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ALSO INSIDE THIS ISSUE:

- Theological reflections on Gender Justice
- Palace of Priests Assembly to set up a Pentecostal Situation room during the 2023 General elections.
- Palace of Priests Assembly joins the rest of the world to mark 16 days of activism against gender injustice.
The importance of elections and election observation

An election is a process of voting to select people for public office. It also refers to the act of choosing or selecting people to represent the people in a country's government. An election is also defined as a contest for state government power between competing political parties or groups. President, governor, legislators, and local government chairperson are among the positions for which elections are held.

Elections are critical to democratic governance because they allow voters to choose leaders and hold them accountable for their performance in office. Accountability can be harmed when elected leaders do not care if they are re-elected, or when, for historical or other reasons, one party or coalition is so dominant that voters have effectively no choice between alternative candidates, parties, or policies. Nonetheless, the ability to control leaders by requiring them to participate in regular and periodic elections helps to solve the problem of leadership succession and thus contributes to the survival of democracy. Furthermore, where the electoral process is competitive and forces candidates or parties to expose their records and future intentions to public scrutiny, elections serve as forums for public discourse. Elections serve as forums for public debate and facilitate the expression of public opinion. Elections thus provide citizens with political education and ensure that democratic governments respond to the will of the people.

Elections serve as the foundation for democratic legitimacy. They allow citizens to hold their leaders accountable by electing candidates to or from office. A credible election is distinguished by inclusivity, transparency, accountability, and competitiveness. While many people focus on election day as a single event, elections are actually a multi-step process. The public's trust in each step of the election process is critical to the election's integrity. Election data must be made available to citizens in order for them to participate in, understand, evaluate, and ultimately accept an election process and its outcome as representing their will. Over the years, a global nonpartisan citizen election monitoring movement has collectively mobilized millions of citizens worldwide to participate in their countries' democratic processes as election observers.

Election observation is a deliberate collection of information concerning electoral processes and the formulation of judgment on these processes based on the information gathered by persons not being authorized to intervene in the process. When citizens come together to observe elections, they may have a number of goals. Depending on the context, civil society might mobilize to observe an election in order to: engage citizens in the election process; deter fraud; expose problems and irregularities; provide an accurate measure of the quality of the election; promote confidence in the process and outcomes; and provide recommendations for improving the process for the next election. In the longer term, citizen election observation helps ensure electoral integrity and strengthens civil society's capacity to promote citizen participation, engage in policy advocacy and foster governmental accountability within and well beyond the election cycle. An observer is a person sponsored by an organization and accredited by the Independent National Electoral Commission (INEC) - to observe an election within the guidelines approved by the commission. The most widely accepted distinctions between election observation, election monitoring, and election supervision refer to the role and the mandate of the different missions in terms of the level of intervention in the electoral process: observers having the smallest mandate, monitors having slightly more extended powers, while supervisors are those with the most extensive mandate. The mandate of election observers is to gather information and make an informed judgments without interfering in the process.

The mandate of election monitors is to observe the electoral process and to intervene if laws are being violated. The mandate of election supervisors is to certify the validity of the electoral process.

SIGNIFICANCE OF ELECTION OBSERVATION

1. Builds trust and confidence in the democratic process
2. Protects the rights of citizens to participate in elections
3. Promotes peace-building and national reconciliation
4. Guarantees rights of minority groups e.g. women, youth, persons with disability
5. Expose deficiencies in the system for possible correction
6. Contributes to influencing the conduct of political actors
The Nigeria Civil Society Situation Room is a coalition of over 70 civil society organizations that monitor Nigeria’s electoral process and elections across the country. Situation Room undertakes regular analysis and dissemination of information on major developments and events relating to the conduct of elections in Nigeria. It supports coordination and synergy amongst election stakeholders. The focal objectives of Situation Room are to improve the quality of Nigeria's electoral system and strengthen civil society organizations’ capacity to better engage and monitor the electoral process.

The Situation Room was founded in 2010 in the build-up to the 2011 Nigeria general elections. The situation Room secretariat is hosted by the Policy and Legal Advocacy Center (PLAC), a civil society organization founded by Clement Nwankwo. Situation Room provides a forum for advance planning, scenario building, evidence-based analysis, constructive engagement with various stakeholders in the electoral process, and observation of elections. It intervenes in the electoral process by promoting collaboration, proactive advocacy, and escalating incidents during elections.

ACHIEVEMENTS OF THE SITUATION ROOM

During the 2019 general elections, Situation Room recruited, trained, and deployed about 8,000 election observers across Nigeria's 36 States and its capital Abuja, who monitored presidential, parliamentary, and State elections and sent in reports from the field to the Situation Room Election Hub located at Transcorp Hilton Hotel Abuja. For the 2019 general elections, Situation Room launched an App called Zabe which field observers used to transmit election data from Ward Collation Centres across the country to the Situation Room for analysis.

In addition to the Analysts and Technical Rooms, there was a Fusion Centre in the Election Situation Room, where data clerks were stationed to receive reports from field observers deployed for the Ward Collation observation project that the Situation Room embarked on, in collaboration with the Centre for Democracy and Development (CDD) West Africa. Aside from the generic situation room by PLAC/AAN, there are other situation rooms such as Gender Situation room (by Women Trust Fund), the security Situation Room by CLEEN and the Women's situation room.

The Women’s Situation Room Nigeria is a concept that was first implemented under the Angie Brooks International Centre (ABIC) during the Liberia Presidential and Legislative Elections in 2011. The WSR arose out of the realization that violence has become a norm in African elections and it became imperative that women develop a mechanism to counter this pattern. It was adopted as a Best Practice by the Gender Is My Agenda Campaign (GIMAC) of the AU with President Johnson Sirleaf, president of Liberia and Nobel Peace Laureate as Champion of the WSR. The Women Situation Room Nigeria (WSRN) was initiated and established by the President of the Women's International League for Peace and Freedom (WILPF) in Nigeria and the International Vice President, Joy Onyesoh, during the February 2015 general elections in Nigeria.

Following its implementation in 2015, her media launch/peace dialogue was held on the 21st June, 2016 at the Bolton White Hotels, Abuja. In attendance were 26 Civil Society Organizations (CSOs), 21 Media press, and 4 partner organizations.

Historically, Christendom represented the holistic integration between the Christian religion and the various spheres of human existence both private and public. It was rooted in the belief that God governed all of life, private and public, spiritual and secular. Historically, Pentecostal leaders and workers have not been engaging in social issues in Nigeria. The visible invisibility and invisible visibility of the church in elections became a serious matter of concern. As “sojourners and exiles” (1 Peter 2:11), it can be tempting for Christians to adopt a mindset that earthly governing systems are inconsequential to the task of furthering the gospel. The coming elections seem countenanced to be different; momentous, historic, and epochal! These elections mark an important milestone in the life of our young democracy. The conceptualization of the SHUN Corruption by the Palace of Priests Assembly/Priests Peace & Justice Initiative program address this.

The major turning point was in 2019 when, through the Shun Corruption Project being implemented by the Palace of Priests Assembly, 420 Pentecostal Leaders and workers were deployed for the first time in the history of Nigeria to observe the 2019 General elections in 15 states and the FCT. Our desire is to up the game in 2023.
In the run-up to the 2023 general elections in Nigeria, the project will mobilize and empower Christian Leaders and Workers to contribute to credible, free, and fair elections. This will include voter education, training on Election Observation: Legal Basis, Principles, and Practice, an overview of Local and International Election Observation Agencies, Reporting Election Observation: Checklists and Observation Reports. The aim of the forum is to encourage and empower Pentecostal Christian Leaders and Workers in Nigeria to wake up to their responsibility and work together with the government to make electoral processes and elections credible, free and fair so as to rid the country of its record of post-election violence.

This training workshop will also be replicated in the six geo-political zones of the country and for Christian leaders and workers drawn across the board from different churches and all 25 (twenty-five states) in Nigeria where PPA/PPJ has a presence. It will enhance the Christian leaders and workers' effectiveness to contribute to credible, free, and fair elections in Nigeria and boost Christian participation in national development in Nigeria and increase the social responsibility component of the church for the benefit of the members and the society at large. A total of 575 election observers will be deployed in 25 states including the FCT to observe the 2023 general elections. Election observers will be deployed to the nearest polling unit to them and logistics will be provided for each observer to cover the cost of data, phone calls, and refreshments during the period of observing the elections.

ORGANIZATION OF THE PENTECOSTAL SITUATION ROOM

A physical Election Situation Room will be set up at the PPA HQ Auditorium as a Communication Room consisting of an Analysts’ Room, a communications/media room, and a spiritual intervention Room. The Analysts Room will consist of the project team members and Pentecostal leaders who are experts in democracy and governance issues, while the spiritual room will consist of Pentecostal Pastors and evangelists who will serve as spiritual Call Centres, a Holy-guest-filled and charged atmosphere with members involved in spiritual exercises, identifying issues of prayers and interceding for the success of the elections. The Situation Room will deploy field observers in 25 states including the FCT for the general elections. The observers will send in reports to the Communications room, which are subsequently verified and published on Situation Room’s social media platforms. Reported Incidents will be escalated to relevant election stakeholders, usually INEC and security agencies, and followed up to ensure that they are resolved. The Situation Room will issue statements based on reports received from field observers. Its preliminary statements will focus on issues such as logistics challenges (non-availability or late arrival of electoral materials), security issues, intimidation, and inducement of voters, calling on appropriate authorities to take immediate actions to curtail such issues. The Situation Room will also monitore the collation and transmission of election data up to the declaration of winners. An interim report will be published by the members of the situation room after the final report has been received from the field observers.

Adequate arrangements will be made for refreshments throughout the election period for members of the situation room.

Conclusion

The impact of the church before and during elections cannot be overemphasized. Considering the number of believers all over Nigeria, if the church is united in one goal to produce righteous leaders during the upcoming elections, then nothing will stand against the church. The church needs to get more involved in Politics and the Elections and “shine as Lights” (Matt. 5:16) as the Bible commands. Having a Pentecostal perspective and an all-Pentecostal observers team to observe elections in Nigeria is monumental. It builds trust and confidence in the democratic process, protects the rights of citizens to participate in the election, promotes peace-building and national reconciliation, guarantees rights of minority groups e.g women, youth, and people living with disability, expose deficiencies in the system for possible correction and contributes to influencing the conduct of political actors.
Press Release Abuja, Nigeria
November 9, 2022.

Palace of Priests Assembly (PPA) urges Nigerians to participate in the electioneering process as it hosts Christian Leaders and Workers for a Day of Training on Voter education, electoral accountability, and Election Observation.

A faith-based organization, Priests Peace and Justice Initiative (PPJ), the social arm of the Palace of PRIESTS ASSEMBLY (PPA) will on Thursday, November 10, 2022, in Abuja host Christian Leaders and Workers for a day of Training on voter education, electoral accountability and Election Observation in Nigeria.

The training which is part of activities in the implementation of the SHUN CORRUPTION project by the PPA/PPJ and supported by the John D. and Catherine T. MacArthur Foundation is geared towards mobilizing and empowering Pentecostal leaders and workers to participate in the electioneering process by mobilizing the church to vote and participate as election observers during the 2023 general elections.

A release by Ms. Ojonugwa Negedu, the Program Officer of PPJ said that “in the run-up to the 2023 general elections in Nigeria, the project will mobilize and empower Christian Leaders and Workers to contribute to credible, free, and fair elections. This will include voter education, training on Election Observation: Legal Basis, Principles, and Practice, an overview of Local and International Election Observation Agencies, Reporting Election Observation: Checklists and Observation Reports”.

She disclosed that the aim of the forum is to encourage and empower Christian Leaders and Workers in Nigeria to wake up to their responsibility and work together with the government to make electoral processes and elections credible, free and fair so as to rid the country of its record of post-election violence.

According to her, this training workshop will also be replicated in the six geo-political zones of the country and the workshop promises to be an eye-opening event for Christian leaders and workers drawn across the board from different churches and all twenty-five states in Nigeria where PPA/PPJ has a presence. It will enhance the Christian leaders and workers’ effectiveness to contribute to credible, free, and fair elections in Nigeria and boost Christian participation in national development in Nigeria and increase the social responsibility component of the church for the benefit of the members and the society at large.”

Stating the significance of election observation, Ms. Negedu said; “It builds trust and confidence in the democratic process, protects the rights of citizens to participate in the election, promotes peace-building and national reconciliation, guarantees rights of minority groups e.g women, youth, people living with disability, expose deficiencies in the system for possible correction and contributes to influencing the conduct of political actors”.

She urged all the participants to make useful contributions and to be committed to the expected ethical conduct of being objective, transparent, and honest in discharging their task as election observers in the 2023 general elections. The statement further enjoined all Christians to join hands together to ensure that elections in Nigeria are free, fair, and credible and assist to add the voice of Pentecostals to the electoral process in Nigeria.

For Further details contact:
Dr. Orinya Agbaji
Program Manager
Priests Peace & Justice Initiative (PPJ), Abuja
Tel:+2348068455697&Email: aorinya@priestsassembly.org
In 2019, for the first time in the history of Nigeria, we mobilised Pentecostal leaders to participate in election observation. In the forthcoming election in 2023, we intend to deploy Pentecostal leaders and workers as election observers in 25 states of the federation. This training is therefore meant to equip Pentecostal leaders and workers to perform this role.

As we all know, election is a process and not an event. Therefore, we have been engaging with pre-election activities including mobilising people to register and monitoring the political parties. Election observation will be on election day, and we will also follow up after election including engaging Christians in Government.

Election is a major instrument for the recruitment of the political leadership of any country. It is the key to participation in a democracy and legitimacy of government. It is important that elections are credible, free and fair. Election observation is an important part of assuring the credibility of elections.

There are qualities expected of election observers including objectivity and impartiality, punctuality, numeric skills, non-partisanship, ability to exercise moderation and discretion, possession of documentation skills, good knowledge of culture, traditions and election environment, knowledge of electoral laws, rules and guidelines and physical fitness.

In our country today where citizens are divided politically with many people being partisan, Pentecostal leaders and workers fits the bill for election observation. We will therefore set up Pentecostal Situation room for the 2023 General Elections.

Once more, you are welcome to this training, and we are hoping to continue to engage with you during and after the 2023 elections.
ONE-DAY TRAINING ON VOTER EDUCATION, ELECTORAL ACCOUNTABILITY AND ELECTION OBSERVATION
ORGANISED BY PALACE OF PRIESTS ASSEMBLY (PPA) IN ABUJA ON 10TH NOVEMBER 2022

Photo Story

www.priestsassembly.org
ONE-DAY TRAINING ON VOTER EDUCATION, ELECTORAL ACCOUNTABILITY AND ELECTION OBSERVATION
ORGANISED BY PALACE OF PRIESTS ASSEMBLY (PPA) IN ABUJA ON 10TH NOVEMBER 2022

Photo Story
The One-Day Training Workshop on Voter Education, Election Observation and Electoral Accountability in the 2023 General Elections is part of the second phase of the Shun Corruption project (MOCAC 2.0). It emphasizes on the objective of mobilizing Pentecostal Christian leaders and workers to enhance their ‘voice’ and ‘agency’ as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria.

The One-Day Training Workshop on Voter Education and Election Observation was held at Ayalla Hotel, Abuja on November 10, 2022 with about 50 participants drawn from the Pentecostal Christian community in Abuja and environs. The program started with a brief opening prayer and praise session led by Pst Edwin Amimi and Sis Efe Agbabune at exactly 10:00am.

Pastor (Dr.) Otive Igbuzor, General Overseer, PPA and Project Director, PPJ warmly welcomed participants to the workshop and explained that the SHUN Corruption project was conceived to engage Pentecostal Christian leaders and workers to promote the fight against corruption and social justice in Nigeria. He gave a brief on the activities of the project and noted that in 2019, Pentecostal Christian leaders were first mobilised to observe elections. He added that PPJ hopes to observe the 2023 general elections hence the need for this training. The PPA General Overseer described election as a process and not an event as well as a major instrument for recruiting political leadership and key democratic participation. He reminded participants of the expectations of an Election Observer including being objectivity; good knowledge of culture; moderation and discretion; non-partisanship; physical fitness among others and called on them to put in their best. The PPJ Program Director further added that Pentecostal leaders fit the bill perfectly to be Election Observers because they are seen to be impartial. He closed the address by informing participants that a situation room will be set up where activities including prayers will be undertaken to ensure peaceful, free and fair electoral process and outcome in the 2023 elections.

The first session of the training program was on Legal Basis, Principles and Practice of Election Observation. The session was facilitated by Dr. Jide Ojo who described his engagement as political evangelism having been moving from one Christian body to another to create awareness on the need to engage the electoral process. The outline of his presentation was as follows:
Part One: Election Observation: Legal Basis, Principles and Practice
- Definition of Election Observation
- Significance of Election Observation
- Expected Ethical Conduct on Election Observation
- Biblical Basis for Election Observation
- Constitutional Basis for Election Observation

Part Two: Local and International Election Observation Agencies
- Local/Domestic Group since 1999 Election
- International Group since 1999 Election

In addition, the objective of the training according to the facilitator, is to improve knowledge, skills and attitude (KSA) of participants on desirability and technical know-how of election observation in Nigeria.

Dr Ojo deployed the BRIDGE facilitation technic which engenders high level of participation and interest especially when it involves adult participants. He opened the session with a short exercise in which participants were required to list the alphabets from A – Z assigning numerical values to them beginning with A which is 1. They were asked to give the value of certain words. Some of the words given were: HOPE = 44, HARDWORK = 98, MONEY = 72 and ATTITUDE = 100. Among all the words mentioned, it was only ATTITUDE that equaled to 100. Drawing from the foregoing, the facilitator emphasized that a person’s attitude as an Election Observer matters most. He also stressed that without the right attitude, the credibility of a person’s report as an Election Observer is in doubt.
Photo Story

ONE-DAY TRAINING ON VOTER EDUCATION, ELECTORAL ACCOUNTABILITY AND ELECTION OBSERVATION ORGANISED BY PALACE OF PRIESTS ASSEMBLY (PPA) ACROSS THE STATES.

Cross River, Calabar

Uyo, Akwa-Ibom State

Niger State

Kwara State

Plateau State

Benue State

www.priestsassembly.org
ONE DAY TRAINING ON VOTER EDUCATION, ELECTORAL ACCOUNTABILITY AND ELECTION OBSERVATION ORGANISED BY PALACE OF PRIESTS ASSEMBLY (PPA) ACROSS THE STATES.
ONE-DAY TRAINING ON VOTER EDUCATION, ELECTORAL ACCOUNTABILITY AND ELECTION OBSERVATION ORGANISED BY PALACE OF PRIESTS ASSEMBLY (PPA) ACROSS THE STATES.
Dear Brothers & Sisters,

You are all welcome to this year’s Couples’ Nite. As we all know, marriage was instituted and designed by God (Gen 2:18-25). At the heart of marriage is companionship and intimacy which both husband and wife must promote (Gen 2:18, 24). The relationship between husband and wife is similar to that between Christ and the Church (Eph 5:23; Eph 5:31-32). We must also note that marriage is not an event. Marriage is not a contract. Contracts have escape clauses. Marriage is an unconditional commitment. The marriage commitment is both holy and practical. Marriage commitment involves three individuals: Husband, Wife, and Jesus. (Eph 5:23). Marriage is meant to be enjoyed and not endured.

About 14 years ago on our 15th Wedding anniversary, we testified that we have had a blissful marriage and identified seven factors that can contribute to a blissful marriage. The factors are:

1. COMMITMENT BEFORE MARRIAGE AND AFTER MARRIAGE CEREMONY: When both parties are committed to the marriage before and after the wedding, the possibility of blissful marriage is higher. Commitment is dedication, obligation, vow, promise, loyalty, and pledge. Commitment attracts commitment. Commitment attracts support. Commitment attracts reward. In marriage, you need the commitment to be free from the past, commitment to love, commitment to change, commitment to communication, commitment to listening: with ears, eyes, and body (Prov.18:13), commitment to resolving conflicts, and commitment to positive in-law relationships.

2. COMMUNICATION: Communication is a process whereby information is imparted by a sender to a receiver. Communication is key to building trust in marriage. The golden Rule: Speak to your partner with the same sort of kindness, courtesy, and consideration that you want your partner to use towards you. Communication occurs with i. Words ii. Body language iii. Voice inflection e.g. what is wrong with you? iv. Look in your eyes. Bad communication destroys marriages.

3. SEX: Sex was created by God to be enjoyed only in the marriage institution Heb 13:4 Marriage is honorable in all and the bed undefiled. In the Old Testament, the Bible prescribes that newlyweds should not work (Deut 24:5). Husband and wife owe each other the duty of sex 1 Cor 7:2-5.

4. MUTUAL SUBMISSION AND RESPECT: Mutual submission is a pre-condition for the wife’s submission and Husband’s love (Eph 5:21). Look after each other’s welfare and respect each other.

5. RELATIONSHIP WITH IN-LAWS:

   The husband and wife must have a commitment to building a positive in-law relationship. Communication between the couple and with in-laws will help to build a positive in-law relationship. Both husband and wife must commit to living in peace with in-laws (Heb 12:14-15).

6. THE GOD FACTOR: If the marriage is built on the solid foundation of God, then it will blissful.

7. TRUST: Trust is a relationship of reliance. A trusted person fulfills policies, ethical codes, laws, and previous promises. Trust in a relationship is the greatest key to developing intimacy. If you are trustworthy, then you can be trusted. Faithfulness reinforces trust. Adultery devastates trust.

In this year’s Couples Night, we are looking at the topic – ‘Blissful Marriage in a Depressed Economy”. Can we have a blissful marriage in a depressed economy? For instance, will a depressed economy decrease libido or can it generate a compensatory mechanism to have a pleasurable sexual experience? We have invited a Guest Speaker and seasoned panellists that will help us X-ray the topic.
9th Nov. 2022

Dr. Olie Igbuzor
Priests, Peace & Justice Initiative (PPJ)
Ebenezer Place, Durumi 2 Gwamulada Park
Area one FCT, Abuja.

Dear Sir,

ACTIVITY REPORT OF YOUTH OF WONDERS WORLDWIDE (YOWW) INTER-SCHOOL ESSAY COMPETITION ON CORRUPTION AND ITS EFFECTS HELD ON 5TH NOVEMBER 2022.

We write to intimate you of the activity report on the just concluded youth of wonders worldwide (YOWW) Inter School Quiz Competition and Essay Presentation tagged “Corruption and its effects”

The event had 10 schools in attendance which are Spring View College, De Best Will College, Joen College, Preeps College, Dee Great Heartland College, La Dominica British College, Chital Ville College, Rona King and Queens College and Joyful Land Mont. High School. In all including the teachers we had about 110 people. Next edition more schools that needed more time to prepare will participate.

The competition was still with the student’s various presentation on corruption (the meaning, examples, its causes, its effect on youth and the society at large, its prevention and eradication)

The panel of judges were representatives from PPJ, Mr. Benson Omosigha and Mr. John Onos. The breakdown of expenses #20,000 naira cash prize was given to the winning school. A big plaque was given to the winning student (#12,000) 5 (5th design) certificate was given to the first 3 winners of the school and the 2nd &3rd position for the students (50,000) & (75,000) totaling #49,500. #5,000 was added to refreshment expenses to make up the #50,000 naira disbursed by PPJ to support the quiz competition.

The winner of the Essay competition is Joen College, the 2nd winner is Francel College, 3rd winner is Rona Kings & Queens International School.

The purpose of these is to get the students get arrested with the shun corruption club and to internalize the negative effect of indulging in corrupt practices.

Some pictures and feedback videos from participants during the event have been forwarded on whttsapp to Dr. omirna and Pastor Joe Igbuzor.

Our project for next year: we will commence the primary school arm of quiz and easy competition (catche project) catching them young. The spirit to shun corruption must be internalized.

And collegiate (chapter) higher institute of learning, through seminar, symposium, idee carnival, essay presentation. We will be extending our tentacles to other states (Enugu & Abuja) in Nigeria and internationally. We need to get the project more juicy and attractive to achieve our goal, so that more schools will buy into the project and more students of higher learning will be attracted to it too.

We are positive result oriented in all our projects, we are in this together, for the fight against corruption in Nigeria.

Thanking you for your cooperation.

Yours faithfully,

Barrister Esther Ehinosen Ileogben
Human Analyst, Counselor, Parent Coach
ACTIVITY REPORT OF YOUTH OF WONDERS WORLDWIDE (YOWW) INTER-SCHOOL ESSAY COMPETITION ON CORRUPTION AND ITS EFFECTS HELD ON 5TH NOVEMBER, 2022
Dr. Otive Igboezu
Priests Peace & Justice Initiative
Ebebuzer Plaza, Durumi 2, Gwagwalada Park.
Abuja.

Dear Sir,

**USING 21st CENTURY PARENTING SKILLS AND GODLY PARENTING ETHICS AS A TOOL TO FIGHT CORRUPTION**

we are carrying out enlightenment seminar on 21st Century parenting skill & trends via a vis mentoring our protegee, children and wards with GODLY PARENTING ETHICS (G.P.E Principles) (kinds of parenting, methodology, trends, Rules, characteristics, the way forward, the Role of parents, the church & scriptural references ) as a tool to fight corruption.

We are on a mission to sensitizing parents, churches organizations governments agencies and the society at large, if we need to rid our nation from corruption the fight have to start from our homes by the various parenting skills we apply in training our ward and children, just as we all know the family is the first point call in making a positive impact in the society, a desired positive change have to start in the family.

As high level Human Analyst and Resource Persons, we seek to proffer solutions to this dispensation increasing moral decadence, corruption & negative vices that is ravaging the body of Christ and the society at large.

As limitless thinkers proffering solutions, we have found that children that are not properly brought up in Godly homes, and also children from broken homes produces morally corrupt children that lacked the fear of God, no integrity, their perception of life lacks the spirit of righteousness, and the content of their characters is questionable, the girls have no sense of charity, humility, loyalty and honesty, the boys seek after pleasures by all manner of cyber fraud & crimes short circuiting dignity in labor etc.

You then find out that with this type of upbringing these children and young adults grow up to be corrupt Engineers, Doctors, Accountants, Lawyers, Technicians, MD's of Organizations, Government Officials, Politicians, School Teachers/ Lectures and even Pastors with inhumane character they tend to become selfish in their dealings with people such character that is devoid of the genuine love of God which should bring selfless service to humanity, but instead it breeds fertile grounds for corruption. If the right measures are not taken and put in place this wicked circle continues, satan is using all tricks to break homes and the church, it's our call to stop it.

We are using this seminar enlightenment campaign forum as a means of bring back Godly fear and sanity to the society, eradicating corruption and a means of evangelizing souls for Christ Jesus. To fix the society, the family which is the first unit of the society needs to be addressed right.

We wish to join forces with Priests Peace & Justices Initiatives (PPJ) in collaboration in this light to fight corruption as resources persons.

Thanking you as we join hands to fight these corrupt practices & demonic trends raving homes, families and the body of Christ and the Nation at large.

Yours faithfully,

[Signature]

Barrister Esther Ezibosen Udogben
Human Analyst, Counselor; Parent Coach

Providing Solution via practical applications of legal theories, laws, promulgation in solving specific personal, professional & corporate problems

9th November, 2022.
PRIESTS PEACE AND JUSTICE (PPJ) INITIATIVE

NOVEMBER 2022

NIGERIAN PASTOR ATTENDS TRUMP DAUGHTER’S WEDDING, BLESSES COUPLE

SEOUL, South Korea (Xinhua) — Nigerian pastor Adegboyega Odeleye, a well-known evangelical leader and spiritual mentor to U.S. President Donald Trump’s daughter, Ivanka Trump, attended her wedding ceremony in Marine Corps Air Station Miramar in San Diego, the U.S. on Nov. 19, Xinhua news agency reported.

Odeleye, who is also the founder and president of the organization The Global Church, took part in the ceremony alongside other well-known personalities, including Oprah Winfrey and Robert F. Kennedy Jr.

“I am so happy for my daughter, and I am so grateful to everyone who has been a part of this special day,” said Ivanka Trump after the ceremony. “Thank you for being here with us today.”

In a statement, Odeleye said that he was honored to be a part of the couple’s big day and wishes them a long and happy marriage.

“Congratulations to Ivanka and Jared on their beautiful wedding today,” he said. “I am so happy to have been a part of this special day.”

The couple married in a private ceremony in front of family and friends.

EX-OF NAJA HOUSEMAID, MUSA, REMAINS IN US

MUSA, a former housemaid for a Nigerian family in the United States, has been granted asylum in the country.

Musa, who was dismissed by her employer for alleged theft, had been facing deportation to the country.

“Musa has been granted asylum here in the United States due to the fear of return to Nigeria,” said an immigration attorney.

“Musa fled Nigeria because of threats from her employer’s family, who accused her of stealing.”

Musa has been living in the United States for the past two years and has been working part-time as a cleaner.

PRIESTS PEACE AND JUSTICE (PPJ) INITIATIVE

OCTOBER/NOVEMBER/DECEMBER, 2022

YOUTH OF WONDERS WORLDWIDE (YOWW) INTER-SCHOOL QUIZ AND ESSAY COMPETITION

The competition comprised of quiz which involve Christian Religious studies, CRS, English spelling bee and current affairs.

The competition was organized to create awareness among the students on the fear of God. The students were expected to understand the dignity of labour in their pursuit.

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The SCM of Nigeria is currently established in over 80 tertiary institutions and over 300 secondary schools in Nigeria. Earlier in the year 2022, a press statement was made and a memo forwarded to various state leadership and school coordinators to set up anti-corruption clubs in their schools. The full implementation of this kickstarted at the third quarter of the year with the school to school anti-corruption campaign drive while tackling and raising with the school authorities and already existing clubs to strengthen some of the schools this campaign has been implemented.

NATIONAL PATRONS/PATRONESS

EXECUTIVES
Dare Ajegbo Peter Executive Secretary
Rev. Olumide Toluwasie National Secretary
Ozolile Chiehiero National Vice President (Student)
Dr. Ebele Udegbe National President

ABOUT US
Student Christian Movement (SCM) Nigeria is a local expression of World Student Christian Movement (WSCM) based in Geneva, Switzerland, founded in 1943 by Dr. Francis Aluuobi and Chief Theophilus O. Ajibade. The SCM of Nigeria is a student/youth based ecumenical, interdenominational, non-religious organization. The SCM of Nigeria is a member of the National Council of Churches of Nigeria (NCCN) and the National Christian Association of Nigeria (CAND).

Our mandate is to the students and youth of our society, we carryout spiritual, moral, academic and skills development with Academic tutoring that promotes the Physical, educational and life skills necessary to prepare and empower youth for leadership in their communities and success in their personal lives. We strive to serve in making the lives of young people more fitting for the real life of their days. In line with these, the SCM of Nigeria currently runs a network of members from Thirty-nine (39) tertiary institutions, Eighty-fourteen (847) secondary and primary schools branches, Townships fellowships (also known as Christian Movement Fellowship (CMF)) in twenty-nineteen (29) communities across Nigeria. Eight (8) active SCM Branches Alumni (senior friends) groups, International SCM Nigeria Senior friends network and support group, (in the USA, UK and Canada) and November (11) active Student friends network and Support Groups in twenty-four (24) states across the geopolitical zones of Nigeria.

MISSION
We disciple students and equip leaders for societal transformation.

CORE VALUES
1. Holiness
2. God (Christ) centeredness
3. Integrity
4. Excellence
5. Biblical Discipleship
6. Visionary servant leadership
7. Continuous Learning

VISION
We envision a Christ-centered motivated generation of students and leaders, biblically disciplined, excelling in integrity and oneness.

OUR IDENTITY:
The primary aim of SCM is to call out her constituents (Students, Youth and Senior Friends) through biblical discipleship out of the love of Christ wherever they may be in the world, to bring them into Christian fellowship with one another in mutual service, to spiritually strive for peace and justice and among nations, to work for the manifestation of the unity of the church and to be messengers of God’s kingdom to all men and woman from where we are in the world working unto the utmost end.

STUDENT AGAINST CORRUPTION PROJECT
Aims: To eradicate various vices that have become the order of the day amongst the youth while restoring positive values.

OUR SLOGAN
SCM Discipline in youths, transforming society

OUR COLLABORATION PARTNERSHIP
We collaborate with:
1. Economic and Financial Crimes Commission
2. Independent Anti-Corruption Practitioners and other Related Offences Commission
3. Police, Peace and Justice Initiative
4. Christian Council of Nigeria - CCM
5. National Orientation Agency (NOA)
THE GENERAL OVERSEER
OTIVE-IGBUZOR, Ph.D
PALACE OF PRIESTS ASSEMBLY (PPA)
ABUJA, NIGERIA
Dear Sir,

NOMINATION FOR NHF RECOGNITION’S AWARD AND AN APPEAL FOR SUPPORT OF NATIONAL HYMN FESTIVAL.

Rising from your 3 day capacity building and Christian fight against corruption held from 15th–17th June 2022 at Vineyards Christian Church in Lagos State, Nigeria.

The Pentecostal Fellowship of Nigeria in conjunction with Liberation Ablaze and Kulture Yard have concluded plans to organize a NATIONAL HYMN FESTIVAL a hymnal singing competition amongst the churches irrespective of the denomination in all the states in Nigeria beginning with Lagos State and is requesting for your support.

Choirs and Artists will be at liberty to roll these hymns into memorable dance and worship genres capable of dislodging the current trends and lifting the trophy.

With the structure of the event now made clear, the advantages of the event is quite enormous and long lasting revival of an almost jettisoned church culture.

29/06/2022
This competition is first of its kind in Nigeria with an estimated ten (10) thousands churches expected to participate in the competition in over 400 centers across Lagos state and is expected to replicate itself in other States of the Federation.

PRIZES TO BE WON
The 1st runner up gets Cash awards of $2 million a trophy and a certificate of participation sign and sealed by organizers

2nd runner up gets $1.5 million a trophy and a certificate of participation sign and sealed by the organizers

3rd runner up gets $1 million a trophy and a certificate of participation sign and sealed by the organizers

4th runner up gets $500,000 a trophy and a certificate of participation sign and sealed by the organizers

The 5th & 6th runner up gets $300,000 each with a certificate of participation sign and sealed by the organizers.

GROUND FINALE
The ground finale of the festival will be at Teslim Balogun Stadium Surulere, Lagos on Saturday 19th November 2022, aimed at mobilizing up to 25,000 people to the festival and will be aired live on television and other related social media.

Owing to commitment to fight against corruption, it will interest you to know that Pastor Otile Igbozor and you have been nominated for the NHF recognition awards which shall be presented to both of you on the ground finale.

Also, to honour you and your support for the fight against corruption. We request that you nominate out of 100 men and women of repute worthy of the NATIONAL HYMN FESTIVAL recognition award to nominate

1. Two Governors with Integrity
2. Two Ambassadors
3. Three Women including Chief Mrs Forunsho Alakija.

To speak during the festival on the topic HYMN A SPIRITUAL WEAPONS AGAINST CORRUPTION
It will spark creativity amongst our resourceful youth groups.

It shall transcend to a new industry capable of employing our skilled and gifted brethren.

It shall jumpstart revival while giving the church a new voice in gold.

It shall catapult to new trends the rather aging works of our hymnists of 18th and early 19th century, even way back before this era.

**THE EXPECTED GUESTS**
We envisage inviting some gospel artists, orchestras, choirs and churches under “CAN” NON-DENOMINATIONS, some fathers of the faith is expected to deliver key note addresses.

**HIGHLIGHTS OF THE FESTIVAL**
A 2022 man PFN choir drawn from different denominations performing live during the festival.

**NHF RECOGNITION AWARDS**
1. 5. Hymn authors in Nigeria (Alive)
2. 5. Hymn authors in Nigeria (Late)
3. 22 churches with outstanding love for hymn
4. 5. Christian governors notable with passion for hymns
5. 100 Men and Women with notable passion for hymns
6. 2. Banks with notable passion for hymns
7. 3. Television and Radio stations with notable passion for hymns
8. 5 Gospel artists with outstanding record and passion for Hymns

We propose to organize and host a National Hymn Festival using it as a medium to join your organization in the fight against corruption.

**ADVERTISEMENT**
The event is proposed to be advertise through the electronic and print media across Nigeria from 30th of August 2022.

If supported, we shall print your organizational logo and the inscription:

#shun corruption #stand against corruption #speaks against corruption

On the flyer, banner, and brochure and in both the television and radio adverts including our ushers T-shirts.
We have the intention to invite HE. Peter Obi for the award, it will give him an edge for his election having known that he shunned corruption we are asking you connect him to the CWC of this festival.

Support National HYMN FESTIVAL in Fund Raising

We believed that if your organization supports the festival, it will add colour, strength and widen your scope of winning the War against Corruption.

Thanking you for your support towards achieving the festival.

PST Chidebere Chikwe
Chairman CWC/NHF

Apostle Dr. Josiah Aroviethie
Chairman Mobilization/Strategic Planning Sub-committee

Evangelist Hannah Yabrifa
Chairman Welfare/Award Sub-committee
Gender discrimination is deep-rooted and pervasive in cultural norms and practices, and in women's representation in both formal and informal decision-making structures. Differences in women's and men's status and equality are due to a complex interplay of economic, political, historical, and social factors operating at the household, community, institutional, and policy levels. Women and girls in Nigeria suffer systematic disadvantage and discrimination—particularly those who are poor, live in rural areas and are from particular social groups. Gender inequality manifests in violence against women and girls (VAWG), barriers to quality education for girls, early marriage/forced marriage, and poor/lack of access to reproductive health services.

Cultural and religious socializations have resulted in women and girls feeling isolated and powerless, therefore conforming to cultural pressures. Amongst these are prevalent social and cultural norms (perpetuated both formally and informally through social institutions and structures), traditions, codes of conduct and laws which influence attitudes and behaviors towards girls and women, and boys and men.

The centrality of religion in Nigeria enables religious institutions and leaders to exercise considerable influence. People rely on scriptural guidance as their source of inspiration which invariably governs their everyday lives and their relationship with one another. Both Islam and Christianity, for example, emphasize the importance of social justice, and society's responsibility towards the poorest and most vulnerable groups. The Palace of Priest's assembly is implementing a Project, Mobilizing Christians against Corruption in Nigeria (a.k.a the Shun Corruption Project) with a focus on the Pentecostal leaders and workers. Successfully mobilizing this faith movement will in turn demonstrate the distinct contribution faith organizations can make in addressing gender inequality in Nigeria. PPA currently maintains campaign platforms in 26 states where we have a presence. During the sixteen days of gender activism, PPA will implement several mutually reinforcing activities to bring clarity to the biblical perspectives on Gender Equality and Social Inclusion (GESI). In addition, our activities will elicit greater commitment among Pentecostals to take practical and incremental steps to promote and/or make structural and procedural changes within and outside the Church toward greater inclusivity.

**PPA's Objectives:**
1. Bring clarity to the concept of Gender Equality and Social Inclusion among Pentecostal leaders, workers, and congregants.
2. Elicit greater commitment among Pentecostal Pastors to promote and implement structural and procedural changes within and outside the Church towards gender equality and greater inclusivity.
PPA Joins the rest of the world to mark the 16 days of activism against gender-based violence

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1. Bring clarity to the concept of Gender Equality and Social Inclusion among Pentecostal leaders, workers, and congregants.
2. Elicit greater commitment among Pentecostal Pastors to promote and implement structural and procedural changes within and outside the Church towards gender equality and greater inclusivity.
3. Sustain GESI as a central approach among Christian leaders and communities through the publication of an Advocacy Brief on biblical Perspectives to Gender Equality and Social Inclusion.

PPA’s Proposed Activities:
1. Engage all PPA’s advocacy and campaign platforms on daily discussions on biblical perspectives to GESI and the Role of Pentecostals in Curbing Sexual and Gender-Based Violence. The Bible and the Violence against Persons Prohibition Act will be our central texts.
2. Share Posts on GESI and SGBV-related messages on all PPA’s social media handles during the 16 Days of Activism.
3. Call for Creative Entries (Poems, Spoken Word, Drama, Music) by Youth Wings of Pentecostal Churches, Anti-Corruption Clubs, and the Students Christian Movement on GESI and SGBV from a Biblical perspective – Winners will be selected and given awards.
4. Hold a Dialogue on Biblical Perspectives to GESI and SGBV to wrap up 16 Days of Activism. Showcase all entries from activity 3 above and announce winners and awards.
5. Distribute Commitment forms for Pentecostals to state what they intend to do to promote GESI and Prevent SGBV in their communities.
6. Develop and circulate a Communique from the Dialogue.
7. Publish an Advocacy Brief on Biblical Perspectives on Gender Equality and Social Inclusion.
On November 27th, 2022 Palace of Priests Assembly (PPA) in collaboration with the Side-by-Sise movement of the African Centre for Leadership, Strategy and Development (Centre LSD) Christian Aid Nigeria held a Stepdown training for faith leaders in FCT on Rights-based advocacy and Theological perspective to gender justice in Nigeria to empower faith leaders in FCT on Rights-based advocacy and the Theological perspective to gender justice. 20 faith leaders (Pentecostal church) were selected in FCT to participate in the training. The training focused on leadership, election, community mobilization, and strategies for organizing against gender-based violence and mainstreaming gender justice. The component of the election was used to formally socialize them and encourage them to sensitize their followers to participate in elections and the electioneering process, particularly as it relates to exercising their rights to vote and election observation. It also exposed participants to the Bible teachings on gender justice. The training was facilitated by the Palace of Priest Assembly a member of the North Central Side-by-Side movement in collaboration with Centre LSD.
1. INTRODUCTION

It has been established that the development of any society requires the participation of both men and women. Unfortunately, women have been historically marginalized in all areas including spiritual, social, economic and political spheres. Luckily, there is a growing recognition of the untapped capacity and talents of women and women’s leadership. From 1999-2009, the rate of women’s representation in national parliaments globally has grown from 13.1 percent at the end of 1999 to 18.6 percent at the end of 2009.[i] Africa has particularly seen a dramatic increase in the number of women in parliament from 10.9 percent in 1999 to 17.6 percent in 2009.

Clearly, women can act as agents of national development to bring about the spiritual, social, economic, and political development of society. Indeed, as one scholar put it, nothing is more important today in development than adequate recognition of the political, economic, and social participation and leadership of women.[ii] However, there is a huge challenge in Nigeria. Unlike the global trend, there has not been a significant improvement in women’s representation in the national parliament from 1999 to date.

The status of women across the world today is precarious. About 70 percent of the 1.3 billion people living in extreme poverty are women.[iii] In developing countries, women own less than 2 percent of all land. At least 60 million girls are “missing” due to female infanticide or sex-selective abortion and an estimated 5,000 women are murdered each year in “honour” killings. There is an unequal distribution of food and health care. 93 million children who are not enrolled in school are girls.

It has been documented that in Nigeria, women and girls suffer systematic disadvantage and discrimination that is magnified for those in the poorest states and sectors of society.[iv] Nigeria’s 80.2 million women and girls have significantly worse life chances than men and also their sisters in comparable societies. In Nigeria, 60-79 percent of the rural work force is women but men are five times more likely to own land. Women with dependants pay more tax than men. Women in formal employment are paid less than men. Nearly five times as many judges and permanent secretaries are men rather than women. Only 4 percent of local government Councillors are women. Up to one third of Nigerian women have been subjected to violence.[v]

As people of faith, we believe that everything is first settled spiritually before we see the physical manifestation. The relationship between men and women across the world is characterized by inequality and discrimination necessitating the need for gender justice. In this paper we reflect on what the word of God says about gender justice. But first, we explicate the terms theology, gender and gender justice.

1. CONCEPTUAL CLARIFICATIONS

a. THEOLOGY

Theology can simply be defined as the study of God and religious beliefs. The word theology comes from two Greek words, theos meaning God and logos meaning the study of. The purpose is to understand God as He has revealed himself in the scriptures (revealed to his prophets/servants). Some scholars have pointed out that no theology will ever fully explain God and His ways because God is infinitely and eternally higher than we are.[i] But God wants us to know him hence it is necessary to study his world to discover what he has revealed about Himself.

a. GENDER

The concept of gender is better understood when analysed with the concept of sex, gender relations and patriarchy. All human beings are normally born male or female. Young males are called boys while adult males are called men. Young females are called girls while adult females are called women. Women all over the world are marginalized. Even in the so-called advanced democracies, women are still marginalized. For instance in the United Kingdom and the United States, women representation in parliament was 9.1 and 9.0 percent respectively as at 1994.[i] The UNDP’s 1995 Human Development Report estimated that women’s unpaid work is equivalent to some $11 trillion annually.[ii] Although women constitute over 50 percent of the population of the world, they are relegated to the background in every facet of life.
God created man first and then created woman fit for him, suitable for him and comparable for him.

Gen 2: 18 And the Lord said, It is not good that the man should be alone; I will make him an help meet for him (KJV)

Gen 2:18 The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him” (NIV)

Gen 2:18 God said, it is not good that the Man be alone; I will make him a helper, a companion.”

The bible gives an indication of the relationship between man and woman and especially between the husband and wife:
1 Cor 11: 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God (NIV)

In the verse above, we see that the head of Christ is God. But Christ and God are not struggling for equality and superiority. In fact, Jesus Christ clearly stated: I and my father, we are one (John 10:30).

Similarly, the bible clearly states that a man will leave his father and mother and be united to his wife and the two will become one flesh (Gen 2: 24; Eph 5:31).

Christ is the head of the church and he demonstrated it by dying for the church.
The bible is very clear that there should be no discrimination based on sex, ethnic group or class.
Gal 2: 28 There is neither Jew nor Gentile, neither slave nor free, nor is there male or female, for you are all one in Christ Jesus (NIV).

Col 3: 11 Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all and in all (NIV)

THE POSITION OF THE QURAN ON GENDER RELATIONS
According to Dr. Muhammad Tahir-ul-Qadri, gender inequality is genetically ascribed to religion whereas its causes are purely non-religious and originates from political, economic, social and cultural factors.[i]

"O mankind, Fear your Lord Who (initiated) your creation from a single soul, then from it created its mate, and from these two spread (the creation of) countless men and women.” (al-Qur'an, 4:1)

“And according to usage, women too have rights over men similar to the rights of men over women.” (al-Qur'an, 2:228)

“Men will have a share of what they earn, and women will have a share of what they earn.” (al-Qur’an, 4:32)

1. MISCONCEPTIONS ON GENDER JUSTICE
From the above scriptures, the holy books are very clear about gender relations without inequality and discrimination. But the question is why is there so much misconception despite the clear biblical and Qur'anic passages concerning the relationship between men and women?
In our view, these misconceptions are not scriptural but are influenced by ignorance or patriarchy.

WHY THE MISCONCEPTION
There are many reasons why there is widespread misconception on the position of women and the relationship between men and women despite the clear provisions in the scripture. We shall illustrate three of them from Christian perspective.

I. Patriarchal interpretation: The society is dominated by patriarchy which affects the way people see things. They use patriarchal lens to interpret the scriptures. Indeed, there are many instances where preachers input into their messages interpretations that are not in the scriptures. A clear example is the training of children. The bible enjoins that children should be trained in the way he should go and when he is old, he will not depart from it (Prov 22:6). But there is a clear instruction given to fathers (not mothers) in the bible:
a. Eph 6:4 Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord. (NIV).

Similarly, the most common sermon in any marriage ceremony is taken from Eph 5: 22 Wives, submit yourselves to your own husbands as you do to the Lord (NIV). But the verse before that provides for mutual submission. Eph 5:21- Submit one to another out of reverence for Christ(NIV).

Selfishness, greed and power: The history of the church indicates that there are times when people who are not called into ministry find themselves acting as Priests to the people. The bible calls them hirelings. John 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep. The history of the church indicates that in the first three centuries, church growth was accelerated by the persecution of the church. In the fourth century, Christianity became the official Roman religion. In the seventh century, Islam was founded. By the tenth century, 50 percent of former Christian areas were under Islam. By the 14th century, John Wycliffe translated the Bible into English and emphasized the sole authority of the scriptures and the priesthood of all believers. In the 16th century, the years of reformation promoted by Martin Luther King and others emphasized justification by faith and priesthood of all believers. The protestant reformation was anchored on the sole authority of the scriptures, justification by faith and priesthood of all believers. In the 18th and 19th centuries, the emphasis was on revival, missions and holiness. In the 20th century, the emphasis was on Pentecostalism- Holy Ghost baptism and empowerment.
THEOLOGICAL REFLECTIONS ON GENDER JUSTICE By Pastor Otive Igbuzor

The doctrine of the priesthood of all believers has been downplayed because of selfishness, greed and power. Meanwhile, the doctrine of the priesthood of all believers is firmly established in both the old and new testaments. The people of Israel entered into a covenant relationship with God where the people were promised “a kingdom of priests and a Holy nation” (Ex 19:5-6). The children of Israel were invited to relate to and act for God as Priests. The prophet Isaiah also spoke about the priesthood of all believers Is 61:6. The function of the priest as indicated in the scriptures include among other things conduct of worship; making sacrifices on behalf of others; represent believers in matters relating to God ie mediate between God and his people and provide guidance for those who lack knowledge (Lev 21 and Heb 5:1-5; 8:3-6).

I. In early Christianity, the power of the Priest increased and there was so much distinction between the priest and the laity. In the Roman Catholic Church, there was the selling of indulgences: The Priest can grant remission of punishment due for sins for both living and the death upon the payment of money. The privileges of the priest led to corruption. This partly led to the protestant movement. But today, there appears not to be sufficient emphasis on the priesthood of all believers. There is therefore the need to return to the fundamentals. Every believer has been given the ministry of reconciliation 2 Cor 5:18. The death and resurrection of Jesus has made us Priests Rev 1: 6. God has made us Priests to reign on earth Rev 5:10. We shall reign with Christ as priests during the millennial reign Rev 20:6.

II. Ignorance about interpretation of scriptures: Christians believe that the scripture is inspired by God (2 Timothy 3:16; 2 Peter 1:21). The scripture is “God-breathed” as Apostle Paul reminds us but because it is written by human beings, it is affected by style, history, cultural context and distinctiveness of the authors. Therefore, preaching the word requires interpretation as the Bible is God’s word written in human language.[i] Edward L. Hayer points out that three basic questions may be asked of any text:

a. What does it say?
b. What does it mean?
c. How does it impact me?

Exegesis which is the process of drawing out of a text its intended meaning involves several processes including:
1. Examining the text, its origin and wording
2. Scrutiny of translation
3. Discovery of historical context- authorship, setting and dating
4. Analysis of literary context
5. Determining the genre or literary type
6. Outlining and diagramming structure
7. Classification of grammar and syntax
8. Systematically studying a given truth in the setting of all revealed truth and
9. Applying the text. [ii]

Many preachers are not careful to follow the principles of interpretation and they take a verse of the bible and raise it to the level of doctrine.

1. THE WAY FORWARD

The effect of the misconception is telling on the spiritual, political, economic and social life of all human beings and preventing mankind from living a meaningful live. To live a meaningful live requires holistic approach. As we have shown elsewhere, success comes from three worlds: Spirit, Mind and body (physical)[i].

I. Spirit: Intuition; Inspiration; Insight
II. Mind: Thinking, Planning, Choice, Knowledge, Analysis, Focus, Attention.
III. Physical: Events, Activity, Action.

Every man and woman must strive to live a balanced life including economic, social, political and spiritual dimensions. This is why traditional and faith leaders must pursue integrated mission to minister to the spiritual and physical needs of people.

Side by Side Movement presents an opportunity for people of faith, faith leaders and faith-based organisations (FBOs) across the world committed to partnering together to challenge barriers to gender justice. This is based on the belief that each person is made in the image of God and has intrinsic value and dignity. If this happens, then inequality and discrimination against half of humanity will be prevented. The danger posed by oppression and violence against women will be avoided and all of humanity will have enabling environment to flourish spiritually, politically, economically and socially. This requires action at multiple levels: individual, household, community and societal.
At the consultative meeting held on 30th August 2018, we agreed that the following are possible programmes and activities for Nigeria:

**PROGRAMME**

1. Raise awareness and build commitment for gender justice in Nigeria.
2. Build, strengthen and share information about existing work by faith leaders on development issues to address gender justice.
3. Build capacity of faith leaders to address development and gender justice issues.
4. Advocate and campaign for gender justice issues at the local, national and global levels.
5. Provide space for people of faith to engage in open debate on gender justice issues.
7. Build synergy and amplify the voice of faith leaders and faith-based organisations in Nigeria.
8. Build and promote champions of gender justice from faith-based organisations.
9. Develop principles, priorities and action plans for addressing gender justice in Nigeria.

**ACTIVITIES**

1. Symposium
3. Research and Publications
4. Advocacy and Campaigns
5. Capacity Building
6. Networking (Database of faith leaders and database of programmes)
7. Movement Organising - e-mail; listserv; WhatsApp; Facebook; Twitter etc.
8. Champions of Gender Justice
9. March during international days to mark gender justice
10. International Collaboration

Promoting gender justice in Nigeria will involve programmes and activities to change laws, policies and practices that have been mediated by patriarchy over the years. This movement will not be a dash but a marathon. But with commitment, hardwork, courage and the grace of God, victory is certain.
Palace of Priests Assembly (PPA) and its social arm, the Priests Peace & Justice Initiative (PPJ) in collaboration with the African Centre for Leadership, Strategy, and Development (Centre LSD), under the project “Mobilizing Christians Against Corruption in Nigeria (MOCAC 2.0), on Thursday 1st December 2022 trained Pentecostal Leaders and workers on Transparency and Accountability in governance; Electoral Process; and the need to engage citizens to demand Open governance in the 2023 elections.

A press statement released and jointly signed by the Executive Director of the Centre, Mr. Monday Osasah and the program manager of PPA/PPJ, Dr. Agbaji Orinya stated that the one-day training the trainer supported by MacArthur Foundation is with the objective of creating awareness and furthering advocacy on the Open Government Partnership (OGP) ahead of the 2023 general elections. The statement added that the participants will be drawn from amongst the key stakeholders and citizen groups in select states where PPJ currently has a presence and will be observing the 2023 general elections.

The training according to the statement will enable the target participants to understand and embrace OGP in the Church and apply its principles to their operations and use the knowledge to engage politicians seeking elective offices in the next general elections and beyond. Participants will be expected to step down the training in their various constituencies.

The statement enjoined well-meaning citizens to engage the PPA/PPJ Shun Corruption Project and the Centre LSD OGP Project through the various social media channels:

Facebook: @priestsassembly
Twitter: @priestsassembly
Instagram: @priestsassembly
Hashtag: #OGPOpenNigeria
Facebook: @centrelsd
Instagram: @centrelsd
Twitter: @centrelsd

For Further details contact:
Dr. Orinya Agbaji
Program Manager
Priests Peace & Justice Initiative (PPJ), Abuja
Tel: +2348068455697 & Email: aorinya@priestsassembly.org
Palace of Priest Assembly (PPA) trains Pentecostal Leaders and workers on Transparency and Accountability in governance; Electoral Process; and the need to engage citizens to demand Open governance in the 2023 elections.

Priests Peace and Justice Initiative (PPJ) is the social arm of Palace of Priest Assembly (PPA), a notable Pentecostal Christian mission in Nigeria. The initiative was conceived to promote the building of a peaceful, just and orderly society, and uphold the dignity of the human person as created by God. As a Faith-Based Organization (FBO), it is the duty of PPJ to bring biblical perspective to the challenges of democracy, development, insecurity, injustice, service delivery and humanitarian crisis. The vision of PPJ is: ‘a world of prosperity and social justice’ while its mission is: ‘to act as catalysts to empower citizens to reign as Priests and work for peace and social justice’. Guided by the values of leadership, empowerment, royalty, integrity and discipleship, PPJ has the following five areas as its thematic focus:

4. Emergency and Humanitarian services.
5. Education and Health.

The training workshop on Transparency and Accountability, Electoral Process and Citizens Engagement to Demand Open Governance in 2023 General Elections was organized by PPJ in collaboration with the African Centre for Leadership Strategy & Development and funding from Mac Arthur Foundation. It became necessary in view of the need to build the capacity of Pentecostal Christian leaders and workers to demand open governance as the nation goes into a general election in 2023. The training workshop is part of the second phase of the Shun Corruption project (MOCAC 2.0) with the objective of mobilising Pentecostal Christian leaders and workers to enhance their ‘voice’ and ‘agency’ as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria. The opening session was facilitated by Pst Oche Ocheme who set the tune for the day’s activities. The program formally opened with a prayer and praise session led by Pst Charles Enaturu and Sis Ese Irhazaen at exactly 10am.

In his welcome address, Pastor (Dr.) Otive Igbuzor - General Overseer, PPA and Project Director, PPJ welcomed participants to the workshop with all pleasure and explained that the SHUN Corruption project was conceived by PPJ (the social arm of PPA) to fight corruption from the Pentecostal Christian perspective. He explained that Nigeria has been faced with how to effectively deploy its resources due to lack of openness and transparency and noted that an acclaimed way to deal with the issue is through the open government partnership (OGP) initiative governed by transparency, accountability, citizens’ participation and technological innovations. The GO called for the finalization and signing of the third National Action Plan (NAP) of the OGP and advocated the prioritization of the OGP agenda as the nation goes into general elections in 2023. He added that the training became necessary to give Pentecostal leaders and workers the right kind of knowledge to enable them engage the process effectively.

Goodwill messages were delivered at the occasion by the FCT Chairman of PFN – Rev Isaac Komolafe and his counterpart from Cross River State – Rev (Dr.) Lawrence Ekwok. In his message, Rev Komolafe who was represented by Pst. Nath Aiyedogbon stressed the need to mobilise Christians to actively participate in the forthcoming general elections as the consequences for not participating is to be ruled by less competent and ungodly persons. On his part, Rev (Dr.) Ekwok commended PPJ for mobilizing Christians and called on the church to participate both in the electoral process and management. He also admonished church leadership to display zero tolerance to corruption.

Pst. Nath Aiyedogbon representing the FCT Chairman of PFN – Rev Isaac Komolafe

PFN Chairman Cross River State – Rev (Dr.) Lawrence Ekwok
A session on the introduction of the SHUN Corruption project was facilitated by the Programme Manager (PM) – Dr. Oriyin Agbaji. The presentation covered a summary of what was done in the first phase as well as what is being expected in the second phase. Specifically, the presentation touched on the following outline:

- Introduction of the Project
- Project Goal and Objectives
- Summary of Year 1 Activities and Programmes
- Summary of Year 2 and 3 Activities and Programmes
- Summary of Year 1 to 3 Activities and Programmes
- Project Activities of MOCAC 2.0
- Conclusion – Lessons Learnt and Challenges.

The PM explained that the goal of the project which is funded by the John D and Catherine T. MacArthur Foundation; 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 specific objectives were identified as follows:

i. To promote the establishment of the social arm of the church as an instrument for fighting corruption and adopting an accountability framework for Pentecostal churches.

ii. To enhance the capacity and capability of the Pentecostal Community in Nigeria to adopt the social arm of the church and accountability framework within the church and champion the fight against corruption outside the Church (in communities, towns, unions, workplaces, academic institutions, marketplaces, etc.).

iii. To enhance the ‘voice’ and ‘agency’ of Pentecostal leaders and workers as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria.

iv. To activate Pentecostal campaign platforms visibly taking collective action against corruption.

v. To promote behaviour change among Pentecostal Churches regarding accountability within and outside the church.

The PM, PPJ observed that corruption can be reduced and ultimately eliminated by improving attitudes that enhance transparency and accountability. He added that since the commencement of the project, over 32 WhatsApp groups have been created, aside from the 3 initially created, and about 83 Churches have set up their social arms with their members trained on how to execute the work across 30 states in Nigeria. In conclusion, he stated that churches who need assistance in implementing the training should contact PPJ for technical support.

Comments
- More General Overseers should be involved as they seem not to be inclusive enough. If someone is representing his GO it would not be like the GO himself. You can imagine if a GO is out there personally on election duty as an observer.
- Personally, it took the third day of the capacity building programme organised by PPJ to get me converted so, I suggest deepening of the programmes beyond one day for maximum impact.
- It is a beautiful idea to incorporate GOs. However, it seems some of them have issues with anti-corruption message. PPJ should think of how to work on the GOs so as to carry them along and get them to drive the message to their followers.

Responses
- About 250 GOs have been engaged across Nigeria on the second phase of the SHUN Corruption project and 50 of them have been trained on how to use anti-corruption messages on their sermon on the pulpit. Unfortunately, a research carried out revealed that GOs are not willing to speak openly against corruption.
- Recall that Pst Dr. Otive Igbuzor said in his welcome address that a Pentecostal Situation room will be set up during the 2023 elections that will have a spiritual aspect as part of its activities in form of prayers and declarations. GOs will be highly involved in this aspect.
Open Government Partnership in Nigeria: Beyond the Ballot Box

The first session of the training programme was titled: Open Government Partnership in Nigeria: Beyond the Ballot Box was facilitated by Uchenna Arisukwu – OGP CSO Advisor. Outline of his presentation were as follows:

- History and background of the OGP
- Definition of key terms and stages of the OGP
- Nigeria’s OGP History
- Subnational Engagement of OGP in Nigeria
- OGP beyond the Ballot Box
- Conclusion

Highlights of the session were as follows:
- OGP was founded in 2011 by 8 countries – Brazil, Indonesia, Mexico, Norway, the Philippines, South Africa, the United Kingdom and the United States during the UNGA meeting held September 2011 in New York in response to President Barrack Obama's remarks during meeting.
- OGP was conceptualised as a global coalition of reformers from government and CSO working to make government transparent, participatory and accountable to truly serve and empower the citizens.
- OGP is not something entirely new as there have always been initiatives to pursue accountability and transparency. It is simply an attempt to do something innovatively and meaningfully to achieve better results.
- The four principles upon which the OGP stands include: Transparency, Accountability, Citizens Participation, and Technology and Innovation.
- The eligibility criteria for joining OGP include fiscal transparency, access to information, public disclosure and citizens engagement; all have 4 points each on the scoring weight. Nigeria scored 12 out of the maximum 16 points in the eligibility criteria in 2014 to become qualified to join but it was not until 2016 following the description as a fantastically corrupt nation that triggered the drive to jump in.
- As at the moment, 77 countries all over the world have signed unto the OGP as it continues to grow and becoming popular too. It was 79 but 2 had to be eased out because they fell short of certain criteria.
- The National Action Plan (NAP) of the OGP is the steps clearly articulated through which it hopes to address issues of corruption It is the entry point of every government and the most important tool because it contains the problems and how to address them.
- OGP adopts local homegrown solution to address issues of corruption, lack of accountability and opaqueness threatening development all over the world.
- Although there is not punishment for not joining the OGP. It thrives on the principle of co-creation which means government and civil society must work together on equal basis. Some benefits of OGP include the development of NOCOPortal where all government contracts are listed.
- The inclusion of non-state actors is to ensure that government does not have the complete power to decide for the country.
- Currently, there are 24 states in Nigeria in the OGP Process (Signed up, implementing or engaging). 3 states are global members: Kaduna, Plateau and FCT. 8 states are in the red with regards to their membership status. They include – Abia, Anambra, Cross River, Edo, Jigawa, Kebbi, Niger and Zamfara.
The OGP CSO Adviser identified the following as issues to be addressed with regards to prioritizing public policy area as the 2023 elections beckons:

• Guarding civic space to ensure the right to freedom of expression, association, and peaceful assembly which is key to OGP action plan commitments.

• Inclusion of all voices - women and underrepresented groups into the OGP process to capture their needs.

• Protecting Natural Resources as governments often manage oil, gas, and mineral resources on behalf of citizens.

• Improving Digital Governance: Fake news, biased systems, hateful speech, and privacy violations continue to raise alarm.

• Promoting Better Public Services as citizens depend on governments for healthcare, education and clean water.

• Opening Up Budgets Transparency, public participation, and legislative oversight in the development of budgets to create better outcomes.

• Obtaining the Right to Information OGP members are required to have laws that enable fair access to information.

• Fighting Corruption through prevention, detection, investigation, prosecution, and sanction.
The session on GESI and 2023 General Election was facilitated by Pst. (Dr.) Ejiro Otive-Igbuzor – Assistant General Overseer, PPA. She started by observing that the fact that one is a pastor does not mean he or she should not be concerned about affairs around. She added that the Sustainable Development Goals (SDG) has 17 goals but the cross of it all is the concept of leaving no one behind (LNOB) because everything we do contributes to one or more of the SDGs with the desire not to leave anyone behind. The presentation touched on the following:

- What is inclusion
- Sex versus Gender
- GESI Knowledge and Awareness
- Gender Equity versus Gender Equality
- GESI and 2023 General Elections.

Highlights of her presentation were as follows:
- The concept of leaving no one behind demands that data is analysed from various perspective and this speaks to inclusivity and the evolvement of an inclusive society.
- Social inclusion acknowledges that each individual is endowed differently in terms of resourcefulness to participate and contribute to the process of development in the society.
- Sex is the biological nature of a person, male or female while gender had to do with nurture; beliefs/expectations that society has about being a male or female.
- One of the measures of assessing a man’s success is the provision of an enabling environment for his wife to succeed. Pastors and ministers should support their wife to grow rather than caging them.
- Equity is a means while equality is a goal – the former takes cognizance of existing gaps and uses drastic measures to address them like quota, subsidies, capacity building, etc.
- Equality is about outcomes not necessarily being the same but having equal rights, responsibilities, and opportunities.
- GESI is an approach that seeks to address unequal power relations experienced by people on the grounds of gender, wealth, ability, location, race, caste/ethnicity, language and agency or a combination of these dimensions.
- Gender gap is real judging by the composition of the membership of national and state assemblies.

Looking at the forthcoming (2023) general elections, the facilitator noted two key issues as following:
1. Elections present a key opportunity to evaluate and strengthen women’s participation in politics, as well as the participatory quality of an election.
2. Elections must include women’s equal participation in every phase of the election, including pre-during and post-as: – Voters –Candidates – Election administrators –Observers. Unfortunately, only 10% of all the candidates vying for positions in the 2023 general elections are females.

Furthermore, by way of recommendations on women’s inclusion, Dr. (Mrs.) Ejiro Otive-Igbuzor advocated the following:

- Introduction of Gender Quotas into the Current Majoritarian Electoral System.
- Passing into law of the bills submitted by the women’s movement to the National Assembly to promote women’s political inclusion among which are -
  i. The Reserved Seats Bill, which seeks to, among others, amend sections 48, 49 and 91 to create additional seats for women at the national and state legislatures;
  ii. The Affirmative Action Bill to specifically amend section 223 to ensure women occupy at least 35% in political party administration and appointive positions;
iii. The Bill on Ministerial or Commissioner Nomination to, among others, amend sections 147 and 192 so that at least 35% of the nominees are women.

- Knowledge and capacity building of women and men and all key players on GESI
- Rigorous implementation of laws and policies on gender equality and women’s rights – social norms around inequality gets in the way.
- Harmonisation of laws on marriage age, inheritance rights including the rights of widows.
- On restricted physical integrity, implement the VAPP Act, especially litigation.
- Ensure women’s participation in conflict resolution and peace building (UN Resolution 1325) - Women bear the brunt in conflicts.
- On son bias/preference, families and communities need to be sensitised to the value and utility of girls alongside boys.
- Implement MERIT-BASED AFFIRMATIVE ACTION in favour of the marginalized – girls, women, boys, men, PWD, etc. (School enrolment, job opportunities, politics)
- Since men are vested with authority in all spheres, their involvement in changing discriminatory social institutions is critical. Also, boys need to be socialised to embrace empowering constructs of masculinity.
- Religion, a strong influencer. The Holy books lend themselves to positive interpretation, promoting the image of a righteous God who is interested in the welfare of creation - female and male.
- Gal 3: 28-29; Joel 2: 28-29; Acts 2: 17
- Isaiah 1: 18; Numbers 27 – Daughters of Zelophehad.

Comments, Questions and Answers

- Money bags and politicking has denied Christians from participating in elections in Nigeria. What can the Christian body in Nigeria do to support interested members who may want to run for public office?
- Some pastors do not allow their wife on the pulpit. What can be done about such situation?
- What can believers do to develop or set up an agenda to achieve political objectives?
- Women seem not to be networking enough to help them achieve common objectives. How can this be addressed?
- How can Pentecostals be mobilised to participate in politics considering the fact that it is the means through which public office holders are recruited?
- When some Christian women come to complain about abuse and you want to take it up, they often say they do not want their husband’s name mentioned. What can be done about this situation?
- It is unfortunate that some persons may claim to be Christians in order to gain support from the church but when they get into power, they do not make themselves available to address the needs of the same people who supported them. Christians should not be burning bridges but building them.

The following were responses by Dr. (Mrs.) Ejiro Otive-Igbuzor:

- PFN as an umbrella body can do more or better than a single individual or a church. In course of implementing this project, there have been some road blocks indicating that the church is really not yet a united front. There are some PFN branches that have been more supportive of the SHUN Corruption project then others. The decision was made to work with those who have shown interest and gradually allow them to step up. It will be truly difficult to engage unless the PFN body speaks with one voice.
- One of the good things Pentecostals are known for is their liberal disposition to women in pulpit. If there is a pastor not promoting or supporting his wife in pulpit, there may be some hidden issues – either that she cannot speak well or she is not educated at all. Whichever is the case, she should be trained in order to build her capacity. Such women should also show positive signs regarding their willingness to learn and improve.
Gender Equality and Social Inclusion (GESI) and 2023 General Elections

- For those women who are not networking or not reaching out as a result of envy, jealousy or hatred, they should be counselled. There is no competition in ministry assignment.
- Women often have mental block when it comes to separation in marriages and many pastors find it difficult to speak about this from the pulpit. It is surprisingly difficult for some women in abusive relationship to understand that marriage is not about killing themselves. Churches should seriously consider taking a critical look at issues of violence against women through setting up of new committees or reinvigorating the existing marriage committee. Separation is ideal as a temporary way to bring couples back after staying off for sometimes. However, if separation is unable to achieve its objective, a decision to stay alive by way of divorce is not bad as an option.
The session on leadership, OGP and 2023 General Election was facilitated by Lawal Amodu from African Centre for Leadership, Strategy and Development (Centre LSD). His presentation had the following as its outline:
- Overview of OGP
- The Concept of Co-creation
- Leadership
- Leadership Structure of OGP
- Team Building and Team Work
- The 2023 General Elections and what needs to be done

The presenter explained that the leadership structure of OGP include the Steering Committee which is made up of state and non-state actors in line with the principle of co-creation which is at heart of the OGP and it requires government and citizens groups to jointly design, implement, monitor and own the entire OGP process. He added that the leadership structure of the OGP comprises of the Steering Committee, Board of Directors, and International Experts Panel. The Steering Committee is the decision-making body exercises influence on the team to ensure that the project achieves set objectives and it is sustained overtime. Other highlights of Amodu’s presentation were as follows:

- There are Ineffective Leaders, Good Leaders and Great Leaders. Ineffective leaders decrease personal, organisational and community resources; Good leaders increase personal, organisational and community resources; while Great leaders touch collective humanity in significant ways building people by significantly transforming their personal lives in line with higher life values.
- Nigeria needs - Strategic leaders who have vision and ideas that can be deployed for the development of the country; Competent leaders who can achieve result from a difficult situation as well as a leader that will play by the rules of good governance and uphold the place and contribution of the citizens to development processes.
- To make sure that Open Government Partnership works at both the national and state levels, team work is required. Hence, government and civil society need to work together.

The facilitator advocated that leaders should advocate the following as 2023 elections beckon in their different spheres:

- Engage political parties and candidates and demand commitments from them on transparency and accountability in governance.
- Sustain the engagement through the electioneering process and beyond.
- Demand for the implementation of the principles of OGP at federal and state levels.
- Preach peace and violence free election and sensitize the electorates to vote and watch their votes.
1. INTRODUCTION
You are welcome to the Seventh Annual Priests Assembly. The Annual Priests Assembly is the global meeting of all members of the Priests Assembly Family every first weekend of December. The assembly is dedicated to prayers, worship, sermon and sacrifice. (1 Sam 1:3,11). It is a time of making commitment to serve God and asking for God’s favour (1 Sam 1:11,18). The theme for this year is TURNAROUND FOR PEOPLE AND NATION (Job 37:12; Jer 15:19; Prov 29:2). We are trusting God to turn around the people and the country of Nigeria. We are looking up to God for the people to change direction and embrace righteousness and the people and nation will be led by the righteous to show forth the glory of God.

2. PPA ANOINTING
By revelation and calling, these are the five dimensions of the anointing that we have experienced in PPA:
1. Spirit of Excellence (Dan 5:12; Prov 17:27)
2. Prosperity (Deut 8:18; Jer 29:11; John 10:10B; 3 John 2)
3. Continuous Progress (Prov 4:18; Prov 13:11)
4. Healing (Is 53:5; James 5:14-16)
5. Protection (Ps 91; Ps 110:1-2)

3. TURNAROUND FOR PEOPLE AND NATION
The theme for this annual Priests Assembly is TURNAROUND FOR PEOPLE AND NATION (Job 37:12; Jer 15:19; Prov 29:2). We are trusting God to turn around the people and the country of Nigeria. We are looking up to God for the people to change direction and embrace righteousness and the people and nation will be led by the righteous to show forth the glory of God.

A turnaround is a development or change that results in a favorable and beneficial outcome. Divine turnaround happens when God reverses your circumstances and turns around negative into positive. God steps into the specific situation to reverse the circumstance abruptly turning it into a positive experience that is beyond human and scientific explanation. Ps 126: 1-3 When the LORD turned again the captivity of Zion, we were like them that dream. 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them. 3 The LORD hath done great things for us; whereof we are glad. (KJV).

This Psalm was written for the great and surprising deliverance of the people of God out of bondage and distress. God delivered them.

At the beginning of this year, God gave us the anchor of change and turnaround. God assured us of monumental changes in every aspect of life. As year comes to an end, we can testify to the faithful of God. There are testimonies of monumental changes in career, finance, blessing of children, lands, protection and healing.

In the next three days, we are trusting God for encounter for turnaround for our people and nation. There are still areas in our lives and people who need turnaround. Our country is in great need of turnaround. We are looking forward to a time of refreshing, prayers, worship, sermon and sacrifice.

Be expectant. We have carefully chosen our speaker by leading of the Holy Spirit and we are confident that you will encounter Him in Jesus name.

Amen
Turnaround for People & Nation
7th Annual Priests Assembly
Turnaround for People & Nation
7th Annual Priests Assembly
Turnaround for People & Nation
7th Annual Priests Assembly

www.priestsassembly.org
Turnaround for People & Nation
7th Annual Priests Assembly
Priests Assembly Bible School (PABS)
GRADUATION CEREMONY 2022
(5TH SET)
Priests Assembly Bible School (PABS)
GRADUATION CEREMONY 2021/22
(5TH SET)
FYCI partners with PPA to mobilize youths to collect their PVCs

**POWER OF 18 3.0 (FCT)**

Promoting Youth Political Participation Through the Creative Arts

**BACKGROUND**

Out of 42,938,458 registered youths in 2019, only 28.5% turned out to vote in the 2019 elections. According to INEC data as at October 2022, over 71% (8,784,677) of newly registered voters are young people (between the ages of 18-34). This brings the total number of young eligible voters to 51,723,135. If 31 million (60%) of these young voters pick up their PVCs and turnout to vote in the 2023 elections, they will determine the next set of leaders. Against this background, the Power of 18 campaign seeks to mobilise 60% of young Nigerian voters to collect their PVCs and vote. This project titled “Promoting Youth Political Participation Through the Creative Arts” is focused on the FCT.

**OBJECTIVES**

The objectives of this project are:

1. To increase youth knowledge of the link between elections, political participation, and good governance.
2. To empower young people to actively use the creative arts to create massive awareness on the upcoming elections and mobilise their peers to vote.
3. To influence young people to take active steps to collect their PVCs and vote on election day.

**PROJECT ACTIVITIES**

<table>
<thead>
<tr>
<th>S/N</th>
<th>ACTIVITY</th>
<th>STATUS</th>
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<tr>
<td>1</td>
<td>Generation of mobilisational material on youth political participation</td>
<td>Complete</td>
</tr>
<tr>
<td>2</td>
<td>Dissemination of mobilisational material online</td>
<td>Complete</td>
</tr>
<tr>
<td>3</td>
<td>Dissemination of mobilisational material offline through sensitisation drives in Kabusa, Gwagwalada, and Jikwoyi</td>
<td>Complete</td>
</tr>
<tr>
<td>4</td>
<td>Transportation of participants to PVC collection centres</td>
<td>Incomplete</td>
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</tbody>
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Photo Story

Palace of Priests Assembly Headquarters' Children Christmas Party.

MONTHLY PUBLICATION OF THE PALACE OF PRIESTS ASSEMBLY (PPA)/PRIESTS PEACE AND JUSTICE (PPJ) INITIATIVE
OCTOBER/NOVEMBER/DECEMBER, 2022

www.priestsassembly.org
Photo Story

Palace of Priests Assembly Headquarters' Children Christmas Party.

www.priestsassembly.org
VOICE OF THE PRIESTS AGAINST CORRUPTION (VOTPAC)

WITH PASTOR OCHE OCHEME

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OCTOBER/NOVEMBER/DECEMBER, 2022

MRS. NAOMI EDEN AKPA

PASTOR FRED ADETIABA

EVENLIST MICHAEL JEGEDE

WWW.PRIESTSASSEMBLY.ORG
WHEN YOU GET THE BOOK, YOU’LL DISCOVER THAT;
People are going through lots of disappointments; many are adopting several escape routes including rejecting God, this is what I call FAITH CRISIS; where all your beliefs seems to crumble. Some are coming out boldly to deny God, some you’ll know in their choices, others who could not come out boldly are hiding under religious pretences. I have encountered many ministers who have left their faith, some even resulted to committing suicide, I was very close to this myself. Reasons for their actions could be logically genuine.

The pulpits have not really helped, we have presented a religious God to people thereby building unrealistic expectations, where these expectations are not met, they tend to question the very foundation of their Christian faith, become offended in God or even slide into atheism.

For many people including you and I what we know about God are what were told by others; it could be our parents, our pastors or Sunday school teachers; for many, God is a distant reality without a personal relationship.

The pulpits for long have presented God as formulas to many thereby removing God as living reality. Challenges arises when followers put these formulas into practice as taught either by their pastors or as testified by someone else yet it does not yield the promised results. Overtime this could lead to faith crisis giving rooms to doubts... faulty foundation.

The book further attempt to address issues such as delayed answers to prayers, where is God during my trials? It also touches topics such as Tithing; Was tithes about money? Did Tithing actually originated from Abraham? Is Malachai chapter 3 God’s standard scripture for Tithing? The wilderness

How to respond to the pruning of the father which leads to the ultimate forging of Christ in believers.

Going through versus Growing through Crisis.
MONTHLY PUBLICATION OF THE PALACE OF PRIESTS ASSEMBLY (PPA)/PRIESTS PEACE AND JUSTICE (PPJ) INITIATIVE

OCTOBER/NOVEMBER/DECEMBER, 2022

Photo Story
Dear Priests,

As it is normal with us, use the template below to plan for 2023. Come with it to the Cross Over Night and we shall pray upon it. Be expectant of a greater and better 2023 (Prov 4:18).

PLAN FOR 2023: MY YEAR ………………………

Prov 16:3 Commit to the Lord whatever you do, and your plans will succeed.

Prov 15: 22 Plans fail for lack of counsel, but with many advisers they succeed

Reflect on the following questions as you make your plans:

What do I want to accomplish?
Who do I need?
Where can I go for information?
What do I need to read?
Who should I associate with?
How long should it take?
How much will it cost?
What courses should I take?
Where can I get experience?
What do I have?

Seven Principles of Vision (from Habakkuk 2: 1-4)

The principle of documentation (Write the vision)
The principle of simplification (make it plain)
The principle of shared vision (give it to the heralds)
The principle of participation (let them run with it)
The principle of timing (an appointed time)
The principle of patience (wait for it)
The principle of faith (it will certainly come)

Example

My mission in Life: To impact lives spiritually, financially, politically, socially, morally and knowledgewise. (Craft your own mission)

My Vision: A world of peace, justice and prosperity (State your own vision)

My Values: Leadership, Empowerment, Royalty, Integrity, Discipleship (State your own values)

Year: 2023

Name:

Spiritual: Read the Bible through, prayer, fasting, books to read, witnessing, vows,giving.
Family: spend time with family, children, relationship with family members, holiday.
Health: rest, recreation, medical check up, exercise, healthy eating.
Academic/Knowledge: what to read, write and school/ courses to attend
Career: which area to improve, job, business
Relationship: with God and man.
Financial: what to earn and save.
Investment: what to invest in.
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