: St. Christopher, St. Augustine of Hippo, the good Shepherd, St. Paul, St. Mary (mother of Jesus) St. Mary Magdalene (or Lady of Bethany) the Ladies of Bethany (Mary and Martha). Investiture of knights of patron saints not approved by the House of Bishops is not proper as it seems to be an abuse of the autonomy allowed to Bishops in

their sees. It is not necessary to ignore all approved patron saints in preference to unapproved patron saints. Bishops have autonomy but the autonomy should not violate decisions taken by House of Bishops. Radicalism is allowed to a certain extent but it cannot be proper in destroying what all Bishops agreed. No Bishop is running his own church and all Bishops are guided by the constitution of the church and decision of the standing committee and the House of Bishops. According to Njoku (2007):

For example, four dioceses have recently abused their autonomy by choosing other Patron Saints outside the approved ones. The first Diocese to invest knights with unapproved Patron Saints was Kwara (2000). Another was Niger Delta Diocese, followed by the Diocese of Isuikwuato/Ummunnochii (2007). The Diocese of Isuikwuato/Ummunnochii invested female faithful the knighthood of St. Esther (KSE). The Diocese of the Niger Delta invested knighthood of "The Grand Knights "(KGN) and the Diocese of Kwara., invested its faithful with knighthood of "the Holy Family" (KHF). The Diocese of Oji River introduced knight of St. John, the Beloved apostle of Christ. (p. 90).

If this trend continues, it will affect the future of knighthood because it will make the concept to be laughable. The Roman Catholic Church has so many Saints recognized by the Church but it is only the knight of St. John of Jerusalem and St. Mulumba that are approved by the Catholic Church in Nigeria. The Papal Knighthood orders are two, St. Gregory and St. Sylvester. But the church of Nigeria having approved about six to eight orders and has made the choice free within these approved Saints. Going outside this number without the approval of the House of Bishops and Standing Committee of the Church is indiscipline and extreme radicalism that may militate against the functions and development of the order. The choice of Grand Knights is as frivolous as it is ridiculous. What is the meaning of Grand knights with unusual regalia completely alien to the church of Nigeria, Anglican Communion approved regalia? The Bishop did not only abuse the autonomy granted bishops in their dioceses but made a grave ridicule of the knighthood order. The Joint Council of knights has however handled the issue by disallowing the knights of the unapproved orders into the Joint Council of knight's meeting. It is infact, necessary for the offending diocese to amend their errors or excesses by following the example of the Diocese of Isukwuato/Umunnochì that has cancelled the investiture of knights of St. Esther for one of the approved Patron Saints for women.

4.3.3. The Syndrome of Disappearance

Another major problem militating against the roles of the knights in the church and society is "the syndrome of disappearance immediately or soon after investiture. Many novices leave attending meetings of the order immediately after their investiture. Some others attend meetings for the first year and can no longer be-found or reached. They receive letters of meetings but ignore to attend. Fines are imposed and debts rise to a huge sum without response. Some knights hardly appear in any diocesan ceremony or burial ceremony of a brother or sister. They keep away from the order and although they may visit the Bishop, they are not interested in performing the roles for which they were invested. In some cases, some bishops do not discipline such brothers who are closer to the bishop than the council of knights of the Diocese. It becomes a problem for the council of knights to discipline a knight or de-knight him without the Bishop's authority. The Bishop is the only person who can discipline or de-knight a defaulting knight, while the council can only recommend. There is also the new trend when a good number of knights fail to contribute to the council of knight's special project or Diocesan, projects. These attitudes weaken the roles which the knights can play in the church. It is a common knowledge that knights massively invested most of whom are not known by their senior brother knights escape so easily that despite the population of knights in the register,

only a few are functional. A lot of young men and women in our churches are so eager to be made knights but it should not be without checks and balances and above all it must be with caution. A situation where nearly half of the congregations of a Diocese are made knights does not augur well for the church and for the institution of knighthood. The failure on the part of some of the Bishops to keep the number of investiture low, to preserve the qualitative flavour of the order is major threat to knighthood.

4.4 The Challenges of Becoming a Knight

A good knight is a hard boiled faithful, morally upright, trustworthy and dependable Christian that rose to the noble and honourable spiritual rank of knight of the church. He is expected to serve as a virtuous lay apostle of Jesus Christ and soldier of the cross. He is believed to possess these qualities as the basis of his selection, initiation and investiture. All that the church requires of him as a knight is to retain these qualities that actuated his call to serve as a knight and to improve on those qualities to reciprocate the call and confidence reposed on him by his Bishop and the congregation of the church.

The qualities and the integrity of a good knight are courage, honour, faith, courtesy, humility, truthfulness, righteousness, peacefulness, moral uprightness and dependability. As a man of faith, for example, he is

challenged to accept Jesus as his personal Saviour and Advocate. He is called to impart these ideals to others as his work of faith. As a man of faith in God, the knight has to use all his talents, knowledge, energy, wealth, and all other gifts from God for the work of evangelism and progress, (physical and spiritual) of the church without expecting the less gifted or less privileged to do the same. This is why he is selected and honoured from among the galaxy of the congregation of the laity for knighthood.

The knights are by their call and anointing, leaders in the church of Christ. They are called to serve the church and humanity. To be a good leader, he must be dynamic in his leadership of the laity in the church and the order. To be able to lead successfully, he has to be acceptable to the people, dependable in all things, and situations, courageous, in confronting evil doers, great or small, evangelistic and able to defend the cause of the weak, the widow, the poor and the less privileged within the church and the society. A good knight is to lead a life of good examples that people must have to emulate. He must be seen as a mirror by which good things ought to be seen. He is to be a human bible which people have to read and learn how to do well and hate evil. Selected from among the numerous laity of the church, most of whom he is not better than, the knight has the challenge to realize that "To whom much is given, much is expected". These challenges, however, must not intimidate the knight. The expectations and all demands on him is the yoke which

Jesus says is easy and light to carry, as contained in Matthew 11:29-30, thus; “Take my yoke upon you and learn of me; for I am meek and lowly in heart and you shall find rest unto your souls. For my yoke is easy and my Burden is light”. The knight as a leader of the church of Christ is expected to defend the faith, the church and her doctrine. It is not the church building that the knight is called to defend, but the faith and doctrine of the church and its congregation. It is for the defence of the faith, church and doctrine that the knight is given a sword symbolic of the sword of the angels of God.

The sword represents the word of God which knights use to spiritually fight the devil. The sword is given to the knights as a constant reminder that there is a battle to do for Christ and His church, the faith and doctrine. The faith to defend is the holy faith of our fathers; the faith for which Stephen preferred to die and Paul preferred to remain an ambassador of Christ in chains; the faith for which Barnabas and others sold their property and donated the processes to the church. The holy faith of our fathers is reminiscent of the faith of our fathers which compelled them to trek from their homes in the rural villages of Owerri province to distant villages and places in Onitsha and Delta to bring the personal effects of an ordinary church agent to their home church.

4.4.1 Discipleship Challenges

Jesus Christ gives a clear indication of the cost of discipleship when He said in Matthew 16:24: Mk.8:34; Lk.9:23. Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross and come with me". Jesus further admonished his disciples saying. He who does not take his cross and follow me is not worthy of me" Mt. 10:38; Luke. 14:27. In all, Christ is promoting cross bearing because he wants disciples who will have to carry on his message after his death, and stand against the forces that will seek to extinguish the gospel, a task that requires total commitment and devotion. Christian knights, Dames and Ladies are called and honoured to be disciples of the present day. As disciples, they must realize that there are costs attached to discipleship of Christ.

The cost is not only in the financial involvement associated with membership of knighthood alone; there are other more compelling costs in being a disciple of Jesus Christ. Peter and Andrew heard Jesus' call and left their fishing boat and followed Jesus. James and John were called and they left their father, Zebedee and their means of livelihood (business) to follow Jesus. They all knew the cost of following Jesus and they followed, leaving everything behind. Their response and discipleship examples are a challenge to the knights, dames and Ladies who are called today to be disciples of Jesus in all ramifications of

discipleship. In Luke 14:27, Jesus says, “Whoever does not bear his cross and come after me cannot be my disciple.” Jesus wants total sacrifice, total devotion and total commitment as difficult as that can be, not just ten percent giving or commitment.

Accepting Jesus Christ as Lord and Saviour implies giving our entire being to him, our speech, our time, our talents and our all. This implies being born again. People will call us disciples not because of what we say we are or because we are called knights, dames or ladies; They will call us disciples of Jesus Christ, and infact, good knights or ladies of the church of Christ when they become convinced; of what we are, based on our lives, behaviour; moral rectitude, values and our faithful church stewardship or membership. Our integrity will be high among them when they read us like the bible and understood our true lives of Christian living.

4.4.2 The Moral Challenges

The moral decadence of this our age and time constitutes a challenge to knights and ladies of the Christian Church; The moral decadence of this age and time has swept the feet of many Nigerians off the path of rectitude, values, honesty, integrity, handwork, chastity and dignity of labour, to mention but a few that were the hallmark of our society. These values have given way to anti-social

vices like corruption, truancy, materialism, robbery, kidnapping and other vices which have left our society miserable and without clear future. In the midst of all these anti-social calamities, there is extreme poverty, hunger, unemployment, insecurity of lives and property, injustice, oppression and imposition and adoption of anti-social values in the society. Politicians choose to adopt candidates rather than allow the people to choose their leaders and representatives. These are challenges to the knights as they constitute a problem and challenges to Christianity-the church. The knights have the responsibility to show and prove to the society that they are Christian, who profess and preach Christ.

They must not only condemn the ills of the society but must also show by examples wherever they find themselves in government, in church and in the society that Christ still saves. Today; in this country, Nigeria, Knights hold positions in Government. Some represent the people in State and National Assemblies; some are political stalwarts and godfathers and some are chairman of councils. A good many are commissioners, ministers and heads of offices. They are expected to defend Christianity (the church) and the faith at all levels-in policy making and implementation. The examples demonstrated by a small fraction of Christians and knights in

areas of policy making and execution will go a long way to save the poor, the less privileged, the widow and the orphan. The unemployment syndrome in Nigeria today can be reduced through proper legislation, planning and execution of policies. Demanding very high pay and allowances for top civil servants, and parliamentarians and politicians denies many the opportunities to belong. Positions of cleaners and messengers have been abolished in order to make the people on top to enjoy extra-maximum benefits while many are unemployed. Situation like this poses a challenge to all of us who preach Christ.

The church of Christ needs to give a touch of hope to the poor, the less privileged, the unemployed, the oppressed and the deprived in our midst. The church, the knight and ladies apart from condemning the anti-social vices, should go into assisting those less privileged members of the society by scholarship awards to their children, financial assistance to poor childless aged people and most other deprived persons. In this way persons may feel and agree that Jesus Christ saves since our goodness and magnanimity to people is a responsibility to Christianity.

4.4.3 Spiritual Challenges

A major challenge for the knights in this age and time is spiritual. Many Christians especially Anglicans are no longer spiritually alert. There is a

widespread deep spiritual slumber brought by the devil to deal with members of the church of Christ. It is manifested in the new attitude of Christian's loss of interest in church attendance and service and preference for playing of golf, tennis, draft or watching television to going to church service to serve God within the congregation on Sundays. This is the devil's technique and tactics or plans against the church of Christ. By discouraging Christian's to attend church services on Sundays and other church prayer meetings, the devil succeeds in lowering the spiritual attainment of the Christians. The lowering of the Christian's interest in church services, church activities and the weakening of their zeal and habit for regular prayers culminates in total spiritual breakdown and slumber. The devil also causes Christians especially the backsliding ones to see the financial contributions, stewardship and tithes given in the church on Sundays as the reason for coming together for church service. The feeling of this type is the work of Satan working in backsliding Christians and aiming to destroy the church of Christ. The negative spiritual attitude and backsliding has direct effect on the children of the affected Christians.

The need to wake our people up from their spiritual slumber is a challenge to the knights and Dames of the church. Knights are called to serve the church, and defend the faith by examples. Their personal examples that

regular attendance and punctuality to church service on Sundays and to prayer meetings and church activities is necessary and obligatory. The knights, dames and ladies of the church should show by personal examples that regularity, and punctuality to church services and activities, are not done to please the pastor but to please God. Although knights read their bibles regularly at home, they must attend bible lessons on Sunday and exchange ideas and interpretations with other Christians and help awaken those in spiritual slumber. By their participation in bible classes and regularity and punctuality to church services, the knights encourage the congregation to wake up from spiritual slumber. Members of the congregation will emulate the knights most of whom have attained a degree of success in education, business and profession. Their personal examples will be used by the church to re-orientate members and draw them back to the time honoured heritage of punctuality and regularity. The knights' prayerfulness and spiritual awakening will help to combat the Satan's plans to weaken the church.

4.4.4 Socio-Political Challenges

The glamorous appearance of knights and ladies in diocesan ceremonies is attractive and appealing to many members of the laity. Knights are appointed as disciples from the laity most of whom those honoured as knights are not better than. The challenge and beauty of knighthood is not in the

glamorous regalia or the respect and honour accorded the knights, dames and ladies in the diocese or in the society. These are artificial attractions, yes, but what should agitate the minds of those honoured with knighthood is not the glamorous appearance but the ability to live up to the expectations and demands of being members of the Sacred Order of knighthood. The minds of the knights and ladies should be focused on their ability to cope and how to cope with the expectations and demands of being members of the Sacred Order of knighthood of the church. The challenge is the ability to "drink the cup and count the cost". Knighthood is a call and not essentially a reward or compensation. It is a call for service rather than an award for work done in the past. Knights, by their initiation and investiture are called for more service to the church and community than that which qualified them to be members of the sacred order of knighthood of the church.

The church invested the knight to make him render more services to the church and his community. He is invested knight to assist the Bishop, the clergy and church teachers and other Christian religious organizations in the church. He is the Bishop's representation next to the archdeacon and the priests. The archdeacon is said to be the Bishop's lye in the archdeaconry and diocese but the knight supplement the role of the clergy and assumes a general role

of being the bishop's eyes, ears and legs. He sees and hears things which the Bishop will utilize for the benefit of the church. As the leg also, he reaches many places for the Bishop. He makes contacts with departments of government for the bishop's advantage in administration and planning.

His views or opinions are sought in the church and the community. In politics, if he is a politician, he has the challenge to speak and defend the rights of the oppressed. He should avoid the temptation to be sycophantic in praising a governor, chairman of local Government Councils or legislators to earn favour. The knight must be eloquently vocal against the vices in government and society. He must condemn the syndrome of sharing Local Government allocation between Godfathers and party stalwarts. Some static governments this time do not allow council elections but delay the election of chairmen and councillors who should be accountable to the people. Instead, most governors who are also Christians and knights prefer appointing services of 'care-taker' committee chairmen and members whom they give the responsibility to only pay workers in the council while the whole Federal Allocation meant for a Local Government to tar roads, provide boreholes and amenities in the rural communities are

appropriated by the State government in addition to its own Federal Allocation. This is bad governance which constitutes a serious challenge to the church and its knights.

4.4.5 Financial Challenges

The great expectation on the knights in the church and the order poses a challenge to the knights. The knights, dames and ladies have to respond to numerous church financial demands in the Diocese and the parishes as well as the archdeaconry. His inability to respond to financial requests and demands from the church in his parish, and in the diocese makes him unhappy if he is not able to meet up. A knight should be happy and interested in responding to invitations to one Church activity or another where requests for donation is a necessity if he can afford. But where he is not much disposed to respond to some of these calls for donation or levies, he may become downcast.

In the diocese, and in the province, knights have to be patrons of Christian organization such as Boys Brigade, Girls Brigade, Youth Fellowship, and Children's Ministry etc. All of these bodies expect to be sponsored by the knight and infact, their expectation is legitimate. Many knights and ladies happily respond to requests of sponsorship of these bodies for seminars, workshops, camping, and annual conventions but a good many that cannot

afford to sponsor or donate substantially for the care of these ecclesiastical organization may be seen as not performing the duties of knighthood. This is a challenge because many in the congregation do not understand that not all honoured with knighthood are very rich. The knights have very tremendous financial challenges in the church. They are required to be large contributors in all diocesan projects. They are in addition expected to take up some projects single handed in the diocese. In all these, every knight, dame and lady contribute to these projects.

The knights render financial helps to small churches and chapels in the diocese especially during outreach services to small churches and chapels. Another financial challenge arises when a knight or ladies or dame dies. Every Diocesan Council of knights has its arrangement for the burial and death entitlement to the bereaved family. In some cases, a council may be confronted with two or three deaths at a time and if they are financial up-to-date members, the council must meet up its responsibility. All members must contribute for the burial and entitlement and attend the burial, not by foot but, by vehicles or public transport including 'Okada'. These are challenging situations which the knight is to bear. Inability to meet up these challenges may form impediment to knight's good knighthood. We pray God almighty to remove any impediment on our way to be perfect knights. Our

integrity is our ability to meet up the expectation, perform our spiritual, moral and all other Christian duties devoid of impediments.

4.4.6 Ecumenical Challenges

The coming together or unity of all body of Christ is ecumenism. The church is one before God. All churches and all the evangelical arms are members of the body of Christ. Ecumenism of all knighthood is the coming together or unification of all Christian knights or orders of different denomination to form one formidable knighthood body or Association similar to the Christian Association of Nigeria, (CAN). This body when united in purpose with a constitution will be able to fight successively the ills that bedevil the Nigerian society. The knights of the church whether Roman Catholic, Anglo Catholic, Methodist or Presbyterian must unite in an Association of Christian Knights of Nigeria to fight the ills of the country which now constitute a big problem to Christianity and the Nigerian society. The earlier this ecumenism comes true, the better and more powerful will be the Christian Knights.

CHAPTER FIVE

THE IMPACT OF KNIGHTHOOD IN THE DIOCESE ON THE NIGER

Having established the origin of knighthood, in the Anglican Communion and particularly Diocese on the Niger through the assistance of various authors, it suffices we move ahead to investigate the impacts of the honorific order since the year of her inauguration in 1978 till this 2015. The Council of knights has shown herself relevance in the development and progress of the church. Knighthood has contributed so much in the development of the Diocese on the Niger through her financial donations and other donations to the church and outside the church. They have proved themselves a veritable instrument in church building, especially in raising infrastructures.

5.1 Spiritual Impact

The spiritual impact of the knights in Anglican Communion in Nigeria can easily be viewed or summarized from the following records by Njoku (2010):

The knights own the Church the duty to defend and uphold the Christian faith. As a defender of the Christian faith he or she has been chosen and gifted to guard and protect the beliefs that the scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in

Jesus Christ. The knight must uphold the Christian faith as set forth in the apostolic creed and believe the Anglican Church to be a true and living part of the one holy catholic and apostolic church. (p.18).

Knights have defended the Christian faith in various levels in the Diocese. The knighthood in the Diocese on the Niger had sponsored some spiritual programmes which include; mission and evangelistic outreaches in the rural areas. The knights have given financial assistance to the Diocese in her revival programmes through the local churches. The spiritual functions of the knighthood order is brought out by the spiritual role knights play in the Diocese on the Niger of Church of Nigeria (Anglican Communion). Evangelism is not really their primary spiritual assignment, but their active involvement in evangelization of Diocese on the Niger explains building an organic faith in members. Okoye (2010) avers that the importance of this apostolic action makes knights partners in this very nature of Christian church. Their active participation was extolled by 1987 Synod of Bishops who maintain:

The Holy Spirit continues to renew the youthfulness of the church and has inspired new aspirations towards holiness and the many faithful. This is witnessed, among other ways, in the new

manner of active collaboration among priests, religious and the lay faithful in the proclamation of service and tasks entrusted to the lay of faithful and fulfilled by them, by the flourishing of groups, associations and spiritual movements as well as by lay commitment to the life of the church and in the fuller and meaningful participation of women in the development of society (p. 73).

Knights are made by the diocesan and no laity becomes a knight by his power. It is imperative that knights possess the evangelical spirit which promotes genuine competitive sharing among the lay exemplified by knights and pastoral ministries in the primary areas of evangelization and sanctification. Knights are actively involved with the task of applying Christian principles to the problems of the members. Knights join hands in spiritual activities such as group fasting, prayers and studying of the word of God aimed at adding spiritual quality to members of Diocese on the Niger. This is seen as a complementary role which has fostered the ministries, the various offices and roles of the lay including the knights and pastoral assignments. Filial devotion of knights has evoked a sense of piety and spiritual commitment well beyond the bonds Sunday obligation. The spiritual and the temporal domains are two distinct spheres. Nevertheless, the knight being at one and the

same time a baptized Christian and a citizen of Nigeria who operates in both spheres by virtue of his Christianized conscience. Through their various exemplary lives, Knights bear witness to Christ and by so doing; they not only draw men to God but also exercise a reforming influence on Christian members and the society.

Kauffman (1982) maintains that "the knight was also expected to be devoted to his order and to demonstrate his devotion to the knights' principles: charity, unity, fraternity and patriotism"

This wholesome task is assigned to them by Christ Himself in the following solemn words of Matthew 5:16... Your lights must shine so brightly before men that they can see your good works and glorify your father who is in heaven. Njoku (2010) says "the bishop invests persons and knights to be defenders of the Gospel and authority of the church. His role is to complement that of the clergy and the church" (p. 94). By maintaining and sustaining the virtues of people, unity, and order in the Diocese on the Niger, the knights join hands in ensuring congregation, loyalty and compliance to all duties and obligations of performing knights. To achieve the above duties and obligations, the knights have organized and

sponsored retreats, seminars and evangelical outreaches aimed at promoting and strengthening the gospel of Jesus Christ to those who are in faith to be stronger. Orji (2007) observed that:

The creation of knighthood has brought into the church a new commitment which will invigorate the church and make it remain vibrant for a long time, provided the zeal and commitment are harnessed and utilized transparently in the service of God and humanity. Knighthood has made a great positive impact on the church and has proved a most effective evangelistic tool in bringing and keeping the elite of the country within the church, the community and all the people of God. (p.101).

The efforts of knights to promote ecumenism is commendable in promoting the coming together or unifying, of all Christian knights or orders of different denominations to form one formidable knighthood body which is united in purpose with a constitution fights successfully the ills that bedevil the society we find ourselves. It has been observed that a good knight is a hard boiled faithful, morally upright, trustworthy and dependable Christians rose to the noble and honourable spiritual rank of knight of the cross. These qualities have raised the expectations of serving as a virtuous lay Apostles of Jesus and soldier of the cross. By retaining or displaying the

qualities and the integrity of knights such as courage, honour, faith, courtesy, humility, truthfulness, righteousness, peacefulness, moral uprightness and dependability are actuated their call to serve as knights and improve on those qualities to reciprocate the call and confidence reposed on them. Chukwuma (2002) is of the view that it is when the knighthood of the church shows high spiritual commitment that its influence in complimenting the role of the church will be totally enhanced. It is observed according to Joel Onyekwe who said, it is an act of spiritual development to impart the above ideas to others as their work of faith. Knights are part of the ascribed one chosen people of God, one Lord, one faith, one baptism working towards a common dignity and sharing in one priesthood of Christ. Knights have partnered with the clergy in Diocese on the Niger for an effective unity since the Holy Spirit makes the church one communion in the service and in the outpouring of the diverse hierarchical and charismatic gifts.

In evangelization exercises of the Diocese on the Niger of church of Nigeria (Anglican Communion) the council of knights embark on publicity through print and electronic media. They join hands in conducting series of prayer sessions; contribute to communion hour sponsored by the Diocese on the Niger and sponsor synod of Diocese on the Niger. Njoku (2012) describes knights as "human bible which people have to read" (p. 15). It could be observed that knights are humans but they are lifted by the

premise: To whom much is given, much is expected. The challenges of everyday life do not intimate them; rather, demand on them the yoke which Jesus says is easy and light to carry.

The Gospel of St. Matthew 11:29-30 says: Take my yoke upon you and learn of me; for I am meek and lowly in heart and you shall find rest unto your souls, for my yoke is easy and my burden is light. Knights were leaders of the church of Christ, defenders of the Christian faith, the congregation and her doctrine. Their sword represent the word of God which is the consuming fire and the two edged sword symbolic of and a constant reminder that there is a battle to do for Christ and His Church, the faith and doctrine. In total submission to the will of God, the knight took their cross and followed Christ whole heartedly. They have practically and in total commitment and in filial devotion stood against the forces that sought to extinguish the gospel in Diocese on the Niger of church of Nigeria (Anglican Communion).

The knight total sacrifice, total devotion and commitment speak of their being spiritual good knights whose lives, behaviour, moral rectitude, values and faithful church stewardship are imperative to their integrity as soldiers of Christ. Knights have embarked upon spiritual programmes such as retreats,

workshops, seminar, dialogue and symposia. These have empowered them to greater spirituality in Diocese on the Niger of the church of Nigeria (Anglican Communion).

This call is for all Christians; however, knights are groups of people set apart not just for the spiritual Christian warfare but also for the physical. This can be seen from the fact that the dresses the knights put on make them look like secular soldiers. However, their attire has deeper meaning attached to them than their physical meaning. This spiritual meaning is more important to the Church of Nigeria (Anglican Communion). The spiritual meaning of the knights dressing is clearly brought out in Ephesians which says that "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (6; 12). The first duty of a soldier is to know why he is a soldier and the cause he is called upon to defend. Paul made it abundantly clear in the above reference to Ephesians that Christian battle or struggle is not physical but spiritual, capable of pulling down strong holds. Flesh and blood profit nothing.

From the above quotation, the knights should no longer be in doubt as to the type of battle they are to fight and the type of weapon that they should use.

In addition to knowing the type or nature of the battle, the Christian soldiers should be able to identify who the enemies are. It is very clear that the perceived enemies are principalities, powers, the rulers of darkness, and spiritual wickedness. These four enemies can be given a common name the devil or Satan. This means, by implication, that the Christian knights should be engaged in constant daily battle against the tactics used by the devil on the church. It is important to mention here too, that there are some physical battles which the knights are to fight for the church in the society, government offices, in or institutions of higher learning, in political organizations and even in international affairs and relations.

Religious functions of knighthood in the Diocese on the Niger is that the nature of the knighthood is such that knights foster the spirit of lay vocation by offsetting the danger of identifying the church as the sole business of the clergy and the religious. By implication, knights are no longer passive but rather, they have something religious to contribute and do for God in the Diocese on the Niger in particular and Church of Nigeria (Anglican Communion) in general. Christian service for knights is no longer a side issue; it becomes the inspiration of his whole life. This conviction of personal vocation inevitably inculcates in him the desire to carry on Christ's

work through service to humanity. In this sense, knighthood can be said to be the lay substitute for a religious order, the extension of Christ's kingdom to the secular society. Knighthood has made functional religious impact in the propagation of the gospel of Jesus Christ through the support knights have given for evangelism in the Diocese on the Niger, Church of Nigeria. They have been taught how to give for the work in the house of God. In another development, the knights of Nsukka Diocese have built two new churches and handed them over to the diocese.

The knights of Niger diocese have built Abbey Retreat Centre at Onitsha. The complex has a chapel with a sitting capacity of over one thousand worshippers, two conference halls, offices, a museum, a library and bookshop with catering facilities. As soldiers of Christ, they have taken up the responsibility of defending the church against any external aggressions for example, when the issue of Islamic bank came up, the knights stood against it by publicly condemning the move in the national dailies. The knights also added colours and dignity to the liturgical ceremonies of the church. The analyses of the functional role of knighthood in the development of the Church of Nigeria (Anglican Communion) point to the ideals of religious freedom, fraternalism and filial devotion to their call as knights. The diligence

knights exhibited has contributed to religious development in the Diocese on the Niger of the Church of Nigeria (Anglican Communion).

Kauffman (1982) says "diligence had been enshrined as one of the cardinal virtues of the protestant work ethic" (p.xi). By implication, there is an indication that religious teaching and beliefs impart positively on the church of Nigeria (Anglican Communion) through the enforcement of these religious virtues by knights.

Devotion which symbolizes the primary qualification for knighthood has contributed to religious development in the Church of Nigeria (Anglican Communion). By their pledge to be a soldier of the cross, knights were actively engaged in the liturgical and spiritual life of the church of Nigeria (Anglican Communion). The functional role of knighthood in Christian religious life of Christians in the Diocese on the Niger, Church of Nigeria, (Anglican Communion) could be seen in Christian worship. The knights active participation in songs, prayers, exultation, drama, and other aspects of Christian life such as visitation to bereaved members, hospitals, prisons, victims of natural disasters and environmental hazards. These have been sources of spiritual lifting, practical demonstration of

agape love to fellow Christians in their period of trial. It becomes imperative that an active participation by the knights makes true worship of God the order of the day. Corporate worship reduces difficulties of individualism, sectionalism and denominationalism which signify human elements; knights have contributed to the building, nourishing and edifying the body of Christ. By donating musical equipment and electronic gadgets, they have brought divine order to bear on the Christian worship, the message of Christ and his grace to men. Knights in the Diocese on the Niger of Church of Nigeria (Anglican Communion) have made positive religious functions by promoting the zeal for God which they have displayed in the following ways. They have joined hands by sponsoring deserving members in pastoral training. They have empowered, inspired and joined hands in promoting agape love for the clergy and laity in Diocese on the Niger of Church of Nigeria (Anglican Communion).

They may not have been alone in the above ascribed sponsorship. It is imperative that collaboration with all the laity brought about wonderful treasures along with other Christian members in Diocese on the Niger. Knights help Christian members to permeate every religious sphere of Christian religious life and this has perfected secular with the evangel spirit.

They have bore constant witness in their personal family and religious life by active involvement in Diocese on the Niger. They have shared in the liturgy, Sunday school and other religious life in the diocese. The religious function of knighthood order in Diocese on the Niger (Anglican Communion) is understood in contributing to the religious festivals, religious education, and religious talks. The religious activities of the knights according to Ofoegbu (personal communication) in Diocese on the Niger remain the backbone of our understanding of true Christian presence before God and the fullness of joy characterizing the atmosphere. It could be observed that the knights have been positioned to fill the gaps between old and New Testament views on religious worship.

Knights have helped in defending Christian beliefs, values, norms and practices relating to Church of Nigeria (Anglican Communion). God has constantly manifested his glory, power, presence and blessing through knighthood order during Christian worship. It is observed that those who have accepted the offering are not only cleansed of their sins by God, but he has made them priests. This is in line with Revelation 1:5-6 which says that the Lord Jesus loves his own and has made them priests unto God and the Father. Now, there is a common priesthood of all believers. Every child of

God is equally a priest and this understanding has challenged them to be more committed to their religious duties in Diocese on the Niger.

5.2 Social Impact

The power of the gospel of Jesus Christ revolutionizes lives, breaks down all social barriers and causes people to care deeply for one another and stirs them to worship God. Men and women have been accorded equal rightful place in all aspects of the ministry of the organization. Knighthood in her leadership circle had drawn people from different geographical areas, which has made up the leadership team. Also in the congregation people from different ethnic groups and languages are drawn to make up the congregation. It carries out activities that have social dimensions yearly. The knights organize some programmes yearly that incorporate some of her members from different geographical locations, ethnic groups and languages.

- a. **Aids:** Knights organize a forum where widows are invited and different material gifts are shared to them as aids.
- b. **Orphans and vulnerable children:** The Knights gather this set of less privileged people in the society and encourage them by giving them material and financial gifts. Knighthood has offered people especially her adherents the platform and the opportunities to build

relationships and support one another across barriers of race, dialect, social status and languages. This relational platform has encouraged a high level of both spiritual and social unity. Furthermore, this relational living experience has helped to equip the members for usefulness and impact beyond the walls of knighthood.

Knighthood in the Diocese on the Niger has made some indelible marks of which the body shall be always remembered with. In the Diocese on the Niger, members of the Order of Knighthood have shown some noticeable commitment in the structural development of the Diocese. This is evident in the following ways:

- a. In 1994, the Niger diocesan council of knights helped in the establishment of Saint Christopher's Seminary. The knights have raised money for the funding of various nursery, primary, seminary, vocational schools and secondary schools within the Diocese on the Niger. Establishment of the famous St. Christopher's Junior Seminary, 3-3, Onitsha. This school was established by the Council of Knights of the Diocese on the Niger by the suggestion of the late Archbishop Jonathan Onyemelukwe. The school harbours not less than seventy staff which include; the tutorial and non tutorial staff, and not less than eight hundred students studying under good atmosphere with all the laboratories well equipped to taste and standard. Some students have studied on free scholarship powered

by the financially well-to-do members of the knighthood. The school today is a good source of income to the Diocese on the Niger in facing some of her financial challenges.

b. Building of council of knights Abbey International Retreat Centre.

The building is the major among other building projects embarked upon by the Council of Knights in the Diocese. It is of International standard with air conditions fully installed. Nwokolo (2012) has made the following remark with regard to the elegance of the structure, “the Abbey Retreat Centre built by the knights as second to none in Nigeria and perhaps Africa” (p.19). That has summarized the beauty, elegance and capacity of the building. The structure is a multipurpose building for conferences, meetings, wedding and retreats

The knighthood order in Diocese on the Niger of the church of Nigeria (Anglican Communion) has contributed to the social programmes of the church. Knights' place in the social development of the diocese is examined under welfare and educational programmes. The knights in Diocese on the Niger of Church of Nigeria (Anglican Communion) have made remarkable contributions to the social life of the people, institutions and relationships in the church and the society. Knights are in the fore front in mobilizing their members to embark on charitable works such as

building, scholarship, provision of food items, harvest, bazaars, burials, wedding ceremonies and knighthood investitures. Others may include child dedication and anniversaries in Diocese on the Niger. The knights are very helpful in playing prominent role in ordinations, fund raising, harvest and other social functions in the church of Nigeria (Anglican Communion).

These have been a source of social web binding Christians of Anglican communion together in Diocese on the Niger. Fraternal insurance is promoted by knights in the church of Nigeria (Anglican Communion). It becomes imperative that the said social insurance has promoted the living conditions of the widows, orphans, disabled strangers and indigent persons. Similarly, the diligent knights have contributed positively to aid their brother knights in distress, to attend meetings of their councils where far reaching social policies and programmes were drawn. Their input project a respectable image before those host culture.

Knighthood order as an evangelical arm of the church has helped in no small measure in bringing succour to the social needs of the people especially the rural dwellers. For example, the council of knights in Diocese on the Niger has helped in bringing health care delivery to the rural population. This health care programme is managed by the council of knights. The health centre has helped in drawing souls to the church of Nigeria (Anglican

Communion) in Diocese on the Niger. In recognition of hard work and excellence in Diocese on the Niger, the knighthood order has a great way of honouring Christian members who have excelled in their various areas of human endeavour. Knighthood has helped the church of Nigeria (Anglican Communion) to honour its members who may not cherish the traditional chieftaincy title. Agbaje (2007) says:

The examination of social trend with respect to the need and desire for honours in the church show that in both church and state and in all social organizations, men of service or human beings of distinction need to be honoured or to be recognized, secular government or empires and fraternal societies that uphold some noble values or cause through history give award or honours to faithful servants even the traditional religious societies provide various forms of titles and chieftaincies and people look up to them for possession. Such honours make for respect and royalty and challenge members and recipients to greater service or achievement. For it comes to the recipient as a gesture of appreciation for noble action already taken. The need for honours to our distinguished laymen informed our introduction of knighthood. If organizations of consequences or that pursues narrower purposes so honour their men, why not the church, which as a universal and divine

institution, pursue the noblest cause? It is in realization of this that the church had taken. (pp.88-89).

5.3 Economic Impact

Council of knights has in her employment some staff placed on salary besides the leadership members in different locations in the Diocese. Even the voluntary workers are sometimes sponsored by the organization to attend training and meetings. Job opportunities have been provided primarily for many which have helped the organization. For example, the office of the Knights inside All Saints Cathedral Onitsha has some of their secretarial staff, and other attendants in their Knight of Abbey (multi-purpose building) which the body pays their salary. Also they have built big halls for hiring which is source of income for the organization; which they use to meet other needs of the organization and the Diocese at large. Nmah (2004) pointed out:

Employment is another dimension of the macro-economy which significantly affects the development and welfare of the children. The more the larger proportion of the labor force is employed the better the chances those children will grow up in homes where they will be well cared for both materially and emotionally (p.190).

Knighthood in the Diocese on the Niger has improved the lives of many both collectively and individually. Some indigent students have been helped and others who were financially challenged have been offered succour. The organization of knighthood has a unique financial management. The social and political activities of knights in the Diocese on the Niger have economic benefits which have empowered their Christian members to actualize their potentialities. These Christian members were attracted to the order but this had no economic benefits to the wider society. Feasting knights is seen as an honour to the members of the order but empowering these less privileged members were more rewarding. The life of knights is best understood by allowing its most articulate knights to express their personality, self-image, idealism role within the various socio-economic contexts of the times, and the general means by which knighthood in the Diocese on the Niger attempted to achieve its goals, inner economic life and spirit.

In a personal communication with Onwudiwe (2002) financial commitment to the church and economic empowerment were part of what made such influence members to be dominated and appointed as knights through their parish to the Diocese on the Niger. It is a work of honour to be a vessel of honour in the household of God. Workers in the vineyard of God who happened to be unemployed have received

introductory letters from prominent knights and this helped them to secure gainful employment in the Diocese on the Niger. The knights are not paid for the service they render to God and humanity. The functional economic role of the knighthood order in Diocese on the Niger of church of Nigeria (Anglican Communion), according to Ezeofor (1998) explains the mutual benefits in terms of gainful employment, financial reward and economic sustenance.

5.4 Cultural Impact

Knighthood both her leadership and congregation has drawn people from different cultural backgrounds together without necessarily destroying their distinctive cultural values. What the order does through the instrumentality of the Christian fraternity in line with what Nmah (2003) expresses. “A culture is enhanced in the light of the gospel and their unique and positive aspects are respired to their proper value” (p.179). In a related dimension, Okorochoa (2006) aptly remarks:

If the word of God is to be seen as universal as well as personal, and not as foreign or as a ‘white man’s inventions’, it needs to be presented with a full awareness of relevant cultural differences, both as regard to the interpretation of the text and the way in which it is communicated to hearers. (p.14).

Furthermore in the words of Anyika and Ekebuisi (2010): “The impact of Christianity on the indigenous cultures of the Igbo people has been stupendous” (p.vii). Christian knighthood has helped Christianity to make much impact in the lives of people. Njoku (2007) has remarked that the Knights “foster unity in friendly relations and understanding among the members by the maintenance of high standard of conduct, etiquette and discipline by members” (p.17). The kind of unity and brotherly love among the members of the knighthood is really commendable. The members present Christ to the people and leave them to repent and relate directly to Christ without disrupting their cultural values. It is not an overstatement to say that human cultures are not perfect and so also all cultural elements are evaluated in the light of biblical revelation. The members of Knighthood preach and teach that the daily behaviour and conduct of Christians should be governed by the scripture. This is what Omumu (2007) meant when he said:

The knight is succinctly described as a Christian soldier, and as it is, he should at all times defend the Christian faith. He can only fulfil his role if he has the word of God which is the sword of the spirit (Eph. 6:17) at his disposal. This can only be if he studies the word of God, the Bible, diligently and regularly. (p.23).

The liberating power of the gospel has brought Christians from various ethnic groups, settings, and cultures into a body called knighthood. It welcomes people from every organization, culture, dialect and race within the Diocese without discrimination.

Apart from these few examples, Council of Knights in many Diocese of the Church of Nigeria Anglican Communion where knighthood has been introduced have been greatly involved in building churches, Bishop's courts, administrative blocks, multipurpose halls for the Diocese and other necessary infrastructures for the church. Some have opened schools and colleges for the church to administer. The contributions of the knighthood orders in the diocese in the church of Nigeria cannot be over-mentioned. The Knights have actually become an active evangelical arm of the Anglican Church. In all the Dioceses where Knighthood order exists, and where Bishops and the clergy properly and beneficially harness their talents, they constitute a pivot on which the wheels of evangelism rotate.

5.5 Political Functions of knighthood in the Development of the Diocese on the Niger

Political development of the church of Nigeria (Anglican Communion) is related to the various ways knights exercised authority in supervision, control,

administration of ascribed duties in the church. As soldiers of the cross, it is imperative to rise to the various political challenges in strong defence of the church in matters of policy formulation, implementation and close monitoring of their execution. Their strong political will has been beneficial to the political development of church of Nigeria (Anglican Communion). Apart from ordained clergy, knights are members of various statutory bodies in the church of Nigeria (Anglican Communion).

This membership has offered them the revered opportunity to allow their wealth of experience to bear on the political development of the church. It has been observed that among the knights are judges, lawyers, managers, civil servants and retired civil servants. We have observed that through the medium of knighthood or fraternalism, they have resolved to assert their filial devotion to the Anglican heritage. The exemplary character and fraternal life many knights displayed in the Church of Nigeria (Anglican Communion) have humbled many members in the exemplary leadership offered by knights. It could be observed that this selfless disposition in the work of God has fuelled and renewed fraternal life which has remained the basis for legitimizing the Anglican presence in a predominantly pluralistic religious culture.

Several marks of the knighthood point to the administrative development of church of Nigeria (Anglican Communion) in Diocese. On the Niger Diligence, for example, remains a knightly virtue in the sense that hard working, persevering, serious man was one who could be relied upon to care for his family through the order's social programme.

The defence of the church of Nigeria (Anglican Communion) is not left out of the functional role of knights in the political development of the above church. They may not necessarily be alarmed or be on guard against attack from those ubiquitous enemies of the church of Nigeria (Anglican Communion), but have defended the Anglican faith not with the weapons of vindictiveness but rather with those of open encounter, respect and civil discourse. The duties of knights were to identify the enemies of the order who were ceaselessly attempting to infiltrate the knighthood and weaken their political development.

It is a mark of political development to remind the members of their duties as knights who ought to represent Anglican contribution to the life of the society. Similarly, the knights have asserted the legitimacy of Anglican citizenship in pluralistic Nigeria. The ceremonials had political

advantage because the knights were instructed to forge strong fraternal ties in an otherwise antagonistic social and cultural climate. Their ceremonial parades, parties and pilgrimage do not add to knights' political development in the Diocese on the Niger. However, they have remained a source of attraction to the order and have added to the knights' faith and fraternalism in the church. From the foregoing, the order of the knighthood is about the most literate of the entire lay apostolate group in the church, their average literacy level implied following the trend of political events in Diocese on the Niger, being very much active in political matters of the church and in the society.

Ofoma (2013) opines; that their level of education help them to educate others especially of their civic rights or responsibilities in being physically present on the election days in their town unions, village meetings, wards, local governments, states and the country at large. Politically, the knights have the divine obligation to defend the defenceless, protect the oppressed and use their wealth, time and energy to cloth, house and feed the poor and maintain cordial relations with others. Knights are careful by their investiture as knights and are compelled to avoid dirty and shady deals that may dent their image or drag the good name

of their Knighthood order to the mud. As the good soldiers of Christ, they should fight and destroy all forms of injustices in the society.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

Knighthood in Nigeria is traceable to the British colonial period. From the beginning, England never issued ecclesiastical knighthood rather she issued secular knighthood to deserving individuals. Though it may be difficult to trace the first case of conferment of knighthood title on Nigeria citizens, one is however aware that some Nigeria were knighted by the British colonial administration.

Knighthood under the British colonial rule was more of political than religious as both Christians and Muslims were honoured with the same titles. Some of the early citizens of Nigeria that were knighted were Sir Louis Mbanefo of the Anglican Church, Sir Adetokunbo of the Catholic faith and Sir Alhaji Alhamadu Bello of the Muslim faith.

However it is very important to note here that in 1982, the Anglican Church of Nigeria, through the instrumentality of Rt. Revd. Jonathan A. Onyemelukwe of the Diocese on the Niger, resuscitated knighthood investiture into her church. Onyemelukwe knighted seventeen individuals and adopted the order of St. Christopher. With this, the Niger Diocese became the first to re-introduce knighthood in the Church of Nigeria

Anglican Communion. Today knighthood in Diocese on the Niger is regarded as the “captain of all knights”. From the Diocese on the Niger, knighthood in the church has spread to East, West, and North of the Nigeria to the other parts of the Dioceses and even to other protestant churches. St Christopher has remained the most popular order in the Diocese on the Niger. Today many Bishops have adopted the investiture into knighthood as means of recognizing those individuals: men and women that have worked or done so much towards the development of the church and also in various Dioceses. Knighthood has come to stay as it has become a formidable evangelical arm of the church.

Since the introduction of knighthood in 1982 into the Anglican Church of Nigeria through the instrumentality of Most Revd. Dr. Jonathan A. Onyemelukwe and judging from the activities of the knighthood in the Dioceses where they exist, it has become crystal clear that knighthood has indeed become a formidable arm or evangelical arm of the church.

The church and society at large no doubt have benefited greatly from knighthood. Among the benefits is the position of knighthood as an evangelical arm of church which brings succour and spiritual inspiration to the forgotten rural population or area as the case may be. The Council of Knights especially in the Diocese on the Niger has helped in no small

measures in building of some vicarages for some of the newly planted churches, for instance, vicarages were built both at Odekpe and Omor. Initially comprising mainly of elitist groups, knights have helped in bringing qualitative education to the door steps of both rural and urban communities. In 1994, Niger Diocesan council of knights helped in the establishment of Saint Christopher Junior Seminary which is located some six kilometers outside the township of Onitsha. Morals and academics are the major things the students learn in this seminary. With this, the knights are helping to fight the problems of moral decadence among the youths and society.

Knights of Diocese on the Niger are not only involved in church building projects but are also building retreat and civic centres. The council of knights on the Niger Diocese has completed the building of the Abbey and Retreat centre. According to the words of Sir Dr. Uchenna Nwokolo said, it is our intention to develop a centre which will be a home for the knights of the Diocese, where knighthood began more than twenty-eight years ago. This complex will house a chapel, with a sitting capacity of one thousand worshippers, two conference halls, offices, a museum, a library, a bookshop and catering facilities. It is indeed obvious with massively benefit from such edifice.

On the spiritual dimension, knights generally throw their weights on organizing retreats and evangelical outreach programs on regular basis at least two times in a year. The main aim of these programmes is to bring the gospel of Jesus Christ to those who have not said “yes” to Jesus Christ. The corollary of this aim is to help those who are already in faith.

The popularity of the conferment of the honorary knighthood has almost played down the relevance of *Ozo* titles in modern society. It has also brought out the best from the people, especially the groups that are hardly noticed for one reason or the other. The series of lectures and seminars arranged for the knights before and after their initiation and investitures help to deepen their faith. The moral tone of the people’s life both in public and private has improved.

Knighthood has all the attractions, splendours, dignity, and paraphernalia that are modern as against the traditional titles that have been overtaken by the modern values and fashions based on the aims, objectives and pledges, knighthood makes for deeper devotion to God through Christ. Above all, knighthood broadens ones scope of friendship and interaction beyond the frontiers of clan, tribe or nation.

Thus, the benefits and activities of knights especially that of moving the church forward is summed up in the words of J. C. Ofoegbu, when he observed that “the creation of knighthood has brought into the church a new commitment which will invigorate the church and make it more vibrant for a long period of time, provided that the new zeal and commitment are harnessed and utilized transparently in service of God and humanity. Knighthood has made a great impact especially in positive direction on the church and has a most effective evangelistic tool in bringing and keeping the elite of the country within the church”. A good knight is a great asset to the church, the community and all the people of God.

6.2 Conclusion

An appraisal of the activities of knighthood in the Diocese on the Niger shows evidence of good results. Proudly, the order has taken firm root in the Anglican Communion, surviving threats of hostility. But development in the contemporary practice of the order is a regrettable tale of contradictions and degenerating spiritual fervour. There is astronomic proliferation of knighthood, with features of godless and secularized activities. A good number of the knights indulge in ‘unchristian activities’, and unhealthy rivalry to show superiority and acceptance. Yet the mandate of great commission is left undone. The knights in the Anglican Communion should wake up from its slumber to practicing its teachings. It

should honestly acknowledge the 'unchristian' practices in its order and rise up to the challenge. The knights should anchor its courage and inspiration on the spirit of reformation. In this case, it will be worthwhile to set some standards, and quality control measures. This will reduce the activities of knights hiding under the order for the pursuit of worldly-selfish ends, that run contrary to the cause of order and its faithful.

In both Church and society and indeed, all human organizations, men and women of service and distinction are honoured and so recognized. Secular governments, Empires and societies that uphold noble values and course throughout history give award and honour to faithful servants. Such honour makes for respect and loyalty, and challenge members and recipients to greater service and achievements.

The church as a body of Christ is saddled with a great responsibility of spreading the gospel of salvation to all mankind. This onerous responsibility is achieved by both the clergy and the laity. The knights are the special group of the laity specially commissioned to carry out some specific assignments in defence of the church and its faith. Thus, it has helped in offsetting the danger of identifying the church as the sole business of the clergy. Because the knights are deemed to be people of high esteem crowned with a special role of honour in the church, they are expected to live above

reproach in order to carry out their functions with a high measure of respectability devoid of undue blemish. Perhaps, it is because of this high expectation from the knights that motivates people's misconception about knighthood. Even though knights are looked upon as models in the church, they are still human beings and are prone to sin just like any other person.

6.3 Recommendations

The knight is succinctly described as a Christian soldier, and as it is, he should at all times defend the Christian faith. Knights can only fulfill this role if they are grounded in the faith. One cannot defend what he does not believe in. This can only be done if he studies the word of God, the Bible diligently and regularly. A weekly Bible study is therefore recommended for all the knights at least for enhancing their faith.

To remove the cloud of suspicions hovering over their head as secret society, knights should embark on enlightenment programmes towards creating awareness of the purpose of their existence. This will certainly help to reduce the suspicions and criticisms against them. This they could do through press briefings, public seminars, and publication of hand bills, magazines and blending with other organizations of the diocese.

The knights should cut down their 'born to rule' mentality and feeling of superiority, especially to clergy and other church workers. There must be

a clear definition of the positions of the knights in the church. Knighthood is a call to service and as such, enough time should be spent in screening who becomes a knight. A situation for instance, where consent form or invitation is sent and processed and investiture done within a week interval is highly suspicious and makes mockery of the whole concept of knighthood. The name of any person that would be a knight should be sent to the home church of any intending candidate and clearance obtained from his local church to ascertain his credibility and religious stand or otherwise.

The National Joint Council of Knights must work hard in disciplining any knight that disobeys the rules and regulations of the council. The bishops must not spare any knight who violets the integrity of the knighthood, in order to dose off speculations in some quarters that knights are "sacred cows" or that they are above the law.

6.4 Suggestions for Further Research

This study has made a systematic attempt at the functional analyses of the knighthood order in Diocese on the Niger of the Church of Nigeria (Anglican Communion). There is a strong indication that this critical look at the functional role of knighthood does not exhaust all the date. It is a mark of intellectual dishonesty to think that this research has

delved into every aspect of the functional analyses of knighthood in Diocese on the Niger of the Church of Nigerian (Anglican Communion).

The work of the knighthood should go beyond historical study. The functional analyses of knighthood are expected to deal extensively with the dysfunctional role of knights in the area of this study. This will help in bringing out the social obligations of knights.

The principle of calling to service should come into play in establishing their impact on people, institutions and relationships in the Church of Nigeria (Anglican Communion). The place of close monitoring, visitation and counselling should also be considered in enhancing the knighthood order in Diocese on the Niger. Secular realities are not left out of social and religious issues defining areas of other studies.

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