PrivateJet Pastors: THE GODS ARE TO BLAME

By Bayo Oluwasanmi-

[The following is offered as a PCEC Message to the global Black Leaders, The Black Masses & the Leaders of the Global Black Church.]

The crying urgency of the church today is leadership.
The most critical problem facing the Nigerian church today is leadership vacuum. The Nigerian church lacks both vision and true leadership. 

Nigerian church is dying every day due to lack of strong leadership at this time when a once great nation tethers on the ebb.

The Bible is very clear and concise in the call to leadership and discipleship. When God decided to build a nation of his own, he didn’t enlist the masses. He called on one man - Abraham.

When it was time to deliver the Israelites out of Egyptian oppression, he didn’t need an army of people. He raised up one leader - Moses to do the job.

When the Israelites needed someone to lead them to the Promised Land, Joshua was chosen.

Nigerian Christians especially the Pentecostal breed suffering from overdose of religious opium; many a times misunderstood the true nature of leadership. They believe they must be sheepish, quiet, passive, aloof, and withdrawn to follow Christ. Their biggest problem is that they confused meekness with weakness.

One of the central teachings of Christ is that whoever is going to follow him must be a leader, meaning serving others.

Leadership is influence. If the General Overseers (GOs), the Bishops, the Pastors, the Shepherds were to demonstrate that they’re the salt and light as Jesus commanded, then they have to obey Christ’s call to leadership and discipleship.

And there is no more practical and meaningful way to show this than to be imitators of Christ as Paul was.

The unexplainable frenzy of material acquisition by Nigerian pastors has dominated the headlines for quite some time now.

The worst offenders in the wealth building schemes and scams, raids and robberies in God’s name are the fiery, fire brim and stone, repent or be damned Pentecostal preachers. See Private Jet Pastors --page)

The Legend of Lincoln

Unchained

By Ezrah Aharone

While Django Unchained is stirring controversy, Steven Spielberg’s movie Lincoln, has unchained the Legend of Lincoln to new mythic heights, without due challenge. Just as organizations like the NAACP denounced conservative-revisionist textbooks in Texas in 2010, they should denounce liberal-bent historical accounts that either ignorantly or deliberately fail to concede that “Abraham Lincoln did the right thing for the wrong reasons.”

Or as Lerone Bennett aptly conveyed in the title of his book, Lincoln was in effect – Forced Into Glory. (See Lincoln page 3)
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The appetites of “men of God” like sharks and whales have been enlarged and elongated devouring their flocks at every turn. Their new toys are jet airplanes for the new heavens – the skies. 
Most of history is the conflict among people trying to lead and rule one another. 
Human arrogance, pride, greed, and lack of contentment are asterisks on the footnotes of corrupt and insensitive leadership. No group of Christians that best fit this perfect example than the gospel preachers of Theology of Prosperity - the more you sow, the more you reap. 

The newest club member of Jet Pastors is the President of the Christian Association of Nigeria (CAN) and founder of Warri based Word of Life Bible Church, Pastor Ayo Oritsejafar. 

We’re told that the $4.9m Bombardier/Challenger 601 10-seater jet was a birthday token from Pastor Oritsejafar’s congregation to mark his 40 years of service in the Vineyard of God. 

We may never know the nameless and faceless church members who bought the birthday gift! 

To win trust, leaders must exhibit both character and competence. The bar becomes sky-high especially for those who claimed they’re “men of God.” 

If leadership and discipleship crystallized in sacrifice, suffering, sharing, kindness, love, and endurance, as Christ and the early Apostles demonstrated; then which Christ are these peddlers of false gospel following? 

My favorite Apostle Brother Paul, I’m talking of Paul of Tarsus, provides enduring lesson in discipleship and leadership. Paul’s life demonstrates that in the most trying circumstances, the faithful minister of God can enjoy daily strength and victory not for the purpose of being comfortable, but in order to be a comforter. 

The Jet Pastors should be motivated by Christ’s example of love, living daily in the fear of the Lord. The faithful minister can rejoice in the opportunity to be an ambassador for Christ by proclaiming reconciliation and restoration for estranged sinners. 

How many of the sky-bound pastors are as bold and squeaky-clean like Paul to effectively neutralize the trumped up charges by the church in Corinth against Paul? 

The severity of charges by the church in Corinth against Paul read like indictment of a grand jury: 

- fickleness (1:17-23), pride (3:1), weakness (10:10), unskilled speech (11:6), severity (7:8-10), dishonesty (12:16-19), and mental instability (5:13). 

Listen to Paul’s airtight defense: “For the more we suffer for Christ, the more God will shower us with his comfort trough Christ. Even when we are weighed down with troubles, it is for your comfort and salvation!” 

“We were crushed and overwhelmed beyond our ability to endure, and we thought we would never live through it,” argued Paul. “In fact, we expected to die,” Paul continued, “But as a result, we stopped relying on ourselves and learned to rely on God, who raises the dead.” 

As dogged and unrepentant as ever, Paul dared his accusers: “We can say with confidence and a clear conscience that we have lived with a God-given holiness and sincerity in all our dealings.” 

Paul couldn’t help boasting of what he endured: “…been put in prison more often, been whipped times without number, and faced death again and again.” 

Paul confronts the Church at Corinth with proofs: “Five different times the Jewish leaders gave me thirty-nine lashes.” “Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. Once I spent a whole night and day adrift at sea.” 

“…I have been hungry and thirsty and have often gone without food. I have shivered in the cold, without enough clothing to keep me warm.” 

Summing up his defense, Paul said “We have depended on God’s grace, not on our own human wisdom. That is how we have conducted ourselves before the world, and especially toward you.” 

People always need a leader. People are like sheep without a shepherd. Today, Nigeria is without a leader. At 

a time when the Jet Pastors should fill the leadership vacuum, the “men of God” are literally AWOL. They’re busy evangelizing in the skies! Nigerians’ immediate felt needs are many and varied. They’re in secure. They worry without abundant signs of hope. If there is anything in short supply in Nigeria today, it is hope. 

How many of the sky-roving pastors can boast like Paul that their lives mirror God-given holiness and sincerity in all they do? How many times have they been whipped for the sake of the gospel? How many times have they been imprisoned for fighting on the side of the oppressed?

How many times have they starved for their congregation to eat? How many times have they been arrested or jailed in the name of the gospel?

What role have these pastors played to alleviate the sufferings of the poor in a country where half of their congregation are jobless, homeless, sick, diseased, hungry, depressed, tormented, tortured, and seemingly lost among the madding crowd? 

What social programs have they initiated to supplement the income of their congregants most of whom like majority of poor Nigerians live on $1 a day - below the poverty line. 

Most of the congregants and assistant pastors of these Jet Pastors cannot even afford the tuition fees for their children in colleges and universities owned by the Prosperity Pastors. 

It is evident from the flamboyant, ostentatious, and reckless life styles of these pastors that they’re not true Disciples of Christ. It’s no wonder why Mahatma Gandhi condemned the hypocrites of the religion with a stinking rebuke: “I hate you Christians, but I love your Jesus.”These apostles of greed, material wealth, exploitation, rip-off.
Reverend Abernathy, Reverend Jesse
Vietnam.’

He led protests against poverty - Poor People’s Campaign - and the Vietnam War with a speech “Beyond Vietnam.”

Reverend Abernathy, Reverend Jesse

Dr. Martin Luther King Jr. an American clergyman, activist, and prominent leader in the African American Civil Rights Movement helped found the SCLC in 1957.

Best known for his role in the advancement of civil rights using nonviolent civil disobedience, led the 1963 March on Washington where he delivered his “I have a Dream” speech.

The Jet Pastors could be categorized into four groups: The drop outs - Those who give up and fail responsibility. The cop-outs- Those who make excuses for why they aren’t responsible. The hold-outs - Those who waiver too long to take responsibility. And lastly, the all-outs - Those who own the responsibility and take action.

The Jet Pastors should not for a moment think that because they’re in fortified, gated mansions and bullet proof jets that they’ll escape when the wrath of the oppressed comes knocking. If you keep quiet at a time like this, deliverance and relief for Nigerians will come from other place. Who knows if perhaps your discipleship is for such a time as this?

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Ivan Van Sertima on little-known African achievements

Click here for Video
The Black President sees himself as a black Abe Lincoln. Herewith is a letter from Lincoln -
Executive Mansion,
Washington, August 22, 1862.
Hon. Horace Greeley
Dear Sir.
[. . . I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored; the nearer the Union will be "the Union as it was." If there be those who would not save the Union, unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I shall believe doing more will help the cause. . . .
Yours,
A Lincoln.

This quote from African Fundamentalism by Marcus Garvey (1925) is herewith presented to the Time’s Man of the Year -- The Lincoln Loving B. Obama. “The time has come for the Negro to forget and cast behind him his hero worship and adoration of other races, and to start out immediately to create and emulate heroes of his own. We must canonize our own saints, create our own martyrs, and elevate to positions of fame and honor black men and women who have made their distinct contributions to our racial history.

The Legend of Lincoln Unchained

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Nevertheless, the fictions of Lincoln enrich the commercial and moral value of Americana more than the facts of Lincoln. As Bennett writes, Lincoln “is a national industry involving hundreds of millions of dollars a year . . . and the thousands of people who profit materially and the millions who profit psychologically and culturally are not going to stop.”

So what really happened with Lincoln and the Civil War? Considering the racism that abounds today, it’s inconceivable that 3 million Whites would fight gung-ho and 600,000 would unselfishly die for a “Black cause” way-back 150 years ago. And if Lincoln actually wrote the Emancipation Proclamation to genuinely “free Africans” after 2½ centuries, its contents would seemingly be more etched into African-American minds. But if you ask around, it would be a near-miracle to find anyone (Black academics and leaders included) who can even paraphrase any portion of it, much less clarify its contents. Isn’t that strange?

An unlikely but well-accredited vetting source of the Legend of Lincoln and the Emancipation Proclamation is President Obama himself, who will take his second Oath of Office 150 years to the date. As a senator in a 2005 Time interview he remarked: “I cannot swallow whole the view of Lincoln as ‘The Great Emancipator’. . . . I am fully aware of his limited views on race. Anyone who actually reads the Emancipation Proclamation knows it was more a ‘Military Document’ than a clarion call for justice. Scholars tell us too that Lincoln wasn’t immune from political considerations and that his temperament could be indecisive and morose.”

Neither due justice nor the ambiguity of the real Lincoln can be condensed here, but his “racism” or “limited views on race” as Obama diplomatically cites, is evidenced in a 1858 speech when he candidly said he was not “in favor of bringing about in any way the social and political equality of the white and black races . . . and I just as much as any other man am in favor of the superior position assigned to the white race.”. (See Lincoln page 3)
On Monday, New Year’s Eve, renowned African scholar-warrior Dr. Yosef A.A. Ben-Jochannan, a.k.a. Dr. Ben, will be a nickel shy of a century. Some of his colleagues shared their thoughts about the man who devoted his entire life to unearthing many previously unknown facts regarding the Motherland and its original inhabitants.

“Dr. Ben started out in a sacred mission to reclaim the Nile Valley and he did it almost single-handedly,” said Dr. Leonard Jeffries. He went on to explain the value of his cohort’s research restoring Egypt/Kemet back into Africa after educational institutions misled most to believe it existed in a fictionalized place called the Middle East.

“His work is in the monumental achievement of taking the Nile Valley away from those who not only stole our bodies and land, and enslaved us, but also stole our history and the knowledge of human development,” he said. Throughout the ‘60s and ‘70s, Dr. Ben disseminated information from atop soapboxes on the corners of Harlem’s progressive African Square (125th Street and Seventh Avenue).

“There was a cohesiveness between Dr. Ben and the Five Percenters,” remembered Dumar Wa’d Allah, former Harlem Prep disciple during the late 1960s where Jochannan conducted African history classes. “Because we were teaching that the Blackman is the father of civilization, and he

(See Dr. Ben page 6)
Dr. Ben Turn 95 was teaching that all civilizations came from the Blackman in Africa.” Dr. Ben’s scholarly contribution’s contradicted the public school’s curriculum. “We learned from his books what Egypt means to Black history,” disclosed Ben’s close comrade, Professor James Small. “He said, in no certain terms, that Egypt is in Africa, and proved it through research.”

Dr. Ben spearheaded the historic 1987 pilgrimage to Kemet, leading over a thousand Americanized-Africans to experience the ancient artifacts firsthand. Additionally, he continuously conducted yearly educational tours to Kemet for decades.

“Dr. Ben is a true and living god! He had supreme knowledge of our history. It’s one thing for a person to teach you about the knowledge of your ancestry,” Wa’de Allah said. “but it’s even greater that they teach you about it, then allow you to go back and trace the roots of the history.”

Columbia professor Patrick Delices added: “In terms of African origin of civilization, and Egyptology, no one has a greater influence than Dr. Ben.”

Dr. Jefferies closed: “The beauty of Dr. Ben is that he didn’t function alone, he believed in sharing the knowledge and information with the people. His greatest example was his brotherhood-relationship with Dr. John Henrik Clarke. So to have these two giants in the heart of our struggle has been an extraordinary aspect of the African great awakening. So, happy birthday Dr. Ben!”

Wish Dr. Ben a happy birthday: 718-239-6444.

The Legend of Lincoln Unchained Continued

Examples of his “crudity” or not being “immune from political considerations” as Obama intimates, is found in his letter to New York Tribune editor, Horace Greeley in August 1862 stating: “My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union.”

The following month, the real Lincoln proposed a shrewd Preliminary Proclamation to emancipate Africans in Confederate areas. The caveat though was that Confederate states could retain slavery, providing they complied to return to the Union by January 1, 1863. However, should the war have ended beforehand, the deal would be rescinded and Confederates would lose both the war and slavery.

In terms of the Emancipation Proclamation being a “military document,” Obama is corroborating Lincoln’s strategy to employ the document as a war measure to disrupt the South’s stability and slave-economy ($4 billion in human capital alone in 1860’s dollars) and offset the Fugitive Slave Act of 1850 (which federally mandated that fugitive Africans be returned or abettors faced treason). It only “theoretically” freed Africans in Confederate states where he lacked enforcement.

Lastly, the moral notion that Lincoln waged the Civil War “to end slavery” is negated by his swift removal of General John Fremont for “freeing Africans” in Missouri in 1861, expressing: “We didn’t go into the war to put down slavery, but to put the flag back... for I never should have had votes enough to send me here if the people had supposed I should try to use my power to upset slavery.”

In this microwave society with 10-second attention spans, fictional characters like Django are short-lived. But here to stay is the Legend of Lincoln, who like many of his predecessors was gigantic in ambition but miniature in morality. Obama was diplomatic, but the open masquerading of Lincoln and the Emancipation Proclamation that he insinuates, reflects a need for concerned Black people and institutions to converge and confront such distortions and profiteering that are unchained at our historical and ancestral expense.

Ezrah Aharone is an adjunct associate professor at Delaware State University, and author of two acclaimed political books: Sovereign Evolution: Manifest Destiny from Civil Rights to Sovereign Rights (2009) and Pawned Sovereignty: Sharpened Black Perspectives on Americanization, Africa, War and Reparations (2003). He can be reached at Ezrah@EzrahSpeaks.com.
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Dear Brothers and Sisters

May I join this exchange? The recent NATO aggression and the creeping ascendancy of the USA is much to worry about. And so, how shall we defend ourselves? Not having a military equivalent to NATO nor having revenues equivalent to the G20, we must utilize those provisions in existing treaties which permit self defense. Would that our ancestors had held this debate in 1415, when the Portuguese first invaded. They would not have been able to circumnavigate the continent and to surprise everybody everywhere they went for a century.

In the Berlin Treaty, Africans have rights; but Africans have not utilized those provisions. And since the USA is a signatory power to that Treaty, ratified by Congress, they have duties toward Africa, which they have minimized. As citizens of the USA, Afro-Americans have a right to involve themselves through Congress and its related committees as voters and constituents. We need not look to Obama merely as the CEO of an Imperial Presidency. The fall of Richard Nixon is supposed to be an indicator of the balance of power and popular will.

In the 15 or so years I have been involved with Congo delegates re the Great Lakes issues, we have employed this approach with effect, especially with the Congress. When the Presidency was informed of my associates concerns, the State Department invited them in for lunch and tea to discuss the implications of the Berlin Treaty and its provisions for Congo. The lead spokesman was a regional chieftain and member of the African signatory class provided for the Berlin Treaty; so they received him as a peer. In Africa, there were thousands of such African signatories. Not knowing is a curse!

The African Union came to Washington in 2002 to meet with Diaspora groups and invited us to participate in the governance of Africa by shaping policy. Have we done any of that? Most people continue to carp against the leadership. We are now part of that leadership. What do we want done and what are the ways and means to do so?

In the decade that the UNIA has interacted with the AU, there have been quantum leaps of consistency for the better; if only in recruiting people to the dream. What then is our master plan for the total protection and development of the continent? Since the African Diaspora contribute more than the G8 and other donor nations, the AU expected the Diaspora to organize to counter the programs of the Corporate Council for Africa. We have not. So the AU continued to accept funds from donor nations.

Last month, H.E. Mrs. Zuma spoke here in DC at the Woodrow Wilson Center [The video is online]. She was asked these questions. Why don't the African governments use their wealth to finance the AU and its programs. She replied that the Member governments do pay their dues to cover administration cost of the buildings; but provide no funds for programs. All programs operated by the African Union has been received from donor nations. So here is the front door, the Diaspora must step into this breach and fulfill the program.

I was stunned recently when the AU asked permission of the UN to establish law and order in Mali. Asking permission? The upshot is that AU has no money to foot the bill. Hence, Africom. [On FRANCE 24, General Ham of Africom appeared in an interview where he expressed USA policy in the matter of MALI; he said, all actions and programs must in fact and appearances be led by Africa; --a full transcript can be found on the Africom website.] What does that mean? It means that Obama has a limitation. And that's where we come in. There is a UNIA memo somewhere lost in the catacombs of the AU archives entitled THE BASHIR DOCTRINE, which states in principle that as the Monroe Doctrine extends an umbrella of protection over the Western Hemisphere, the AU should draw around the African continent a cordon sanitaire such that all foreign forces operating in Africa must do so under the command of the African Union. The mixed command int Darfur and other states is a result of that suggestion.

In 1991, the Rev. Dr. Leon Howard Sullivan organized the First African African American Summit, held in Abidjan. The final communique included the following confession by the African Presidents of that time, that individually and collectively, we have not been able to solve the problems of Africa [and other words to that effect]; and the invite the Diaspora to provide guidance. That's us. There is a cliche in America that you can't steal first base. That's where we are. This is REALPOLITIK and we must learn geopolitics.

See Obama Page 8
Mayan End Age 12-21-2012 Heralds A New Age Of Spiritual Enlightenment

Mayan Calendar
"Both the Hopis and Mayans recognize that we are approaching the end of a World Age... In both cases, however, the Hopi and Mayan elders do not prophesy that everything will end. Rather, this is a time of transition from one World Age into another. The message they give concerns our making a choice of how we enter the future ahead. Our moving through with either resistance or acceptance will determine whether the transition will happen with cataclysmic changes or gradual peace and tranquility. The same theme can be found reflected in the prophecies of many other Native American visionaries from Black Elk to Sun Bear." — Joseph Robert Jochmans

"An Apocalypse (Greek: 'lifting of the veil' or 'revelation') is a disclosure of something hidden from the majority of mankind in an era dominated by falsehood and misconception, i.e. the veil to be lifted." — Wikipedia

Obama Invades Africa Continued from page 7)

The USA has always been a colonial power in Africa; it co-signed the Berlin Treaty. In Africa, Ethiopia and Liberia are pointed to as two states that were not colonized. But, Ethiopia fought to save itself and Liberia did not. You figure! Monrovia was protected by USA. The founders of Liberia, the American Colonization Society is/ was a Congressional corporation. When Monrovia got into financial trouble during the Taft Administrations, Booker T. Washington was nominated to organize a Delegation to go there and represent American interests. The upshot, the USA treasury refinanced Liberia's international debts. When that debt fell due in the 1920s, Liberia was still broke. And that is where the UNIA steps onto the stage of history. We offered to refinance Liberia; but that state chose "white sugar" over ours and entered into a contract with Firestone and the First National City Bank of New York, which was secured by Gold Bonds [which gold Liberia did not have]. The loan was to be repaid then out of rubber receipts and taxes; but when the Stock Marker crashed in 1929, Liberia fell into bankruptcy and receivership, administered by the US State Department.

There are many recent tales; some say that DOE was a U.S. agent; others say that TAYLOR was a U.S. agent. It is certain that the present Chief Executive in a former officer of the World Bank, a US creation. The US has always been in Africa as a junior partner or a minor partner, but there. When the British and French complained about the Negro World, USA shut us down. Their sympathies are clear. At issue, our commitment to our words of concern. We can move the Congress, We can moderate the Presidency, We can advise the AU, but we must act with cogency.

We the UNIA have acted on behalf of Mali and the UN Security Council Resolution has a close resemblance to our memo. Reason: we submitted our note to the Senior African Diplomatic Corps, when they asked for suggestion. We want to join with you. My suggestion, that we form a Mali Council and a Mali Commission; the first to contact all Mali NGOs and partisans to formulate policy in the next 8 months to bring about a diplomatic/political resolution and avid war; the other, to establish recognition with the Mali government and the AU as offered in their mandate to us as enshrined in the Constitutive Act, as amended [2003]. jwj