

The Church in Nigeria and Its Role in Democratic Governance: A Call to Authentic Witnessing

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Abstract:

The Nigerian world under democratic governance is the battleground of the Church. The baptismal commitment of the Church in her members towards the nation is being called to question. The complexity of the Nigerian world challenges the Church a great deal and many fall away as a result of these challenges. Dead bodies, they say, float downstream; it takes live bodies to resist the current. The word, "World" could mean the theatre of redemption, and in that sense it is good; for God saw it was very good at creation and because he so loved it, sent his only Son to redeem it (cf. John 3:16). But the world also has a spiritual dimension. Therefore, the world will hate you. I do not ask you to take them out of the world, but to keep them safe from the evil One (cf. John 17:15). The study of the emergent confusion from this ambivalence is our preoccupation in this work. However, the Church in Nigeria has all that it takes under the inspiration of the Holy Spirit to be seen to point the way in the right direction through the authentic witnessing of her members.

1. Introduction

Since the General Elections, the inauguration of the new dispensation and the eventual swearing in of new federal ministers in 2015, the Nigerian world has become indeed, the theatre of redemption, reconstruction, rehabilitation, reconciliation and re-integration. The Catholic Bishops Conference of Nigeria, in their plenary meeting held at the new Pastoral Centre, Igwuruta, Port Harcourt, in September 2015, speaking on the state of the Nation declared, "We congratulate Nigerians on the peaceful 2015 General Elections. The doom that many predicted did not happen. We are indeed grateful to God and to all those who allowed God to use them for this positive development. The elections have come and gone (CBCN, 2015), it is time now for real

democratic governance and we call on our leaders to work for the common good of all our citizens.”

The lurking challenge one finds in this topic points to the significant ways the Church in Nigeria can contribute to the implementation of the sterling and proactive values of democratic governance. The thrust of this paper lies in the sub-title as a response to the main topic. The best operational definition I know about the Church is Christ and members. The Church consists of all who belong to Christ by baptism. Here lies the source of the Church's challenge given the nature of the sacrament of Baptism. Christians are baptised into dynamism and not unto dormancy; they are initiated into Christian action not inaction. In the world where the Christians are, they are chosen like worthy ambassadors of great countries to represent the Lord, to become Christ to others (*alter Christi*).

2. The Nature of Democratic Governance

The concept of Democracy is traceable to the ancient Greeks and specifically the city-state of Athens in the fifth century B.C. The word democracy is derived from the Greek words '*demos*', meaning people, and '*Kratos*' meaning power or rule. Directly translated, democracy therefore, means 'rule by the people', although originally the Greeks used it to mean the poor or the masses. From the Greeks, this form of government became widespread to many countries of the world including Nigeria. It was indeed, Abraham Lincoln that gave the world the simplest and the most concise definition of democracy as: “government of the people, by the people and for the people.” It is a definition with a thesis that packs quite a bundle. And yes, the wittiness of its language has another advantage: it makes it very easy to memorize. If you are a leader, one duly elected by the process of democracy, this definition is very easy to remember (cf. Bakare, 2013). In the Nigerian parlance, democracy would simply mean, power to the people. Democratic governance in reality is a type of political culture.

The culture of democratic governance refers to the dynamics beyond the mere procedures of democracy and the establishment of democratic institutions. It involves promoting the sustainability of democracy which includes an enduring capacity for: the separation of powers and

independence of the branches of government; the exercise of power in accordance with the rule of law; the respect for human rights and fundamental freedoms; and, the transparency and accountability of a responsible civil service, functioning at both the national and local levels.

A state which identifies with the culture of democratic governance is one that welcomes a wide range of political participation that embraces a system of plurality of political parties, a vibrant civil society and media. Furthermore, strong democratic institutions promote and integrate women and minorities in all levels of the Government and society as a whole. Also, a state which embodies the culture of democratic governance is one which protects the rights and dignity of children. Therefore, the promotion of the culture of democratic governance involves an integrated approach to sustainable governance for and by all the people in a country.

The relationship one finds between the essentials of democratic governance and Christianity emerges from the granite fact that whatever values there are in democratic governance such as the exercise of power in accordance with the rule of law; the respect for human rights and fundamental freedoms; and, the transparency and accountability, find their source and summit – *culmen et fons* - in Christ, who is the Good and the Truth. The Good is that to which every good tends towards for their source and summit. The Truth is that to which every truth tends towards for their source and summit (John 14:6), (John Paul 11, VS 1983). All values in different cultures tend toward Christ for their source, summit, fulfilment and perfection. In Christ for instance, is the source and summit of rule of law in its ideal sense, respect for human rights and fundamental freedom; in Christ is the source and summit of transparency and accountability to mention but a few. The essential values of democratic governance find their source and summit in Christ, the founder of the Church. The Church then in her members is at the service of Christ and the country contributes towards the consolidation of the gains of democratic governance in order to have a political culture. At this juncture, let us examine some disturbing challenges facing the Nigerian world to which the Church is called upon to address.

3. Some Challenges Facing the Nigerian World Today

Nigeria has as many great minds as other great countries in the world, but it is a pity that the saving truths of Christ and his Church are either insufficiently known to them or where they are known, they lack the courage apply them appropriately. It is precisely this alienation that has produced scientists who know not God, kings and rulers who know not the King of kings, and diplomats who know not the Prince of peace.

The question of who is God for some Nigerians remains a serious challenge today. Neo-atheism which we experience in Nigeria cuts across all religious divides, Christians, Moslems and Adherents of Traditional Religion. John Elnathan in an international Nigerian Daily captures the new prevalent trend of Nigerian understanding of God. According to him, “worshipping the Nigerian god has nothing to do with character, good works or righteousness. If you are gathered to discuss how to inflate contracts, rig elections etc, begin with an opening prayer. If you diverted funds from public projects and when people say you have a nice car, say, it is God. If someone asks what the secret of all your wealth is, say, God has been good to me. The Nigerian god does not tolerate disrespect. If someone insults your religion, you must look for anyone like them and kill them. It does not matter what you use: sticks, machetes, grenades, launchers, Improvised Explosive Devices IED, AK 47s etc. (cf. Elnathan, 2012), weapons of mass destruction of all categories (additions and emphasis are mine). The Nigerian god performs signs and wonders. He does everything from cure of HIV/ AIDS to High Blood Pressure, including Ebola Disease. But the Nigerian god does not cure corruption (cf. Elnathan, 2012). This represents only a little index of a big whole regarding the extent the 'giant of Africa', has degenerated on the religio-socio-economic political score scale. The situation certainly needs an urgent regeneration.

We need to have the correct concept of God as Nigerians: the God of the Abrahamic Religions and ATR is Holy, Almighty, Omnipotent, Transcendent, Immanent, Ubiquitous Creator and Sustainer, Loving, Merciful, Demands Accountability etc. He demands *theosis*, being like him from all without exception. He rewards hard work and abhors indolence. He teaches us to work in the following ratio: 'ninety nine per cent perspiration', and 'one percent inspiration'. An old adage attributed

to St. Augustine says, work as all depended on you, pray as all depended on God.

The next challenging issue today in Nigeria in my assessment is authentic witnessing in the face of threat, violence and terrorism. The practical response to this challenge must lean heavily on a scientific contextual re-reading and re-interpretation of some of the paradoxical texts dealing with the biblical spirituality that guides the Christian attitude particularly in the face of hostility. Christian directive stipulates total reinterpretation of the Mosaic laws such as retaliation (*lex talionis*) and insists on non-violence, non-revenge, dialogue; offer the other cheek, the offender should initiate reconciliation, pray for your enemy, etc.

Today more than ever, one should be fully prepared against suicide bombers even in times and places where one would least expect the use of swords. However, we should not match force with force. Rather, we should make do with our legitimate preparedness since *diplomacy is quite different from fear* which is better expressed in Igbo proverb as, *Ike nkwucha a bughi ujo*. Perhaps one would never use the sword physically but morally and spiritually which has more salutary effects than the physical. Today in Nigeria on account of insurgency, places of worship, market places, recreational centres etc. are well guarded with the legitimate law enforcement agents.

It needs to be highlighted that faith demands certain degree of alertness and fortification for its preservation and maturity. Whatever one cherishes one normally guards jealously. After all, one of the glowing Christian principles is to be alert, calm but vigilant (cf. 1 Pet 5:8-9).

4. The Task of the Church in Nigeria Today

The Church as the mystical body of Christ does not exist simply to do some ambulance work for the socio-economic-political order, but to regenerate it. The first task of the Church is to be the Church. That is, Christians must proclaim and demonstrate the Gospel to all people, embracing them in a sustainable community of *faith* and *love* under the Lordship of Christ. In obedience to this biblical mandate, Christians give urgent priority to all who are in need, especially the poor, the oppressed,

the despised, and the marginalised. The Church is called to be a community of diversity, including people of every race, nation, class, and political viewpoint. There is an inter-connectivity of virtues. The essential virtues of democratic governance as enunciated above are connected with the very mission of the Church being truly and fully a Church in Nigeria. By being truly and fully a Church, the Church fulfils and consolidates those values that democratic governance sets out to achieve through the authentic and qualitative witnesses of her members.

As a universal community, the Church witnesses to the limits of the national and ideological loyalties that divide mankind. Communal allegiance to Christ and his Kingdom is the indispensable check upon the pretensions of the modern state. Because Christ is Lord, Caesar is not Lord. Caesar must obey God. The Church is not disconnected from politics. The Church must be political but armed with Christian principles and values (but no partisan politics for her priests and religious). By humbling all secular claims to the sovereignty of Christ even in its pluralist form as is the case in Nigeria, the Church makes its most important political contribution by being, fully and unapologetically, the Church. While our first allegiance is to the community of faith and its mission in the world, Christians do not withdraw from participation in other secular communities.

To the contrary, the Church and her members are called to be leaven and light in movements of cultural, political, and economic change. History is the arena in which Christians exercise their discipleship. Because our hope is eternal and transcendent, Christians can participate in society without despair or delusion. We do not despair on the meaning of history, nor do we delude ourselves that our efforts are to be equated with establishing the Kingdom of God. The fulfilment of history's travail is the promised Rule of God, not the establishment of our human programs and designs. To facilitate authentic witnessing by the Church we formulate an operational maxim, namely: Christian Spiritual Action even in a complex pluralistic context of Nigeria today.

5. Issues Involved in Christian Spiritual Action

The Nigerian world with democratic governance is powerless to resist evil if it does not recognise it as such, and deceives itself when it becomes

indifferent to evil. The whole nation immediately begins to dissolve, because the power of conscience is inseparably bound up with the denunciation of evil. If we call sin by its right name, it would lose all its trappings for seduction. Hell can be made attractive only by surfacing it with the gold of Paradise. We might just as well say that it is permissible to take poison provided it is sugar coated. What do we have today? We have euphemisms for various serious sins. For instance, *Ho mangiato fuori* - "I ate outside" is an Italian euphemism for the sin of marital infidelity.

Now, this loss of the sense of sin is serious. The Nigerian world begins to go to pieces when it loses its respect and love for saints and the rule of law and thus begins to put interest in the lives of criminals. Today, you catch a thief and he/she sues you to court. The burden of guilt does not rest on even a criminal's heart. Today, people look at deeds of infamy and are not shocked, such as embezzlements or corruption, examination malpractices, electioneering deceits that change election to selection etc. The sin of the Nigerian world and its moral corruption have greatly infected the air. Men and women are naked and not ashamed, not because they are innocent, but because no sense of guilt assailed them.

Rarely is it recorded in our country of a criminal seeking to redress his or her wrongs by doing penance and restitution. It is rare, because the modern ideal has changed. The absolute ideal is no longer goodness, but success. The poor man may be good, but to the modern mind, he has failed if he is unsuccessful. Such a false ideal renders penance, restitution and the desire for redemption impossible. The modern Nigerian is grateful so long as he does not die poor, for to him *what does it profit a man if he saved his soul and lost the whole world?* The meaning and spiritual significance of the Church and society can be supplied only by the Cross.

It may take the modern Nigerian a long time before one is willing to cry out with the prodigal son: *I have sinned*, but until that day arrives it can expect no healing ointment for its broken wings and limbs. There is no redemption except from sin; there is hope for betterment until there has been an admission of failure. Our social structure, then, must one day admit the fallacy of 'business is business'; it must judge its economic

policies not by their feasibility but by their morality; and it must confess that economics and politics are but branches of moral theology. At this point, we recommend the primacy of the spiritual as determinant of the physical and not vice versa.

6. Primacy of the Spiritual in the National Scale of Priorities

The precise way in which this regeneration is to take place is by a revival of the concept of Christian Spiritual Action. It was by the Christian Spiritual Action that the world was 'renovated' in the first century, and it is the way it will be 'renovated' in the twenty first century, namely today. And what is Christian Spiritual Action? It is the recognition of the primacy of the spiritual, inspired by an abundant outpouring of the Holy Spirit upon the souls of men and women, and by stirring up of the grace of Baptism and Confirmation. The Christian Spiritual Action insists that social amelioration is a *by-product* of Christianity. The important word here is *by-product* in the sense that the Church does not directly set out to make the world economically and politically prosperous, but only secondarily. The prime purpose of the Church is to make men and women seek and enter the Kingdom of God and his Justice, and all these other things will be added unto them (cf. Matt. 6:33).

There is always a great social catastrophe wherever there is a denial or decline of Christian Spiritual Action. The Prophet of old Jeremiah had warned his day; Peace, peace and there is no peace because no man considers it in his heart (cf. Jer. 6:14).

We are at a new crisis of the Nigeria's history. What form will the Christian Spiritual Action take now? Will it demand retirement from the world; will it demand erection of new monastic bodies? Will it demand new champions of the truth? We know not what God has in store for us. We know only that we shall not perish. But there does seem to be more indications of the form the Christian Spiritual Action will take in the future, namely, a renewed, true and authentic Christian Spiritual Action.

True and authentic Christian action, as it is presently used is most times vague, because we often speak of it apart from the Mystical Body of Christ which is the perfect definition of the Church (Christ and members). True and authentic Christian Spiritual Action is based on the

principle that Christianity is an abstract term and is operative and functional only by and through Christians themselves. Christian Action reminds the laity that while the Church is the bearer of the life of humanity, it is through the members themselves that this life is communicated to humanity. All the tragedies of Christianity arise from the failure of individual Christians to rise to their opportunities and to permeate their social and intellectual environments with their faith. Christian Spiritual Action means that from this point onward, the Church must be operative not only through the Bishops and Priests who govern it, but through the laity who are engaged in even the most trivial of the world's activities.

Within the mystical Body, one member cannot dispense with another member any more than the hand can say to the foot: I can dispense with your services. This is because the Church is made up of a multiplicity of members as the body is formed of a multiplicity of cells. The gifts of the Holy Spirit and fruits of the Spirit are intertwined. We have all got the gift of the Spirit in one way or the other but what is lacking is the fruit. Without the fruits the gifts are useless and beneficial to no one. The Church in Nigeria fails in those parts where its members fail. Hence the importance of each member of the Church in Nigeria, doing the work assigned to him or her, in his or her particular state of life.

Christian Spiritual Action means precisely this. It does not mean that a hand should be a foot, but that the hand should be a good hand, and the foot a good foot. This ideal can be clarified by recalling that the Church recognises as an ideal in the conversion of non-believers not just the apostolate of foreign missionaries among them, but the developing of native apostles, so that the Japanese may be converted by Japanese and Nigerians by Nigerians and so forth. This is also the ideal of Christian Spiritual Action.

Too often we think of Christian Spiritual Action as zealous laymen going into foreign fields to evangelise them, for example, lawyers working to spiritualise the trade unions. Christian Spiritual Action does not mean this in the ideal sense. It means, if we follow the theology of the Church, that the different groups and classes will be Christianised by and through the Christians in those groups, namely, that the stage will be

cleansed by and through the Christians on the stage; the medical profession will become ethical by and through Christian doctors; law will be made honest by and through Christian lawyers; the Bishop labours in his diocese, the Priest in his parish, and the lay faithful in their various professions, and if all Christians play their roles well in their particular professions, they would soon "succeed in bringing about a common peace amongst men and women; Peace, that special gift of God that provides the most auspicious enabling environment for the consolidation of the gains of democratic governance for a political culture.

Each Christian therefore, in his/her little world is Christ. Christ has no other feet with which to go about doing good, than ours; he has no other cheeks to turn to those who preach class struggle or warfare, than our own; he has no other lips with which to teach those who sit in the superstition of the Gentiles than our own. Christ fails in the measure we fail to be Chris-like. No one is unimportant.

The Nigerian crises can be healed only by forces not directly involved in the crises themselves. A sick man for example, must rely on medicine for his cure; a ship must anchor outside itself and an eagle can fly only by the aid of something non-eagle, namely the air. In like manner, modern Nigerian society cannot lift itself out of the chaos by the bootstraps of the economic and the political, but only by a power other than the political and the economic and therefore something not directly involved in its ruins.

Important as the political and the economic spheres of life are, it is still more important to hearken to our Lord's plan for socio-economic and political reconstruction through spiritual regeneration. His method was to make economic and social justice the *by-product* of Christian living. He reminds us that a purely secular society cannot save itself, because natural man has not sufficient moral strength to sacrifice himself for the common good. That is why He saved the world by dying for it, to teach us that without Him and His spirit of sacrifice we could do nothing. That too is why he gathered unto himself a group of people whom he imbued with totally different ideal from the world and radically different means to attain those ideals.

I have chosen you out of the world (John 15:19), he told them, and he literally lifted them physically out of the world by putting them in a desert place apart and spiritually out of the world by infusing them with a new spirit and the primacy of things divine. Seek you first, therefore, the Kingdom of God, and his justice and all these things shall be added unto you (Matt 6:33). When he had regenerated them and made them new with the fires of His Spirit, he sent them back again into the world, but they were no longer the same people. They were different people. That is why he said if the world hates you; know you that it had hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, therefore the world hates you. Our baptism does exactly the same to us all like the apostles and so we must deliver the goods emerging from our baptism to regenerate Nigeria.

Only with wholehearted and absolute surrender to Christ would the Nigerian society be redeemed. The tragedy is that Nigeria is unfortunately accepting half-baked philosophies of life, mild and watered religions. That could explain the irony of life in Nigeria, with so many religious houses and manifestations and still crimes are reaching astronomical heights because those religious manifestations lack the basic sacrifices involved. The religion that costs nothing, yields ultimately nothing worthwhile. To follow Christ wholeheartedly, definitely costs much.

Could it be that God is by the mysterious ways of his Providence already sifting the wheat of apostolic souls from the chaff of indifference? As a matter of fact the purging has already gone on in some parts of Nigeria. God is as it were choosing disciples from the multitudes, and apostles from the disciples, Peter, James and John from the apostles and John from the three as the beloved. The persecution of the Church in Nigeria meant an increase and a decrease: an increase in the quality of the Church and a decrease in number. The incessant insurgency spreading like wild fire in the country and other forms of social malaise are glaring cases in point. Numbers mean little to the Church as much as majority report means nothing to the Church, but spirituality means everything. In the case of Gideon at war with the Medianites, the lesson is that three hundred zealous souls who rely on God can do more than thirty two

thousand indifferent ones who trusted in their arms, and also that no enemy is too great if God is with us (cf. Judges 7:7ff).

7. Spirituality: First Option for Nigeria?

It is difficult to convince our contemporary Nigerians of the truth, that the Nigerian ills are not only political and financial but fundamentally moral and spiritual. The social order we build will depend upon how we answer the question: *what is the purpose of living?* If life has no other goal than the dust, then we will build an order either of individual selfishness, which is liberalism, or of collective selfishness which is communism. For if this is what life is all about, why should we not have all? But if life is moral, and the way we live in charity, justice, peace and sacrifice determines our existence in the next world, then what does it profit us if we gain the whole world and lose our immortal souls (cf. Mark 3:16)?

These two philosophies of life (liberalism/communism and morality/spirituality) are the materialistic and the spiritual. Materialism has only one vocabulary and that is the word, 'down!' Down with the rule of law, down with education, down with democratic governance and all its stands for, down with true religion, down with God! And what are the results we get? They include violence, terrorism, insurgency, corruption, destruction of life and property, insecurity in Nigeria and the world over.

On the contrary, is there not another word in our vocabulary upon which we can build a true social order? Sure! That is spirituality! Can one build anything down? No! Must not everything that is built be built upwards? Yes! Let there be another order constructed upon the word 'up!' Up from insurgency, up our economy, up our security, up our education, Up to God! To these Christian ideals, the Church is called upon to authentically witness to.

The Nigerian world must realise in mind, heart and action that this is a new era and so the Church must be prepared to be a creative minority. Again, the only argument that is left to convince the Nigerian world is spirituality through authentic Christian action. The Nigerian world has heard every other argument, and it is ready to reject them all, all except one: authentic spirituality.

8. Ideology of Common Sense Enriches Democratic Governance

If the world is beginning to come together globally, technologically, economically and environmentally (ecologically), should Nigerians not at least try to bring the world together ideologically? Try to imagine what could happen for the betterment of Nigeria, nay, the entire humanity, if Common Sense could somehow become an Ideology. Since the dawn of human civilization, there have been scores of religious, political, social, and economic ideologies which ended up on the ash heap of bad ideas.

As individuals and as a group, can Nigerians afford to continue believing in what they want to believe, or should they begin to believe in what makes sense? Instead of jumping to false belief and then rationalizing why they were right, why not use rationality even in its limitedness, in the first place, to arrive at what is worth believing in? It could well be argued that Common Sense must be conferred ideological status because doing so may well be the only sensible way of bringing a semblance of order to this fragile and often volatile nation.

Incidentally, ideology of Common Sense subscribes to and is quite compatible to universal Truths. These universal truths include: Golden Rule, Golden Mean and Greatest Good. And these Truths have been tested and trusted. They are divine and so tally with the primacy of the spiritual. These universal truths transcend every individual, religion, political divide and social affiliations. Every human society needs these prerequisites for true and lasting peace to which the Church is called upon to represent arising from our human nature as human persons and vocation as Christians. Above all, they are common and conveniently applicable to every Tom, Dick and Harry irrespective of our peculiarities or differences.

The Golden Rule for instance, upholds that you treat others as you would have them treat you and this is found in every religion on earth. Why? Because it makes sense. The Golden Mean, according to Aristotle, maintains that the truth is usually to be found somewhere in the middle between two extremes. *Virtus in medio stat*: truth or virtue stands in the middle. The golden mean consists in the balance between deficiency (-)

and Excess (+); Accountability between recklessness and corruption; peace between insurgency and terrorism, sustainable job between joblessness and prodigality, education between illiteracy and armament etc.

The Greatest Good, according to Jeremy Bentham, is “to do what brings the greatest happiness to the greatest number. It is indeed the greatest good to the greatest number of people which is the measure of right and wrong” (*izquotes.com*).

In actual fact, what if the Golden Rule would have us treat each other well by Investing in one another? What if the Golden Mean would have us think straight by using common sense as our Ideology? And what if the Greatest Good would have us maximize justice by organizing ourselves around a vision of Hope? Put it all together, and the formula for democratic governance is not all that complicated. We find this truth to be self-evident. Ideology plus Investment equals Hope, and with hope, all things are possible, even the impossible dream of peace. Give the man on the street a sense of hope, and you will have turned the corner on world peace. Nothing more is needed and nothing less will suffice.

9. Conclusion

The Church in Nigeria has a great task today, first to remain a dynamic and eloquent Church to facilitate through authentic witnessing, the values and dividends of democratic governance which are summed up in Peace. The Church in Nigeria in the service of democratic governance must be a Church of the poor and for the poor and must be seen to be so. It must assist in no mean ways to champion the path of open market economy as against extreme capitalism or socialism as a system of economic policy.

The Church in Nigeria must facilitate through her individual and collective qualitative witnessing to develop a country distinguished by Christian Spiritual Action seen in the practical culture of democratic governance. The Church is to assist in mediating social conflicts arising in various parts of the country; reduce social tensions; and working for people's integral freedom.

She has to remain faithful to the true Christian spirit which essentially is oriented towards communion, sharing *koinonia* and Christ-like-selfless service, *diakonia*; to remain the prophetic voice of the voiceless in the Nigerian polity. She must be seen to remain part of the solution and not part of the problem of the country; to remain worthy ambassadors of Christian Peace and love. For by this shall all people know that you are my disciples (cf. John 13:35), if you show transparent accountability and merciful love to one another without discrimination, for only the language of love conquers even the fiercest foe.

We sum up authentic witnessing with the insightful thoughts of Emmanuel Cardinal Suhard, a prominent figure in the Church, "to be a witness does not consist in engaging in propaganda, nor even stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist." (Inspirational Quotes in Beliefnets). What convinces the world today? They are not speeches and writings but witnessing authentically to Christ and his saving mission through the Church.

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