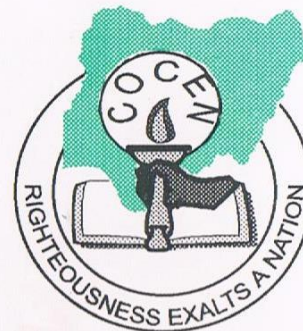


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Nigeria Covenant



distributed by
**CONGRESS ON CHRISTIAN
ETHICS
IN NIGERIA**



WHAT IS THE NIGERIA COVENANT?

THE NIGERIA COVENANT is the principal document of the Congress on Christian Ethics in Nigeria (COCEN). COCEN is a movement of concerned Nigerian Christians unitedly taking action to halt the flood of corruption inundating Nigerian society. It was formerly established in 1994, and conducted a Congress on Christian Ethics in Nigeria at the Abuja International Conference Centre November 3 - 6, 1997, at which time the NIGERIA COVENANT was adopted.

COCEN is a grass roots movement, established on the foundation of prayer, nurtured on the conviction that Christian ethics must permeate every sphere of Nigerian society, and driven by the confidence that even small minorities can change entire nations if they are properly galvanized. **THE NIGERIA COVENANT** is the clearest expression of that conviction.

NIGERIA COVENANT

- 1) We, the Christians of Nigeria, believe that God in Christ is the master of our lives and that He has revealed His will in the Holy Bible. Therefore, we pledge to submit to the lordship of Christ, leadership of the Holy Spirit, and authority of God's Word in every part of life.
- 2) We believe the family is the first and most important social institution God created. Therefore, we pledge to develop and maintain our families according to the principles of God's Word which prescribe marriage of one man to one woman for life. We will practice faithfulness and fidelity by forsaking fornication, adultery, homosexuality and all other forms of sexual abuse. We further pledge to rear our children in the fear and admonition of the Lord.
- 3) We believe the legitimate ownership of property is recognized and commended in the Holy Scriptures. Therefore, we pledge to acquire property only in legitimate ways and refrain from stealing or defrauding.
- 4) We believe positions of leadership and responsibility are given by God for service. Therefore, we pledge not to use our positions to give unfair preference to the members of our family, clan, tribe, ethnic or religious group or use our positions in any other way to gain unfair advantage over others.
- 5) We believe Jesus Christ is Truth Incarnate and that the pursuit of truth is mandatory for Christians. Therefore, we pledge to uphold and defend truth, regardless of its source and to resist lying, cheating or other distortions of truth. Furthermore, we pledge to reject all attempts to pervert education through examination fraud, falsification of documents, cultic activities and exploitation of students in all its forms.

- 6) We believe that without justice, there can be no peace in any human society. Therefore, we pledge to be just in all our dealings with others and to resist all forms of injustice and corruption in society including giving or receiving bribes of money, positions, material possessions, sexual favours or intangible assets. We will also resist any form of injustice or unfairness in the law enforcement or judicial systems. We further pledge to discourage others we see practicing such things.
- 7) We believe that public assets including church property and the environment are a trust given to us to be used for the glory of God and the benefit of mankind. Therefore, we pledge not to exploit, abuse, steal, misuse or mismanage any of these public assets.
- 8) We believe that God has ordained governments to safeguard the well-being of their peoples and resources. Therefore, we commit ourselves to respect our leaders and live by the laws of the Federal Republic of Nigeria unless these conflict with the Law of God. We further pledge to work for a moral turnaround in the politics and governance of Nigeria through education and active participation.
- 9) We believe the Church is the united body of Christ and that it has a sacred duty to provide the moral foundation and be the conscience of the nation. Therefore, we reject sectarianism, commercialism, extravagant lifestyles, neglect of the needy and all other evils that weaken the testimony and purpose of the Church.
- 10) We solemnly pledge to fulfill these commitments, no matter the price, and to support all others who join us in our stand for Christian ethics. In the Name of Jesus Christ. Amen.

Adopted at the **Congress on Christian Ethics in Nigeria (COCEN)**
held at the Abuja International Conference Centre,
November 3 - 6, 1997

COMMENTARY OVER THE NIGERIA COVENANT

1) Lordship of Christ

We, the Christians of Nigeria, believe that God in Christ is the master of our lives and that He has revealed His will in the Holy Bible. Therefore, we pledge to submit to the lordship of Christ, leadership of the Holy Spirit, and authority of God's Word in every part of life.

We, the Christians of Nigeria, believe that our Christian Faith is the same faith found throughout the whole world and throughout all of church history (Eph 4:3-6). We recognize that the Christian Faith manifests itself in different styles of worship and also in the different ways Biblical principles are observed. For example, the Bible clearly teaches us to honour and respect our parents (Ex 20:12). However, each culture demonstrates respect in different ways. Yorubas show respect for elders differently than Igbos do. There is therefore no particular Nigerian model of Christianity which is substantially different from the rest of the body of Christ. We believe there is *"one body and one Spirit . . . one Lord, one faith, one baptism; one God and Father of all"* (Rom 12:5, I Cor 8:6, 12:13, Eph 4:4, 5, 6a).

All Christians believe Jesus Christ is the founder of Christianity and that his teachings supersede all other religious instructions. Five times Jesus said *"You have heard that it was said . . . but I tell you . . ."* (Mat 5:21, 27, 33, 38, 43). Jesus promised that the Holy Spirit would lead us into all truth (John 16:13). Paul also claimed that the teachings he gave were authoritative (Gal 1:8-9). Christians are bound by an even higher law than the Ten Commandments (Gal 3:19), the *"law of Christ"* (Gal 6:2) which is *"faith expressing itself through love"* (Gal

5:6, Lev 19:18, I Cor 13, Gal 5:14). Jesus summarised the whole of Christian responsibility in two brief commandments, *"Love the Lord your God with all your heart and with all your soul and with all your mind . . ."* and *"Love your neighbour as yourself"* (Mat 22:37, 39). We, therefore, believe Jesus Christ is the Lord over all of life (John 8:31, Col 1:18, Rev 1:8, 21:6). We submit to that lordship by obeying the Word of God and submitting ourselves to the leadership of the Holy Spirit.

2) Family

We believe the family is the first and most important social institution God created. Therefore, we pledge to develop and maintain our families according to the principles of God's Word which prescribe marriage of one man to one woman for life. We will practice faithfulness and fidelity by forsaking fornication, adultery, homosexuality and all other forms of sexual abuse. We further pledge to rear our children in the fear and admonition of the Lord.

The first social institution God created was the family. This is taught in the creation story when God created man and woman (Gen 1:27, 2:18, 20b-25). The fact that God intended that there should be a one-man, one-woman relationship is illustrated by God originally making only one man and one woman. The account further states that the two would be *"united"* and that they would become *"one flesh"* (Gen 2:24). This original model is affirmed by the Lord Jesus himself who frowned on divorce (Mat 5:32), saying that *"at the beginning the Creator made them male and female"* (Mat 19:4) and warning that *"what God has joined together, let man not separate"* (Mat 19:6).

A major threat to the sacred unity of marriage is sexual sins (I Cor 6:16). There are many kinds of sexual perversions.

Fornication is sexual activity among the unmarried (Mat 5:32, I Cor 6:18, 7:2). Adultery is sexual activity among the married (Ex 20:14, Luke 16:18). Homosexuality, also called sodomy, is sexual activity among those of the same sex (Gen 19:5, Judges 19:22, Rom 1:26-27, I Cor 6:9). Incest is sexual relations with those of one's family (Lev 18:8-18, I Cor 5:1). Bestiality is performing sexual acts with animals (Deut 27:21). Other forms of perverted sexuality include pornography which is sexually explicit pictures designed to create lust (Psa 101:3, Mat 5:28) and vulgarity which is morally degrading sexually oriented language (Psa 19:14, Eph 4:29, 5:3). We also recognize improper sexual activity is a sin against the body itself (I Cor 6:18). This is illustrated by the continuing spread of AIDS and sexually transmitted diseases, most of which are spread through immoral sex.

We believe that children are a gift from God (Gen 33:5, Psa 127:3-5; Isa 8:18). Therefore, like all gifts from God, they are sacred trusts which are given to us to nurture for His honour and glory (Prov 22:6, Mark 10:13-15). Therefore, we believe that it is our Christian responsibility to train our children in the fear and admonition of the Lord (Deut 6:7; Prov 13:24, 22:6, Eph 6:4, I Tim 3:4). In this way, not only will our children rise up and call us blessed (Prov 31:28) but we will insure that there will be a future generation of Christians.

3) Property and Possessions

We believe the legitimate ownership of property is recognized and commended in the Holy Scriptures. Therefore, we pledge to acquire property only in legitimate ways and refrain from stealing or defrauding.

All through the Bible, various godly people owned and used private property. Abraham and his descendants were given the land of Palestine (Gen 12:7). David purchased a piece of

5) Truth and Education

property from a private individual to have a place to build the temple (II Sam 24:21-24). Barnabas sold a piece of his property and gave the proceeds to the church (Acts 4:36). There are many examples of privately owned homes in the Bible (Gen 19:3, Judges 17:4, Acts 10:6, Rom 16:5, I Cor 11:22). There are two legitimate ways to acquire property or possessions in the Bible. First, one can receive property as a gift, either through inheritance (Prov 13:22, Luke 15:12) or through a direct personal gift (Gen 37:3, Ruth 3:15, Phil 4:16, 18). Second, one can purchase property (Gen 49:32, II Sam 24:21-24, Jer 32:9).

There are many improper ways of gaining possessions. The most obvious is stealing. The eighth commandment says, "You shall not steal" (Ex 20:15). To steal means to acquire property without it being given as a gift or purchasing it (I Kings 21:1-16). To defraud means to use deceitful or forceful means to acquire the possessions of others. These include the "419" crimes, over-pricing, kick-backs, selling below-standard products, falsifying receipts, over-invoicing, and providing fraudulent services. Since God gave us all things including our lives, He expects us to manage these assets equitably for the good of all and for His glory.

4) Leadership and Responsibility

We believe positions of leadership and responsibility are given by God for service. Therefore, we pledge not to use our positions to give unfair preference to the members of our family, clan, tribe, ethnic or religious group or use our positions in any other way to gain unfair advantage over others.

The Bible states that God raises up and puts down leaders (Dan 2:21, 4:17, John 19:11, Rom 13:1). It further describes

5) Truth and Education

through example and precept the requirements for those in positions of authority (Deut 17:18-20, 31:23, I Kings 2:3-4, II Chron 19:9; I Tim 3:3-10). Leaders are primarily servants (I Kings 12:7, Mat 20:28). God normally does his work through human beings on earth and, because of that, he selects certain people for leadership and governance on the basis of reasons best known to Himself. Paul states that God chose Jacob for the task of being the father of the Israelite nation and not Esau (Rom 9:13). Of all the thousands of men Jesus could have selected in Palestine at that time, he chose only twelve.

We believe that since leadership is a trust given by God, using one's position of leadership or responsibility to give unfair preference to one's friends, family or self is contrary to the teachings of Jesus to "*love your neighbour as yourself*" (Mark 12:31). Nepotism is giving unfair preference to one's relatives in the distribution of public positions, favors or property. For example, if a Local Government Chairman only hired his family members for certain jobs or contracts, he would be guilty of nepotism. Tribalism is giving unfair preference to members of one's own tribe or ethnic group in the distribution of public resources. To use one's position to favour one's family or ethnic group is inconsistent with Christian principles (Deut 16:19, James 2:8-9) and is a scourge on society. Even the giving of special unfair favours or concessions to a person of one's religious group or denomination is sinful and must be avoided. The one who is the custodian of the property of others must be totally impartial about the way he gives contracts, discounts and positions and manages God-given resources.

We believe Jesus Christ is Truth Incarnate and that the pursuit of truth is mandatory for Christians. Therefore, we pledge to uphold and defend truth, regardless of its source and to resist lying, cheating or other distortions of truth. Furthermore, we pledge to reject all attempts to pervert education through examination fraud, falsification of documents, cultic activities and exploitation of students in all its forms.

Jesus said, "*I am the way, the truth, and the life*" (John 14:6). Jesus further said, "*You will know the truth and the truth will set you free*" (John 8:32). In the Old Testament, the ninth commandment says, "*You shall not give false testimony against your neighbour*" (Ex 20:16). Throughout the Bible, godly men and women stood for truth. For example, when Shadrach, Meshach and Abednego were asked to serve other gods, they refused, even though it meant being thrown into the fiery furnace. To bow down to a false god, would be to compromise truth. Christians have been known throughout church history as people who never compromised truth. Many have died as a result of standing for truth when a small falsehood would have saved them. Though we believe the Bible is the ultimate source of truth and that Christians have been entrusted with that truth, sometimes even non-Christians suffer for the truth. Therefore, we believe even if a non-Christian suffers for truth, he should also be defended and supported.

Lying with the tongue is not the only way one can misrepresent the truth. The Bible talks frequently about "*guile*" (I Peter 2:1, KJV) or "*deceit*." This is a way to manipulate words in such a way that though the words themselves are actually true, the ultimate design of those words is to deceive. This, too, is contrary to truth and morally wrong. Truth can also be perverted through cheating on examinations, falsification of documents, wrongful advertising, and forgery and keeping silent out of fear of suffering when we should speak in defense of truth. "*Simply let your 'Yes' be 'Yes' and your 'No,' 'No'*" (Mat 5:37).

6) Justice

We believe that without justice, there can be no peace in any human society. Therefore, we pledge to be just in all our dealings with others and to resist all forms of injustice and corruption in society including giving or receiving bribes of money, positions, material possessions, sexual favours or intangible assets. We will also resist any form of injustice or unfairness in the law enforcement or judicial systems. We further pledge to discourage others we see practicing such things.

Wherever there are two or more people in one place, it becomes necessary for those people to work together for the common good of all. We believe the Bible which was inspired by God provides ideal guidelines for the greatest good of the society. *"Righteousness exalts a nation, but sin is a disgrace to any people"* (Prov 14:34). A serious threat to the overall good of society is the assertion of individual, minority or even majority rights to the exclusion of others. For example, whenever many vehicles are passing through a narrow place, one driver attempts to save time by pulling out and overtaking all the stopped vehicles. However, he blocks the road of the oncoming traffic. Now, the entire road is blocked, sometimes for hours, because one or two people attempted to put their own selfish interests ahead of others.

The Bible sets high ethical standards but they enable the society to function with maximum efficiency. Philippians 2:3-4 says, *"Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others."* (See also Rom 15:1-2, I Cor 10:24, 33, Phil 2:20-21). The only way for society to function successfully is for each individual to refuse to do things that are detrimental to

others and consistently do things which help others.

We believe justice is the cornerstone of any civilised society. Therefore, it is our responsibility as Christians to preserve a society in which human rights are observed by all. The early Christians resisted evil in society. While in Philippi, Paul and Silas encountered a demon-possessed slave girl being wrongfully used by her masters. Paul cast the demons out, thus correcting an abuse in society (Acts 16:18), even though it brought him personal trouble. Later the missionary team was wrongfully arrested. The next day, when they were being unceremoniously released from jail, Paul saw this as an opportunity to correct another evil in society. He said, *"They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out"* (Acts 16:37). In this situation, Paul was correcting an abusive government official for misusing his power and creating injustice in the society.

We believe it is necessary for Christians to resist evil and corruption in every legitimate and lawful way. This includes electing honest politicians who will understand and protect the rights of all their constituents regardless of race, religion, sex or ethnic background. We further believe the legal system and law enforcement branches of government are the primary protectors of individual human rights (Rom 13:3-4, I Peter 2:13-14). In the Old Testament period God enjoined Israel to appoint judges who would perform their duties with integrity, impartiality, courage and the fear of God (Deut 1:16-17, 16:18-20, 25:1, Psa 82). Therefore, we insist that Christians who find themselves in any of these positions strictly observe and apply the laws of the land and even more, the laws of God's Word.

One of the biggest problems in our society is bribery. Bribery is giving a gift or promise of a gift, either tangible or

intangible, to another person to get him to provide some improper favour. The Bible clearly condemns bribery. Deuteronomy 16:19b says, "Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous." We believe that all bribes are contrary to God's word and also destructive to society (Prov 17:23, Isa 1:23, 5:23, 33:15, Amos 5:12).

7) Public and Church Property

We believe that public assets including church property and the environment are a trust given to us to be used for the glory of God and the benefit of mankind. Therefore, we pledge not to exploit, abuse, steal, misuse or mismanage any of these public assets.

Public property is property that is jointly owned by all the citizens of a particular area. For example, federal property is jointly owned by all the citizens of a nation. State property is jointly owned by all the citizens of a particular state. Church property is jointly owned by the members of a particular church. The leaders of a country or state or a church are not owners of the property but only managers or stewards (Luke 12:42-43, 16:1-12). This means that they must use, distribute and preserve these assets on behalf of the people. Therefore, any distribution or use of that property for personal or unauthorised purposes is to steal from the rightful owners of the property which are the people.

For the manager of a government parastatal to use government employees to do work at his personal residence is to steal labour which is owned by the people. For persons to use government assets, such as vehicles, computers, typewriters, stationery and telephones, for their own personal benefit or that of their friends is to steal those assets from the rightful owners which are all the people.

The world around us was created by God for His own

glory and our own personal good. God originally made man the manager of the earth (Gen 2:15). The whole earth is jointly owned by all the peoples of the earth. Therefore, resources which are jointly shared by others must be carefully preserved and protected so as to maximize their usefulness and to insure their distribution as equally as possible. For example, all people must breathe the same air. Therefore, it is wrong for one person to pollute the air that thousands of others must breathe. As an example of the Christian's conscience in this matter, we believe Christians who own vehicles, particularly commercial vehicles, will maintain them in such a way as to produce minimum pollution. To protect the purity and safety of water for the whole community, rivers and other water sources must not be contaminated. The unnecessary destruction of tropical rain forests, the wanton killing of endangered wildlife, and the exploitation of mineral and petroleum resources are further examples of poor stewardship.

8) Governments

We believe that God has ordained governments to safeguard the well-being of their peoples and resources. Therefore, we commit ourselves to respect our leaders and live by the laws of the Federal Republic of Nigeria unless these conflict with the Law of God. We further pledge to work for a moral turn-around in the politics and governance of Nigeria through education and active participation.

We believe that God has ordained governments for the management of the world's resources and also for the protection of its people including the rewarding of those who do right and the punishment of those who do wrong (I Peter 2:13-14). We further believe it is the responsibility of individual Christians to submit themselves to government leaders (Mat 22:21, Rom 13:1, 2, 5, Tit 3:1, I Peter 2:13-14).

However, there is a limitation to the principle of obeying government authorities. When a government official requires the Christian to do something which violates his conscience or refuses to allow him to do something which his conscience demands, he has a responsibility to "*obey God rather than man*" (Acts 5:29). Civil disobedience and passive resistance are allowed by Holy Scriptures but these never involve violence and always include a willingness to suffer the consequences of violating government requirements. We believe that for Christians to be involved in riots or demonstrations which destroy property, cause injury or loss of life or to be involved in any other form of violence is morally irresponsible and contrary to Christian principles.

Because the government allows for individual participation at the grass roots level and God demands that we use all our resources to their maximum advantage, we believe it is the Christian's responsibility to participate in political process and governance as much as possible. A well-known proverb says, "the only thing needed for evil to triumph is for good men to do nothing." It is irresponsible for Christians to ignore the political process.

9) Church

We believe the Church is the united body of Christ and that it has a sacred duty to provide the moral foundation and be the conscience of the nation. Therefore, we reject sectarianism, commercialism, extravagant lifestyles, neglect of the needy and all other evils that weaken the testimony and purpose of the Church.

Jesus said to Peter, "*I will build my church and the gates of Hades will not overcome it*" (Mat 16:18). The church to which he referred is the universal body of Christ (Eph 1:22-23, 4:15, 5:23, Col 1:18). We believe that just as there are individual members of the body of Christ who exercise different gifts, there

are also many different branches of the Body of Christ which emphasize various aspects of God's nature. However, there is only one Church and it is made up of all those who have truly put their faith in Christ.

The Church is God's channel of operation upon the earth today much as Israel was God's channel of operation before Christ (Rom 11:13-24). As certainly as Israel was a voice in a pagan world for monotheism and morality, the Church is now a voice for repentance, justice, truth, faith and salvation. As truly as the prophets of Israel were the voice of God to Israel, Christian leaders and particularly ministers are the voice of God to our modern world.

Though we do not believe denominations of themselves are evil, we believe exclusive denominationalism, where one part of the body of Christ refuses to fellowship and cooperate with other parts, is divisive and unhealthy. The Church has been weakened by many of its leaders developing a "*love of money [which] is a root of all kinds of evil*" (I Tim 6:10). No one objects to pastors or churches selling Christian literature and other church-related items. However, when the Church is used to generate personal wealth for its leaders by exploiting its members, Jesus' followers must stand ready once again to drive out the "*den of thieves*" and restore the "*house of prayer*" (Mat 21:13). This weakness is often related to a love of prestige and honour which feeds unholy pride (Luke 14:10, 22:26, Rom 12:3, I John 2:16).

God's people have always been compassionate people (Deut 15:7-11, Prov 25:21, Mat 5:42, Acts 6:1-7, 20:35). To consume our surplus assets on extravagant lifestyles while neglecting the needy is irresponsible and morally wrong (Luke 3:11, II Cor 8:13-15, Jam 2:14-16, 5:1-6, I John 3:17). Christian laymen seldom rise higher than their leaders. Therefore, we call on all Christian leaders to exhibit the simplicity and humility of Christ (I Peter 2:21-25).

10) Pledge

We solemnly pledge to fulfill these commitments, no matter the price, and to support all others who join us in our stand for Christian ethics. In the Name of Jesus Christ. Amen.

One must never make a pledge lightly because he is solemnly bound to keep it (Num 30:2, Deut 23:21, Eccl 5:4, Psa 15:4). However, we believe it is proper to make these sacred pledges, because to do so will give us greater motivation to live holy and ethical lives. It will also help to make us more accountable to one another. We make these pledges not trusting in our own strength but in the power and grace of God to help us fulfill them.

The Apostle Paul declared, *“Carry each other’s burdens, and in this way you will fulfill the law of Christ”* (Gal 6:2). We believe it is necessary to support all who suffer for truth. In particular, we believe the signers of the Nigeria Covenant are obligating themselves to support and defend all others who have taken a similar stand for Christian ethics.

For right is right since God is God

And right the day must win.

To doubt will be disloyalty;

To falter would be sin.

THE HISTORY OF COCEN

COCEN was born in late 1994 as the result of a meeting of six church leaders in Jos, Plateau State. A national executive committee of twenty-five persons was appointed from a broad spectrum of geographic, ethnic and church backgrounds. That group, with minor changes in the composition of the members, met on ten occasions throughout 1995, 1996 and 1997. Their goal was to work toward a congress that could launch a national agenda for moral turn-around in Nigeria.

The first stratagem of COCEN was to call the Body of Christ in Nigeria to scriptural repentance. During 1995 COCEN moved into all the states, and the first phase of COCEN climaxed in November 1995 with three-day national prayer conferences in twenty-nine state capitals, plus Abuja.

By 1997 COCEN began to focus on the need to *“turn from our wicked ways.”* Two thousands Christian delegates were called to a congress in Abuja - drawn from all states and from all across the Body of Christ. Delegates were divided into twelve workshops, each of which examined Christian ethics within a particularly social sphere (family life, business and industry, education, church life etc.). Each workshop discussed relevant ethical problems, and then examined biblical principles that relate to those problems. The task was to determine where Nigerian Christians should take their stand in order to truly turn from our wicked ways and pursue the righteousness that exalts a nation.

The primary result of that effort is the NIGERIA COVENANT. In Abuja it was signed by members of the COCEN National Executive Committee. It is now in the hands of Christians all over Nigeria. In the coming weeks and months we believe it must be signed and embraced by thousands and perhaps millions of Nigerian Christians who are willing to take the risk to see that this nation turns back to God.

SUGGESTIONS FOR USING THE COVENANT

The Congress on Christian Ethics in Nigeria (COCEN) is a grass roots movement which needs positive success and good publicity to succeed. We believe it is essential for the Nigeria Covenant to become one of the best known Christian documents in Nigeria. Signing the Covenant will not "save" anyone. Neither should the Covenant be seen as a new kind of legalism or like the secret covenants which cults and secret societies demand. This Covenant describes the same beliefs and practices which all Christians have or should have practiced all throughout Church history. The conditions of our country today demand we take drastic steps to help Christians practice their Christianity. We believe the public signing of the Covenant will create positive peer pressure and accountability which will help Christians overcome temptations to compromise ethically. The following suggestions will help achieve that goal.

1. Publish the Nigeria Covenant in your local or national newspapers and news magazines.
2. Include the Covenant in your church or denominational magazine or news letter.
3. Print a small copy of the Covenant and have it pasted inside your church hymnal so it can be recited occasionally in worship services.
4. Plan a state-wide, local government-wide or city-wide signing ceremony with all major Christian leaders in your area present.
5. Plan a special "Nigeria Covenant Day" in your church in which the minister speaks about the Covenant and gives all members an opportunity to sign publicly the covenant.
6. Churches and ministries should require their leaders and officers to sign the covenant, perhaps even publicly, and to keep a copy of it on file in the church. For example, all

officers of CAN, PFN, FGBMFI, FCS, Scripture Union and other Christian organizations should be required to sign this document.

7. Put a statement in brochures and all public relations material of your church or ministry that the leaders of your organization are signers of the Nigeria Covenant.
8. Print up copies in nice script, leaving a space for individuals to sign. These can then be signed, framed and posted on the walls of your office, business or living room.
9. Make copies available to the school principals and CRK teachers of your local schools. Make copies available for posting on the classrooms of your local schools.
10. Bible colleges, seminaries and other Christian schools could make the public signing of the Nigeria Covenant part of their matriculation or graduation ceremonies.
11. Include lessons based upon the Covenant in baptismal, confirmation or discipleship classes.
12. The public signing of the Covenant could become part of ordination services, baptism or confirmation services or other public Christian ceremonies.
13. Prepare lessons explaining the Covenant for children. Encourage CRK, Sunday School and other children's Bible teachers to require their students to memorize the Covenant.
14. Create bumper stickers which say, "I signed the Nigeria Covenant."
15. Christian churches and organizations should be encouraged to adopt the Nigeria Covenant as an official part of their organizations.
16. Whether or not an organization is a signatory to the Abuja Covenant should be a requirement for whether or not Christians should give money to that organization.
17. Send a copy of the Covenant to all political leaders currently in office.
18. Demand that all Christian politicians sign the Nigeria Covenant before supporting their candidacy.

(PTO)

19. Give a copy of the Covenant to your Muslim friends, colleagues and community leaders and challenge them to demand that their fellow Muslims live up to these ethical standards, especially the ones that overlap with the Koran.
20. Contact the COCEN Abuja delegates and find out what they are planning to do with the Nigeria Covenant in your state.
21. Send all additional suggestions about various uses of this Covenant and testimonies about its success to ***Congress on Christian Ethics in Nigeria***, 289 Okigwe Road, P.M.B. 1589, Imo State, Nigeria. This will be shared with others to multiply the impact of your success.

**MEMBERS OF THE COCEN NATIONAL
EXECUTIVE COMMITTEE AS OF
6 NOVEMBER, 1997**

- | | | |
|-------------------------------|---|-------------------|
| Rev. Dr. James U. Ukaegbu | - | Chairman |
| Rev. Dr. Mike Oye | - | Vice Chairman |
| Rev. C Fyne Nsofor | - | National Director |
| Rev. Gary S. Maxey | - | Consultant |
| Dr. Chris Abashiya | | |
| Pastor E.O. Abina | | |
| Barrister Patrick Abuka | | |
| Pastor E.A. Adeboye | | |
| Mrs. Dad Alamutu | | |
| Professor A.T. Gana | | |
| Rt. Rev. Emmanuel Gbonigi | | |
| Rev. Dr. Timothy Gyuse | | |
| Rev. Cosmas Ilechukwu | | |
| Rev. Dr. Danny McCain | | |
| Apostle Geoffrey Numbere | | |
| Dr. Mary Ogebe | | |
| Rev. Peter Ozodo | | |
| Dr. E.E. Soladoye | | |
| Rev. Onesimus Sule | | |
| Rev. Dr. Yusufu Turaki | | |
| Most Rev. Dr. Rogers O. Uwadi | | |
| Professor Charles Wambebe | | |

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