

PALACE OF PRIESTS ASSEMBLY (PPA)

PRIESTS PEACE AND JUSTICE INITIATIVE (PPJ)

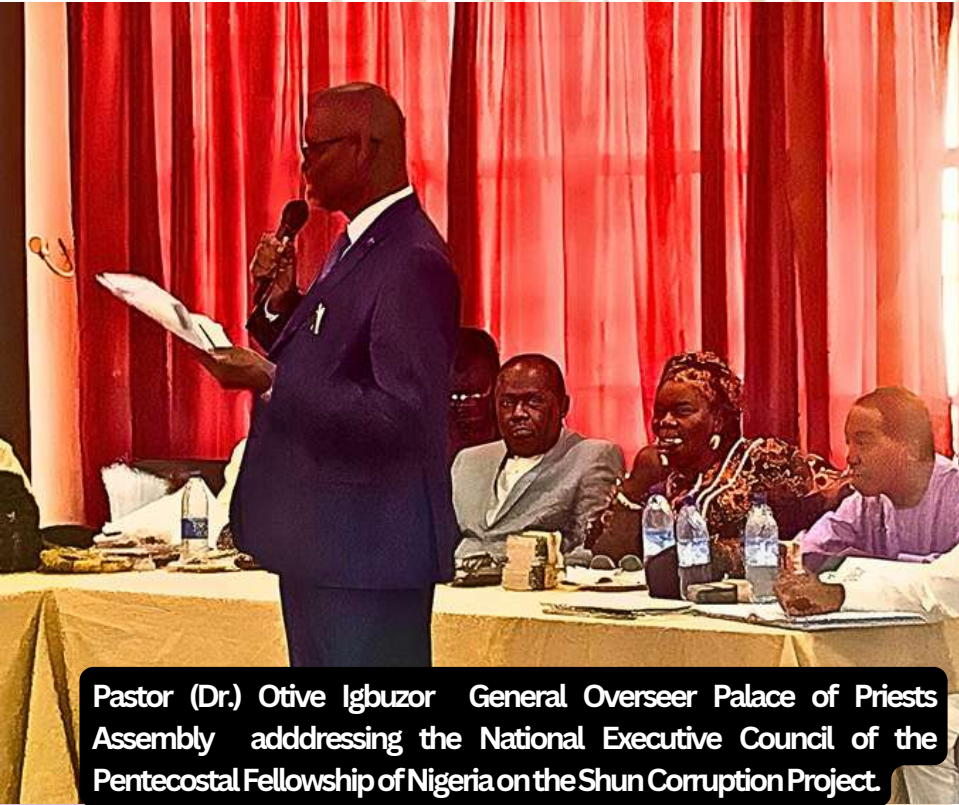
NEWSLETTER

WE ARE PRIESTS...WE MAKE DISCIPLES EMPOWERED PEOPLE... BETTER SOCIETY

www.priestsassembly.org/www.ppj.priestsassembly.org/+234 809 149 9975



JANUARY - MARCH 2024



Pastor (Dr.) Otiwe Igbuzor General Overseer Palace of Priests Assembly addressing the National Executive Council of the Pentecostal Fellowship of Nigeria on the Shun Corruption Project.



"I will Abide by the Truth..."
Abiodun Esiet (SSA to President Tinubu)

Headlines:

- Palace of Priests Assembly Addresses the National Executive Council of the Pentecostal Fellowship of Nigeria.
- 1-Day Platform on Transparency and Accountability for Christians in Government! Theme: Beyond Corruption: Pentecostal Unity for Social Justice Advancement.
- PPJ marks the International Women's Day
- PPA trains 217 Pentecostal leaders and workers on the Establishment and Management of the Social arm in Jos
- Without justice, we are all a gang of robbers...Prof. Samuel Zalanga



Participants at the 3-day capacity building workshop on the Establishment and Management of the social arm of the Church in Jos

Empowering the Church Against Corruption: Priests Peace and Justice Initiative's Advocacy Visit to Pentecostal Fellowship of Nigeria (PFN) National Executive Council.

JANUARY - MARCH 2024



DR. OTIVE IGBUZOR THE PROGRAM DIRECTOR PRIESTS PEACE AND JUSTICE INITIATIVE (PPJ) AND PROGRAM MANAGER DR. AGBAJI ORINYA AT THE EVENT



DR. OTIVE IGBUZOR

On February 8th, 2024, a momentous occasion unfolded as the Priests Peace and Justice Initiative (PPJ) led by Program Director Dr. Otive Igbuzor and Program Manager Dr. Agbaji Orinya, along with PPJ South-West Liaison Officer Pastor Joseph Igbuzor, convened at the Pentecostal Fellowship of Nigeria (PFN) National Executive Council (NEC) in Lagos. This significant advocacy visit marked a pivotal step in addressing the core mission of the initiative: Mobilizing Christians Against Corruption.

In his address, Dr. Otive Igbuzor underscored the overarching objective of the PPJ's project, aiming to instill a culture of zero tolerance towards corruption among Pentecostals. Central to this endeavor is the promotion of positive group norms, fostering peer-to-peer accountability, and establishing anti-corruption platforms within the institutional framework of the church. At the forefront of these advocacy efforts lies the Shun Corruption Project, designed to operationalize the social arm of the church and combat corruption both within its ranks and in broader society. Dr. Otive elaborated on the extensive groundwork undertaken by PPJ, including comprehensive research on the drivers of corruption within and outside the church, along with capacity-building training sessions that emphasize the active role Christianity can play in this struggle. Highlighting past achievements, he noted the mobilization of Pentecostal

election observers in 2019 and 2023, promoting transparency and accountability in the electoral process.

Furthermore, the initiative has established three distinct Christian platforms - Christian Women Against Corruption, Ministers Against Corruption, and Youth Vanguard Against Corruption - to galvanize diverse segments of the church community. With a presence in 26 states across Nigeria, PPJ is actively engaging communities in the fight against corruption, bolstered by media outreach such as the weekly radio program, "Voice of the Priest Against Corruption."

Dr. Otive presented the PPJ's Advocacy Asks, seeking formal adoption of the social arm of the church by PFN, joint hosting of the Annual General Overseers Summit, and the formation of a joint planning committee for effective collaboration. These proposals aim to forge a mutually beneficial partnership in advancing the shared goal of eradicating corruption and fostering a just and accountable society.

In response, His Lordship, Bishop Wale Oke, President of the Pentecostal Fellowship of Nigeria, expressed gratitude for the work undertaken by Dr. Otive and his team within the Pentecostal sphere. He affirmed PFN's commitment to collaborating with the initiative towards realizing their objectives, signaling a promising alliance in the ongoing battle against corruption.



PRIESTS PEACE AND JUSTICE INITIATIVE (PPJ)

PRESS STATEMENT



Dr. Agbaji Orinya
(Program Manager)



PPJ HOLDS A PLATFORM ON ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT. ABUJA, WEDNESDAY, FEBRUARY 14, 2024.

The Priests Peace and Justice Initiative (PPJ), the social arm of the Palace of PRIESTS ASSEMBLY (PPA) in collaboration with the Mountains of Hope Foundation (MOHF), the Christian Centre for Missions, Family and Leadership Development (CEMFLED) and the Students Christian Movement (SCM) of Nigeria will on Thursday, February 15, 2024, in Abuja host Christian leaders and workers in Government to a one-day platform on Christianity and Accountability. The conference with the theme “Beyond Corruption: Pentecostal Unity for Social Justice Advancement”, is expected to have Prof. Samuel Zalanga, Emeritus Professor at Bethel University and Lecturer, Luther Seminary St. Paul Minnesota, United States as Keynote speaker.

The Platform is part of activities of the implementation of the Mobilizing Christians Against Corruption Project (a.k.a the SHUN CORRUPTION project) by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) and supported by the John D. and Catherine T. MacArthur Foundation geared towards mobilizing and empowering Christian Leaders and Workers, especially Pentecostals, to be active in the fight against corruption and thereby contribute to prosperity and social justice in Nigeria.

The platform will bring together Christian leaders and workers in government across Nigeria, including selected top-ranking Christian government workers, to focus on how Christians who are working in the public service can leverage Christian ethics to bear on the governance process, and promote transparency and accountability in the public sector.

The platform is based on a recognition that there are certain Christian ethics based on the word of God (the Bible) which should guide the behavior of Christian adherents that are serving in government.

A statement by Dr. Agbaji Orinya, the Programme Manager of PPJ said that “we need to wage an aggressive fight against corruption so that those who practice corruption and the institutions that benefit from the proceed of corruption can work to restore public trust in our institutions”. The forum aims to encourage and empower Christians in government to Leverage Christian Participation in Government for the Advancement of Social Justice and Policy Advocacy and contribute to the sustenance of a high level of commitment towards combating corruption in government institutions and Nigeria as a whole. He explained that corruption is undoubtedly the most pressing governance and development challenge that Africa especially Nigeria is confronted with today saying its debilitating and corrosive effect reverses hard-won developmental gains and threatens progress, stability, and development of the continent. According to him “the absence of accountability has allowed people to steal with impunity, making more Nigerians poor. Nigerians suffer when hospitals are without basic services, schools are without chairs, people are without water, and young people are without jobs. Those are a few examples of the consequence of this corruption.”

To win this war against corruption Nigerians must re-strategize and without fail re-set their priorities such that it places much emphasis on citizens in leading the fight against corruption in Nigeria. Citizens must be united in taking responsibility for the future of Nigeria. Therefore, PPJ through its Shun Corruption project has been engaging in activities that seek to promote zero tolerance for corruption, mobilizing and empowering Pentecostal Christians to join the fight against corruption. Orinya urged all Nigerians to join the fight against corruption to solidify Nigeria’s political commitment towards a corrupt free, citizen-driven, democratically governed Nigeria, as envisioned and enshrined by our anti-graft laws, which is the Nigeria we want.

According to him, PPJ believes that our collective prosperity will largely depend on addressing the reckless attitude of public officials to economic and political governance and impunity through the instrumentality of the rule and evolution of new norms, attitudes, and behavior that abhor corruption. This will require coherence, consistency, and pragmatism on the part of citizens and state institutions.

For further details contact:

Dr. Agbaji Orinya

Tel: +2349046431363

agorinya@priestsassembly.org



Welcome Address by Pastor (Dr.) Otive Igbuzor

General Overseer of the Palace of Priests Assembly (PPA) and Project Director of the Priests Peace and Justice Initiative (PPJ) at the 1-Day Platform on Transparency and Accountability for Christians in Government, organized by the Palace of Priests Assembly in Abuja, Nigeria.

It is with great pleasure that I welcome you to this meeting on transparency and accountability for Christians in Government as part of the SHUN Corruption Project supported by John D. and Catherine T. MacArthur Foundation. The SHUN Corruption project was conceived by Palace of PRIESTS ASSEMBLY (PPA) in furtherance of our mission as a church and the mandate that God has given to us. Our mandate is to among other things promote the dual mandate of the church and the priesthood of all believers. The project is implemented by the social arm of the church, the Priests Peace and Justice Initiative (PPJ). The goal of the project is to mobilise Christians, especially Pentecostals, to join the fight against corruption in Nigeria. The problem of corruption is a global one. Over the years, several scholars, development workers, activists, politicians, international organizations, public affairs commentators and the general public have given attention to the problem of corruption and its attendant effects on society. The problem is not new to humankind even though it has reached unprecedented proportions in recent years. It is as old as society itself and cuts across nations, cultures, races and classes of people. Corruption poses significant challenges to economic development, social justice and stability. It has been argued that one of the major obstacles to the development of poor countries is corruption. Corruption is undoubtedly one of the greatest challenges of our time, a challenge that is not only leading to impoverishment and loss of lives but also threatening the stability of society.

Over the years, there has been a lot of focus on how to mitigate the impact of corruption. Strategies, programmes and agencies have been put in place to address the problem of corruption. But the challenge remains. Despite the plethora of legislations and agencies fighting corruption in the country, corruption has remained widespread and pervasive because of failure to utilize universally accepted and tested strategies; disconnect between posturing of leaders and their conduct; lack of concrete sustainable anti-corruption programming and failure to locate the anti-corruption struggle within a broader struggle to transform society.

Previously, religious groups in Nigeria do not engage in the fight against corruption but in the recent past, many religious groups in Nigeria especially those working in the behavioural change cohort with the support of MacArthur Foundation have become agents of change engaging in anti-corruption initiatives. It is within this context that the SHUN CORRUPTION project was conceptualised. The first phase of the project was implemented from January 2018 to August 2021. The first phase showed the potential for behaviour change by Pentecostals to engage in social issues and join the fight against corruption. We witnessed the emergence of new cultures by individual Pentecostal leaders in various sectors to shun, speak and stand up against corruption. The project was implemented in 16 states out of the 36 states of the federation of Nigeria. The second phase of the project started in September 2021. In phase one, the locus of change was the individual. In phase two, the locus of change is the group (Pentecostals) and our work has expanded to 26 states.

Since the commencement of this project, it has been a harvest of firsts. We harvested 115 scriptures that capture the meaning of corruption and the imperative to adhere to the standards of honesty, integrity and transparency expected of Christians. We trained a total of 2,892 Pentecostals. 1,186 additional Pentecostals have endorsed the pact on Transparency and Accountability. 91 Pentecostal churches have established social arm of the church to fight corruption and address other social issues in the society. We have established 61 anti-corruption platforms including Ministers against Corruption, Christian Women against Corruption and Youth Vanguard against Corruption. At PPA, we firmly believe that the fight against corruption is not merely a civic duty but a fulfilment of the dual mandate given to the church by Jesus Christ to minister to the people spiritually and physically including the social dimension of the church.

Our approach to this project utilises the behavioural change model. We utilise a multifaceted approach that targets negative behaviour, influences social norms and promotes ethical conduct. The approach emphasizes altering behaviours through media, advocacy, technology and creative methods to reshape attitude, behaviour, norms and morals at individual and institutional levels. The channels we used include mainstreaming anti-corruption messages in religious teachings in sermons and other avenues such as Sunday School and bible school ; advocacy to government and religious leaders to engage in anti-corruption fight- for government-ent to sanction corrupt officials and for religious leaders to shun, speak up and stand up against corruption; building the capacity of religious leaders to engage in anti-corruption activities using the holy books; identifying religious leaders who are models of integrity or champions of anti-corruption and projecting them as models for others to follow; use of conventional and social media to educate about the costs of corruption and mobilise people to shun, speak up and stand up against corruption and use of creative methods including poetry, drama, music, film, art etc in the fight against corruption. In addition, we have continued to employ mechanisms aimed at changing behaviours regarding accountability within and outside the church including Information Education and Communication (IEC) and Behaviour Change Communication (BCC) materials, radio talk show (Voice of the Priests Against Corruption, VOTPAC) and youth utilising creative arts. In the remaining one year of the project, we will focus on consolidating sustainability of the project. The Platform on Transparency and Accountability for Christians in Government is an important aspect of this project especially in terms of our plans for consolidation. The platform is meant to bring together Christian leaders in government across Nigeria to focus on Christianity and Accountability. The platform is based on a recognition that there are Christian ethics based on the word of God (the Bible) which should guide the behaviour of Christian adherents. The ethics include holiness, faithfulness, worship, humanitarian spirit, liberality, self-discipline, defence of the poor and oppressed, opposition to cruelty, deceit, luxury and selfishness (Ex 20:3-17; Deut. 6:5; Luke 3:10-14; Matt 22: 35-40; Colossians; 1 Peter; John 13:34; John 15: 20; John 13:14-15; Ps 14:6; Is 25:4; Ps 140:12).

I am looking forward to many Christians in government signing our pact on accountability.

I wish everyone successful deliberations.



Goodwill Message

By
Mrs Abiodun Essiet

Senior Special Adviser to the President on Community Engagement for North Central Region, at the 1-Day Platform on Transparency and Accountability for Christians in Government organized by the Palace of Priests Assembly in Abuja, Nigeria.

Mrs. Abiodun Essiet, SSA to President Bola Ahmed Tinubu during her goodwill message noted

her stance as a Christian in this administration. According to her, “I am the senior special assistant to the president on Community Engagement for North Central Region. I understand the power I have. And I understand why I’m ‘here for such a time as this.’”

So, I am delighted to extend warm greetings to every one of us that are gathered here today. It is an honor to be part of this remarkable event organized by the Priests Peace and Justice Initiative under the theme ‘Beyond Corruption: Pentecostal Unity for Social Justice and Advancement’. We have come together to explore the crucial topic of Christianity and Accountability for Christians in Government.

The theme holds significant meaning to us as Christians in Public Service as it emphasizes our duty to embody the teaching of Christ and uphold the value of honesty and justice in our roles. I urge all participants to seize this opportunity to foster unity among Christians in government and also set aside denominational differences. By doing so, we can address social justice and combat corruption with steadfastness, leaving a lasting impact on our society. Let us engage in a fruitful discussion sharing our experiences and insights so that together we can make a difference in the communities and our nation. Now- more than ever, we must be agents of change and also advocate for justice.

I commend the Priests Peace and Justice Initiative for this commitment in promoting peace, justice and accountability within the Christian corridors. Your dedication serves as an inspiration to all and I pray that your platform continues to flourish, making a lasting impact. May this gathering be a catalyst for action and turning point in our pursuit of a more just society. I wish you an enlightened and rewarding experience and also guided by the divine grace of God Almighty.

I have promised myself to use my power and influence to always abide by the truth, while I’m serving in this role, and to also encourage other Christians who are also in public service, to always stand by the truth and nothing but the truth.

Thank you very much.

“

I have promised myself to use my power and influence to always abide by the truth, while I’m serving in this role, and to also encourage other Christians who are also in public service, to always stand by the truth and nothing but the truth.

”

**– Mrs Abiodun Essiet
Senior Special Adviser to
the President on
Community Engagement
for North Central Region.**



Goodwill Message

By

Dr. Amina Salihu

The Representative of the Africa Director of the John D. and Catherine T. MacArthur Foundation, at the 1-Day Platform on Transparency and Accountability for Christians in Government organized by the Palace of Priests Assembly in Abuja, Nigeria.

Good afternoon, esteemed leaders in government. It is truly an honor to be among such distinguished individuals, especially as I have the pleasure of seeing familiar faces in the audience, like my esteemed colleague, Professor Mabel Ewrierhoma.

I extend my heartfelt gratitude for the opportunity to be here today and to continue supporting the remarkable efforts behind this initiative. While I represent the MacArthur Foundation, my presence here is motivated by much more than mere affiliation.

The significance of this gathering, the leadership driving this movement, and the journey we have embarked upon are the true reasons for my presence today. Despite having three meetings on my schedule, encountering Dr. Otive Igbuzor, fondly known as Ogami, and his esteemed wife, Dr. Ejiro Otive Igbuzor, compelled me to prioritize attending this event in person.

This conversation holds profound importance. As you may know, I am not a Christian, let alone a member of the Pentecostal movement; however, our unity as human beings transcends religious boundaries. The values of righteousness and goodness are universal, and we all affirm that the Lord God is perpetually benevolent.

Nigeria's religiosity is undeniable, evidenced by our devout expressions of faith. Yet, amidst our religious fervor, we grapple with the imperative of combatting corruption. As a foundation, our initial focus was on legal frameworks, judicial systems, and civil society engagement within our criminal justice initiatives.

However, our journey led us to recognize the significance of behavioral change. Understanding the motivations behind ethical conduct and the deterrents to corruption became paramount. We discovered that people value the guidance of respected faith leaders and draw inspiration from role models across diverse sectors, including entertainment.

Hence, our decision to support the Palace of Priests Assembly's noble endeavor. This partnership underscores the compatibility of faith and dignity, dispelling misconceptions that equate piety with poverty or suggest ill-gotten gains as the sole path to prosperity. Legitimate wealth is attainable through diligence and integrity. Nevertheless, greed often disrupts this equilibrium, blurring moral boundaries and distorting priorities. As we accumulate wealth, we must reflect on life's purpose and the legacy we leave behind. Each day, I challenge myself to assess the goodness I contribute and seek forgiveness for inadvertent transgressions, recognizing my fallibility.

In a society where virtue is the exception rather than the norm, embodying integrity within government can seem unconventional. Yet, it is imperative to remember that Nigeria's wealth is our collective inheritance. We owe it to future generations to steward this legacy responsibly, mindful of the impact of our actions on their lives.

Reflecting on our humble beginnings reminds us of our obligation to uplift those less fortunate. My educational journey, rooted in public schools, underscores the transformative power of access to education. It is incumbent upon us to extend similar opportunities to all, irrespective of their backgrounds.

In conclusion, let us not be deterred by the prevailing norms but strive to uphold righteousness in all our endeavors. Though we may be outliers, our commitment to honesty and service sets a noble precedent. Nigeria's prosperity depends on our collective integrity and our unwavering dedication to the common good.

Thank you for your attention and for the privilege of addressing this esteemed gathering.

“
This partnership underscores the compatibility of faith and dignity, dispelling misconceptions that equate piety with poverty or suggest ill-gotten gains as the sole path to prosperity. Legitimate wealth is attainable through diligence and integrity. Nevertheless, greed often disrupts this equilibrium, blurring moral boundaries and distorting priorities. As we accumulate wealth, we must reflect on life's purpose and the legacy we leave behind.”

– Dr. Amina Salihu

Goodwill Message

By

Mrs Eberechukwu Ijeoma Ubesie

National President, Christian Student Movement of Nigeria (CSM), at the 1-Day Platform on Transparency and Accountability for Christians in Government organized by the Palace of Priests Assembly in Abuja, Nigeria.



Distinguished Guests, Esteemed Participants, Ladies and Gentlemen,

It is with great pleasure and a profound sense of purpose that I extend my warmest greetings to all gathered here today for this significant 1-Day Platform on Transparency and Accountability for Christians in Government. As the National President of the Student Christian Movement of Nigeria (SCM), I am deeply honored to be part of this remarkable initiative aimed at fostering ethical governance and promoting integrity within our government institutions.

I commend the Priests Peace and Justice Initiative, in collaboration with Mountains of Hope Foundation, the Christian Center for Missions, Family, and Leadership Development (CEMFLED), and SCM, for spearheading this crucial endeavor. The "Platform for Christians in Government" stands as a beacon of hope, providing a transformative space where Christian leaders can converge, exchange ideas, and collectively strive for positive change.

Today, as we gather to deliberate on the intersection of social justice and governance, it is imperative that we reaffirm our commitment to upholding ethical principles and combating corruption within our spheres of influence. Through recognition, celebration, and collaboration, we seek to amplify the voices of Pentecostal leaders in government who exemplify unwavering dedication to integrity and ethical governance.

I believe that by fostering strengthened collaboration and networking among Christian professionals in government, we can leverage our collective experiences and expertise to inspire positive change and contribute meaningfully to the promotion of ethical governance in Nigeria. Together, we can make a tangible difference in our society by championing transparency, accountability, and the values inherent in our faith.

As we convene today for this significant 1-Day Platform on Transparency and Accountability for Christians in Government, let us reflect on the pivotal role of Pentecostal leaders in influencing policy development and implementation aligned with ethical principles and social justice advancement.

It is essential to assess the government's openness to receiving policy recommendations from religious organizations like the Priests Peace & Justice Initiative and explore mechanisms for ensuring the effective incorporation of these recommendations into the policymaking process.

Drawing from personal experiences, let us deliberate on policy changes or improvements necessary to integrate Christian values into our work, particularly in combating corruption and promoting social justice, while respecting the secular nature of governance and the Bible's authority.

Furthermore, let us examine international best practices and policy models adaptable to the Nigerian context to enhance the role of Christian workers in advancing social justice and integrity within government institutions.

As Christian leaders within government, let us strategize on effectively leveraging our positions to influence policy changes that uphold social justice and ethical practices, navigating the unique challenges and opportunities inherent in our roles.

Lastly, let us explore examples of successful collaborations between Christian leaders and policymakers in other regions, seeking inspiration and insights applicable to the Nigerian context.

Together, through thoughtful deliberation and collaborative action, we can contribute to a more just and equitable society, guided by our shared values and commitment to ethical governance.

I am confident that through constructive dialogue, collaborative efforts, and unwavering commitment to our shared values, we can effect positive change and contribute to the advancement of ethical governance in our beloved nation.

Once again, I express my heartfelt appreciation to the organizers, partners, and participants for their dedication and commitment to this noble cause. May our deliberations today yield fruitful outcomes and pave the way for a brighter, more just future for all Nigerians.

Thank you.

Warm regards,

Goodwill Message

By

Rev. Isaac Komolafe

Executive Director of the Christian Center for Missions, Family and Leadership Development and the Chairman FCT Pentecostal Fellowship of Nigeria (PFN), at the 1-Day Platform on Transparency and Accountability for Christians in Government organized by the Palace of Priests Assembly in Abuja, Nigeri



Dear Christian leaders and esteemed colleagues in government service,

I extend warm greetings to each of you gathered here today as we convene under the banner of the Priests Peace and Justice Initiative, in collaboration with the Mountains of Hope Foundation and the Christian Center for Missions, Family, and Leadership Development. It is with a sense of purpose and anticipation that we come together to address the crucial issues of transparency and accountability within our beloved nation, Nigeria.

This platform, aptly named "Platform for Christians in Government," signifies a pivotal moment in our collective journey towards fostering integrity and combating corruption. Through the support of the John D. and Catherine T. MacArthur Foundation, we have the opportunity to recognize and celebrate the unwavering commitment of Pentecostal leaders in government who exemplify ethical governance.

As part of its mission focus, our organization, the Christian Center for Missions, Family, and Leadership Development envisions A world where people embrace the teachings of Christ Jesus, families thrive, and leaders champion development and social justice. We exist to create positive change in communities by spreading the teachings of Jesus Christ, advocating Christian family values, and empowering individuals through the application of timeless leadership principles to build a fair and just society.

CEMFLED actively engages with communities through Community Engagement, Humanitarian Services, and Outreach programmes, in recognition of the pivotal role of faith in personal and communal development, leading to the development of Faith-Based Education and Resources. These initiatives include curricula and programmes promoting biblical literacy, spiritual growth, and the integration of faith into various aspects of life. Furthermore, the centre serves as a voice for Christian values in public discourse and policymaking through Advocacy efforts, shaping a societal framework aligned with Christian principles and ethical governance.

Our objectives today are clear and compelling: to acknowledge and celebrate those among us who uphold integrity, to foster collaboration and networking among Christian professionals in government, to inspire positive change within our sectors, and to contribute to the promotion of ethical governance in Nigeria.

With the guidance of our esteemed keynote speaker, Prof. Samuel Zalanga, we will delve into the critical intersection of social justice and governance, gaining invaluable insights into our roles as Christian leaders in fostering ethical practices within our spheres of influence.

As we engage in fruitful discussions and exchange of experiences, let us remain mindful of the impact our actions and decisions have on the well-being of our fellow citizens. Let us be inspired to uphold integrity and combat corruption in all its forms, knowing that our efforts today will shape the future of our nation for generations to come.

I commend the efforts of our implementation partners—the Priests Peace and Justice Initiative, Mountains of Hope Foundation, and the Students Christian Movement of Nigeria—for their dedication and commitment to this transformative initiative.

Together, let us seize this opportunity to create a space where Christian leaders in government can connect, collaborate, and inspire positive change. Through our collective efforts, we can contribute to the ongoing pursuit of ethical governance and integrity in Nigeria.

Thank you.



Goodwill Message

By

Pastor Esther Dogonyaro

EXECUTIVE DIRECTOR, MOUNTAINS OF HOPE FOUNDATION DURING THE 1-DAY PLATFORM ON TRANSPARENCY AND ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT ORGANIZED BY THE PRIESTS PEACE AND JUSTICE INITIATIVE IN COLLABORATION WITH MOUNTAINS OF HOPE FOUNDATION, THE CHRISTIAN CENTER FOR MISSIONS, FAMILY AND LEADERSHIP DEVELOPMENT (CEMFLED) AND THE STUDENT CHRISTIAN MOVEMENT OF NIGERIA (SCM) ON 15TH FEBRUARY 2024

Good morning esteemed Christian leaders and workers in government.

As we gather here today under the auspices of the Priests Peace and Justice Initiative (PPJ), in collaboration with various esteemed organizations such as the Mountains of Hope Foundation (MOHF), the Christian Centre for Missions, Family and Leadership Development (CEMFLED), and the Students Christian Movement (SCM) of Nigeria, I am filled with a profound sense of gratitude and hope. This gathering represents a significant step forward in our collective journey towards fostering transparency and accountability in our beloved nation, Nigeria.

With the theme, "Beyond Corruption: Pentecostal Unity for Social Justice Advancement," this one-day platform serves as a beacon of light amidst the darkness of corruption that has plagued our society. It is heartening to see Christian leaders and workers in government from across Nigeria come together to deliberate on how we, as people of faith, can uphold the values of integrity and righteousness in our public service.

I extend my deepest appreciation to Prof. Samuel Zalanga, our esteemed keynote speaker, for gracing us with his wisdom and insights. His presence underscores the gravity of the issues we face and the importance of our collective efforts in combating corruption.

Friends, corruption is not merely a political or economic issue; it is a moral challenge that strikes at the very heart of our nation's well-being. The absence of accountability has led to untold suffering among our fellow citizens, depriving them of basic services and opportunities for a better life. As Christians, we are called to be the salt and light of the world, and it is incumbent upon us to shine that light into the darkest corners of corruption and injustice.

Through initiatives like the Mobilizing Christians Against Corruption Project, spearheaded by PPJ and supported by the John D. and Catherine T. MacArthur Foundation, we are empowered to stand firm in our commitment to integrity and righteousness. We must wage an aggressive fight against corruption, not only for the sake of our present generation but for the generations yet unborn.

I urge each one of us gathered here today to heed the call to action. Let us leverage our Christian ethics and principles to guide our conduct in government service. Let us be beacons of integrity, shining examples of righteousness in a world darkened by greed and deceit.

Together, we can build a Nigeria where transparency and accountability reign supreme, where the fruits of our labor are enjoyed by all, not just a select few. Let us stand united in our resolve to shun corruption and embrace a future where justice, prosperity, and social justice prevail.

May the grace of our Lord Jesus Christ empower us in this noble endeavor.

God bless you all.

Goodwill Message

By

Professor Mabel Ewrierhoma

Representative of the Board Of Trustees Priests Peace and Justice Initiative (PPJ), at the 1-Day Platform on Transparency and Accountability for Christians in Government organized by the Palace of Priests Assembly in Abuja, Nigeria.



Greetings, esteemed participants. Whether it be morning, afternoon, or evening, I extend my warm regards to each of you. Having been present since the inception of this program, I am honored to deliver this goodwill message on behalf of the Board of Trustees. We extend a heartfelt welcome to all, with the earnest hope that our gathering today will serve as a catalyst for positive change, both within our faith communities and our beloved nation, Nigeria.

The Pentecostal Unity for Social Justice and Advancement, operating under the auspices of the Palace of Priests Assembly, represents a beacon of hope for us as believers. It offers us the opportunity to fulfill our divine mandate as kings and priests in these latter days.

Ethical principles stand unwavering amidst the ebb and flow of societal evolution. They provide a steadfast foundation upon which we can construct a better future. Organizations such as the PPJ, rooted in righteousness and truth, have weathered the storms of changing times, guided by the timeless truths of the Bible.

Transparency and accountability are the cornerstones of effective governance, and the PPJ exemplifies a commitment to financial stewardship and integrity.

Moreover, the PPJ's efforts to foster collaboration among diverse denominations underscore the importance of unity in addressing societal challenges, particularly corruption. By promoting open governance structures and encouraging citizen participation, we can cultivate a culture of accountability and responsibility within our faith communities.

Church governance should not be shrouded in secrecy but rather embraced as a collective responsibility. Transparency fosters trust, and accountability ensures responsible stewardship of resources. It is incumbent upon us to advocate for good governance practices and to actively engage in the affairs of our nation.

As we deliberate on matters of policy and governance, let us remain steadfast in our commitment to honesty, truthfulness, and reverence for the divine. May our collective efforts contribute to the betterment of Nigeria and indeed the world, transcending religious boundaries and fostering harmony and prosperity for all.

On behalf of the Board of Trustees, I extend our sincere gratitude to each of you for your dedication and participation. Let us continue to work hand in hand, guided by the principles of faith and morality, towards a brighter and more equitable future.

Thank you, and may the blessings of the Most High God be upon us all.



Photo: Mrs Funke Oladipo, Director Women Development, Ministry of Women Affairs, giving a goodwill message at the 1-Day Platform on Transparency and Accountability for Christians in Government organized by the Palace of Priests Assembly in Abuja.

INTRODUCTION TO THE SHUN CORRUPTION PROJECT AT THE 1-DAY PLATFORM ON TRANSPARENCY AND ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT ORGANIZED BY THE PALACE OF PRIESTS ASSEMBLY IN ABUJA, NIGERIA.

-DR. AGBAJI ORINYA (PROGRAM MANAGER).



A session on the introduction of the SHUN Corruption project was facilitated by the Programme Manager - Dr. Orinya Agbaji. The presentation touched on the origin of PPJ as a social arm of PPA and looked at its mission and vision. The presentation also gave an overview of the Shun Corruption project which is being funded by Mac Arthur Foundation as part of its Big Bet On Nigeria project. The programme Manager explained the fact that the first phase of the project ran between 2018 and 2020 with an extension to May 2021 while the second phase which commenced in September 2021 will end in 2024. Dr Orinya explained that the overarching goal of the project is to promote zero tolerance to corruption among Pentecostal Christians through adherence to positive group norms, peer-to-peer accountability, and institutionalization of platforms against corruption

The objectives of the initiative were outlined as follows: to establish the social arm of the church to combat corruption and implement accountability frameworks within Pentecostal churches; to empower the Pentecostal community in Nigeria to champion anti-corruption efforts both within and outside the church; to encourage active participation of Pentecostal leaders in civic duties and governance; to mobilize Pentecostal campaigns against corruption; and to instill a culture of accountability within Pentecostal churches

The Program Manager reported that over 100 churches have established their social arms and received training. Achievements of the project include the emergence of anti-corruption cultures among Pentecostal leaders, increased activism against corruption, project implementation in 26 out of 36 states in Nigeria, conducting research on corruption drivers, and establishing various anti-corruption platforms such as women against corruption and ministers against corruption.



CORRUPTION AND THE STRUGGLE FOR SOCIAL JUSTICE: REFLECTIONS FROM INTERDENOMINATIONAL AND INTERDISCIPLINARY PERSPECTIVES.

Keynote address DURING THE 1-DAY PLATFORM ON TRANSPARENCY AND ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT.

Samuel Zalanga, PhD. Professor of Sociology Emeritus, Director of Inclusion and Belonging, Luther Seminary Saint Paul, Minnesota.



The Platform for Transparency and Accountability for Christians in Government drew participants from various backgrounds and saw an engaging keynote presentation by Prof. Samuel Zalanga, an esteemed figure in academia. Hailing from Bethel University and Luther Seminary in St. Paul, Minnesota, Prof. Zalanga's insights formed the nucleus of subsequent discussions. The presentation delved into the intricate realms of corruption and social justice. Prof. Zalanga, virtually joining from the USA, conceptualized corruption as a moral failure, a deviation from societal norms. He illuminated the dire consequences of corruption, ranging from compromised service delivery to exacerbated inequality. Drawing from research among Church Leaders and Theological Educators in Africa, as well as insights from humanities and social sciences, Prof. Zalanga identified various causes of corruption. These included the influence of negative peers, institutionalization of extortion, and the erosion of ethical values. The discussion didn't stop at diagnosis; Prof. Zalanga proposed multifaceted solutions. He empha-

sized the need for interdisciplinary and interdenominational approaches, stressing moral and ethical cultivation and the imperative of effective institutions. Additionally, he urged a critical examination of capitalism and market forces, advocating for a broader understanding of justice. The session concluded with thought-provoking questions and comments from participants. Queries ranged from managing doctrinal corrections within authority structures to balancing heavenly-mindedness with earthly concerns. There was also a call for a holistic approach to theological training to encompass the broader mission of Christians. Prof. Zalanga's presentation ignited a dynamic discourse, highlighting the complexities of corruption and the imperative of a unified effort towards social justice. As participants reflect on the insights shared, the momentum toward positive change is palpable.

1. What is corruption?

- a) For some people, it means moral failure.
- b) Original meaning in Latin means "spoiling, polluting,

abusing, or destroying something."

c) The meaning of corruption is dynamic and varies with time and space.

d) An aberration from societal norms and expectations.

e) Inappropriate behavior related to how someone uses his or her official status.

f) Without consensus on the definition, it will be difficult to combat it.

g) For instance, is corruption just a pecuniary issue or is it also about nepotism and cronyism?

2. Some Consequences of Corruption:

a) It decisively affects service delivery and the provision of public goods.

b) It reduces the amount and timeliness of quality and access to public goods in society.

c) It reduces the level of investment that ought to be made for the provision of public goods.

d) It discourages foreign donors or business partners who would not want to see their money wasted.

e) The life chances of many people are affected when foreign businesses divest, and foreign donors discontinue to donate.

f) When institutionalized, corruption promotes exclusive development instead of inclusive development which in turn leads to tension and resentment.

g) It increases the degree of inequality in society between the rich and the poor.

h) Corruption leads those marginalized to not recognize the legitimacy of societal structure and power distribution.



**CORRUPTION AND THE STRUGGLE FOR SOCIAL JUSTICE: REFLECTIONS FROM
INTERDENOMINATIONAL AND INTERDISCIPLINARY PERSPECTIVES**

**KEYNOTE ADDRESS DURING THE 1-DAY PLATFORM ON TRANSPARENCY AND ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT.
SAMUEL ZALANGA, PH.D. PROFESSOR OF SOCIOLOGY EMERITUS, DIRECTOR OF INCLUSION AND BELONGING, LUTHER SEMINARY
SAINT PAUL, MINNESOTA**



the problem of justice and fairness within Christianity and the Bible.

i) The plurality of values in Africa which leads to different interpretations of the Bible. This leads to the existence of multidimensional worldviews.

j) Patrimonialism and “personal rule.” People treat their public offices as a personal fiefdom.

k) The emergence of weak institutions of social control. There are numerous such institutions.

l) The distortion of the deep meaning of prayer by making prayer become instrumental.

m) Some ministers have turned the church and their role to be transactional. They commodify their services to members.

n) There is more emphasis on talking about the truth while ignoring the fact that even when one knows the truth, he or she needs the courage to live it out.

o) The decline of trust in leaders has led to less care and respect for them, let alone praying for them.

4. The Causes of Corruption: Some Insights From the Humanities and the Social Sciences:

a) Plato: Understanding corruption through the analysis of the tripartite human psyche.

b) Thucydides: “The Melian Dialogue.” Power, anywhere and anytime that is not regulated by a moral and ethical compass leads to the dehumanization and the denial of the human dignity of the powerless.

c) Saint Augustine: “The City of God”: Roman courage as “Libido Dominandi” i.e., the lust to conquer and dominate others.

d) Jonathan Edward: “Theory of Affection.” Our behavior or activity in real life and in the world is a projection of the affections of our heart.

e) Emile Durkheim: Anomie. When rapid social change disrupts institutions and values leading to disequilibrium in morals and values.

f) Sigmund Freud: “Civilization and its Discontents”: The greatest threat to human civilization is our inability to sublimate and control our crude human instinctual desires.

g) Robert K. Merton: The problem of imbalance between culturally approved goals and culturally approved means of achieving the goals.

i) When economic growth is exclusive and unequal because of corruption, it has moral consequences in society (Benjamin Friedman).

j) Distrust of the state institutions results in the emergence of irredentist and primordial social movements.

3. The Causes of Corruption: Reflection from Church Leaders and Theological Educators in Africa:

a) Vitiating of the human heart and mind e.g., the excessive desire for wealth and being concerned about the quantity of money one has and how fast one accumulates it. Neoliberal Christianity.

b) Being in the company of the corrupt and the kind of friends one has as source of bad influence.

c) The institutionalization and normalization of extortion i.e., making them an integral part of the normal functioning of society.

d) The oppression of one class by another. This leads to desperation and resentment.

e) The misinterpretation and misuse of the word of God and people constructing God in their image – Ludwig Feuerbach and the projection theory of religion “The Essence of Christianity” (1841). Comment by Karl Barth.

f) The existence and use of an unregenerated tongue. Relevance and implications of Sapir-Whorf hypothesis – language shapes people’s perception of reality and how they think.

g) The absence of justice and fairness in society. Problematizing

**TWO FAITH-BASED
APPROACHES TO
JUSTICE**

**CATHOLIC SOCIAL TEACHING
PRINCIPLES AND APPROACH
TO JUSTICE**

1. Catholic social is thought to have started with the great encyclical “Rerum Novarum” in 1891. Its focus was “On the condition of the working class” at a time “when socialism was a threat to the Catholic faith.” Many people saw Socialism as a Catholicism then.

2. Principle #1: Human Dignity: “Every human being is created in the image of God and redeemed by Jesus Christ and therefore is invaluable and worth of respect as a member of the human family” – “regardless of race, sex, age, national origin, religion, sexual orientation employment status or economic status, health, intelligence, achievement, etc.

3. Principle #2: Respect for Human Life: Recognition of human life from conception. Opposition to abortion and stem cell research.



**CORRUPTION AND THE STRUGGLE FOR SOCIAL JUSTICE: REFLECTIONS FROM
INTERDENOMINATIONAL AND INTERDISCIPLINARY PERSPECTIVES**

**KEYNOTE ADDRESS DURING THE 1-DAY PLATFORM ON TRANSPARENCY AND ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT.
SAMUEL ZALANGA, PH.D. PROFESSOR OF SOCIOLOGY EMERITUS, DIRECTOR OF INCLUSION AND BELONGING, LUTHER SEMINARY
SAINT PAUL, MINNESOTA**



at a higher level in the organization that can be taken as efficiently and effectively at a lower level." The job of the state is to "preserve the peace, promote justice, and protect the common good." Promoting the common good.

their personal sense of truth or self-interest and worldview to a point where they conflate it with the general interest or Truth. This means assuming one's self interest is synonymous with the common good.

9. Principle #8: Human Equality. E.g., the book of Amos.

10. Principle #9: The Common Good.

**PROTESTANT RESPONSE TO
CATHOLIC SOCIAL
TEACHING AND APPROACH
TO JUSTICE: REINHOLD
NIEBUHR AND CHRISTIAN
REALISM**

Christian Realism: While Niebuhr believed there were many forms of injustices, in terms of what can be done about it, he believes that Christian realism means seriously acknowledging owing to political and social constraints the limits to possibilities of comprehensive social transformation.

2. Love: Niebuhr asserted that "Love is the primary law of human nature and the highest principle of Christian ethics." But then he distinguishes between "self-sacrificial love" and "mutual love." Mutual love is, however, transactional.

3. Real History and the Need for Justice: A major theological observation he made is that in real history, self-sacrificial love is impossible. That is why in order to achieve social order in society, we need justice in society as a kind of compromise where sacrificial love is impossible.

4. The Sin of Humankind: The sin of human beings is making themselves to be like God. They fail to see themselves as creatures. Because of this, humans elevate

5. The Moral Implication of Sin: Sin leads to injustice because as sinful humans we deny other people's claims by just focusing on our own. Thus, Niebuhr underscored the power of sin. Sin makes humans narcissistic and self-absorbed.

6. Taking History Seriously: Niebuhr asserted that we should take history seriously. He believed he cannot, and we cannot escape from history. But at the same time, he did not want to arrogate to history ultimate power and the status of judge over humanity. It is in this respect that he stresses the role and importance of Prophetic Religion, which transcends history.

7. Balancing Competing Forces -- Major Requirement for the Realization of Justice: For Niebuhr, justice cannot be achieved in any society where there is inequality of power. It is only when there is a balance of power among social groups or forces in the form of an equilibrium of power that justice can be realized. This is similar to the logic of reasoning that informed the Melian Dialogue.

8. Realistic Justice: For justice to be realistic, those trying to bring it about must take into cognizance the power of self-interest of the different social groups that are in the community and competing seriously against each other. He problematizes the role of reason and rationality in human decision making because the capacity to reason and make rational decisions does not operate in social and historical vacuum.

4. Principle #3: Participation: "We believe people have a right and duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable" US Catholic Bishops. "Every human person in any workplace has a right to have some say in the decisions that affect his or her livelihood i.e., the right to participate" US Catholic Bishops.

5. Principle #4: Preferential Protection for the Poor and Vulnerable: The Catholic church underscores "the importance of putting the needs of the poor and vulnerable first" "The opposite of the rich and powerful is poor and powerless."

6. Principle #5: Solidarity: This means functioning in a manner that out of moral commitment "leads to choices that will promote and protect the common good." It means "love your neighbor."

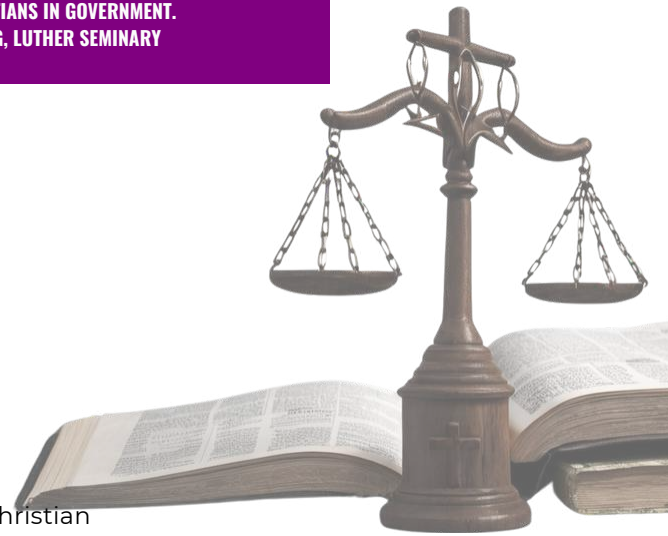
7. Principle #6: Stewardship: "God is the owner of the earth and of all that it contains. What is grown or extracted from the earth and later refined, shaped, or fabricated also belongs to God." To cultivate peace, we must protect God's creation. Protecting the environment creates peace. Economic development is a precondition for world peace.

8. Principle #7: Subsidiarity: "Applied to organizational life, the principle of subsidiarity means that no decisions should be taken



**CORRUPTION AND THE STRUGGLE FOR SOCIAL JUSTICE: REFLECTIONS FROM
INTERDENOMINATIONAL AND INTERDISCIPLINARY PERSPECTIVES**

**KEYNOTE ADDRESS DURING THE 1-DAY PLATFORM ON TRANSPARENCY AND ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT.
SAMUEL ZALANGA, PH.D. PROFESSOR OF SOCIOLOGY EMERITUS, DIRECTOR OF INCLUSION AND BELONGING, LUTHER SEMINARY
SAINT PAUL, MINNESOTA**



9. Love, Principle of Justice and the Guidance of Public Affairs: In terms of sequence for achieving justice in society, the first thing that is needed is "Love." Love will lead to the emergence of the principles of justice, which in turn will be used to guide or regulate economic and political affairs. But humans can only operate at the level of mutual love, and not sacrificial love. What does this mean in reality for the Christian vision for a just society?

12. Strong Warning against Christian Idealism: Niebuhr recognized the existence of Christian Idealism based on the teachings of the Bible, but he maintained that the concrete reality of how human beings are constituted and behave will make it impossible for such ideals to be realized. In effect, Christians should be realistic and admit the practical constraints and limitations that will make it impossible to translate Christian Ideals into practice.

10. "Moral Man and Immoral Society": Collective versus Individual Sin and Vices: - In this book, Niebuhr made a strong case for the need to distinguish between the morality and ethics of individuals and the morality and ethics of social groups. According to him, it is easier to hold individuals accountable and have them observe high moral and ethical standards than to hold social groups. It is difficult to transform the collective ego compared to the individual ego. Vices committed by collective groups are difficult to eliminate or transform.

CONCLUSION

1. Without justice, we are all a gang of robbers, metaphorically speaking.
2. We need an interdisciplinary and interdenominational approach to understand corruption and justice.
3. Moral and ethical cultivation is a fundamental requirement to controlling corruption.
4. Corruption and justice cannot be achieved without effective institutions.
5. The church should not take capitalism and the market, especially, in their neoliberal incarnation for granted. They should problematize them and deeply engage them theologically.
6. The church cannot embark on a project of transforming the world and advocating for justice without mastering secular approaches to justice and public policy.
7. Finally, "A kingdom can survive unbelief" but it cannot survive injustice.

11. Economic Structures and Situations and their Capacity to Shape Moral Outlook: According to Niebuhr, at the end of the day, the economic structures, and situations that people's lives are embedded in play a decisive role in either shaping or determining the moral, ethical and social vision and orientation of the people.



"The church cannot embark on a project of transforming the world and advocating for justice without mastering secular approaches to justice and public policy. "A kingdom can survive unbelief" but it cannot survive injustice"





Panel Discussion

The panelists addressed various inquiries based on their expertise and fields of service. Strategies discussed included building relationships with policymakers, understanding policy landscapes, clear communication of issues, collaboration with like-minded organizations, grassroots mobilization, promoting expertise, encouraging members to enter politics, and advocacy through media and scriptural verses.

Emphasis was placed on leveraging social and moral capital, utilizing research outputs for policy advocacy, collaborating with legislators, avoiding discrimination within the Christian community, and supporting other organizations financially to advocate for social issues. Additionally, the importance of practicing biblical principles, such as loving one's neighbor and engaging in acts of kindness, was stressed, along with the need for effective leadership, discipline, fairness, and the avoidance of partiality in the workplace.

Suggestions included investing in productive ventures, youth training for future engagement, and accountability among church leaders. Panelists also emphasized the importance of



Rt. Hon Olubunmi Adelugba former speaker, Ekiti State House of Assembly at the Platform

mentorship, honesty, and uprightness in the workplace, as well as the need for the church to actively engage in policy advocacy and prayer. In closing, the importance of investing in productive ventures, unity among Christians, youth empowerment, proactive engagement on issues, accountability, and promoting Christian values in the workplace was reiterated.



**Pastor (Dr.) Ejiro Otive-Igbuzor
Moderator.**

Panel Discussion

LEVERAGING CHRISTIAN PARTICIPATION
THE ADVANCEMENT OF SOCIAL JUSTICE



Rev. Isaac Komolafe, the ED Christian Center for Missions, Family and Leadership Development and the Chairman FCT Pentecostal Fellowship of Nigeria (PFN) flanked by Representative of the BOT PPJ Professor Mabel Ezwierhoma (left) and speaking as a panelist.



Pastor (Dr.) Ejiro Otiae Igbuzor moderating the Panel Discussion.



Prof. Clement Adeofun, former DVC, FUNAB (Panelist).



Mrs. Eberechukwu Ijeoma Ubesie, National President, Christian Student Movement of Nigeria (CSM) making her point during the electrifying panel discussion.



Pastor Ese, PPA Children Sunday School Department stressing her point during the panel discussion.



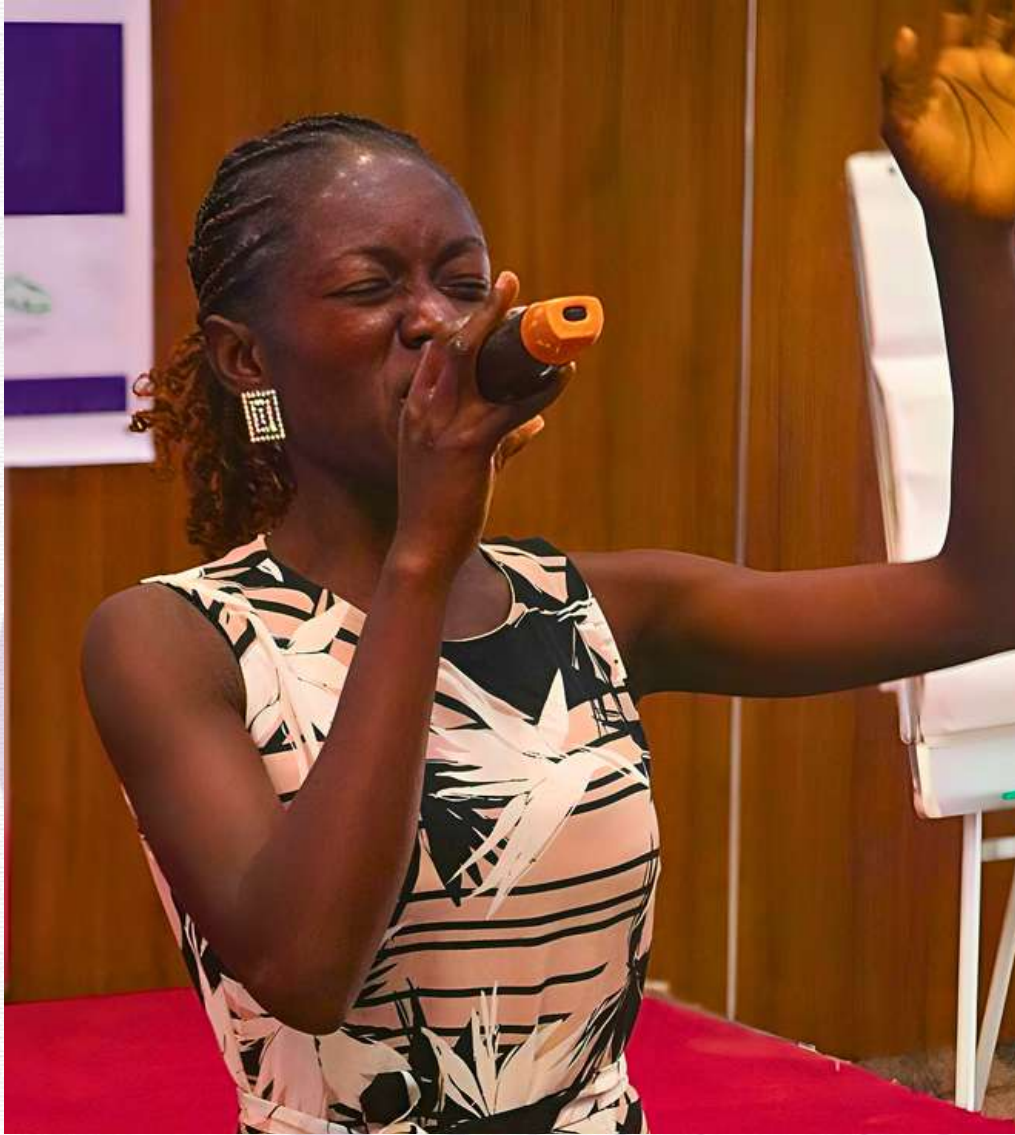
A cross section of participants at the event paying rapt attention to the panel discussion.





1-Day Platform on Transparency and Accountability for Christians in Government, organized by the Palace of Priests Assembly in Abuja, Nigeria.

Photo Story





1-Day Platform on Transparency and Accountability for Christians in Government, organized by the Palace of Priests Assembly in Abuja, Nigeria.

Photo Story



The Representative of the Africa Director of the John D. and Catherine T. MacArthur Foundation Dr. Amina Salihu engaging questions from members of the press during the event.

Senior Special Adviser to the President on Community Engagement for North Central Region Mrs. Abiodun Essiet at the event.

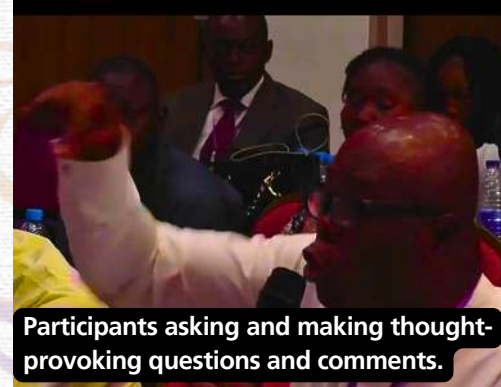


1-Day Platform on Transparency and Accountability for Christians in Government, organized by the Palace of Priests Assembly in Abuja, Nigeria.

Photo Story



Past. (Dr.) Ejiro Otive-Igbuzor Moderating The Panel Discussion.



Participants asking and making thought-provoking questions and comments.



Participants asking and making thought-provoking questions and comments.



A Cross Section of The Panelists.



Participants asking and making thought-provoking questions and comments.



Participants asking and making thought-provoking questions and comments.



1-Day Platform on Transparency and Accountability for Christians in Government, organized by the Palace of Priests Assembly in Abuja, Nigeria.

Photo Story



From Left: The Representative of the Africa Director of the John D. and Catherine T. MacArthur Foundation Dr. Amina Salihu, The PPJ Project Director Pst. (Dr.) Otive Igbuzor, Representative Persons With Disabilities Action Network (PEDANET) Mr. Emeka Betran, Representative of the BOT PPJ Professor Mabel Ewwierhoma, and the Project Manager PPJ Dr. Agbaji Orinya.



Priests Peace & Justice initiative and the Christian Centre for Missions, Family and Leadership Development jointly marks the INTERNATIONAL DAY FOR EDUCATION



The Priests Peace and Justice Initiative, a dedicated social justice group, remains committed to empowering citizens, facilitating peacebuilding, and contributing to societal democratic growth. The effort, which focuses on social justice, fighting corruption, reducing poverty, tackling inequality and injustice, and providing humanitarian, educational, and health services to the poor, is critical to effecting positive change.

International days and weeks are effective forums for educating the public, mobilizing political support, and addressing global issues. Today, we unite with the global community to mark the International Day for Education under the theme "Learning for Lasting Peace." This year's theme stresses that education is more than simply a notion; it is a transforming process that provides individuals with the information, beliefs, attitudes, skills, and behaviors required to become catalysts for peace in their communities.

In the face of critical global crises such as climate change, democratic disintegration, persistent inequities, discrimination, hate speech, violence, and conflict, education appears as a valuable weapon for addressing and preventing these problems. The Priests Peace and Justice Initiative emphasizes education's critical role in fostering a more peaceful, just, and sustainable society. Our commitment to creating a learning culture for long-term peace is unshakable.

Corruption in the education sector is a major worry for the PPJ since it has the potential to undermine long-term peace. Admission for financial gain, the issuing of unjustified pass marks, sextortion, and the issuance of degrees for institutional advantage all undermine educational quality and equity. The program advocates for a concerted effort to eradicate corruption in education, recognizing its direct influence on the quest for long-term peace. The Priests Peace and Justice Initiative emphasizes the vital need to prioritize girl child education. Girls' education is important not only for their empowerment, but also for improving health, promoting gender equality, and ending the cycle of poverty. Investing in girls' education promotes a brighter, more equitable future for everyone. The Mobilizing Christians Against Corruption in Nigeria (MOCAC) project, a flagship effort of the Priests Peace and Justice effort, aims to create a zero-tolerance for corruption among Pentecostals.

INTERNATIONAL DAY FOR EDUCATION



The project's goal is to create a corruption-free environment inside Pentecostal communities by promoting good group norms, peer-to-peer accountability, and the institutionalization of anti-corruption platforms.

Education is a fundamental human right, as stated in Article 26 of the Universal Declaration of Human Rights.



The Priests Peace and Justice Initiative supports this ideal by campaigning for free and obligatory basic education, ensuring higher education is accessible, and supporting Sustainable Development Goal 4 to achieve inclusive and equitable quality education by 2030.



Dr. Orinya Agbaji, Program Manager of the Priests Peace and Justice Initiative, emphasizes the urgency of addressing corruption in Nigeria. Despite numerous anti-corruption programs, the persistence of corruption remains a challenge that requires collective action.

The Priests Peace and Justice Initiative, the social arm of the Palace of PRIESTS ASSEMBLY, is a social justice organization committed to empowering citizens to promote the social arm of the Church, engage in peacebuilding, and contribute to the democratic development of society. The organization focuses on promoting social justice, fighting against corruption, poverty, inequality, and injustice, and providing humanitarian, educational, and health services to the poor and needy.



Palace of Priests Assembly (PPA) and Priests Peace and Justice Initiative (PPJ) Convene Annual Program Meeting to Chart Strategic Course for 2024.

The recent annual program meeting hosted by Palace of Priests Assembly (PPA) and its social arm, the Priests Peace and Justice Initiative (PPJ), illuminated a forward-thinking agenda for 2024. Under the guidance of Dr. Otive Igbuzor, the General Overseer of PPA and program director of PPJ, the gathering aimed to fortify existing projects while meticulously crafting a strategic path forward for the o-



rganization.

Throughout the session, pivotal areas of focus included a comprehensive review of the PPA/PPJ Strategic Direction for 2024, which encompasses a spectrum of initiatives aimed at societal betterment. Among the highlights were discussions

surrounding: Human Resource and Organizational Development (HROD) Policy: Delving into the intricacies of enhancing the organizational structure to better serve the community.

Financial Management and Procurement Policies: Establishing robust financial protocols to ensure transparency and accountability in all endeavors.

Information Technology (IT), Communication, and Youth Engagement: Emphasizing the importance of technological advancement and youth involvement, while upholding data protection and privacy standards.

Gender Equality Policies: Affirming the commitment to promoting gender inclusivity and equality across all programs and initiatives.

Mobilizing Christians Against Corruption Project Monitoring and Evaluation (M&E): Reflecting on past achievements and refining strategies for more effective project evaluation.

Moreover, the meeting provided a platform for individual reflection and projection, with each staff member allotted time to present their accomplishments from 2023 and outline their plans for the upcoming year.

The assembly also scrutinized the implementation status of the PPA/PPJ Strategic Plan, offering insights into the organization's progress and areas for refinement. Additionally, a meticulous review of the approach to organizing workshops and events underscored the commitment to impactful engagement and dissemination of knowledge.

As the two-day event drew to a close, attention shifted to performance management, with a focus on completing individual appraisal forms. This introspective exercise serves as a vital tool for personal and professional development, aligning individual goals with organizational objectives.

The annual program meeting concluded with a palpable sense of optimism and determination,



setting the stage for a year of purposeful action and transformative change spearheaded by PPA and PPJ.



PRIESTS PEACE & JUSTICE INITIATIVE HOLDS TWO-DAY WORKSHOP ON CONSOLIDATING ANTI-CORRUPTION PLATFORMS,



PASTOR (DR.) OTIVE IGBUZOR
PROJECT DIRECTOR PPJ

WELCOME ADDRESS

The 2-Day Capacity Building Workshop on Consolidation Anti-Corruption Platforms was organised by PPJ with support from MacArthur Foundation as part of the second phase of the SHUN Corruption project also known as Mobilising Christians Against Corruption (MOCAC 2.0). The objective of the programme is to consolidate and empower Pentecostal leaders to take ownership and leadership roles within the three nationally significant anti-corruption platforms: Christian Women Against Corruption, Ministers Against Corruption, and Youth Vanguard Against Corruption. It is also aimed at activating the Pentecostal campaign platforms for visible collective action against corruption in order to promote behaviour change within and outside Pentecostal Churches regarding the need for transparency and accountability. The ultimate goal is to activate a highly visible Pentecostal campaign platforms that will actively combat corruption in Nigeria.

The 2-Day Capacity Building Workshop which was held at De Silver Green Luxury Hotel, Abuja opened at exactly 9:45am on the first day with an opening prayer said by Pst Joe Igbuzor and praise session led by Pst. Ruth Bano. The workshop had over 80 participants in attendance on the first day drawn from the Pentecostal Christian community across Nigeria and the media. The General Overseer – PPA/Programme Director, PPJ – Pst (Dr) Otive Igbuzor welcomed participants to the workshop. He gave a brief on how the Shun Corruption project funded by Mac Arthur was conceived and lamented the problem of corruption in Nigeria which according to him has reached an unprecedented dimension. Pst Igbuzor informed participants that the programme which is in its final lap has achieved the following:

- Harvest of 115 scriptures that capture the meaning of corruption and the imperative to adhere to the standards of honesty, integrity and transparency expected of Christians.
- Training of a total of 2,892 Pentecostal leaders and workers.
- Endorsement of the pact on Transparency and Accountability by over 1,200 Pentecostal leaders and workers.
- Support of 91 Pentecostal churches to establish social arm of the church to fight corruption and address other social justice issues in the society.
- Establishing of 61 anti-corruption platforms including Ministers against Corruption, Christian Women against Corruption and Youth Vanguard against Corruption.

In closing, Dr Igbuzor informed participants that it was necessary to consolidate the three major anti-corruption platforms that are national in outlook to enable it drive behaviour change and accountability both within and outside the church. Goodwill messages were delivered at the programme by the following:

- i. Dr. Kole Shettima – African Director – Mac Arthur Foundation
- ii. Bishop Ralph Olowo – National Director of Education, Pentecostal Fellowship of Nigeria
- iii. Rev Nelson Duna – PFN Chairman, Taraba State
- iv. Rev Isaac Komolafe – PFN Chairman, FCT, and Archbishop Okwori – PFN Secretary, Benue State

In their respective goodwill messages, Pst Dr Otive Igbuzor was commended for the achievements of PPJ over the period the project has been implemented especially in promoting accountability and transparency among Christians in Nigeria. Specifically, Dr Shettima spoke on the need to promote the virtues of hard work and integrity rather than stupendous wealth and prosperity which a number of Pentecostals ministries are known for. Similarly, Bishop Olowo observed that the image of the church has been bartered as riches are worshipped without recourse to the source and morality behind such acquisition. On his part Rev Duna explained that the project has created a new consciousness on the use of money; while Rev Komolafe called on Christian leaders to demonstrate integrity and shun corruption so that the society including government will take them seriously.

TWO-DAY CAPACITY BUILDING WORKSHOP ON CONSOLIDATING ANTI-CORRUPTION PLATFORM, ORGANIZED BY PRIESTS PEACE & JUSTICE INITIATIVE (PPJ).

The Programme Manager (PM) – Dr. Orinya Agbaji facilitated a presentation on: Workshop Objectives – Christianity and Anti-corruption. The presentation covered the following items:

- Introduced participants to the objectives of the workshop;
- Programme outline,
- Agenda highlights
- Presentation on Christianity and Anti-Corruption

He explained that in the course of the programme, the International women's day will be marked just as the Pentecostal anti-corruption campaign platform will be activated among others. High points of the meeting according to the PM will be the conduct of election to recruit leaders of the national steering committee to manage the affairs of the anti-corruption platforms. Furthermore, Dr Orinya examined the problem of corruption in Nigeria and noted painfully that despite the plethora of legislations and institutions in Nigeria to address the problem, it is still on the rise. He conceptualised corruption from three perspectives which include: -Corruption as a dishonest act, wicked and bad, as a result, good people are not expected to be involved in it. -Corruption as being immoral and antithetical to the positive virtues of society. This implies that there should be social disapproval of anyone who engages in corrupt practices.



**DR. AGBAJI ORINYA
PROGRAM-MANAGER PPJ**

-Corruption involves an abuse or misuse of position and authority. - any of such abuse is expected to be met with sanction. The Programme Manager of PPJ observed further that the ethical standard of Christianity is higher than that of the society hence from a Christian point of view, corruption is best defined with James 4: 17 - "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (KJV). Dr Orinya noted that the research commissioned by PPJ identified 115 scriptures in the bible that are against corruption and went on to highlight some drivers of corruption within and outside the church to include:

- Greed and indiscipline.
- Emphasis on material possessions and prosperity instead of putting priority on the spirit as the bible commands.



**REV. ISAAC KOMOLAFE
CHAIRMAN FCT PENTECOSTAL FELLOWSHIP OF NIGERIA (PFN) AND
THE EXECUTIVE DIRECTOR OF THE CHRISTIAN CENTER FOR
MISSIONS, FAMILY AND LEADERSHIP DEVELOPMENT.**

-Blind followership by congregants even when they see signs of error and deviation from the scriptures.

-Pressure to meet societal expectations. -Inordinate competition among leaders and the laity.

-Lack of accountability mechanism within the church.

-Pressure to meet societal expectations within the context of a poor reward system.

-Normalisation of corruption in the wider society

In conclusion, Dr Orinya pointed out that the Bible remains the tour guide and an anti-corruption manual for all Christians, hence just like Jesus Christ, they should shun, speak and take action against corruption.



**Rev Nelson Duna,
PFN Chairman, Taraba State**

The presentation on mobilising Christians for change against corruption was facilitated by Ezenwa Nwagwu. He described corruption as the biggest epidemic facing Nigeria as it is reflected in every sector of the economy from security, education, oi & gas, transportation etc. He stressed that the origin of corruption can be traced to Adam and Eve in Genesis 3 when the serpent told them that they will be like God if they ate the forbidden fruit. The facilitator who spoke passionately on the need for Christians to be mobilised to change the tide of corruption in Nigeria identified authority abuse, cheating, bribery, dishonesty, falsification, fraud, greed, stealing, as forms of corruption.



**Chief Ezenwa Nwagu
Facilitating Mobilizing for Change at
the 2-day workshop**



Key issues outlined by the presentation were:

- For change to take place, there must be an initiator who must be knowledgeable about the issues involved. Unfortunately, many Christians do not have knowledge of what the Nigerian Constitution or the Electoral Act says hence they accept anything.
- There is need for every Christian to be conversant with chapters 2 and 4 of the Nigerian Constitution as it will provide knowledge which will help to cure ignorance.
- The church needs to raise Christians who can speak change in their tongue and live the change in their actions because evidential practice remains the best way to bring about transformation.
- The theory about mobilising for change is that Christians should be the change they want to see.
- One of the fundamental steps to be taken in mobilising for change in government and governance process is to show interest in what is happening in your LG, state and the nation. Also show concern for the budgetary affairs of your LG, state or federal government.
- Christians must be interested in the affairs of their community of residence, community of attrition and community of practice.

Building Social Movement from a Faith-Based Perspective was facilitated by Comrade Asuzu Echezona. The presentation examined critical issues around social movement building from Christianity point of view. It touched on the following:

- What is Social Movement?
- History of Social Movement
- History of Social Movement – An African and Nigerian Perspective
- Social Movement from a Faith-based Perspective.

Highlights from the presentation were as follows:

- Luke 4:18 in the Bible is a clear example of social movement initiative from the Christian faith.
 - In the face of several injustices in Nigeria, the voice of the church seems to be lost...so where is the voice of the church?
 - Between 1960 and 2012, the sum of \$400billion was said to have been stolen from government's coffers in Nigeria whereas it cost \$108billion to build Dubai that our political and business elites often run to.
- Comrade Echezona noted further that as a social movement, the church seems to have lost its track

However, to recover her mandate and focus as a social movement, the church should seriously consider the following:

- The church needs to repent of all its wrong doings
- The church should endeavour to promote and stand by the truth and denounce lies and falsehood
- Faith leaders that have shown the difference in public and private sphere should be singled out and celebrated for their uprightness.
- The church needs to build effective synergies with other strategic institutions in order to advance its agenda.



Bishop Ralph Oluwo, PFN National Director of Education giving his goodwill message during the workshop

PPJ

*Mark
International
Women's
Day!*



**Past. (Dr.) Ejiro Otive-Igbuzor,
Assistant General Overseer,
Palace of Priests Assembly.**

MARKING OF THE INTERNATIONAL WOMEN'S DAY 2024: INVEST IN WOMEN - CHRISTIAN LEADERS CAN LEAD THE WAY..DR. EJIRO OTIVE-IGBUZOR

Pst. (Dr.) Ejiro Otive-Igbuzor – Assistant General Overseer, PPA facilitated this session to mark the 2024 international women's day (IWD). She opened the session by highlighting the role played by Holy Mary in God's plan for salvation and underscored the fact that Holy Mary had some qualities like chastity, humility, and obedience which probably endeared her to such assignment of bringing Jesus Christ to earth. Furthermore, she acknowledged the fact that although women are to be celebrated every day, March 8 every year has been set aside to highlight the unique roles they play toward nation building. The Assistant General Overseer of PPA who spoke passionately about women and the need for the society to recognise and appreciate their unique sacrifice highlighted the following in course of her facilitation:

- Even if it seems women are not working to earn money for their homes, they are deeply involved in unpaid care work that is often not valued by the society.
- The task women perform at home covers a number of professions like nursing, tailoring, driving, cleaning, teaching, praying, etc.
- Although there are a few places where women were not mentioned in the Bible like feeding the 5000 it was due to the cultural peculiarities of the writer. Such misrepresentation could lead to undermining women and their contributions to the development of the society.
- There are evidences from some nations around the world which speak to the fact presented in this year's theme that societies that invest in women experience accelerated growth.
- Unfortunately, the struggle for increased women participation in politics has not yielded the desired result in Nigeria as there are only 4 senators in the NASS and 17 representatives – therefore, Nigeria seems to be one of the worst in terms of women participation in politics in Africa.
- Most women often sell their wrappers and jewelries to support the education of their children. They are often engrossed with how to ensure that the family are well taken care of; therefore, when a woman is in authority, she will prioritise issues of food, water, education, health care, etc. in the budget of the state rather than foreign trips, private jet, mansions among others.
- Gender-Based Violence in Nigeria remains a multi-faceted challenge as the NDHS 2018 shows that 1 in every 3 women has experienced GBV while 9% of women aged 15 – 49 experience sexual assault.
- There is the VAPP (2015) Act in Nigeria that punishes perpetrators/offenders of GBV.
- Faith leaders as power brokers are very key in addressing issues of GBV so they should use their position to speak against it and show good examples for their congregation to emulate.

Generally, the ecological model which looks at enabling environment, service delivery, community, family/peer network and the individual was presented by the facilitator as very useful when exploring ways to address GBV in the society.





PRESS RELEASE

MARCH 11, 2024

PALACE OF PRIESTS ASSEMBLY AND PRIESTS PEACE & JUSTICE INITIATIVE TO COLLABORATE WITH THE PENTECOSTAL FELLOWSHIP OF NIGERIA, PLATEAU STATE CHAPTER, AND THE MOUNTAINS OF HOPE FOUNDATION TO HOLD A 3-DAY CAPACITY BUILDING WORKSHOP ON THE ESTABLISHMENT AND MANAGEMENT OF THE SOCIAL ARM OF THE CHURCH

The Priests Peace and Justice Initiative (PPJ) is proud to announce a transformative 3-day capacity-building workshop tailored for Pentecostal Christians, focused on the establishment and operationalization of the social arm within their churches. The workshop will take place from March 12th to 14th, 2024, in Jos.

Recognizing the pivotal role of churches in promoting social responsibility and combating corruption, PPJ is excited to present this workshop. The initiative aims to mobilize and empower participants in mainstreaming anti-corruption efforts within the church framework. The workshop seeks to achieve several objectives, including mobilizing and empowering Pentecostal Christians to establish and operate the social arm of their churches, providing insights into mainstreaming anti-corruption efforts, and equipping participants with practical skills for effective social arm management.

The workshop will cover a wide range of topics over three days, including foundational understanding, resource mobilization, advocacy, stakeholder management, gender equality, ICT integration, mental health awareness, and mainstreaming anti-corruption in social arm initiatives

Participants can expect to be mobilized and empowered to establish and operate the social arm of their churches, have enhanced understanding and mainstreaming of anti-corruption efforts within church structures, strengthened capacities in various aspects of social arm management, and increased commitment to important societal issues.

Dr. Orinya Agbaji, program manager of the Priests Peace and Justice Initiative, expresses excitement about the workshop, stating, "This is a unique opportunity for Pentecostal Christians to deepen their commitment to social responsibility and anti-corruption efforts within their churches. We believe that by the end of the workshop, participants will be equipped with the tools and insights needed to make a tangible impact in their communities."

For media inquiries or further information, please contact Dr. Orinya Agbaji at aorinya@priestsassembly.org or call 08091499975



PPA trains 217 Pentecostals on the Establishment and Management of the social arm of the Church and how to mainstream Anti-corruption in their programming in Jos with support from the MacArthur Foundation

The Priests Peace and Justice Initiative (PPJ) recently conducted a comprehensive workshop in Jos aimed at training 217 Pentecostals on how to establish and effectively manage the social arm of their respective churches. Held from the 12th to the 14th of March 2024, the workshop underscored the crucial role that churches play in fostering social responsibility and combatting corruption within society. Through this initiative, participants were empowered to integrate anti-corruption efforts into the fabric of their church operations.

The objectives of the workshop were manifold. Firstly, it sought to mobilize and empower Pentecostal Christians to establish and administer the social arm of their churches. Additionally, it aimed to provide insights into the integration of anti-corruption measures within the church's organizational structure. Practical skills for efficient social arm management were also imparted to the attendees. Spanning three days, the workshop covered a diverse array of topics. These included fundamental concepts, resource mobilization, advocacy strategies, stakeholder engagement, gender equality, and social inclusion. Moreover, participants learned about effective advocacy techniques, the integration of information and communication technology (ICT) for organizational visibility, mental health awareness, and the integration of anti-corruption measures into social arm initiatives.

↓ www.priestsassembly.org/www.ppj.priestsassembly.org/+234 809 149 9975

It is with great pleasure that I welcome you to this three-day capacity building workshop on establishment and management of the social arm of the church as part of the SHUN Corruption Project supported by John D. and Catherine T. MacArthur Foundation. The SHUN Corruption project was conceived by Palace of PRIESTS ASSEMBLY (PPA) in furtherance of our mission as a church and the mandate that God has given to us. Our mandate is to among other things promote the dual mandate of the church and the priesthood of all believers. The project is implemented by the social arm of the church, the Priests Peace and Justice Initiative (PPJ). The goal of the project is to mobilise Christians, especially Pentecostals, to join the fight against corruption in Nigeria. The problem of corruption is a global one. Over the years, several scholars, development workers, activists, politicians, international organizations, public affairs commentators and the general public have given attention to the problem of corruption and its attendant effects on society. The problem is not new to humankind even though it has reached unprecedented proportions in recent years. It is as old as society itself and cuts across nations, cultures, races and classes of people. Corruption poses significant challenges to economic development, social justice and stability. It has been argued that one of the major obstacles to the development of poor countries is corruption. Corruption is undoubtedly one of the greatest challenges of our time, a challenge that is not only leading to impoverishment and loss of lives but also threatening the stability of society. Over the years, there has been a lot of focus on how to mitigate the impact of corruption. Strategies, programmes and agencies have been put in place to address the problem of corruption. But the challenge remains. Despite the plethora of legislations and agencies fighting corruption in the country, corruption has remained widespread and pervasive because of failure to utilize universally accepted and tested strategies; disconnect between posturing of leaders and their conduct; lack of concrete sustainable anti-corruption programming and failure to locate the anti-corruption struggle within a broader struggle to transform society.

Previously, religious groups in Nigeria do not engage in the fight against corruption but in the recent past, many religious groups in Nigeria especially those working in the behavioural change cohort with the support of MacArthur Foundation have become agents of change engaging in anti-corruption initiatives. It is within this context that the SHUN CORRUPTION project was conceptualised. The first phase of the project was implemented from January 2018 to August 2021. The first phase showed the potential for behaviour change by Pentecostals to engage in social issues and join the fight against corruption. We witnessed the emergence of new cultures by individual Pentecostal leaders in various sectors to shun, speak and stand up against corruption. The project was implemented in 16 states out of the 36 states of the federation of Nigeria.

The second phase of the project started in September 2021. In phase one, the locus of change was the individual. In phase two, the locus of change is the group (Pentecostals) and our work has expanded to 26 states. Since the commencement of this project, it has been a harvest of firsts. We harvested 115 scriptures that capture the meaning of corruption and the imperative to adhere to the standards of honesty, integrity and transparency expected of Christians. In phase one, we trained 2,653 Pentecostal leaders. So far in phase 2, we have trained 3, 073 Pentecostal Leaders



Past. (Dr.) Otive Igbuzor
Project Director PPJ facilitating a session on operationalizing and management of the social arm of the Church.

An additional 1, 186 additional Pentecostals have endorsed the pact on Transparency and Accountability. 106 Pentecostal churches have established social arm of the church to fight corruption and address other social issues in the society. We have established 61 anti-corruption platforms including Ministers against Corruption, Christian Women against Corruption and Youth Vanguard against Corruption. At PPA, we firmly believe that the fight against corruption is not merely a civic duty but a fulfilment of the dual mandate given to the church by Jesus Christ to minister to the people spiritually and physically including the social dimension of the church.

Our approach to this project utilises the behavioural change model. We utilise a multifaceted approach that targets negative behaviour, influences social norms and promotes ethical conduct. The approach emphasizes altering behaviours through media, advocacy, technology and creative methods to reshape attitude, behaviour, norms and morals at individual and institutional levels. [i] The channels we used include mainstreaming anti-corruption messages in religious teachings in sermons and other avenues such as Sunday School and bible school; advocacy to government and religious leaders to engage in anti-corruption fight- for government to sanction corrupt officials and for religious leaders to shun, speak up and stand up against corruption;

building the capacity of religious leaders to engage in anti-corruption activities using the holy books; identifying religious leaders who are models of integrity or champions of anti-corruption and projecting them as models for others to follow; use of conventional and social media to educate about the costs of corruption and mobilise people to shun, speak up and stand up against corruption and use of creative methods

including poetry, drama, music, film, art etc in the fight against corruption. In addition, we have continued to employ mechanisms aimed at changing behaviours regarding accountability within and outside the church including Information Education and Communication (IEC) and Behaviour Change Communication (BCC) materials, radio talk show (Voice of the Priests Against Corruption, VOTPAC) and youth utilising creative arts. In the remaining one year of the project, we are focusing on consolidating sustainability of the project. Just last week, we trained 103 Pentecostal Leaders on consolidating the anti-corruption platforms so that the platforms of Ministers against Corruption, Christian Women against Corruption and Youth Vanguard against Corruption can operate beyond the life cycle of the project. Today we are focusing on the establishment and management of the Social Arm of the Church. The social arm of the church deals with social issues of poverty, democracy, social justice, health, education, humanitarian crisis and corruption.



Dr. Agbaji Orinya
Program Manager PPJ

Participants could anticipate leaving the workshop with heightened motivation and capability to establish and oversee the social arm of their churches. They gained a deeper understanding of integrating anti-corruption efforts within the church's structure and enhanced capacities in various aspects of social arm management. Furthermore, there was a reinforced commitment among attendees to addressing critical societal issues.

Dr. Orinya Agbaji, the program manager of the Priests Peace and Justice Initiative, expressed enthusiasm about the workshop's outcomes. He emphasized its significance as a unique opportunity for Pentecostal Christians to deepen their engagement in social responsibility and anti-corruption endeavors within their congregations. Dr. Agbaji believes that through this workshop, participants are now equipped with the necessary tools and insights to effect tangible change within their communities



Pastor Esther Dogon Yaro
Executive Director, Mountains of Hope Foundation

Teaching on Understanding the Biblical Foundations of social responsibility and Exploring the role of the Church in Societal transformation



Rev Dunka Gwomwalk,
PFN Chairman, Plateau State.

giving his goodwill message on behalf of the Pentecostal Fellowship of Nigeria (PFN) Jos Chapter during the opening of the 3-day capacity building workshop on Establishment and management of the social arm of the Church in Jos, Plateau State



A Cross section of Participants at the 3-Day Training.

From the Program Director
Dr. Otive Igbuzor

When churches establish social arm as part of its structures and it is embedded in the strategic plan as part of the dual mandate of the church, then we can be confident that churches will continue to engage these issues that we have collectively engaged in the last six years. This is why in this training, we will deal with establishment and management of the social arm of



A Cross section of Participants at the 3-Day Training paying rapt attention

the church, mainstreaming Gender Equality and Social Inclusion (GESI), understanding the biblical foundations of social responsibility and exploring the role of the church in societal transformation, how to engage in effective advocacy, resource mobilisation, mainstreaming anti-corruption in social arm initiatives, development of strategic plan and background documents, stakeholders management, ICT and organisational visibility and mental health awareness. We are confident that at the end of this training any church desiring to operationalise its social arm will be in a good position to do so.



Photo Story from Jos Capacity building



SEX EDUCATION FOR THE GIRL CHILD

PPA/PPJ IN COLLABORATION WITH NEFEROK DEVELOPMENT INITIATIVE ORGANIZES SEX EDUCATION

The program was organized for female students of Jevwe Group of schools in Delta State with the active support of the school authority. In the fight against corruption there is need to catch them young. The program has been able to effectively educate and empower female students on topics related to Sexual health, Reproduction, consent, seeking medical advice and Gender equality.



Supernatural Progress: Arch Bishop Nah Jr. Inspires Transformation at Palace of Priests Assembly

Abuja, March 4, 2024

Over the weekend, the Palace of Priests Assembly, in collaboration with the Pentecostal Fellowship of Nigeria, FCT chapter, played host to a remarkable event that left attendees inspired and transformed. Arch Bishop (Dr) Frederick T. Nah Jr., World President of the Five Star Ministerial World Alliance, led a two-day program titled "Supernatural Progress," held at the prestigious Palace of Priests Assembly Auditorium in Area One, Abuja. The event, which took place on Saturday, March 2nd, from 2 pm to 5 pm, and continued on Sunday, March 3rd, starting at 9 am, attracted a diverse congregation eager to receive spiritual enlightenment and practical wisdom for personal and communal growth. Arch Bishop Nah Jr., renowned for his dynamic preaching and insightful teachings, delivered powerful messages centered on the theme of supernatural progress. Drawing from his vast experience and deep understanding of spiritual principles, he captivated the audience with his eloquence and authenticity.

Throughout the program, attendees were encouraged to embrace a mindset of faith and perseverance, believing in the possibility of achieving extraordinary outcomes beyond natural limitations. Arch Bishop Nah Jr.

emphasized the importance of spiritual alignment, personal development, and unwavering trust in divine providence as keys to unlocking supernatural progress in every area of life.

Moreover, the event provided a platform for fellowship and networking among participants, fostering a sense of unity and shared purpose within the community. Attendees were inspired not only by the words spoken but also by the palpable atmosphere of hope and expectation that permeated the auditorium.

Reflecting on the impact of the program, Pastor Ejiro Otive -Igbuzor, the Asst. General Overseer of Palace of Priests Assembly, expressed her gratitude on behalf of the G.O for the opportunity to collaborate with Arch Bishop Nah Jr. "The messages shared during the 'Supernatural Progress' program have ignited a fire within our hearts," he remarked. "We are filled with renewed faith and determination to pursue God's purpose for our lives and to make a positive impact in our society."

Indeed, the transformative influence of Arch Bishop Nah Jr.'s visit reverberated beyond the confines of the auditorium, leaving a lasting impression on all who attended. As participants departed, they carried with them a renewed sense of hope, purpose, and anticipation for the supernatural progress that awaits them on their spiritual journey.



**Arch Bishop (Dr) Frederick T. Nah Jr.,
World President of the Five Star
Ministerial World Alliance.**





VOICE OF THE PRIESTS



A Radio Program of the Palace of Priests Assembly



With Pastor (Dr.) Otive Igbuzor

Every Monday At 07:45 AM & Every Last Wednesday of the Month at 10:15 AM
On Love FM 104.5
Crowder Radio,
Abuja.



PODCAST

Voice of the Priest Against
Corruption
Every Wednesday 10:15am
@priestsassembly
info@info@Priestsassembly.org
Priests Assembly TV YouTube

- @priestsassembly
- info@Priestsassembly.org
- Priests Assembly TV YouTube

PPJ ANTICORRUPTION CHAMPION



**Hon. Daniel Nanbol Listic,
Former member of the Plateau
State house of Assembly**

Congratulatory message

I, Daniel Nanbol Listick, a Christian Politician wish to congratulate Priests Peace and Justice Initiative (PPJ), the social arm of Peace of Priests Assembly (PPA) for all your selfless sacrifices and unique magnanimity demonstrated for several years in promoting good politics and good governance at all levels in Nigeria.

This singular gesture and determination to ensure there is dividends of democracy is not only commendable but a giant development stride in the right direction and a milestone achievement geared towards good politics and good governance.

I have been equipped by PPJ to contribute my quota in nation building. I shall continue to share the vision and mission of PPJ as we build a peaceful and united Nigeria.

Once more congratulations.

Hon. Daniel Nanbol Listic, a former member of the Plateau State House of Assembly, has been actively involved with the PPA/PPJ project since its inception. Engaging with the Platform for Christians in Government organized by PPA/PPJ in 2019, he has participated in numerous capacity-building sessions focused on Christianity and governance. Notably, he consistently submits detailed reports of his activities in the Plateau State House of Assembly to the PPJ secretariat, titling them 'Accounts of my Stewardship.' These reports meticulously document the judicious utilization of public funds, as well as the allocation of funds to various constituency projects demonstrating transparency & accountability. In addition to his commitment to transparency, Hon. Nanbol has been instrumental in disseminating the knowledge acquired from PPA/PPJ training. He has facilitated several workshops aimed at encouraging and mobilizing the Christian community to engage actively in governance, promoting transparency, and fostering accountability. This aligns with one of the key objectives of the Mobilizing Christians Against Corruption project: to enhance the voice and agency of Pentecostal leaders and workers as active citizens in Nigeria's political landscape.

Most recently, Hon. Nanbol facilitated a session at the TEKAN Peace Desk Post-Agenda Setting Conference on February 20, 2024. The session focused on Faith-Based involvement in the political landscape, particularly outlining a roadmap for Christian youths in Northern Nigeria. Furthermore, he presented a paper titled "Christians and Politics: Charting a Productive Path for the Church" at the Convergence 2024 organized by the Higher Life Gospel International Church from February 16th to 18th, 2024, in Gwagwalada - Abuja.

His recommendations emphasize the holistic development of the church, advocating for the implementation of the SPEECS principle (Spiritual, Political, Economic, Environmental, Cultural, and Social). Hon. Nanbol highlights the importance of promoting peace, fostering unity, righteousness, and education within the marketplace. He firmly believes that adhering to these principles will lead to greater profits and enable the church to navigate the contemporary challenges effectively.

A Beautiful Wedding @ Palace of Priests Assembly



MARCH
23RD
2024



**NICHOLAS &
ELIZABETH**

Last Saturday, the 23rd of March 2024, while the groom awaited her with anticipation.

As the Royal Voices led the congregation in uplifting songs of praise and worship, the atmosphere was filled with a sense of reverence and joy. Pastor Shettima Kadir then handled the scripture reading, grounding the ceremony in the word of God.

The ceremony began with a beautiful prayer by Evangelist Michael Jegede, setting the tone for the sacred occasion. This was followed by a solemn procession, as the bride made her way down the aisle accom-

panied by her father, while the groom awaited her with anticipation. As the Royal Voices led the congregation in uplifting songs of praise and worship, the atmosphere was filled with a sense of reverence and joy. Pastor Shettima Kadir then handled the scripture reading, grounding the ceremony in the word of God.

panied by her father, while the groom awaited her with anticipation. As the Royal Voices led the congregation in uplifting songs of praise and worship, the atmosphere was filled with a sense of reverence and joy. Pastor Shettima Kadir then handled the scripture reading, grounding the ceremony in the word of God.

She stressed that submission wasn't exclusively meant for one spouse but for both, highlighting the importance of mutual respect and partnership in building a strong and lasting marriage. Her words resonated deeply with all present, inspiring the couple and reaffirming their commitment to each other and to God. Under the guidance of the General Overseer, Pastor (Dr.) Otive Igbuzor, the marriage solemnization took place, symbolizing the sacred union between Nicholas and Elizabeth.

Following this, communion was administered by the General Overseer and Evangelist Eunice Jegede, signifying the spiritual unity of the newlyweds. A prayer of blessing was then offered by Pastor Ese Irheazan, invoking God's grace and favor upon the couple as they embark on their journey together. The signing of the register was gracefully handled by Dn (Dr.) John Mbuka and Dns (Dr.) Amina Mbuka, ensuring the legal solemnization of the marriage. The presentation of the couple was conducted by Pastor (Dr./Mrs.) Ejiro Otive-Igbuzor, celebrating their union before the congregation.

Finally, Pastor Ese Irheazan led the thanksgiving, expressing gratitude for God's faithfulness and provision, followed by announcements from Pastor Oche Ocheme. As the ceremony drew to a close, photographs were taken with the officiating ministers, capturing the joyous occasion for posterity.

The day concluded with a heartfelt closing prayer and benediction, sending forth Nicholas and Elizabeth into their new life together with God's blessings and the love of their church family. Let us continue to uphold Nicholas and Elizabeth in prayer as they journey through married life, trusting in God's guidance and grace every step of the way.



**Mr. & Mrs.
Nicholas
Joshua.**



PPA/PPJ
UPCOMING EVENTS

PALACE OF PRIESTS ASSEMBLY
We are Priests... We Make Disciples. Empowered People... Better Society

DEBORAH SISTERS

- PRESENTS -

Prayer Retreat

29TH MARCH 2024

9AM - 11AM

Palace of Priests Assembly,
Ebenezer Place, Area 1, Abuja

PALACE OF PRIESTS ASSEMBLY
We are Priests... We Make Disciples. Empowered People... Better Society

PRESENTS

Easter

RETREAT 2024

THEME: IT IS FINISHED

Palace of Priests Assembly,
Ebenezer Place, Area 1, Abuja

FRI. 29TH MARCH, 2024 11:00AM GOOD FRIDAY SERVICE	SUN. 31ST MARCH, 2024 8:00AM EASTER SUNDAY SERVICE	MON. 1ST APRIL, 2024 10:00AM GALILEE
--	---	---

▶▶▶ **PALACE OF PRIESTS ASSEMBLY**
Elected Officials 2024
PPJ ANTI-CORRUPTION PLATFORMS



Pastor Joe Igbozan
President Christian Ministers Against Corruption (CMAC).



Pastor Eso Inhozan
President Christian Women Against Corruption (CWAC).



Br. Isaac Ogah
President Youth Vanguard Against Corruption (YVAC).



Prophetess Paulina Oluyeri
Vice President Ministers Against Corruption (MAC).



Hannah Adu
Vice President Christian Women Against Corruption.



Barr. Chituru Adani
Secretary Christian Ministers Against Corruption (CMAC).



Toyin Laurence
Vice President Youth Vanguard Against Corruption (YVAC).



Pastor Julius Alipovuvuwa
Compliance Officer.



Pastor Nancy Iheduru
Deputy Compliance Officer.



Elder Michael Ageish
Secretary Ministers Against Corruption (MAC).



Emmanuel Humphrey
Secretary Youth Vanguard Against Corruption (YVAC).

priestsassembly.org ppj.priestsassembly.org

Contact Us:

- **@priestsassembly**
- **info@Priestsassembly.org**
- **Priests Assembly TV YouTube**
- **<https://ppj.priestsassembly.org/publications>**



Palace of PRIESTS ASSEMBLY,
Ebenezar Place,
After E[-Rufai Park,
Area One,
Abuja.

Editors:

Dr. Agbaji Orinya
Mr. Isaac Ogah

PALACE OF PRIESTS ASSEMBLY (PPA)



Pastor (Dr) Otive Igbuzor
(General Overseer, Palace of Priests Assembly)

Who We Are

Established in 2016, Palace of PRIESTS ASSEMBLY (PPA) has a unique calling to empower people to live as Kings and Priests in this end time (Rev 1:6; Rev 5:10; 1 Pet 2:9). We build members to understand and use their calling to fulfill the mandate of the ministry.

What Makes PPA Remarkable?

We deploy a life-cycle approach –



A vibrant Youth Fellowship/Vanguard

Kingdom Ambassadors, fulfilling Scripture (Ps 144:12).



A vibrant Children's Ministry

Our future is secured and guaranteed (Prov. 22:6).



A vibrant Women's Ministry

The Deborah Sisters...Mothers, pillars, conquering on our knees, impacting the world (Judges 4:4; Proverbs 31:10-31)



A vibrant Men's Fellowship

Sons of Issachar, soldiering and conquering nations for Jesus (2 Timothy 2:3-4)



Resourcing the Pentecostal Sector

We produce Daily Devotionals, a collection of sermons: Triumphant Christian Living, Called to Serve God and Humanity and Reigning as Kings and Priests; tracts; Sunday School Manuals; Christianity and Anti-Corruption Training Manual and make these available to the Church Universal.



Education Trust Fund

An Education Trust Fund through which we support indigent students.



Welfare Department

A Welfare Department that ensures that no member goes to bed hungry.



A Bible School

Preparing the Royal Priesthood for Kingdom business.



Tent-making Ministers

Our General Overseer and his Assistant are not paid salaries or allowances. Your donation directly supports Kingdom business.

Learn more about our Partners Club here:

<https://priestsassembly.org/partner-club/>

WANT TO BE PART OF THIS?

CONTACT US



(234) 8091499975



info@priestsassembly.org



Ebenezer Place, Area One After Et-rufai Park Abuja

WANT TO SUPPORT US?



Zenith bank
1014693170
Palace of Priests Assembly

Meeting Days

Sunday Service: 8:00am
Wednesday Midweek Service: 5pm
Friday Global Hour of Prayers: 1pm



<https://priestsassembly.org>