

UNIFICATION AND REFORM GROUP, NIGERIA & THE DIASPORA

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The 5 Papa Oshoffa appointed
Patriarches as the custodian of
CCC Authority Worldwide in
1983



Revd. Pastor Founder
S.B.J. Oshoffa
1909-1985



Supreme Ev. A.A. Bada
Head of Nig. Diocese
1930-2000



Sup. Evang. D.B. Agbaosi
Head of Benin Diocese
1930-2010



T. S.O. Ajanlekoko
1 General (WW)
7-1997

PRESS RELEASE ON THE STATE OF C.C.C. IN NIGERIA DIOCESE AND THE DIASPORA TO DATE (27th SEPTEMBER, 2011)

The swirling and muddy flood waters around the terrestrial plains of CCC's seemingly irreconcilable environments throughout the world appear to be abating, hopefully paving the way for an eventual peaceful reconciliation of the household under a single head 26 long years after the demise of the last single head who was the earthly Pastor Founder of the Church worldwide: the Late Rev. Pastor S.B.J. Oshoffa (1909 – 1985). This message of hope as a respite borders on the recent activities of some committed individuals who formed themselves into Unification and or Reconciliation Groups in order to finally put paid to the long unresolved issues that had almost sunk the hitherto veritably highflying "**last boat of salvation**" on the high seas around the globe.

Despite the individual group's unflinching commitments, the four groups: ((i) Celestial Church of Christ Unification and Renaissance Mission (ii) Global Unification Group (iii) Universal Unification Group and (iv) the Northern Elders Forum) resolve to work together under a single name (CCC Unification and Reforms Group), could not work out because of disagreement on the **mode of operation of each group's idea of resolving the impasse** as the panacea to the conflict resolution: **The Law Court Adjudication Versus Dialogue**. While the core Global group and a few others opted for legal solution-based on the Supreme Court of Nigeria judgment in annulling the unconstitutional appointment of late Supreme Evangelist A.A. Bada as the Pastor in the year 2000, and which also advised that except the CCC Constitution is either amended or rewritten, the issue of Pastoral succession after the late Pastor Founder would not be realizable. **Since then, the Church had never come together to be able to confront the issue of constitution review and therefore, nobody has since been either constitutionally or universally endorsed to head the Church worldwide.** It is pertinent to note that neither Nigeria, Benin Republic nor any other Diocese of CCC worldwide is constitutionally empowered to appoint a 'Pastor'. The post of a Pastor is for the worldwide head, with his seat at the Supreme HQs in Porto Novo, Republic of Benin – which was and continues to be the seat vacated by our last worldwide head (Revd. Pastor S.B.J. Oshoffa of blessed memory). Hence this group wrote a letter to the Inspector General of Police in Abuja on September 15th 2009, to the effect that the Supreme Court Judgment was being violated by all those

adorning themselves in Pastoral robe. The Inspector General's response letter (***see attached copy below***) culminated in the reaction of the Assistant Inspector General in Zone 2 Lagos on 30th September 2009, which resulted in the A.I.G.s invitation to all the six 'Pseudo Pastors' who had earlier been sued vide Suit No. M/1046/09 on this same issue, to report to the zone's office to defend themselves in March 2010. This action raised a lot of 'dust' and caused a 'stir' as some of the Pastors that were served with letters reported at the AIG office and were made to write statements as required by the Police. Incidentally till date, these men continue to flout the Supreme Court orders unmolested. Presently there are over 8 cases in different Law Courts in Nigeria on either the purported Constitution amendment by a Faction which involves the Corporate Affairs Commission on one hand, the rights or authority of the C.A.C. unregistered Board of Trustees in causing an amendment to be done on the Nigerian Diocese Constitution of 1980; foisting a constitutionally qualified or unqualified Pastorship Candidate on the Nigerian Diocese, etc. For the past 26 years, there had been series of Court actions leading to judgments, followed by appeals; claims and counterclaims; most of these cases are yet to be finally resolved. Court adjudication process is often times wasteful in terms of time as well as financial resources. The positive implication of this group's action is not lost on us of the other groups that believe in dialogue leading to reconciliation. ***We were at this level when a fifth group – the body that lately severed itself from Revd. P.S. Maforikan group and which was initially led by the late Revd. J. O. Oniye (of blessed memory) joined us immediately after the burial of their late leader in December 2010. They are now led into the Reconciliation Group by Revd. M. O. Akinsoji.*** The axiom we hold unto is the fact that, be it in Religious/World/Civil wars or Court actions, the best way of resolving issues (especially in the context of the problems within CCC worldwide) between contending Parties is that achieved through dialogue. This truism is even backed by the Bible in I Cor. 6:1-7. Infact, the theme of the mission goal of Celestial Church of Christ Unification and Renaissance Mission is based on 2 Cor. 5:20 ***"Now then we are Ambassadors for Christ as though God did not beseech you by us: we pray you in Christ's stead, be ye reconciled to God."***

Over the last few years, efforts at dialogue and final reconciliation which initially looked tame because it has never been confrontational has todate grown into an 'harmatan haze'. Both the other three groups and all the Factional Houses are now fully involved in all the options set down towards finally achieving the needed peace within the Church. Some of these measures are:

1. **The 7 Revd. Fathers-In-Christ Seat** inaugurated in June 2010
2. **Bible Lesson/Gospel Diary Committee:** This committee produced the bible lessons texts which came into use from January 2011 with about 75% National success acceptance.
3. **A 33 Members Modality Committee (a.k.a. CCC National Unification Committee in CCC Makoko National HQ):** Which was broken into four subcommittees namely (i) Administration (ii) Finance (iii) Liturgy (v) Constitution review after its inauguration on 20/7/2010.

This Committee had since looked into all the existing administrative, financial, liturgical and constitutional set up of the Church of Nigeria Diocese; identified all weak or sound areas and proffered/recommended better options for the future take off of a united CCC in Nigeria and in the Diaspora.

After the adoption of the various reports submitted by the four (4) sub-committees, the contents were synthesized into three (3) volumes as draft namely:

- Volume I – Proposed Amended Constitution
- Volume II – Administrative Guidelines
- Volume III – Financial Guidelines

The three (3) volumes succinctly address all the issues earlier identified for determination. Such issues include among many: the Deed of the Constitution, the Church Divine Order, Holy Spirit, Tenets, Articles of faith, mode of worship, order of services, announcements and sermon, Holy Rites, Church Literature, Memberships, the Pastor and his successor in Eternity, Succession into the office of the Pastor, Church Administration, appointment of Pastor's Representatives, Parish Council, Diocesan Governing Council (its composition and functions), Diocesan officers and their functions, Meetings, Quorum and Decisions, Notices, Agenda and Minutes, Regulative Procedures, Board of Trustees (composition, functions, meetings and officers); Establishment of Parishes, Takeover of Church of other Denominations, Church Auditorium, Church Property, Finance, Remittance of Returns and sharing percentages, Auditing, Anointment, ranks and robes, role of female members, marriages, Diocesan Youth Council, final Authority in Interpretation of the Constitution, Procedure for altering the Constitution, Interpretation, Citation, Commendation, Organizational Structure, Ecclesiastical discipline, Oath of Allegiance, sanctification for female members, International Governing Council (composition, functions, officers, departments and its standing committees) qualification for Clergies, retirement age, financial guidelines, dress code and syllabus, etc.

Worthy of special mention is the issue of finance since prudent management, probity, transparency and accountability would go a long way in checkmating the demeaning financial scandals ravaging the fold.

4. **An Implementation Committee:** A higher body which will set about ensuring that all the ratified recommendations of the subcommittees of the 33 members committee are faithfully implemented under the aegis of the CCC Nigeria Diocese Council of Elders.
5. **The CCC Nigeria Diocese Council of Elders:** This consist of the present 7 esteemed Fathers-In-Christ who we respectfully honoured with the title of **REVERENDS** over and above the presently debased titles of "**Pastors**" because there is no universally acknowledged worldwide head known as **The Pastor**. A few distinguished and honourable Elders are already listed to join the Reverend Fathers-In-Christ to become the Nigeria Diocese Council of Elders who will eventually team up with other World Leaders from the other Dioceses of the world in the final build up towards achieving a CCC World Council or "**Commit Mondial**." The World body will finally seek spiritual guidance as to how the Universal head as **The Pastor Worldwide** will emerge.

"MODUS OPERANDI" OF THE MERGED CCC RECONCILIATORY / UNIFICATION GROUPS AS REPRESENTED BY THE SIGNATORIES BELOW

When Lawyers were divinely motivated in October 2009 to advise our warring Elders to succumb to God's panacea to see us through our perennially unresolved legal problems at the premises of a Law Court in Ikoyi, Lagos in October 2009; God used us in organizing the highly successful 3 consecutive Tuesdays prayers in CCC Makoko in December 2009 with active support of Revds: T.E. Oshin, S.O. Banjo; Pa M.O. Coker, Pa Lagun Adesanya among others.

When the need arose for a unified leadership in order to bring all the various factions in the CCC estrangements together, we were spiritually motivated to assemble the present seven Revds: (1) E. N. Zannu (2) M. A. Are (3) T. E. Oshin (4) S.O. Orovboni (5) P.S. Maforikan (6) E.F. Oshoffa (7) S. O. Banjo; using their names and grace of God as the rallying point.

The Committee on Gospel Diary/Bible Lesson for 2011 had compiled the Bible Lessons and submitted to us ready for printing long before the inauguration of the 33 members committee on modalities on July 20th, 2010, while work will soon resume on the synchronizing into one – the present day adulterated CCC Gospel Diary and the 2012 Bible Lessons Edition.

The National Committee of 33 members was constituted as a working committee saddled mainly with the responsibility of identifying and proffering possible solutions to the various issues that has rendered the Church impotent both administratively, constitutionally and financially since the demise of the Pastor Founder in 1985.

Over the years (between 2004 and 2007), we had identified and highlighted many of the issues in contention through symposia and workshops. The essence of bringing in people from the various Factions was to join hands with us to further x-ray, diagnose and thus recommend needed treatment on these issues by breaking into sub-committees to do this, thus involving all hands as stakeholders – a sign of unity of purpose.

To help us further was why we:

1. Requested each Faction to ensure people with requisite academic qualifications were sent in to work with us.
2. Hence we requested for the Curriculum Vitae of each member in the meeting of 20/7/2010.

Immediately after the inauguration of the seven Revds (our spiritual fathers), people suggested that we should appoint a head among them – with special reference to the 1984 list of the then twelve Senior Evangelists as released by the Pastor Founder. We resisted the suggestion not to create any further problem – especially about seniority or otherwise. Titles and or ranks form part of the major problems to be resolved soonest in the nascent, emerging body from the reconciled Factions in CCC worldwide.

PITFALLS—→EDIFICE


We actually planned to carry all the contending Factions, Groups, Organizations (like Youth, Slidesmen/Women, the Central Choir, etc) along in all the activities of our reconciliation efforts not even in Nigeria alone but in the Diaspora. In the same vein, we never planned to appoint officials for the 33 members **Committee**. Nobody mandated anyone to propose any official. We merely requested that our **Fathers-In-Christ** (those of them who could attend the inauguration/fusion of the **two bodies** - (a) the representatives of the Reconciliation/Unification Group, and (b) the Factional representatives) should pray for the proper integration and eventual success of the various subcommittees. Neither were the other Revds who were not in attendance nor we of the Reconciliation group consulted. At the end of the day, sanity prevailed – alleluiah!

The Implementation Committee was planned to include (a) each sub-Committee Chairman, (b) the six nominated women members (who we did not expect to go to the field except we could assign particular portfolio to them – e.g. catering and welfare, etc (c) eminent CCC personalities, etc. It is at this level we expect to bring in a highly experienced personality to chair the Implementation Committee – possibly a legal luminary especially concerning the issue of the Constitution review which is the platform upon which all activities derive authority. Since the Committee of 33 members was set up to seek modalities and proffer solutions, like the Gospel Diary/Bible Lesson Committee, it cannot be directly saddled with the responsibility of implementation, though most of them that performed creditably while the exercise lasted are listed for higher service.

Inadvertently, women were brought in into the 33-Members Committee by their principals. However, they played motherly role in the *Committee Kitchen* – they fed us while the exercise lasted – alleluyah!

Bible Lesson 2011 Versus 2012: Our efforts at uniting the whole Church worship through uniform bible texts on every service day in 2011 failed to materialize wholly because of some self seeking individuals who could not place God above their selfish interests: ***the word of God – “Jesus”: over and above an “Herod”.*** Hopefully, this year 2012, all Herods will quake while whomsoever opposes the word of God to bind His household will be visited by Herod's fate (Acts 12 vs 21-23) – ***“AT THE NAME OF JESUS, EVERY HEAD MUST BOW!”***

To God be the Glory. Haven led us this far, He will see us through in Jesus Name – Amen!
ALLELUYAH! ALLELUYAH!! ALLELUYAH!!!



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