

Ikechukwu Aloysius Orjinta

Campus Ministry

**Youths Character and Spiritual Formation in Secondary
and Tertiary Institutions**

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CAMPUS

MINISTRY

**YOUTHS CHARACTER AND SPIRITUAL FORMATION
IN SECONDARY AND TERTIARY INSTITUTIONS.**

Dr.Dr.Ikechukwu.Aloysius.Orjinta.Ph.D

PREFACE.

CAMPUSE MINISTRY FOR CRISES MOMENT

We live in troublous, tumultuous and tempestuous times. Most universities, particularly the Nigerian species, have become pathologically infested and poisonously infected with numerous criminal and culpable trends and tendencies.

Turn your radio dial, flip through a newspaper or hook up to a television broadcast and you are bombarded with dreary, dreadful and deadly decadence in several schools rabid cultism, shameless nudity, senseless killing, examination racketeering, black market certificates, sex by batter death for sale, kidnappings, armed robbery, suicides, dilapidated physical and administrations, financial strangulation, crises over emoluments, embezzlement, mediocrity, the list regrettable goes on.

The combined effects are nearly as damaging and ravaging as the H5N1 strain of Avian and ravaging influenza or Bird Flu. Through the avenue of international campus spirituality and contemporary religious programming, students, staff and members of a university community can reverse the ugly trends, return sanity to our citadels of higher learning, bring sanctity to bear on university campuses and through Gods grace, redeem the lost sheep in tertiary academic industry.

Chaplain Ikechukwu Orjinta has demonstrated a deep rooted and masterful grasp of what it takes to operate a virile and salvific campus Christians ministry. This versatility he has adumbrated in his masterpiece, *Campus Ministry. Youth Character and Spiritual Formation in Tertiary institutions*. In addition to optimal programming ideas in this book, Chaplain Ikechukwu Orjinta discusses matters that border on organization, morality, conflict resolution techniques, self actualization, academic excellence and so on within the context of burgeoning private and corporate campuses, pastors and parishioners, chapels and churches, pulpits and pews will benefit immensely from the gems to be garnered from the use of this book.

Granted that Dr. Dr. Ikechukwu. Aloysius. Orjinta has written from an avowed Catholic perspective, the book still remains relevant in many general aspects of campus ministry practice. As the saying goes, *Forget the inscription on the vehicle and board the bus*. Non Catholics may as well use the

broad base ideas presented in this indispensable volume. Have a blessed campus ministry.

Obarido Th OKochi,

The Director

CHAPLAINCY UNIT

Babcock University

Ilishan Remo, Ogun State, Nigeria.

TABLE OF CONTENTS

INTRODUCTION	1
1. SUGGESTED APPROACHES TO CAMPUS MINISTRY	2
1.1 CHOICE OF UNIVERSITY/TERTIARY INSTITUTION CHAPLAINS/PASTORS	2
1.2 ENABLING ENVIRONMENT AND MOTIVATION OF CHAPLAINS	3
1.3 CHAPLAINCY PROGRAMMES AND ACTIVITIES	5
1.3.1 SPIRITUAL PROGRAMMES	5
1.3.2 MONTHLY PROGRAMMES	5
1.3.3 ANNUAL PROGRAMMES	6
1.3.4. SOCIO-CULTURAL PROGRAMMES	6
1.3.4.1. N.F.C.S BAND MEETINGS (WEEKDAYS)	6
1.3.5. MONTHLY/ANNUAL PROGRAMMES	6
2. THE CONSTITUTION OF THE NATIONAL CONFERENCE OF CATHOLIC CHAPLAINS OF TERTIARY INSTITUTIONS IN NIGERIA	7

3.	CHARACTER AND SPIRITUAL FORMATION OF CAMPUS YOUTHS	14
3.1	DOES THE BIBLE PERMITS US TO FOUND A CHURCH?	14
3.2	MORNING PRAYER AT HOME; IS IT ENOUGH?	17
3.3.	HEALING EXERCISE: DO IT YOURSELF	21
3.3.1.	COURT CASES	25
3.3.2.	ENEMIES (VICTORY OVER THEM)	26
3.3.3.	BUSINESS SUCCESS, PROMOTION, GOOD JOB, SUCCESS	26
3.3.4.	SATANIC OPPRESSION, MERMAID AND WATER SPIRIT ATTACKS, DEMONIC DREAMS, WITCHES BULLYING	26
3.3.5.	DISEASE, EPIDEMIC, DISABILITY, PREGNANCY, CHILD LABOUR	27
3.3.6.	CONFLICT RESOLUTION AT ALL LEVELS: LAND DISPUTE, FAMILY, KINDRED, VILLAGE CONFLICTS AND CHIEFTAINCY TUSSLE	28
3.3.7.	JOBLESSNESS	28

3.3.8	SEARCH FOR A LIFE PARTNER (SEX, DATING, COURTSHIP, FIANCÉESHIP, MARRIAGE, CAREER, VOCATION, TOASTING, CHOOSING, CHOSEN)	29
3.3.9	EXAM SUCCESS; READING WITH COMPREHENSION; BETTER STUDY TECHNIQUES	29
3.3.10	WHEN TEMPTATIONS MULTIPLY, WHEN LIFE'S PROBLEMS BECOME UNBEARABLE	29
3.3.11	LATE DELIVERY; MISCARRIAGES WITHOUT END; INFERTILITY; NO MALE ISSUE	30
3.3.12	BAD AND STUBBORN CHILDREN (THERE ARE FIVE CHILDREN IN THE FAMILY, BUT THERE IS NO CHILD, I HAVE THREE BROTHERS, BUT I HAVE NO BROTHER. I HAVE FOUR SISTERS BUT I HAVE NO SISTER)	31
3.4	SATAN VERSUS GOD: DARKNESS VERSUS LIGHT	33

3.5	DON'T BUILD CHURCHES, BUILD HUMAN BEINGS: DON'T BUILD STRUCTURES, FORM GOOD CHARACTERS	35
3.6	TRUTH AND SINCERITY VERSUS LIES AND DECEIT	37
3.7	CLEANLINESS IS NEXT TO GODLINESS: GOOD MANNERS FIRST BEFORE HOLINESS	39
3.8	SHARP PRACTICES AND SHORT- CUTS	42
3.9	AGGRESSIVE OFFERING	46
3.10	RELIGION AND LIFE	51
3.11	AFRICAN INITIATION RITES	54
3.12	"SMOKING MAKES ME FEEL HIGH AND GOOD": TRUE?	61
3.13	THE PROBLEM OF EVIL	66
3.14	THIS MASS IS DULL THAT MASS IS LIVELY	70
3.15	MIRACLE! MIRACLE!! HEALING, SIGNS, WONDERS: DO THESE SHOW GOD'S SUPPORT AND APPROVAL?	75
3.16	TREKKABLE DISTANCE	77

3.17	THE PROBLEM OF A CATHOLIC YOUTH IN CHOOSING A LIFE PARTNER	80
3.18	COVERING OUR NAKEDNESS (WEARS) DECORATING OUR BODY (MAKE UP)	83
3.19	AN IDEAL CATHOLIC STUDENT	87
3.20	DOES THE BIBLE PERMIT US TO FOUND A CHURCH?	94
3.21	THE CATHOLIC ORDER OF MASS (BIBLICALLY FOUNDED) (WHY WE MUST ATTEND MASS EPH. 6: 14 -19) HYMN AFTER THE GOSPEL (HYMN TO THE HOLY SPIRIT) THE HOMILY	100 101 101
3.22.	HOLY COMMUNION; HOLY EUCCHARIST THE SACRAMENT OF THE EUCCHARIST AND THE MASS	107
3.23.	CHRISTIANITY AND ISLAM IN NIGERIA: MUTUAL GRIEVANCES	111
3.24.	ACCEPTING JESUS AS LORD AND PERSONAL SAVIOUR	119
3.25.	ON FOOD AND DRINKS: SAY NO TO FALSE ASCETICISM	121
3.26.	CELIBACY AND FRIENDSHIP	126
3.27.	MARY'S ASSUMPTION INTO HEAVEN	128
3.28.	A PRAYER YOU MUST SAY	129
3.29.	WAS MARY A VIRGIN ALL THROUGH HER LIFE? HAD SHE OTHER CHILDREN? WAS SHE CONCEIVED WITH OR WITHOUT ORIGINAL SIN? DOES SHE DESERVE OUR VENERATION?	131
3.30.	IDOL WORSHIP OF TODAY	134
3.31	PERSONAL IDENTITY	138

3.32.	PEER MINISTRY	141
3.33.	SQUANDERMANIA AND PRODIGALITY	145
3.34.	DEATH, JUDGEMENT, RESURRECTION, PURGATORY, HEAVEN, HELL, DEATH	148
3.35.	DEATH, JUDGEMENT, RESURRECTION, PURGATORY, HEAVEN, HELL JUDGEMENT AND PURGATORY	151
3.36.	DEATH, JUDGEMENT, RESURRECTION, PURGATORY, HEAVEN, HELL RESURRECTION	153
3.37.	HEAVEN	155
3.38.	DEATH, JUDGEMENT, RESURRECTION, PURGATORY, HEAVEN HELL	157
3.39.	THE MARK OF THE ANTI- CHRIST	159
3.40.	BULLYING, INTIMIDATION	163
3.41.	MODERN SLAVE TRADE	170
3.42.	STEREOTYPE & PREJUDICE	174
3.43.	THE ESSENCE OF TRUE RELIGION	176
3.44.	DISTRACTIONS IN LIFE	180
3.45.	SEXUALITY AND BEHAVIOUR ROLE OF SEX IN HUMAN LIFE	184 189
3.46.	PENITENTIAL EXERCISE/PREPARATION FOR CONFESSION	195
3.47.	WORSHIP OF STANDING, DANCING, AND SHOUTING; IS IT ENOUGH?	208
3.48.	PERPETUAL BABY	216
3.49.	DIGNITY IN LABOUR	219
3.50.	FAMILIARITY BREEDS CONTEMPT	221
3.51.	FOOTPRINTS ON THE SAND OF LIFE	224
3.52.	HOW MUCH ARE YOU BOUGHT?	226
3.53.	OPEN AND SECRET ENEMIES	228
3.54.	RELIGIOUS PROSTITUTION	231
3.55.	SERVICING RELATIONSHIP	233
3.56.	SHIFTING STANDARDS	236
3.57.	SOLIDARITY AND TOTAL	

SURRENDER	238
3.58. THE BIOGRAPHY OF MR U-NKO	240
- CONCLUSION	243
- ABOUT THE AUTHOR	243

INTRODUCTION

The Established Churches put in a lot of investment in the youth young ones chiefly at the kindergarten, primary and secondary levels of education. Not so much effort is put in terms of human and material resources at the tertiary academic levels. The result has been obvious in most countries:

In Nigeria for example, the harvest is being reaped by the Pentecostal Churches. They reap the material resources harvest by their insistence on Aggressive offering of tithes and earnings. Spiritually they offer the youths what they want: Prosperity evangelism. Those who cannot be won over through prosperity evangelism are intimidated to believe that all that their churches are doing are against the bible; that most of their practice are idol worship. Prosperity evangelism is a suitable but deceitful strategy of proselytism in most Third World (developing) nations. In the face of poverty, misery and disillusion, offering the masses the hope of lottery-type evangelism is surely the most attractive tool.

In one of my articles in the Ambassador Magazine Vol. 21, No 1&2 titled *Evangelizing through Sports*, I developed the method of using sports as a means of youth's evangelization.

Furthermore I tried to group present day generation of Christian youths into four leanings:

- The difficult Group
- The Lukewarm Group
- The active Group
- The fundamentalist Group

The difficult Group are totally anti-Christianity; the only thing Christian about them is their baptism name.

The second batches are the lukewarm group. These have lost all appeal and enthusiasm about the faith. The swift changes in the society and the invasion of African traditional values and culture by the Euro-American culture and tradition have a lot of contribution in this direction.

The third group are those who cannot compromise their Christian belief and faith come rain come sun. These have no excuse to give and they are prepared to watch the Television and listen to every group of pastors but their foundation in the Catholic faith is so solid that they are prepared to die for their faith. If you tell them that their church is worshipping Mary, they tell you that Christianity has venerated her for over 2,000

years. We cannot be better in any way than those past generations who have produced the greatest geniuses and inventors.

You tell them that some of their leaders have made mistakes and committed scandals; they tell you that Jesus insisted that nobody is good, including himself except God. (Matt 7:1-5; Mark 10:19; Rom 3:9-14). We all are like athletes ready for the on-your-marks, get-set- Go. Anybody who does not mind his track is not fit for the trophy.

“All the runners at the stadium are trying to win, but only one of them gets the prize. You must run in the same way meaning to win That is how I run, intent on winning; that is how I fight, not beating the air. I punish my body and bring it under control, to avoid any risk that, having acted as herald for others, I myself may be disqualified” (1Cor 9:24 – 27).

The active Catholics are those who have recognised what I wrote earlier on the Tract:

Does the Bible permit us to found churches?

1 SUGGESTED APPROACHES.

1.1 CHOICE OF UNIVERSITY/TERTIARY INSTITUTION CHAPLAINS/PASTORS

A. Candidates must be highly interested in campus ministry

B. Candidates must have the Charism for campus ministry.

1. Ability to deal with the young with all their discomforts. He must come down to their level, not minding the insults, blackmail, tale-bearing and rumours that must follow.

2. One who must be at home in the tertiary institution environment, and love intellectual life.

3. Appointment of Chaplains must be given top priority by those in-charge.

4. A Chaplain must have had experience in a Nigerian university as a student.

5. On-going formation of Chaplains through seminars, conference, short courses and understudy of tested and experienced Chaplains must be a priority.

6. Candidates must be open to or be interested in faith dialogue and issues.

C. The generation gap between Chaplains and students must be minimal except in situation where a candidate is a charismatic Chaplain or a young-at-heart Chaplain. He must not be too conscious of his position or title.

1.2 ENABLING ENVIRONMENT AND MOTIVATION OF CHAPLAINS

A frustrated Chaplain can only engender an epileptic Chaplaincy. The Chaplain in this context is like the commando who is an hit-squad. No amount of investment put in place to enable him perform and succeed will be too much. He must not be allowed to have excuses for failure. He must simply deliver. The situation of youth's exodus is critical and alarming and needs urgent attention. A school has it that America now sees the Catholic Church as the most formidable institution on her way, after the demise of the Communist Soviet Union.

As a result the United States is pumping in money through covert operation and intelligence to empower Pentecostalism as a destabilizing factor.

No wonder every new 'church' starts her life by attacking the Catholic Church. True or false, time shall tell. In her over 2000 years history the church has seen a lot of oppositions and attacks: Arianism, Donatism, Pelagianism, Priscillianism, macedonianism, Apollinarism, Nestorianism, Monophysitism and Monothelitism. Today it is Pentecostalism. If however the Chaplain is properly motivated, the church will surely scale through Pentecostalism as she did the earlier oppositions:

- Need for proper training of priests for Chaplaincy.
- Need for stability before transfers.
- Need for proper funding (it should be a full-time business). The Chaplain should not use his time running after money or promotion. So there should be nothing like Chaplain Head of Department, Dean of Faculty except where his towering figure is needed.etc.
- Since most Chaplaincies are run by religious missionaries there should be need for collaborative ministry, dialogue and consultation between bishops and major superiors about putting or pulling out of Chaplains.
- Every tertiary institution should have a Chaplain.
- Residential Chaplain with a reliable mobility is preferable to a visiting Chaplain.
- Proper Chaplaincies budget should be drawn stating recurrent capital expenditures and income as well as distribution.
- One Chaplaincy must not be in abject poverty while another one is very rich and does not assist..

- During this task force period dioceses should not expect Chaplaincies to make the 12% mandatory returns.
- Team ministry is absolutely necessary, but special care should be taken to make sure that egocentric and problematic team-mates are not allowed to make things difficult for a charismatic and tested Chaplain.
- Annual and sabbatical leaves with juicy allowances must be ensured where possible.
- Where necessary a Chaplain may take up teaching jobs to meet up his needs and to be less dependent on the Chaplaincy. Special care must be taken to ensure that this does not impair his duties as a Chaplain.
- According to the Nigeria constitution, and going back to the colonial eras, every University (tertiary institution), military barrack etc. must provide for Accommodation and place of worship for Islam, Catholic Church, and for other protestant groups put together. If I am not mistaken a certain allowance or subsidy ought to be given to each of these three groups. Are they not forming the characters of future Nigerian leaders?
- Chaplaincies should be properly established and equipped and not make – shift or pre-fabricated shelters.
- Every Nigerian is a local government: private hospital, water cooperation, personal power generator etc. The Chaplain must be empowered to offer assistance to students who are far from home, where the parents run their families' local governments.
- Catholic lecturers/staff should be properly organized to serve as a back-up team to the Chaplain.
- Parishes must monitor the educational progress of their youths. They should involve a follow-up strategy and guide those who are leaving the parishes to the tertiary institutions with a view to handing them over to the Chaplaincies for onward moral and spiritual formation.
- Most Universities now are non residential. The church should invest in hostel construction such that catholic students can reside trek able distances to the Chaplaincy.

1.3. CHAPLAINCY PROGRAMMES AND ACTIVITIES

1.3.1. SPIRITUAL PROGRAMMES

- Weekdays: Morning or Evening Masses
- Thursdays: Rosary, Adoration, Benediction
- Fridays: Divine Mercy Prayers, Stations of the Cross
- Fridays Evening: Bible sharing
- Fridays Evening: Catholic Charismatic Renewal (C.C.R.N)
- Weekdays: Pious Societies, Sodalities
- Wednesdays: House fellowship and Basic Christian Community meetings in the Hostels.
- Wednesday, Saturdays: Daily; Confessions/Counselling/lend-me-your-ear day.
- Sunday: Students forum after Sunday Mass, catechism classes, Evening Benediction.

1.3.2. MONTHLY PROGRAMMES

- Monthly Vigil
- Campus Outreach
- Guest preachers and lecturers.

1.3.3. ANNUAL PROGRAMMES

- Seminars, Worksop
- Pilgrimages
- Crusades
- Carol nights.

1.3.4. SOCIO-CULTURAL PROGRAMMES

1.3.4.1. N.F.C.S BAND MEETINGS

(WEEKDAYS)

- Graphics Band
- Drama Band
- Music Band
- Altar Decorations
- Prayer Band
- Ushers Band
- Altar Servers' Band
- Study Group/Tutorial Band
- Welfare Band
- Instruments/Technical Band
- Lectors Band
- Sports/Games/Recreation Band
- Catechists Band
- Brothers Group
- Sister Group
- Relaxation Day.

1.3.5 MONTHLY/ANNUAL PROGRAMMES

- Fresher Day
- Annual Conventions
- Provincial Conventions
- N.F.C.S. Week
- Semester Music Concert

- Drama/Cultural show
- Picnics
- Induction Day
- Annual Marian Pilgrimage.

2 A MODEL CONSTITUTION OF THE NATIONAL CONFERENCE OF CATHOLIC CHAPLAINS OF TERTIARY INSTITUTIONS IN NIGERIA

PREAMBLE

WE, THE CATHOLIC CHAPLAINS OF TERTIARY INSTITUTIONS IN NIGERIA UNITED IN LOVE AND WILLING TO SERVE OUR STUDENTS AND STAFF ACCORDING TO THE TEACHING OF CHRIST AND HIS CHURCH ENACT THE FOLLOWING AS THE BASIC PRINCIPLES OF OUR CONFERENCE.

ARTICLE I – NAME

The group shall be known and called the National Conference of catholic Chaplains of Tertiary Institutions in Nigeria (NACCCTIN) hereinafter referred to as the Conference.

ARTICLE II – SECRETARIAT

The secretariat of the Conference shall be at the President’s institution.

ARTICLE III – MEMBERSHIP

SECTION 1: Membership of the Conference shall be open to all Catholic Chaplains of tertiary Institutions in Nigeria duly appointed by the local ordinary.

SECTION 2: Members shall register with the Conference.

ARTICLE IV- RESPONSIBILITIES OF MEMBERS

SECTION 1: Membership of the Conference implies great responsibility. Accordingly, every member should strive to be of impeachable character and integrity.

SECTION 2: It is the responsibility of every member to attend meetings and actively participate in all the activities of the Conference.

SECTION 3: Members shall carry out their financial obligations correctly and punctually.

ARTICLE V – PATRONS

The following shall be considered patrons of the Conference.

SECTION 1: All Catholic Bishops in Nigeria shall be considered Patrons of the Conference.

SECTION 2: Major superiors of religious Institute whose members are chaplains.

ARTICLE VI – AIMS

The conference shall:

SECTION 1: Exchange ideas and experiences on how to form students and staff for the promotion of the common good of society and the attainment of their eternal salvation.

SECTION 2: Concern itself with the welfare of its members and

SECTION 3: Foster working relationships with other non-Catholic Chaplaincies in tertiary institutions.

ARTICLE VII – FUNCTIONS

To achieve the above aims the members of the Conference shall:

SECTION 1: Minister to Catholic students and staff of tertiary institutions and catholic students and staff of non-catholic tertiary institutions;

SECTION 2: Plan, organize and execute the moral and religious education of the students and staff;

SECTION 3: Be actively and fully involved in all religious affairs of these institutions;

SECTION 4: Initiate and promote a common programme for all tertiary institutions;

SECTION 5: Identify with members in their individual joys and sorrows.

ARTICLE VIII – STRUCTURE

The Conference shall operate at the following levels: diocesan, provincial and national. At the diocesan level, the structure will include all chaplains within the tertiary institutions in the diocese. The same is true of the province respectively. At the national level the Conference operates through the general meetings and the sub-committees as may be established by the Conference. The sub-committees are arms of the Conference for effective performance and shall render adequate report to the Conference.

ARTICLE IX – EXECUTIVE COMMITTEE

SECTION 1: The Conference shall be governed by an Executive Committee.

SECTION 2: The Executive Committee shall consist of the following:

A The President

- B The Vice-President
- C The Secretary
- D The Assistant Secretary
- E The Financial Secretary
- F The Treasurer
- G And an elected representative from each of the provinces

SECTION 3: And maintain an accurate directory of members of the Conference

(NB. Parts of this model and suggested Constitution has been omitted)

3 THE FINANCIAL SECRETARY

The Financial Secretary shall:

SECTION 1: Be the financial officer of the Conference;

SECTION 2: Collect dues and levies of members;

SECTION 3: And report the financial standing of the Conference to members at every General Meeting.

A. THE TREASURER

The Treasure shall:

SECTION 1: Deposit the money of the Conference in its account;

SECTION 2: Provide funds approved by the Executive Committee;

SECTION 3: Keep an imprest to be determined by the Executive Committee.

ARTICLE X ELECTION OF THE EXECUTIVE COMMITTEE

4 MODE OF ELECTION

SECTION 1: Elections shall be held every three (3) years at the general meeting of the election year.

SECTION 2: An Electoral; Commission shall be appointed by the incumbent Executive Committee to conduct the election.

SECTION 3: Elections shall be by secret ballot.

SECTION 4: Candidates vying for offices shall be nominated by a member and seconded by, at least, another member.

SECTION 5: The candidate with a simple majority vote shall be declared the winner of an office.

SECTION 6: In case of a tie, there shall be a run-off election to determine the winner.

SECTION 7: When a run-off election results in a tie, the president shall use his '*casting vote*' to determine the winner.

B. BYE-ELECTION

Should any of the offices become vacant during the term, there shall be a bye-election to fill the vacant offices. In the case of the president and/or secretary the new officer shall come from the province of where the secretariat is. Bye-election shall be held for the post of the vice-president or assistant secretary.