Religion, Spirituality and Transformative Action in Ogba Land of Rivers State, Nigeria

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Abstract

Generally, religion contributes to the cultivation of sound moral and virtuous life as against the immorality and social vices bedeviling our society today traceable to the globalized cyber space, internet and the social media. There are various human problems prevalent among the Ogba of Rivers State in Nigeria which results from anti-social behaviors and a premature exposure to a cyberspace where violence, anarchy and disorder is beamed daily on the internet and social media. This article therefore uses a postcolonial critical methodology in re-reading a Biblical text (Psalm 15) as a panacea to the problems of irreligious, unspiritual and anti-social behavior even in the religious arena. It focuses on this pericope in critically assessing the resonance of Christian and traditional views on religious stability, spiritual power and social transformation based on a sound spiritual, moral and ethical living. Conversely, it blames the prevalent incidences of kidnappings and other social vices in the area on unregulated globalization, the social media and internet. It recommends that the global impact of the cyberspace and the internet could be regulated by governmental authority and control, just as it is being done in the area of counterfeit drugs and illicit products generally.

Introduction

Religion, according to Geertz 1995:18), is "a set of symbols which act to establish powerful, pervasive and long lasting moods and motivations in (humans) by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic". The emphasis here is on a general order of existence which results from "powerful, pervasive and long lasting moods and motivations" including the rewards bestowed from the Deity on the orderly and humane individuals and groups. Theologically, religion refers to a particular system of faith and worship that commands the conscientious devotion of a group of people, including prayers, meditation and the study of religious truth (Wotogbe-Weneka 2012:6-11). Spirituality and social transformation are simply the net effects of a devoted religious life and need no further definition. Human religious culture has several dimensions to it. There are the spiritual and social components (Turaki 2000:68-69). Similarly, humans are described as the most religious creatures on earth, and the people of Ogba in Nigeria share in that description being humans to

the core. Since the introduction of the Christian faith into Ogbaland in the late 19th century the monotheistic concept of one God, one Lord, one Spirit, one Baptism and one Church (cf. Eph. 4 :4-6) has instead of unifying religious beliefs contributed to a proliferation of religious groups in the name of one God (Agi 2011:4). However, a unifying impact is being made with the introduction of the *Holy New Test*ament now translated into Ogba language more than six years ago. To all intents and purposes these developments enhances true religion, spirituality and social transformation, but have not reduced the upsurge of constant harassment, insecurity, kidnappings and murders in recent times. Apparently orchestrated by the unmet demand for resource control, for environmental and ecological integrity, and for massive employment of her ever-teaming youth population in the area militants and miscreants are venting their spleen on innocent citizens to no avail. Youth exposures to the global cyber space, the internet and the social media have not helped matters either. Religion makes clear that morality and virtue would be rewarded, whereas immorality and vices would be punished, but the information from social media states otherwise!

Methodology

The text that best portrays this view of religion, spirituality and social transformation on morality and virtue is Psalms 15:1-3 which [in the Revised Standard Version (RSV)] reads as follows:

> O LORD, who shall sojourn in thy tent? Who shall dwell in thy holy hill?
> He who walks blamelessly, and does what is right, and speaks truth from his heart;
> Who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbor…

In this Psalms passage, *LORD* would refer to the Supreme Deity known to the Israelites and (by implication) to the Judeo-Christian world; "sojourn" (Heb. *Yagur*) is parallel to "dwell" (Heb. *Sheken*) and is reflective of Hebrew parallelism depicting stability, staying ability and immovability in spite of challenges. Similarly, "thy tent" (Heb. *Ohaleka*) and "thy holy hill" (Heb. *behar k'dsheka*) apparently refers to God's own "tabernacle" or "habitation", namely the heavens and earth (see Ps. 24:1-3; 37:10-11). The passage shuts out the vile, the contemptible and the wicked from God's presence in both heaven and earth; they shall be obliterated. Furthermore, the passage enunciates the spiritual and moral qualities required in those who would survive the onslaught of both negative natural and spiritual forces on earth: "blameless" (Heb. *holek tamim*) "and does what is right" (Heb. *uphoel sedeq*); s/he "speaks truth from his heart" (Heb.*vedebar emet velebabo*) ; "does not slander with his/her tongue" (Heb. *lo-ragel al lashonu*); and "does no evil to his friend nor takes up a reproach against his neighbor" (Heb. *lo aseh l'reehu raah v'cher'phah lo-nasah al-q'robo*). Beside the qualities of spiritual perfections, there is also the outward conformity to sound interpersonal moral and ethical conduct. Thus the Judeo-Christian way of restoring peace and health to believing communities would be by aspiration of individuals and groups to the

Divine standards of holiness of conduct and righteousness in interpersonal relationships which includes mutual respect and tolerance, as well as a diligent application of human energy to creative ventures. A postcolonial critical hermeneutics in applying the four indices to re-reading the above text has done so in very laconic and symbolic way keeping in mind the brevity of this article and in the manners explained below.

There are four postcolonial indices which are critical to an application of this methodology in our re-reading, namely inter-textuality, inter-contextuality, holism and transcendence. *Inter-textuality* refers to the reading of a text alongside other texts resonating with it. Similarly, *inter-contextuality* refers to a deliberate attempt to bring the world of the biblical text into a critical dialogue with the world of the interpreter or reader today with a view to highlighting areas of resonance and dissonance as the case may be. This is where the use of Biblical languages – Hebrew especially – comes in. *Holism* refers to a meaningful interpretation of the biblical text in a holistic multi-disciplinal perspective, while *transcendence* refers to reading the text with a hermeneutics of trust, not suspicion (Ahiamadu 2010:154-161; 2011:45; Sugirtharajah 2002:37ff). The reader is referred to works where the postcolonial critical method has been discussed in detail (Said 1993), Bhabha (1994), Dube (2000), Ahiamadu (2007). In summary, using a postcolonial critical hermeneutics to re-read this text is to do so with African lenses and in a dialogical, interrogative and inter-contextually resonating and liberative manner.

The Resonance of Christian and Traditional Religions
In the present era of Judeo-Christian notions of Theology and Theo-praxis especially in its Pentecostal-charismatic brands, families spend time in Bible studies, vigils and evangelistic outreaches and in the process imbibe the transformative power of the Christian faith (Iyieke 2011:27-31). Yet the resonance with traditional religious practices of the same could not be overlooked. Here religion, spirituality and social transformation are carried over from one to the other religion resulting in some kind of religious syncretism, and not without the side effects of insecurity, kidnappings and murders (Ahiamadu 2015:158ff). Even though religion permeates the socio-cultural fabric of the society such that socialization and education in both traditional religions as well as in Christianity are filled with mores, ethos and taboos which have religious and moral implications, the problems of antisocial behaviors still stare the people in the face. Although every human activity is linked to ancestral or divine sources the tendency to cast aspersion on some person or institution is rife among the people, though sometimes with justifiable reasons. The problem is how to remove the distractions to indigenous practices of true religion emanating from globalization, the internet and the cyber world without doing injustice to the positive impacts of the same on the developing society.

Since religion permeates the life and work of an average Ogba person from birth to transition and socialization processes include the use of moonlight tales, bedtime stories, and fire-place chants – these being both Christian and traditional religious

ethos (Ahiamadu 2011:109), its impact ought to be felt in the social, political and economic domain. True religion should lead to true spirituality which in turn should lead to social transformation.

Interestingly, several Christian principles of the oneness of God, the sacrifice of God's only begotten Son, and benevolence to God and to neighbors resonated with the similar concepts in the traditional religion of Ogba in particular and Nigerians in general (Turaki 2000:125). Thus Christianity and traditional religion were brought into a dialogue which resulted in the conversion of several persons and today so many Christian churches now exist in Ogbaland laying the same emphasis on true religion, spirituality and transformative action. The general insecurity in the area today could therefore be traceable to religious and moral failure which in turn is the net result of unguarded globalization and perhaps a premature exposure of the younger generations to the social and electronic media, the internet and cable networks (Adesegun 2015:180-188)!

Not only does Christianity address the social and moral requirements of a healthy and happy human society, but the same is also true of African traditional religion (Iyieke 2011:27-31). For instance, when the Ogba child has come of age s/he is adopted into the age-grade groupings in a religious ceremony that resonates with the Christian baptism and admission into the Lord's Table. In some parts of Ogbaland the process of transition into adulthood involves very rigorous physical discipline for a whole age-grade, while in others it involves the accomplishment of very rigorous moral and material tasks for each group (Orji 2011: 8ff). Similar rigor is attached to the maturation processes of youth among the Ijaw and Nembe of Bayelsa State involving spending time in youth camps in the forests for weeks on end, during which they undergo ritual cleansing and adult impartation of life-saving and life enhancing skills.

Sometimes, females are made to undergo genital circumcision as part of the maturation process, especially on the eve of their departure to their places of marriage. The purpose of the entire exercises is to strengthen the youth to become more and more independent, self-confident and with an ability to finally raise a family and build their own shelters. Another aim of such exclusive training of the youth is to create a sense of alertness. This helps them serve as "*dibia-ulo*" so that in times of war or conflict between or among communities, they could join in the war to protect the young and the aged within their communities (Ahiamadu 2011:119-121).

In both Christianity and traditional religion as practised among the Ogba people in the past, there usually was a religious component to every cultural, economic, political and social life. The social and moral fabric of society was irrevocably bound with the practice of virtues rather than the vices that has generally subsumed our communities today. Moreover, the religious role of a preachers and prophets hitherto associated with meditation and learning leading to positive and proactive social action has now become a thing of mockery and even disdain as the wicked

arms of kidnappings, violence and insecurity has not spared anyone including the religious and spiritual leaders in Ogbaland, not their traditional counterparts (cf. Holter 2014:436). This is especially saddening as by dint of age some of these religious and spiritual leaders now serve as village, ward, or district heads. Yet no day passes without one hearing of one or the other bring kidnapped, harassed and intimidated by miscreants and hoodlums produced on the pages of the internet, social media and cable television which is not in vogue in Ogbaland. Most painful is the fact that the trend seems irreversible.

Religion and Spiritual Development as Social Transformation
In the religious and spiritual development of the Ogba people a New Testament translation – Owho Ohnurnu – was introduced by an indigenous agency then known as the Ogba Bible Translation and Literacy Team (Ahiamadu 2011:247ff). It has taken nearly one decade since the translations were unveiled and presented to the community. Both the local translation and several other (English, Igbo, Ikwerre) versions of the Bible are very popular in Ogba land yet there still exists high rate of anti-social practices. Christianity is doing a lot to achieve the biblical objectives of a society that should have respect for God and humanity. However, the rate of transformation is still too slow in view of mutual antagonisms and unwarranted violence perpetrated by humans against humans in the social and cable media

Students of sociology often discuss religion as a sub-set of culture using the social science model of Emile Durkheim which highlights the role of religion in stabilizing and transforming social and political systems (Iheanacho 2013:9ff). Interestingly, socio-political transformation in Ogbaland cannot grow without primordial religious loyalties such as the great respect and veneration of God and elders. One of the major effects of globalization has been the progressive deterioration and erosion of these values which once held the society together in mutual inter-generational support and solidarity. This healthy social situation translated into socio-political structures are meant to deliver the dividends of democracy to the wider populace at community development committee levels, as youths were left with the sole responsibility of community governance through that agency. Today, most of those who contest for elected offices whether as local government chairmen, or as councilors were presumably the products of various families and clusters where the practice of religion and spirituality either as Christians or as traditional morality were taken seriously (Orji 2011:8-10). The same was true of the state governments – legislative, judicial and executive arms, and up to the national government of Nigeria. No person or individual of mean religious standing could aspire to win any elected offices because most of the voters were loyal to one form of religion or the other!

Africans, according to John S. Mbiti (1969:69) are an incurably religious people, and could settle for nothing except it promoted and fostered an atmosphere of peace and tranquility. However, the current situation of restiveness, militancy, insurgency, and violence dealings in the Nigerian society, and particularly among

the Ogba and their immediate neighbors – the Ekpeye, Ikwerre, Ijaw, and Igbo smacks of nothing less than an enculturation. Ogbaland today shares in the gains of a globalized world of the internet, cyber-space, social media and cable televisions. This features of the social world of the Ogbas today has overwhelmingly become the common order of the day, enhanced by an entertainment industry in which violence is insinuated as a healthy feature of modern societies. These modern developments have negated the solid values of honesty, integrity, responsibility and accountability inculcated by religion and spirituality among the Ogba people and their immediate neighbors in and around the Niger Delta. Life in the area has gradually returned to the "state of nature" with its "brutish, nasty and brevity" features once castigated by no other an eminent political theorist as John Locke (Ahiamadu 2009:82).

The point is that religion can become a strong mobilizing force creatively engaging the interests of the people in Ogbaland and its environs (Nwokomah & Agi 2011:32-40). Examples are the *New Testament Translation* of the Ogba Bible Translation and Literacy Team (Owho Ohnurnu 2006), as well as the evangelistic thrusts of *Operation Ogbaland* (Ogedi 2011:1ff). Religion and its values constitute an important part of many African societies, and as such it is often regarded as a companion in the on-going quest for social change and transformation, particularly in the processes of democratization and human rights. This is an observation that many commentators would generally consider to be true (Ejizu 2008:4-6). Moreover, religion also provides vehicles for social and political changes, often in supra-natural and even supernatural ways that does not necessarily appeal to human reason. Consequently, such activities as would propel those changes rarely catch public attention, let alone admiration in today's globalized world. Therefore, any discussion of religion as a vehicle for socio-political emancipation and transformation has to keep in mind institutionalized religion which is generally conservative or rigid in doctrines and dogma. On the other hand non-institutionalized religion usually would be more of religion of power and spirituality with a great propensity for adaptation, such as is the case with ATR (Turaki 2000:125). A further distinction can be made between subjective or isolated spirituality with great emphasis on cultic purity, and engaged or social spirituality with emphasis on proselytization or evangelism. In Ogbaland spirituality and transformation would be the product of a pure practice of religious teachings whether of the Christian denominations – the Catholic, Episcopal, Baptist and Reformed churches or of natural religionists – the so called African traditional religion adherents (Nwokomah and Agi 2011:32-42).

As a solution to this problem the gap between religion or theology and what has been described as theo-praxis should be reduced. A socially engaged religion and spirituality with the aim of social harmony, personal integrity and group solidarity means that there should be an official policy at the control of the social media and the cyber space as is done in other developing societies such as India, Indonesia, China and South Africa. A key aspect in socially engaged spirituality is the necessity of new interpretations of religious texts and rituals. It is rare for religion

at its traditional or conservative form to become this vehicle for change, development or social transformation unless something is done to regulate its performative environment.

One example is the Churches' involvement in the running of schools, colleges and universities in the country. Out of 109 universities, at least 30% of them are Church based institutions. There is also lots of cooperation between government and religious organizations like the Pentecostal Fellowship of Nigeria (PFN), the Christian Association of Nigeria (CAN) and *Ahmadiyyah* Islam in matters of civil society, governance, pilgrimages, health, education and welfare. Indeed religion as has been observed provides a vehicle for stability and legitimacy for socio-political institutions because of its long historical bond with humanity. And, very significantly, religion does provide to democracy a sense of hope, which is crucial to the faith as well as in fostering the democratic will at all levels of society – local, national, and internationals.

The Charisma of Religion, Spirituality and Transformative Action
There is a spirit orientation inherent in African religious beliefs – ATR, Christianity or Islam (Wotogbe-Weneka 2012:6-11). Fortunately, there are religious specialists able to contact the spirit world of ancestors, similar to the role priests and pastors play in Christian religion, as do Imams in Islam (Adamo 2001:44). Secondly, spirituality, which is the state or quality of being spiritual, means different things in different religions. In Christianity and to a lesser extent in African traditional religion it means a serious concern for the unseen and intangible world, as opposed to the mundane or physical. It is depicted in the concern for those things including values and morals peculiar to the church, religion, an ecclesiastic or person and which attracts adherents or followers. This we refer to as the "charisma" of religion.

Moreover, we speak of transformation when reference is made to a marked change in appearance or character, especially one for the better. It could also be used to describe the changes taking place within a socio-political system in the area of an ideologically driven government policy, becoming more conformant with a socialist, communalistic mindset. A good example of transformation would be the Nigerian society which turned away from purely agricultural economy in the 60s and early 70s to an oil-driven economy marked by policies and program that respond to the global oil market (Ahiamadu 2011:77ff). There is no doubt that religion and spirituality has contributed to the stability of an oil-driven economy in Nigeria. Or how else could one explain the continued existence of a precarious and vulnerable socio-political entity known as Nigeria? Or of the survival of the inhabitants of a heavily polluted Niger Delta environment in spite of predictions of low life expectancy? Or the surreptitious elimination of lives among the Ogbas and Ekpeye by political touts and hoodlums whose stock in trade is to promote "democracy" by hook or crook?

The predictions of Nigeria's total disintegration by 2015 has come and gone and the nation has shown her usual propensity to survive against all odds. But how could

this be possible except by the prayers and meditations of various religious practitioners at individual and group levels? It is solely a Divine act of mercy that the inhabitants of the Niger Delta continue to survive and go about their lawful businesses on a daily basis, and life goes on in Ogbaland in spite of the threats to life and insecurity, the threats of multinational oil companies who pilfer, pillage, plunder and pirate her God-given resources with the support of a Nigerian statecraft (Ahiamadu 2015:167-171). Religion in Ogbaland as in all other African societies is purely based on beliefs and values that are not only transcendental but also transformative, based on individual relationship and interaction with the Spirit of life (Gen.1:1-2). "The spirit world is believed to be a place of power, that is, a place from whence to derive the power to obtain one's objective, both good and bad" (ter Haar 2013:31-44). By this ter Haar depicts morality as depending on human behavior regarding the spirit world. Constructively, spiritual power is beneficial when applied to ailments to bring about healing. By implication spiritual power can also be used to crystallize new ideas, and to obtain international, national, or even local objectives such as the Millennium Development Goals (MDGs) particularly those that deal with health issues such as the ones listed as MDG 4 (reduce child mortality); MDG 5 (improve maternal health); MDG 6 (combat Sexually Transmitted Diseases, malaria and other related diseases). His views resonate with the religious views of an average Christian today that morality depends on mentality (Pro. 23:7).

Presently, there is a world-wide popularity of various forms of charismatic or neo-Pentecostal Christianity, whose common denominator is their emphasis on healing, wealth creation and earthly bliss. The craving for this brand of religious activity has resulted in the proliferation of churches. Some Ogba indigenes have not been left out of this race for spiritual and religious relevance. Some of these African Indigenous Churches have an international outlook, an orientation that is further promoted by the many Ogba people who have migrated to some parts of the world, including Europe and America (Adamo 2000:336-349). In other words, modern Christianity in Ogbaland is a perpetuation of the historical spirit orientation of African religious beliefs and values. Yet these are not essentially 'African' churches suitable for Africans only. They are a contemporary expression of religious history unfolding in Africa, notably through migration, such as in Europe (ter Haar 1998:6ff; Holter 2014:441-443). Generally, religion and spirituality have provided a window of opportunity for many sons and daughters of Ogba land who otherwise would have remained unemployed to assume leadership positions in churches and religious groups in spite of a contradictory demand of globalization.

Be that as it may, Christians in Ogbaland are today attempting to contextualize the Gospel message to suit the developmental and transformative needs – spiritually and materially – of their communities. The solutions provided by the churches – in clear contrast to the traditional religions of the ancestors – are largely responsible for their attraction. This fact is not controversial. What is controversial is whether or not, or to what extent politics has become spiritualized by these churches. Critics have called this "implicit politics" and have wondered whether such spiritualization

of politics can have any positive impact on the socio-political development of the nations. In Ogba, religion and politics are not considered separate fields, and are co-joined in a power tussle, located in the spiritual sphere and from which contenders draw spiritual resources for political and material purposes. In the views of Gerrie ter Haar (2013:38):

> It is precisely because religion and politics are competing powers that keep them in an uneasy relationship. To those who believe in it, power derived from religion i.e. from the invisible realm, is not symbolic but real. Spiritual power as real power is a concept that most secularists find difficult to grasp, and which they, therefore have a problem in finding appropriate responses.

The proposition of religion and spirituality – whether it is through prayers, private meditations or Bible study – is that inner change may lead to social transformation, and this is a point that development experts must take seriously. Also to be considered vital is the point that spiritual progress will lead to material progress. The present effort by the Ogba Christian league and the Ogba Bible Translation and Literacy Team respectively is to evangelize the area and spread the Word of God in order to bring about social and moral transformation (Ogedi 2011:3-6; Owho Ohnurnu 2006). These efforts stand in sharp resonance with the importance which the churches attach to human development as an all encompassing project, and as the result of a process which begins from the spirit of humans – born again – through direct contact with the Spirit of God, and fertilizing the soul to educe its own innate potentials and finally impacting the body for socio-political transformation (ter Haar 2013:39). We have to admit the fact that religious believers have access to a form of power that non-believers lack, and one which, if well directed may further development in the broadest sense.

There is increasing awareness that effective development cooperation occurs only when every available resources, including the realm of religion, are mobilized to touch the full range of human life. Gerrie ter Haar have introduced concepts such as 'spiritual capital', 'spiritual investment', and 'spiritual empowerment' to capture the elusive dimension of socio-political development that constitutes a real presence and power to many Biblical scholars, as well as political and social scientists, and theologians alike.

For instance, spiritual capital is generally subsumed in the broad category of social capital, a concept used in development circles to designate the great variety of ways in which people connect with one another to engage in activities that may be described in terms of the common good. As a sub-set of social capital, spiritual capital may be defined, for present purposes as 'people's ability to access resources believed to reside in an invisible world, which can be mobilized for the common good' (ter Haar 2013:9). Gerrie ter Haar (2013:9ff) correctly observes that Ogba peoples invest in their relationship with spiritual entities as they do in those with their fellow human beings with a view to improving the quality of their lives. The commonly held belief is that a person can make spiritual investments and in so doing expect a profit from it, in the visible or material world, just as a financial investor ultimately expects a material benefit.

Although it is a pervasive feature of the major religions of Africa – ATR, Christianity and Islam – the principle of investing in the invisible world is not unique to Ogba, but is also found in Western Christianity in Europe and America, not to mention Asian neo-Charismatic churches. The principle is one of reciprocity in social relations and is commonly associated with social capital, expanded by religious believers to the realm of the invisible. Similarly, spiritual empowerment is the strategy for opening up alternative avenues for achieving the 'good life'. Spiritual power may be described as 'enabling power' (Anderson 1991:65-74). It enables people to take control of their own lives by reference to an invisible world inhabited by spiritual forces, in the form of gods, deities, personalized spirits, or impersonal spiritual entities. This unique feature of African religiosity presents an important opportunity for Africans self-empowerment in the socio-political processes of development. Realizing that one can lift oneself out of oppressive situation with the help of the Spirit, traditional Ogba religion in all of its forms - especially Christianity – have been given expression through spirit-oriented traditions frequently employed for that purpose.

Conclusion and Recommendation

This article has surveyed the religious life as a panacea to the insecurity and environmental hazards experienced in Ogbaland in particular and Nigeria in general**,** but a religious life that is backed up with a thorough going spirituality. The problem is that Christianity has been with us for more than one century today, yet the continuing acts of terror and social insecurity apparently contradicts the tenets and teachings of the Christian faith (Ahiamadu 2013:264ff). Not even the traditional religion of the people endorses the disdain for human lives and the return to a state of nature – with its life being brutish, nasty and short – which is currently what the situation is at the moment. Although Christian organizations such as the Ogba Christian League (Ogedi 2011:1ff) and the Ogba Bible Translation and Literacy Team (*Owho Ohnurnu* 2006) have respectively engaged in massive evangelistic and Biblical literacy campaigns in the area, events in the recent past have not shown any appreciable improvement in the social and moral life of Ogbaland.

Apparently, religion and spirituality could have had a more profound impact on the society in a more regulated and controlled political space. It therefore recommends that Nigerian government at all levels – federal, state and local should be more concerned with what is beamed on our social media, internet and in cable television, with a view to checking the excesses prevalent in the social and electronic media (Adesegun & Adesegun 2015:180-186).

In Ogbaland for instance various Christian denominations of the Pentecostal-charismatic brand has been on the increase since the 1980s, with the attendant diminishing of interest in traditional religion. Yet the lack of control over the peoples' access to the social and electronic media, has nearly obtuse the general impact which organized religion and spirituality have had on social transformation. The article therefore recommends that religion and spirituality should be boosted in Ogbaland through a bridging of the gap between theology and theo-praxis, as well as through a concerted effort to limit the use of cyber space, social media, electronic and cable television This can be done through the use of prayers, meditations and

Bible study to support the on-going quest for social cohesion, solidarity among members, security and social and moral transformation.

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