

**THE MINISTRY OF MUSIC: A CASE STUDY ON THE
UNITED CHURCH OF ZAMBIA AND THE NEW
JERUSALEM CHURCH**



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JERUSALEM CHURCH**

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ABSTRACT

This research project is situated in the history of Christianity in Zambia with specific reference to the relationship between the United Church of Zambia and the New Jerusalem Church, one of the so-called African Instituted Churches (AICs). Since the 1950s numerous members of the UCZ have become attracted to the New Jerusalem Church. Why is this case? One may identify several factors in this regard, including the administration of sacraments such as Baptism and Holy Communion also the ministry of faith healing, the ministry of pastoral care the confession of sins and the assurance of pardon. In this research project I have investigated one such factor namely the role of the ministry of music in these two churches. The term ministry of music in this context refers to praise and worship in the liturgy, to the significance of church choirs, the role of music leaders, the appropriation of melodies from various sources, the use of musical instruments and then of course to the actual text of the hymns that are sung. In this research project the focus has been on a description and analysis of the lyrics of selected hymns. This is based on the observation that the hymns that are frequently sung constitute the “theology of laity”.

This project has first identified those hymns that are frequently sung in selected congregations of the United Church of Zambia and the New Jerusalem Church. For this study five urban and five rural congregations of both churches were selected. The identification of such hymns was done through interviews with the local pastors and the musical leadership of the selected congregation. On the basis of this process of identification ten of these hymns in each of the four categories mentioned above were subjected to closer analysis. The question that was addressed is this: What similarities and differences may be identified in the text of hymns sung frequently in urban and rural congregations of the United Church of Zambia and the New Jerusalem Church? The point of comparison that was used in this regard is the soteriologies embedded in the text of the selected hymns, that is, the notions of salvation expressed through these hymns. The study therefore sought to identify, describe and analyse the underlying soteriologies in the ministry of music in these

two churches. It also assessed the significance of the similarities and differences identified in this way. The assumption was that there may be different images of salvation embedded in such hymns and that these may partially account for attracting people to a particular church.

November 2015



DECLARATION

I declare that *The ministry of music: A case study on the United Church of Zambia and the New Jerusalem Church* is my own work, that it has not been submitted for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged by complete references.



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Signature..... Date.....

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CHAPTER 1

Introduction

This research project is situated in the history of Christianity in Zambia with specific reference to the relationship between the United Church of Zambia and the New Jerusalem Church, one of the so-called African Independent Churches (AICs). Since the 1950s numerous members of the UCZ have become attracted to the New Jerusalem Church. Why is this case? One may identify several factors in this regard, including the administration of sacraments such as Baptism and Holy Communion also the ministry of faith healing, the ministry of pastoral care the confession of sins and the assurance of pardon. In this research project the study will investigate one such factor namely the role of the ministry of music in these two churches. The term ministry of music in this context refers to praise and worship in the liturgy, to the significance of church choirs, the role of music leaders, the appropriation of melodies from various sources, the use of musical instruments and then of course to the actual text of the hymns that are sung. In this research project the focus will be on a description and analysis of the lyrics of selected hymns. This is based on the observation that the hymns that are frequently sung constitute the “theology of laity”.

This project has indentified hymns that are frequently sung in selected congregations of the United Church of Zambia and the New Jerusalem Church. Five urban and five rural congregations of both churches were selected. The identification of such hymns was done through interviews with the local pastors and the musical leadership of the selected congregation. On the basis of this process of identification ten hymns in each of the four categories mentioned above were subjected to closer analysis. The question that is addressed is this: What similarities and differences may be identified in the text of hymns sung frequently in urban and rural congregations of the United Church of Zambia and the New Jerusalem Church? The point of comparison that has been used in this regard is the soteriologies embedded in the text of such hymn, that is, the notions of salvation expressed through such hymns. The study therefore has

identified, described and analysed the underlying soteriologies in the ministry of music in these two churches. It has also assessed the significance of the similarities and differences identified in this way. The assumption was that there may be different images of salvation embedded in such hymns and that these may partially account for attracting people to a particular church.

1. Context and relevance

1.1 The growth of Christianity in Zambia

a) The early history of Christianity in Zambia

According to Chuba (2005:17), Christianity in Zambia was introduced by missionaries. Zambia, then Northern Rhodesia, was the last field in Central Africa¹ to be reached by missionary societies from the North, some approaching through its southern border and others through its northern border (Chuba 2005:17). On the southern border the London Missionary Society had already established their mission stations in Southern Rhodesia (present day Zimbabwe) as early as 1859 among the Ndebele under Chief Mzilikazi, before the Roman Catholics followed the next year (Chuba 2005:17). The Dutch Reformed Church of South Africa (DRCSA) had established missions in Basutoland (Lesotho) in 1878. In the east, the Free Church of Scotland had successfully began work in Nyasaland (present day Malawi) in 1875 before the London Missionary Society came to Zambia in 1883 (Chuba 2005:17). The Church of Scotland established itself permanently in Zambia only in 1900 (Chuba 2005:17).

Marshall Hole (1926:243) records that Zambia's geographical position as a land locked country had largely rendered it inaccessible to missions for a long time. It has sometimes been advanced that this was because of the local chiefs' inhospitality to foreign visitors (Chuba 2005:17). However, Chuba continues to state that this was not the case everywhere. Dr David Livingstone, for instance, had visited Mwata

¹ For a history of Christianity in Africa the standard works by Falk (1979), Kalu (2005), may be consulted. For a history of Christianity in Central Africa one may consult, in addition, the contributions by Baur (1998).

Kazembe in 1867 and 1868 and is reported to have received from that great chief kindness and hospitality. The other reason why Zambia was a late mission field is that Africa's visitors had been able to reach Zambia's neighbours more easily than they could reach the land-locked Zambia from the East, the South and the West coasts of Africa.

Missions that came to Zambia may be categorised generally into the following groups: The Episcopal group which consists of the Anglican Church, the Roman Catholic Church and to some extent the African Methodist Episcopal Church; the Baptist group consisting of the Baptist Church and its various branches; the Methodist Church, the Salvation Army, the LMS, the Church of Scotland and various evangelical churches.

b) United Church of Zambia: A short institutional history

The United Church of Zambia is the largest Protestant church in Zambia with coverage of all the ten provinces of the country. On the 16th of January 1965, the United Church of Zambia was formed. This happened after a prolonged union negotiation.

Bolink (1967:240) observes that early church union negotiations (1936-1945), from where we trace the roots of the United Church of Zambia, were essentially carried out by white missionaries from the Church of Central Africa Presbyterian (CCAP) in Nyasaland (Malawi), the London Missionary Society (LMS) in Northern Rhodesia, the United Missions to the Copperbelt (UMCB) and the Dutch Reformed Church Mission (DRCM) in Nyasaland.

Bolink (1967:246) continues to explain that after attending to some of the issues, anxieties, and fears which revolved around church government, doctrine, and discipline, the London Missionary Society, the African Union Church in the Copperbelt (with full support from UMCB), and the Church of Central Africa Presbyterian Presbytery in Northern Rhodesia (an extension of the Livingstonia Mission of Free Church of Scotland in Nyasaland) went ahead and merged from the Church of Central Africa in Rhodesia (CCAR) on 1st December 1945, at Chitambo

Mission.

Its role was a conventional one: to support CCAR as an ecclesiastical institution, to pastorally look after the spiritual needs of members, and form its leaders, to continue the spread of the gospel for spiritual salvation, and to continue to implement their social responsibility, in a small and limited way, through charity, social and community services like schools and health centers. The ethical-prophetic task was being carried by the broad-based and representative Christian Council of Northern Rhodesia to which CCAR belonged.

In 1958, the second merger leading to the formation of the United Church of Zambia took place. Bolink observes “On Saturday, 26 July 1958, the consummation of union between CCAR and CFCC took place at Mindolo” (1967:334). The Copperbelt Free Church Council (CFCC), as noted already, was a European Council which assembled mainly English-speaking congregations from the settler community who came from various denominations. Both CFCC and the Union Church in the Copperbelt (UCCB) were being served pastorally by UMCB up until the time of its dissolution in 1955. With the merger, English speaking European congregations at Kitwe, Chililabombwe, Chingola, Ndola, Kalulushi and Luanshya (these are towns on the copperbelt) came to be under the pastoral care of this new ecclesiastical body now called the United Church of Central African in Rhodesia (UCCAR) with its headquarters at Mindolo. The CCFC was the fourth church.

The third merger which ushered in the United Church of Zambia on a permanent basis took place in 1965. Weller and Linden observe that: “Unlike any of the previous unions, the formation of the United Church of Zambia was the result of African “initiative” (1984:151). This initiative was very important to the viability and sustainability of an African church. Africans, through support from missionaries, were now on a threshold of a new beginning: to put in place an African project which would endure for years to come and contribute its resources, spiritual and material, to the Zambian nation. Realistically, through being a genuine African initiative, it had to face organizational, doctrinal, social and financial problems as it

grew from infancy to adulthood. Bolink (1967:360) notes that this third merger was between the Methodist, the Church of Barotseland (Evangelical Protestant) and UCCAR. After protracted discussions and many years of “delay” caused by the Methodist home board in England, Methodists in Northern Rhodesia were finally given permission to unite with the UCCAR. This happened during the Methodist Conference which took place in London in 1964.

UCZ Constitution Revised (2014:1) summarizes that the United Church of Zambia incorporates the Church of Central Africa in Rhodesia (itself a Union of the Church of Scotland and London Missionary Society Churches with the Union Church of the Copperbelt), the Congregations of the Copperbelt Free Church Council, the Church of Barotseland and the Methodist Church.

Since the inception of the union, the UCZ has also been working in partnership with other major denominations overseas that have wanted to extend their Christian services to Zambia. Among these are: the United Church of Canada, the Presbyterian Church (USA), the United Church Board for World Ministries and the Gossner Mission of Germany.



UCZ is registered as a trust under the laws of Zambia. The Church is governed by a written Constitution, which can be amended anytime in case of need by the Synod or Synod Executive Committee. There are ten (10) Presbyteries headed by elected Bishops who serve for 4 years of two terms. A secretary and a bookkeeper assist these. Each Presbytery consists of five to nine consistories. Dotted across the country are congregations where all spiritual and social activities of the church are carried out. In order to guide good order throughout the UCZ, the following church courts are established: The Congregation, the Consistory, the Presbtery and the Synod². The history of the UCZ is discussed in chapter 2.

c) The New Jerusalem Church: A short institutional history

Prophetess Alice Lenshina Lubusha founded the Lumpa Church in 1953. Lenshina

² See UCZ Constitution, Rules and Regulations Revised 2014 article 11

was assisted at the top of the hierarchy of her church by her husband Petros who was a High Priest and by some ex-preachers from Lubwa (Mulenga 1998:20). Hudson (1999:22) pointed out that “after the establishment of congregations distant from Kasomo a village in Chinsali district where the Lumpa Church began, Lenshina delegated her authority to deacons.” The deacons were also delegated the task of preaching and laying hands on the sick. Most of these were applicants who wanted to serve in the church. Hudson (1999:23) continues to say that “applicants, who could be either male or female, were examined by Lenshina’s husband” and principle qualities of candidates were to be those given by St Paul in his letter to Timothy concerning the episcopates (Mulenga 1998: 20). It is also stated that choir leaders were the middle managers” in the church (Mulenga 1998:23). In any case, effective control of the church remained with Lenshina, her husband, a sister and a nephew.

According to Mulenga (1998:17), Lenshina “applied for the registration of her Church under the Society Ordinance in 1957” and by 1958, there were 148 congregations of the Lumpa Church registered in Northern, Eastern and Copper belt provinces of Zambia. Mulenga further explains that the Registrar of Societies had registered 60 Lumpa congregations in Chinsali District, 20 in Kasomo District, 20 in Mpika District, 23 in Lundazi District, 6 in Isoka District and 3 in Kawambwa District (1998:19). He continues to say that there were 9 in the Copperbelt Province, 4 in Lusaka and 3 in Kabwe. This is confirmed by Wim van Binsbergen (1964) when he adds that scores of Lumpa branches were created throughout Zambia’s Northern Province. In addition, some appeared along the railroad line, and even in Zimbabwe.

The death of Alice Mulenga Lenshina on 7th December, 1978 brought a lot of instability in the church despite the fact that before Lenshina died, she had appointed someone who would be her successor. Mulenga (1998:134-135) holds that six months prior to her death, the prophetess summoned all her deacons to Lusaka to choose her successor. It was at this meeting that a man with the name of Obed Chileshe who was Christened Muchinga was chosen to take Lenshina’s mantle. Mulenga (1998:154) notes that, “despite appointing him successor, there were

squabbles over who should lead the Church”. He adds that the major reason for power struggles in the church could have had something to do with inheritance of church property and money because during the time of Lenshina, the Lumpa Church had accumulated a lot of wealth ranging from well-furnished houses, motor vehicles and other valuables (Mulenga 1998:155). The Lumpa Church was banned by the then United National Independence Party government under Kenneth Kaunda in 1966.

During the time when the Lumpa Church was banned, its followers were conducting prayers in defiance of the ban (Mulenga 1998:153). Much later it was agreed that Lumpa members should re-register their church, except that they would be required to change the name of their church. Church elders sent an application to the Registrar of Societies requesting that their church be registered under the name “New Jerusalem Church”.

The New Jerusalem Church had a different organizational structure from its forerunner. This was done to avoid accusations of reviving the banned Lumpa Church. The church is headed by an archbishop and state overseer, below him there is church superintendent, general secretary and the vice secretary, church treasurer and the vice treasurer. These office bearers are assisted by ten sub-committees namely for discipline, appointments, finance, church security, women’s affairs, church secretariat, transport, orphans and the disabled (Mulenga 1998:154). The history of the New Jerusalem Church is discussed in more depth in chapter 3.

d) The relationship between the United Church of Zambia and the New Jerusalem Church

It is evident that in the early days the mission of the Presbyterian Church (which forms part of the UCZ today) expressed faith in the genuineness of Lenshina and her church and for some months, relations with Lenshina and her growing number of followers was amicable (Hudson 1999:17). As time went on, Lenshina and her church began to incur hostility from both the Presbyterian Church and the Roman Catholic Church. It is said that her enemies, largely Christian catechists and

devotees, tried to discredit her movement by emphasizing her atavistic appeal which they claimed was enhanced by evil spirits (Werner 1971:23). According to Douglas Werner (1971:23), colonial and missionary officials encouraged these attempts to denigrate Lenshina since they regarded her movement as regressive, heathen, and potentially disruptive. Consequently, in the year 1955, the Presbyterian mission at Lubwa began to see Lenshina as a serious threat and considered action to curb her influence (Ipenburg 1992:237). In fact, they joined the white fathers at the nearby mission of Ilondola in declaring her a heretic (Rotberg 1970:524). This resulted in a conspiracy to excommunicate her.

Today the New Jerusalem Church has been accepted in the ecumenical community of churches in Zambia. Nevertheless, one may observe some underlying tensions between the UCZ and the New Jerusalem Church. These tensions have to do especially with membership since by all accounts there is an on-going and steady flow of former members of the UCZ to the New Jerusalem Church. This has prompted accusations of “sheep stealing” which would understandably trouble the relationship between these two churches. At the same time, one may also mention that the issue is more complex. On the one hand The UCZ is criticised for having a superiority complex and considering others to be inferior. This attitude may well be internalised by members of the New Jerusalem Church.

The researcher being a minister of the UCZ has taken up an appropriate response to investigate what it is that seems to attract people to the New Jerusalem Church. This is indeed the horizon within which this study is situated. One may identify several possible reasons why this church continues to attract a large following. These would include its charismatic leadership, (the lack of) Christian education for baptism in terms of membership requirements, the ministries of faith healing and exorcism, the assurance of pardon upon public confession of sins, indigenous worship services and its ministry of music.

2. Demarcation and statement of research problem

a) The focus of this project is on the role of the ministry of music. The term ministry

of music in this context refers to praise and worship in the liturgy, to the significance of church choirs, the role of music leaders, the appropriation of melodies from various sources, the role of different kinds of rhythm, the bodily movements and rituals associated with such rhythms, the use of musical instruments and then of course to the actual text of the hymns that are sung.

More specifically, this project has focused on the hymns that are frequently sung in the United Church of Zambia and the New Jerusalem Church. The lyrics and melodies of such hymns come from many sources, including the hymns brought by missionaries, African traditional music and a variety of contemporary sources from around the world. In order to understand the sources of such hymns in the UCZ a brief survey of hymnody in history of the church up to the 19th century missionary movement is required.

b) Early music in the church was shaped by Greek, Syrian, and Hebrew influences. Today only a few examples of Greek music from the ancient world exist; but from these, music historians can determine that music was a part of early Greek religious ceremonies. It was primarily monophonic unison melody, void of any sort of harmony or contrasting counterpoint. This early music did allow for embellishment with instruments and it was based on theories concerning the nature of music and certain accepted systems and patterns for musical compositions.

In the case of Jewish psalmody, the text is based on verses from the Psalms. The Psalms were sung every day in temples. William (1978:1) accounts that in the Temple, priests and choirs chanted the psalms and portions of the Pentateuch. The manner in which the Psalter was used provided the musical heritage of the early Christians. The texts reflected the basic concepts of God and his moral nature. They accounted for the personal aspect of religion and individual relationship with God. The tunes were seemingly taught and preserved only in the oral tradition. William continues to note that early Christians sought to supplement their heritage of psalms with songs of their own Christian experience. They desired songs that would praise the name of Christ and tell of his Gospel (1978:2)

Accounting for the era of the early church, William (1978:7) notes that in the first three centuries, because of their persecution; Christians met in secret and therefore, made limited use of singing. Following the Edict of Milan, in A.D. 313, Christianity became the religion of the Empire, and the singing of Christians was evidently a joyful expression of their freedom. There was the singing of the psalms and the joyous Alleluia. Responsorial singing, which employed an ornate solo followed by a refrain sung by the people, was widely used. During the Medieval Era when the western empire disintegrated, the church's music was preserved and shaped by monastic orders. In the Modern Era, some of the Reformers embraced this new music; others reacted against it.

Reynolds (1978:12) notes that at the time of Martin Luther, the practice of music in the Catholic Church was dominated by the clergy, with the congregation as mere listeners rather than participants. The same conviction that motivated Luther's translation of the Bible into the vernacular of the people also produced the desire for congregational song in the language of the local people so that all Christians might join in singing praises to God. Reynolds (1978:13) further observes that in his hymns, Luther possessed the ability to express profound scriptural teaching in a simple manner yet with strength and courage. Luther's views bore ultimate fruit in the classical work of J.S. Bach. Isaac Watts spurred English hymn-writing, followed by Charles Wesley, who, like Ambrose, wrote theologically rich hymns to teach the faith and to move hearts and minds. Wesley went on to write over 7500 hymns on hundreds of scripture texts and on every conceivable phase of Christian experience and Methodist theology. His songs were saturated with biblical theology and references. They expressed a range of conditions of the soul that need to be transformed: (Ranging from unbelief, sin, guilt, disgrace, roving passions and a wandering soul, evil affections including lust, pride, wrath, anger, hate, jealousy; rebelliousness and self-will, barren souls, physical infirmity, sorrow, tears, gloominess, grief, death, heart, doubt, fear, helplessness). There was great poetry in

the hymns, and as great poetry, they expressed sublime feelings in aesthetic language.

The 19th century introduced freedom of style. Religious music underwent a transformation to suit a changing and evolving congregation. Liturgies were simplified and often translated into the country's own language. This Liturgical Movement sought to preserve the history of the traditional music in the church, yet design a style of music that would meet the needs of a more modern congregant. Music was not only simplified but integrated, with church leaders and composers setting religious texts to folk melodies to encourage congregations to join in the singing.

c) From the early 19th century, Europeans came to Africa with a sense of imperialist mission and an outlook of almost absolute superiority. As a result of such an outlook the mission societies naturally organized the Christian worship along lines which were familiar to them, and so the essential parts of the worship from the home church were transplanted.

Thus in respect of church music, the European outlook was dominant; Christian music, by necessity, had to be Western, as African music was considered to be unintelligible to the European ear and regarded as inferior and pagan. The use of such music then, could not be encouraged, but had to be firmly resisted, because of the risks of leading the newly converted African back to the heathen and sinful society.

When finally African music started to be introduced into the Christian worship, however, a most astonishing problem arose. Many African Christians did not seem to wish to have their own music in the church. The reason for such opposition can be understood only by appreciating the impact of the initial mission approach.

In this respect, the practice of the mission churches in Africa has not been very different. The hymnody has consisted of transliterations of Western hymns and fitted to Western tunes, thus creating distortion of the tonal patterns and rhythms of the

indigenous languages.

Gradually, the Western ways of singing met criticism. The major criticism was that Western tunes had two different and essential aspects. Firstly, the indigenous language hardly ever complied with the rhythmical metre of the Western melody. Secondly, the tonal patterns of the indigenous languages never fit the European tunes.

Axelsson (1973:101) observes that;

In Africa today, a musical acculturation process is at work in which the African composer has ingeniously blended his own musical concept with elements from Euro-America and made them his own. In such a way an African music has emerged in a new dress, bringing to the fore the immense artistic value of African music in general which is fully worthy of our appreciation.

He continues to note that African musical idioms are by necessity closer to the hearts of the Africans than is music of Euro-American origin. During the time of Western colonialism, Euro-American music was constantly emphasized as being music of superior quality. This fact is apparent in the initial stages of the Christian missionary approach in Africa. However, following the different stages in mission history there has been a process of change from almost complete rejection of, or at least indifference to, indigenous African music to its acceptance and in some cases its over-estimation at the present time.

All added idioms in African music after the Western colonial period commenced have either been disregarded, or have been treated with a rather profound scepticism until very recent times. It is however, necessary to treat African music and its different styles or forms of expression during different times with more objectivity.

In recent years composers of African church music have increasingly used traditional elements in their music, and some of the most exciting experiments in neo-traditional music have been carried out in the church.

d) In his MTh thesis entitled “African Culture and Christian Worship in Zambian Protestant Churches”, Chuba (1983:4) outlines what he terms a successful attempt to bring the gospel and African cultural symbols together. He analyses how this was done by Alice Mulenga Lenshina, the founder of the Lumpa Church, crediting her with making the Bemba people of northern Zambia respond to the gospel because of the songs of her church. He notes that the Bemba people became Lenshina’s best singers because the Lumpa church converted the whole Bembaland.

Chuba’s positive appraisal of Lenshina’s hymns, contrasts with his critical view of translated hymns in the United Church of Zambia. He comments that much hymn making for the Christian church was an unhappy yoking of British and American tunes to badly translated chunks of unidiomatic vernacular prose clipped into the right number of syllables to fit a line.

Chuba develops his argument further in his Ph.D. thesis entitled “The Development of Hymnody in Zambia” (1985). He notes that the missionary enterprise was realized when missionaries allowed local people’s participation. He cites the example of the Malawi Sweet Singers whose hymns are now part of the opus of hymns. Many of these hymns are used for Holy Communion in the United Church of Zambia. However, Chuba’s study references hymns within the larger context of the Protestant church in Zambia and not the UCZ specifically.

Hugo Hinfelaar (1994) devotes a chapter to Lenshina’s Lumpa church. Hinfelaar like Chuba notes that at the centre of Alice Mulenga Lenshina’s breakaway movement was a religious and cultural revival based on her hymnody. He notes her emphasis on going back to the roots/source. His analysis of Lenshina’s hymns is based on Victor Turner’s 1970 ethnography of the Ndembu people of North Western Zambia. He singles out her use of a cluster of symbols gleaned from the documents and key words used by the faithful in the Lumpa church. He shows how each hymn possessed one or two symbols around which all other words are arranged. His analysis provides clues to meanings of words and symbols.

Chuba and Hinfelaar have both studied Lenshina’s hymns which were written and

used by her followers from about 1953 to 1964.

Brian Castle's PhD dissertation is based on Bemba hymns of the Anglican church of the Copperbelt. His is a comparative study of hymns of the Church of England and Bemba choir hymns of the Anglican Church on the Copperbelt composed in the post missionary era. His point of reference for the study is the four last things: Death, Judgement, Heaven and Hell. He interprets the hymns in light of the African worldview. Castle's critique of translated hymns is similar to Chuba's. He dismisses that attempt as being a poor attempt and of little or no value to the Anglican church of the Copperbelt because it was based on a foreign form.

From the above, it is evident that significant amount of scholarly work has explored the intellectual, theological and musical dimensions of hymnody. However, this study is not a technical hymnological investigation. It largely excludes technical aspects except where they illumine the subject. The embedded and assumed goal of the envisaged thesis is to investigate the message of salvation embedded in the lyric of hymns sung in both the UCZ and the New Jerusalem Church.

e) There are various aspects of such hymns: The researcher's focus has been on the text of the lyrics. Eric (2007:94) observes that hymn texts point to political and historical events, about human life, human relations and moral lessons. Weman (1960:218) elaborates that there are two types of lyrics in common use. In the first the words and the music, handed down by tradition, are more or less fixed. A second form, however, is a recitative accompanied by a (relatively) fixed chorus that lends itself to the highest degree of improvisation. A competent singer of lyrics is not bound. He or she can fasten upon an aspect of Christian truth or apprehension that strikes him during a scripture reading. The lyric has a background and is a mode of expression wholly indigenous and natural to its users. The beauty and vitality of a good lyric has also been of evangelistic value in attracting people. It expresses to them the life and devotion of the church in a manner no sermon can imitate.

f) Even then there are many dimensions and themes addressed my focus is on soteriology. The assumption is that there may be different images of salvation

embedded in such hymns and that these may partially account for attracting people to a particular church. The researcher has used the map of soteriological concepts developed by Conradie on the basis of Aulén's classic analysis. Conradie identifies three soteriological models as; a) God's victory over the forces of evil, death and destruction; b) reconciliation amidst alienation; and c) Moral influence in the form of environmental policy making. He further analyses the soteriological concepts involved which he outlines as "Soteriological Metaphors as a Response to (Human) Predicaments, God's victory over the Forces of Evil, Death and Destruction, Reconciliation amidst Alienation and Limiting the Future Consequences of Evil"³

g) Statement of the research problem

On this basis the research problem that has been investigated in this thesis is formulated in the following way:

What are the similarities and differences between the soteriologies (message of salvation) embedded in the text of hymns sung frequently in urban and rural congregations of the United Church of Zambia and the New Jerusalem Church?

The study has therefore sought to identify, describe, analyse and compare the underlying soteriologies in the ministry of music in these two churches. It has assessed the significance of the similarities and differences identified in this way. The assumption is that there may be different images of salvation embedded in such hymns and that these may partially account for attracting people to a particular church.

The project is indeed on the intersection between fields. One can argue that this is a contribution to systematic theology and more specifically to soteriological reflection but some may say this is really a contribution to Zambia church history or to hymnology. The researcher states that the point of departure is hymnology and the

³ See Conradie (2010), he focuses on an enlarged concept of salvation.

focus is on the text of the lyrics and the cognitive content of the soteriological content of such lyrics.

3. Procedure

In order to investigate this research problem the following procedure was adopted. In each case the study has indicated how this has been documented in this thesis.

It was first necessary to gain some necessary background on some of the core concepts employed in this study. This required a literature based study of the following aspects. Firstly, some background on the emergence of Christianity in Zambia was required with specific reference to the United Church of Zambia and the New Jerusalem Church. Here the study has drawn especially on the standard contributions of Chuba S. Bwalya (2005) and Mulenga (1998). On this basis this study has offered a brief historical and institutional overview of these two churches up to the present (see also the discussion in the section on context and relevance above). This is documented in chapter 2 and 3 of this thesis.

Secondly, it was necessary to understand the development of the hymnody in the United Church of Zambia and the New Jerusalem Church. In the case of the United Church of Zambia this has been influenced by the missionary movement, drawing on sources as early as the Protestant reformation. In Chapter 4 the study has offered a description of the history of hymnody in the United Church of Zambia, drawing on standard contributions on hymnody in the African context and the various former and current hymn books used in the UCZ.⁴ Likewise, the study has offered a description of the current practices around hymnody in the New Jerusalem Church. In this case it was not possible to offer a detailed history, but nevertheless, it was possible to reconstruct that on the basis of the various hymn books that are currently used. This has been documented in chapter 4 as well.

Thirdly, in order to recognise the soteriologies embedded in the text of hymns sung

⁴ Among many other works, the following literatures have been consulted: Chuba (1983; 1985), Hinfelaar (1984; 2004).

frequently in urban and rural congregations of the United Church of Zambia and the New Jerusalem Church, it was also necessary to identify and describe various images of salvation in the biblical roots and subsequent history of the Christian tradition. Since Christian soteriology is a highly complex theme, this study has gratefully made use of the map of soteriological concepts developed by Conradie (2010), drawing especially on the famous analysis of Gustaf Aulén (1931). The study has discussed the rationale behind this map of soteriological concepts and offered a brief description of the various images of salvation that have been identified on this basis. This study has also made use of the available secondary material in this regard, drawing especially on Conradie's references.⁵ This has been documented in chapter 5.

On the basis of such background this study has identified hymns that are sung frequently in urban and rural congregations of both UCZ and the New Jerusalem Church. In order to do this it was necessary to identify such hymns in a proper procedural way. The researcher adopted the following strategy in this regard:

As indicated above, there are many UCZ and New Jerusalem congregations in Zambia. It was not possible or necessary to explore the hymns that are sung in all these congregations given the role played by hymn books. It was important though to distinguish between the more cosmopolitan urban congregations and the more traditional rural congregations since this study assumed that different images of salvation may well be prevalent in such contexts. For hymns sung in urban congregations this study focused on the congregations in the city of Kitwe in the Copperbelt region. This is because the United Church of Zambia was born in Kitwe. Most of the founding members of the New Jerusalem Church, including the founder's relatives can be traced to Kitwe.

For hymns sung in rural churches the focus was on the North-Eastern part of Zambia and more specifically the Chinsali District. The Chinsali District is the birth place of the New Jerusalem Church. The majority of its early adherents defected within the

⁵ See Aulen (2003), Birch (1990), Brümmer (2005), Daneel (1991), Dwane (2000).

Chinsali District from the Roman Catholic Church and from the churches that merged to become the United Church of Zambia. The Copperbelt region and North-Eastern Zambia are therefore regarded as representative of the rural and urban contexts of Zambia. Another reason for choosing these two geographic contexts are that Bemba is the vernacular spoken in these two contexts and Bemba is the predominant language spoken in Zambia even though no less than 73 dialects are spoken in the country.

From each of these two geographical contexts (the one urban and the other rural) five congregations were selected from both the UCZ and the New Jerusalem Church for a total of 20 such congregations.

From the urban context in Kitwe, the UCZ congregations which were selected are; Mindolo, Chimwemwe, Buch, Mukuba, and Chambishi. These congregations have a steady membership of more than 500 people each that is, steady in the sense that members have been together for some time because congregations are situated in settlement areas. The music ministry is also vibrant in all these congregations. This assessment was based on the many musical festivals hosted by all these congregations. With regard to the congregations of the New Jerusalem Church, the selection was based mainly on the willingness of the congregations to provide information and the proximity to the selected UCZ congregations. It was anticipated that most of them would be willing to co-operate because of the ecumenical emphasis prevailing in Zambia now.

The following rural congregations of the UCZ were selected in Kasama district: St Paul, St Luke's, Mungwi, Lukasha, and Malole. The reasons for choosing these congregations are that these are the congregations which have adopted the singing style (melodies and rhythms) of the New Jerusalem church. The selection of the New Jerusalem congregations in this context was not a problem because the church was born in Chinsali. Consequently, Chinsali forms the stronghold of the church. A majority of the general membership of the church in congregations around Chinsali are former members of the United Church of Zambia who were willing to co-operate

with this study. Selection was therefore based on the overwhelming willingness to co-operate and the number of members a congregation had. The New Jerusalem church congregations are sizeable with an average membership between 100 and 300 people. This study selected congregations with at least 200 members assuming that these congregations practice a comprehensive music ministry.

The study then proceeded to conduct interviews with the pastors and music leaders in each of these congregations (20 interviews were conducted). Respondents were then asked to indicate at least 10 hymns that are very frequently sung in that congregation. They were also asked to help the researcher understand why such hymns are in their opinion popular. Reasons given included the text of the hymn, but also the melody, the use of musical instruments in each case, dancing and movements associated with the hymn's rhythm, the influence of certain leaders and the history of a particular congregation. On the basis of these interviews the researcher then identified 10 such popular hymns in each of the four categories investigated (urban and rural congregations of the UCZ and of the New Jerusalem Church).

On this basis the researcher has identified, described and analysed the underlying soteriologies embedded in the selected hymns. The researcher has done that on the basis of Conradie's conceptual map of various soteriological images. The researcher has done it through a close reading of the actual text of the hymns and on the basis of the interviews with the pastors and musical directors. Where needed, the researcher has followed up Scriptural references in order to fathom what is behind the text of a particular hymn and where information on the background of a particular hymn is available, that the researcher has followed up as well. The results of this investigation has been documented in four chapters on each of the four categories identified, namely urban and rural congregations of the UCZ and of the New Jerusalem Church (chapter 6-9).

On the basis of these descriptions of the soteriologies embedded in the selected hymns the study has then sought to identify and explore similarities and differences in this regard. The researcher has also assessed the significance of that in terms of

the broader question, namely what may attract members of the UCZ towards the New Jerusalem Church. The results of this reflective process have been documented in chapter 10, the concluding chapter of this thesis.

4. Ethics statement

In this study some generic ethical consideration around the use of data, the interpretation of literature and the documentation of sources have been applied.

In addition, the study required 20 interviews to be conducted with pastors and musical leaders of various congregations on the UCZ and the New Jerusalem Church as described above. The ministry of music is not normally a field where moral sensitivity is severely tested, since music is by its very nature often adopted and adapted from other sources. The way in which churches acquire lyrics and melodies from each other allows for cultural cross-fertilization. However, given the possibility of underlying tensions in the relationship between lay members and clergy of the UCZ and the New Jerusalem Church the aims of this study might have raised suspicions, especially with a view to the interviews conducted in New Jerusalem congregations. In order to address this, interviewees were informed about the aims and nature of the project. Their written consent was obtained for conducting the interviews. Their right of the interviewees to withdraw from the study was acknowledged and honoured in the consent letter.

Given the nature of this study it was preferable to indicate the names of the congregations included in this study as this has added layers of meaning to the discussion and since it was scarcely sensitive to convey what hymns are frequently sung in a particular congregation. The interviewees were asked whether or not they would want their personal identity to be indicated in this thesis and in the use of quotations from the interviews. All of them opted not to be mentioned, consequently, this has been indicated through the use of generic terms such as interviewee UCZ-U or UCZ-R in the case of the UCZ and interviewee NJC-U or NJC-R in the case of the New Jerusalem Church.

Transcriptions of interviews and translations from Bemba are not made as these are

of little benefit to other potential researchers. The list of frequently sung hymns in each congregation (together with a translation of the titles) is included in the form of 20 addenda to this thesis. The recordings will be stored in the library of the United Church of Zambia University College for potential further research.



CHAPTER 2

The growth of Christianity in Zambia

2.1 Introduction

This chapter is about the growth of Christianity in Zambia. In this chapter, the study tries to bring out some necessary background on the following aspects. Firstly, some background on the emergence of Christianity in Zambia is narrated with specific reference to the United Church of Zambia. Here the study draws especially on the standard contributions of Bolink (1967), Chuba S. Bwalya (2005) and Luig (1997). On this basis the study offers a brief historical and institutional overview of the United Church of Zambia up to the present.

a) The early history of Christianity in Zambia

The nineteenth century was a century of Protestant missionary activity, and Africa was one of the primary targets of this effort. In southern Africa, the British made the Cape a British colony in 1795. This British conquest and the interest in foreign missions about the same time led British missionaries to come to southern Africa around 1820. Work soon began among a number of tribes, but converts to Christianity came very slowly. The London Missionary Society began a work in Madagascar in 1820 with some success; however British missionary work on the East African coast did not begin in earnest until after 1861. From bases in southern and eastern Africa, missionaries began reaching further inland and eventually reached Zambia in the latter half of the nineteenth century⁶.

Baur (1998:197) accounts that David Livingstone began his missionary career in southern Africa by working at a mission station among the Tswanas in modern day Botswana. He was determined to reach further north, however, and in 1853 Livingstone crossed the Zambezi to explore Zambia. Over the next twenty years Livingstone travelled back and forth, crossing Zambia many times. Although Livingstone had little success in winning Africans to Christ, accounts of his travels

⁶ See <http://www.jd-elliott.net/christianity.html> A Brief History of How Zambia Has Become a Christian Nation (Accessed 20:2014)

excited many in Europe concerning the need to stop the slave trade and to bring Christianity to the peoples of Africa.

Baur (1998:205) also observes that the first missionary to settle and live in Zambia was Frederick Stanley Arnot, a young Plymouth Brethren missionary who reached Lealui to work among the Lozis in December 1882. He left the area in 1884, having made no converts. Eventually Arnot settled in the Democratic Republic of Congo, just north of Zambia. From there the Plymouth Brethren spread into Zambia, starting stations at Fort Johnson Falls in 1901, Kalene Hill in 1906, and Kaleba in 1909.

The next resident missionary to Zambia was Francois Coillard of the Paris Evangelical Missionary Society. He and his wife had previously worked for twenty years among the Sotho peoples in South Africa. After meeting with Lewanika the king of the Lozis, Coillard returned to set up a mission station among them in early 1887, the first lasting missionary work in Zambia. Also in 1887 the London Missionary Society started a mission at Fwambo on the southern end of Lake Tanganyika among the Mambwe. From this base they spread out into the north eastern part of Zambia⁷. The Methodists sent a group of missionaries to reach the Ila people. The Methodists arrived at Kazungula in September 1890. Lewanka kept them waiting there for three years until he finally permitted them to enter and settle near N'goma. The Methodists set up a second station at Nkala River in 1893.

The White Fathers, a Roman Catholic mission group, were working on the northern shores of Lake Tanganyika. They established work among the Bemba in 1898. The Jesuits successfully started work at Chikuni in 1905 after two failed attempts to start missionary work among the Barotse in 1881 and 1883.

The United Free Church of Scotland began their work in Malawi and from that base opened four stations in Zambia. The first was at Mwenzo in 1895, followed by Lubwa, Serenje, and Chitambo. The Dutch Reformed Church opened a station at Magwero in 1899, at Madzimoyo in 1903, and at Nayanje and Chipata (Fort

⁷ See <http://www.jd-elliott.net/christianity.html> A Brief History of How Zambia Has Become a Christian Nation (Accessed 20:2014)

Jameson) in 1908.

South African Baptists started a mission in Luangwa in 1905 and at Kafulafuta in 1910. The Anglicans entered Zambia in 1910 when Bishop Hine travelled the country and chose four sites for mission stations. These were in addition to city churches started to reach white settlers.

The Seventh Day Adventists planted their first mission at Rusanga in 1905. This was followed by one at Musofa east of Ndola in 1917.

Chuba (2005:18) explains that the missions that came to Zambia may be categorised generally into the following groups: The Episcopal group which consists of the Anglican Church, the Roman Catholic Church and to some extent the African Methodist Episcopal Church; the Baptist group consisting of the Baptist Church and its various branches; the Methodist Church, the Salvation Army, the LMS, the Church of Scotland and various evangelical churches. The early missionary efforts met with very little success. None of the tribes was open to receiving the gospel. The numerous languages of Zambia proved a barrier as missionaries had to spend years studying the local language before they could communicate effectively with the local people. Many missionaries devoted themselves to the work of translating portions of the Bible into the local languages. The cultural differences between the western missionaries and the peoples of Zambia also proved to be a major barrier. Very few missionaries were as open to African ways of doing things as David Livingstone had been. Most sought to introduce Western culture along with the gospel. Rotberg (1966:43) summarizes the situation as follows:

The first few converts were all in some way dependent upon Christian action for security or for advancement outside the normal tribal arrangements. Some had been rescued from slavery and introduced into the missionary household as servants.

Most missionaries adopted the approach of educating the youth in schools with the hope that by so doing the next generation would be influenced to accept Christianity.

This was a common approach used by missionaries across Africa during the nineteenth century, but it had its problems as well. Few youths could be induced to attend classes on a regular basis. Rotberg (1966:43) writes:

Initially, however, Africans did not desire a Western education; true utilitarian's all, they were reluctant to read or to write without clearly seeing the need or the use of such education. Moreover, the concept of sitting or squatting in the hot sun in order to listen to a foreign tutor was generally thought by Africans to be wasteful of time and essentially frivolous. Frederick Stanley Arnot, Francois Coillard, the London missionaries, the Primitive Methodists, and the White Fathers all found the gathering and instruction of Africans an almost impossible task. To overcome this reluctance, some tried to use coercion and others offered financial and material blandishments.

Still Africans resisted the missionaries. But, ultimately, a few began occasionally to attend the early schools:

In 1924, at a meeting of the Missionary Conference of Northern Rhodesia, it was estimated that only about 18,000 Zambians were baptized church members of the fourteen Protestant missions. In addition the Roman Catholics had 45,000 baptized members. This means that after forty years of effort, about four percent of the estimated 1.5 million Zambians had become fully identified with any Christian group. But in addition, there were another 90,000 who were loosely affiliated with the various mission stations and out-stations, many of whom were attending mission schools. Including all such persons, it is estimated that about 10% of Zambia's population was being touched by a Christian witness of some sort.

Numbers continued to increase over the years, as Zambia became further developed. At the time of its independence in 1963, it can be well estimated that probably 25% of Zambians would have identified themselves as being Christians. The 1968 World Christian Handbook lists 23 Protestant Churches and Missions in Zambia and the membership statistics as of the time. These statistics give some insight into how

Christianity had progressed in the first eighty years.

During the last forty eight years, the influence of Christianity in society has continued to expand. It is usually estimated that today three quarters of Zambia's population would consider themselves to be Christians. The remaining Zambians belong to other world religions like Islam.

One major trend since 1990 has been the explosion in the number of independent churches and ministries throughout the country. Most of these see themselves as Pentecostal or Charismatic.

Dillon-Malone (1983:204) argued that in the proliferation of African Independent Churches, "Zambia has been no exception" even though comparatively not many "have received the attention which they deserve among the peoples of Zambia". This is because of the general apathy given to them by the peoples of Zambia who are not keen to join these churches. However, their origin and effective presence usually dates back to a much earlier period. An example of the earliest movement of such phenomenon in Zambia is the Mutumwa Church that dates back to the early 1930s (Dillon-Malone 1983:205).

The origin of the Mutumwa Church can be traced to Isoka district of north eastern Zambia. This phenomenon was widespread along the corridor area between Lake Tanganyika and Lake Nyasa and in Malawi. The word Mutumwa means one who is sent and is equivalent to an apostle. The Mutumwa churches have appropriated to themselves in a very special way the book of the Acts of the Apostles and they consider themselves as the new African apostles specially sent to carry on the healing ministry of Christ among their own peoples (1983:2004).

Hinfelaar (2004:430) notes that more signs of Independent Church proliferation occurred in the 1950s in Zambia. Furthermore "it was as if the people finally unwrapped the parcel, got rid of the western trimmings and discovered the real teachings of the Bible". At first, the missionaries were taken aback, but they slowly learned to value this development as something good. Chuba (2005:157) points to

the fact that since then, these churches have been increasing very rapidly in Zambia. Scores of them are new in as far as official registration since national independence in 1964 is concerned (Dillon-Malone 1983:204).

Among African Independent Churches in Zambia that have been analyzed to a greater or less extent are the Sacred Heart Church, African Watchtower, the Masowe Apostles, the Maranke Apostles, (Dillon-Malone 1983:220) and the Lumpa Church. A detailed account of the Lumpa Church is given in the succeeding chapter. Other African Independent Churches that can be found in Zambia include the Zionist Apostolic Church and ‘the Church of Jesus Christ on Earth by the prophet Simon Kimbangu’ (Chuba 2005:116) which has its roots in the Democratic Republic of Congo.

b) The proliferation of AICs in Zambia

The study has already noted that in the proliferation of African Independent Churches, Zambia has been no exception⁸, even though comparatively not many “have received the attention which they deserve among the peoples of Zambia”. This is because of the general apathy given to them by the peoples of Zambia who are not keen to join these churches. However, their origin and effective presence usually dates back to a much earlier period. An example of the earliest movement of such phenomenon in Zambia is the Mutumwa Church that dates back to early 1930s (Dillon-Malone 1983:205).

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c) Sacred Heart Church

The Sacred Heart of Jesus sprang up and struck at the heart of Catholicism around the same time when entire Protestant and some of the Catholic communities mostly on the periphery of Bemba centrality, were joining the Lumpa Church of Lenshina Mulenga (Hinfelaar 1994:101). The movement was led by an ex-seminarian named Emilio Mulolani. His appeal was for a genuine religiosity (*Amafunde yachishinka*).

He preached to the people about love and devotion to the sacred heart. His reputation for Holiness and eloquence made him to be invited to address the Christian communities. Emilio attracted the cream of the teachers, catechists and other lay leaders who were fascinated by the inculturated way of preaching the Good News (Hinfelaar 2004:183). Unfortunately, most of the expatriate priests were not ready for a genuine contribution by a common lay man and questioned his theology. They condemned him as heretical.

This caused Emilio severe mental anguish. He left Zambia for Southern Rhodesia and South Africa where he visited some of his friends. During his visits, he personally witnessed the deep-seated racism and apartheid policies of whites and he became convinced that Africans had to find their own way towards divinity.

Upon his return to Zambia, on his way he experienced a revelation in which he saw the entire continent of Africa united harmoniously in the hearts of Jesus and Mary. He also heard a voice encouraging him to continue his work. He then travelled to Lusaka and registered his movement as the Sacred Heart of Jesus. This movement

became a protest against religious authorities within Catholic circles (2004:184).

One day the Bible verse where Jesus said that genuine happiness only came to people who were like little children (Luke, 18:15) came to Emilio's mind. Hinefelaar (2004:184) said that from that moment onwards, he exhorted his followers to be childlike, by playing and bathing together. It is this teaching which later made his church to be very unpopular with the public. On the other hand, Hinefeaar (1994:107-116) narrates that Emilio saw both social and Christian life as harshly deprived by the traditional segregation of sexes. He wondered why male and female could be kept apart when they mingled freely in their homes. He emphasized the togetherness of male and female in prayers and in the celebration of sacraments. This togetherness slowly became the visible sign by which the members could be known. Regrettably, this encouraged promiscuity among some of his members. The promiscuity of some of his followers distressed Emilio and made him to reflect on the direction his church should take. He then focused his attention on the Holy family of Nazareth as the ideal example for Christians to follow. Today, the Church is still vibrant with its inculturated way of preaching the gospel.

African Independent Churches in Zambia that have been analyzed to a greater or less extent include the African Watchtower, the Masowe Apostles, the Maranke Apostles, (Dillon-Malone 1983:220) and the Lumpa Church. A detailed account of the Lumpa Church is given in the next chapter. Other African Independent Churches that can be found in Zambia include the Zionist Apostolic Church and 'the Church of Jesus Christ on Earth by the prophet Simon Kimbangu' (Chuba 2005:116) which has its roots in the Democratic Republic of Congo.

d) The UCZ: A short institutional history

The United Church of Zambia (UCZ) was established on 16th January, 1965 (Bolink 1967:363). The UCZ was born out of an ecumenical interest. It entailed the joining together of missionary churches into an organisational and organic church union. Four mainline separate missions came into union representing different Christian traditions namely; the Paris Evangelical Missionary Society (PEMS) under the

leadership of Francios Coillard, a French Calvinist missionary who arrived in August 1884; The London Missionary Society (LMS), in the northern of Zambia came second just before colonization and after David Livingstone's death. This missionary society was under the leadership of Mr Stevenson, who established the first mission station at Niamukolo in 1885. After the LMS, came the Primitive Methodists who were later on joined by the Wesleyan Methodists in 1885. The Rev H. Buckenham was the founding leader who established a mission station at Nkala-central of Zambia. In 1932, a synod was formed to merge the Primitive and the Wesleyan Methodists in Zambia. The fourth mission to come into the union was the Church of Scotland (the Presbyterians) in the North-Eastern of Zambia in 1885. This mission played a very important role in the evangelization of Malawi and some other parts of Zambia. J. Weller singles out missionaries who played a significant role to establish the first permanent mission in Zambia at Mwenzo, near Tanzania in 1894.

The first important missionary goal in the move towards union was that of mutual cooperation between different societies and the churches that sent them. In fact, cooperation between different agencies started quite early, as can be seen in their approach to Northern Rhodesia.

The Church Missionary Society (CMS), the Scottish Presbyterians and the London Missionary Society (LMS) in common counsel decided to set out respectively to Lake Victoria-Nyanza, Lake Tanganyika and Lake Nyasa. The LMS pioneer party received in its instructions the position on the map of the geographical area desirable to be held as connecting with the operation of other societies and helping to form a network of Christian effort (Bolink 1967:363).

According to Luig (1997:221), "the first decisive step was taken on December 1, 1945 when three churches, the Church of Central Africa, the Union Church in the Copperbelt and the London Missionary Society formally consummated the formation of the Church of Central Africa in Rhodesia." Bolink (1968:335) adds that by 1958, seven European Free Churches fashioned the Copperbelt Free Church Council. Luig

(1997:221) notes that in 1951, the close co-operation between the Copperbelt Free Church Council and the Church of Central Africa in Rhodesia had been agreed upon already. This close co-operation later led to the union of the two church organisations on July 26, 1958 under the name of United Church of Central Africa in Rhodesia (Luig 1997:222).

Luig (1991:222) observes that against the background of mounting racial tensions in Northern Rhodesia, this church union demonstrated clearly the strong commitment to the Christian witness of reconciliation in and through a multiracial church. Bolink (1967:362) observes that these developments towards wider church union also match up with political feelings among African Christians who believed that national unity in an independent Zambia should be supported by the unity of different churches. Therefore, it's no doubt that the political liberation of Zambia contributed to the urgency union of the Churches echoing the slogan of "One Zambia, One Nation" coined by the first Republican president, Dr Kenneth David Kaunda.

Luig recognises that it was a great event when the Church of Barotseland of the Paris Evangelical Missionary Society and the Methodist Church finally agreed to join the Church Union as well (1991:223). The United Church of Zambia was then solemnly inaugurated on the 16th of January 1965 in the presence of Kenneth Kaunda, Zambia's first president.

Today the United Church of Zambia is the largest Protestant church in Zambia with a population of about two million people. Of this membership, 60 percent are women, 20 percent are men, 20 percent youths (both girls and boys). This membership is distributed among the 10 presbyteries. Each presbytery is headed by a Bishop who is elected among the clergy. The elected Bishops serve for two terms when re-elected, (each term is four years). A secretary and a bookkeeper assist these. At the top of hierarchy is the synod of the United Church of Zambia which is headed by the Synod Bishop (a member of the clergy). The Synod is run as the secretariat for the church under the administration of the General Secretary assisted by the line managers who include Projects secretary, Administrative secretary, Education secretary, Health

secretary, Financial Secretary, Community Development Secretary and all 10 the Bishops.

The 10 presbyteries of the church include the following; Copperbelt, Northern, North- Eastern, North- Western, Western, Eastern, Southern, Central, Luapula and Lusaka. Among these, Copperbelt, Central and Lusaka are classified as urban presbyteries while the rest are rural presbyteries. Each presbytery is then sub divided into consistories which are on average of 9 consistories per presbytery. The consistories are then divided into congregations. On average there are 10 to 12 congregations in an urban consistory and more congregations up to 30 make up a rural consistory.



CHAPTER 3

The New Jerusalem Church in Zambia

3.1 Introduction

The New Jerusalem Church in Zambia founded by Alice Lenshina is one of the biggest independent churches in the country. It's Genesis "has right from the beginning attracted a great deal of attention from journalists, politicians, historians and church leaders" (Hinfelaar 1984:293). The reason for such attention was the fact that Lenshina was a simple illiterate African woman who managed to come up with a powerful religious innovation without any formal theological training. The Church was able to attract a lot of following from its beginning. It is this kind of mystery that this chapter seeks to understand. The historical developments leading to the founding of the church in 1953 based on the profound spiritual experience of the founder are narrated.

3.2. Alice Mulenga Lenshina

3.2.1 Her Life

Alice Mulenga Lenshina was born of Bemba speaking parents in Kasomo village in Chinsali district in Northern Zambia. Her father was Lubusha and her mother Musungu Chimba. Lubusha was a polygamist with three wives. According to Wim van Binsbergen (1964), Lubusha fought against the Germans near the Tanzanian border, and he later became a District messenger. The exact date of Lenshina's birth is unknown, and scholars have speculated that it was between 1920 and 1924.



Figure 1: Alice Mulenga Lubusha Lenshina (Source, Hudson, 1999:15)

Mulenga (1988) pointed out that very little of Lenshina's childhood is known, except that she was humble and people admired and liked that quality in her. Furthermore, she was also known as a peace-loving and well-behaved child. Although there was a school in Chinsali District and Lubwa mission, she never went to school. She was a victim of the widely held belief in African communities that Western education was not meant for girls. According to this belief girls were supposed to learn as much as they could from their mothers about home keeping and child rearing before they got married. When Lenshina reached puberty, she got engaged to Gipson Nkwale whom she later married and together they had a child and named her Monica (Mulenga 1998:166). However, it was not long before Nkwale fell ill and died. According to Bemba customs the relatives of Nkwale had to look for a man to cleanse Lenshina and inherit her. Consequently, Petros Chintakwa who was a divorcee and a cousin to Gipson was chosen and they got married soon after the cleansing ceremony (Mulenga 1998:4).

In fact, "both Lenshina and Petros were uneducated" (Hudson 1999:12) and together they had five children, four girls and one boy. Some of Lenshina's living children are; Monica Mumbi Nkwale her first-born daughter with Nkwale, Mbelita Chilima



Figure 2: The Lumpa Church at their headquarters at Kasomo in Chinsali.

(Source, Hudson, 1999:21)

When the Lumpa Church began, it attracted a lot of criticism from outsiders, and like other Independent Churches in the region, it was called all sorts of names ranging from “Cultic Movement” (Phiri 2001:28 and McPherson 1974:178), “Sect” (Hall 1969:47), “Separatist” (Milford 1967:40) and “Fanatics” (Kuna 1966). In any case, despite critics, “an organizational framework was set up in which Lenshina’s husband Petros Chintakwa and other senior male deacons held the topmost positions” (Van Binsbergen 1964:288).

During the early days of the church, services were held informally in the open and “in her home area large congregations gathered to hear her teach the gospel” (Mulenga 1998:9). As the church grew temples were built outside villages. They were similar to those of other denominations being constructed of thatch and poles, with low retaining clay plastered wall, an altar, and a pulpit (Hudson 1999:25). The faithful were summoned towards sunset by drumbeat three days a week and on Sunday morning. Every service ended with a blessing by Lenshina. Sunday services usually lasted for five hours (1999:25).

Lenshina was at the top of the hierarchy of her church assisted by her husband Petros

Nomba bwaila, mube na ine.	Who like Thyself my guide and stay can be? Through cloud and sunshine, O abide
Mwaba na ine te kuti ntine, Ne fyo ficusha te'ti fifine; Ne mfwa na maka ya bubu mwine Nkacimfya, pantu mwaba na ine.	I fear no foe, with thee at hand to bless; Ills have no weight, and tears no bitterness Where is death's sting? Where, grave thy victory

In verse one of the hymn above, the image under reconstruction can be exemplified as social justice while in verse four the image is “finding an inspiring example to follow in order to cope with the demands of life and of society and to adopt a caring ethos (or sometimes merely to find personal fulfilment) typically with reference to the life ministry, suffering and death of Jesus Christ”. In any case, all the above images may be faced with other predicaments, there is escalating moral degradation and fading of positive cultural norms among people in.



10.6 Conclusion

What then may attract members of the UCZ towards the NJC? On the basis of the findings, the study notes that the emphasis on the concept of “salvation as moral transformation” by the NJC may attract members from the UCZ. In this concept various images of salvation have been identified. The images identified are similar to those listed by Conradie soteriological paradigms. These include; reconstruction, social and personal reform, moral transformation, social justice, building of character through moral education, peace and restoration of civil order, finding an inspiring example to follow in order to cope with the demands of life and of society and to adopt a caring ethos (or sometimes merely to find personal fulfilment) typically with reference to the life ministry, parables,

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FINGURES AND TABLES

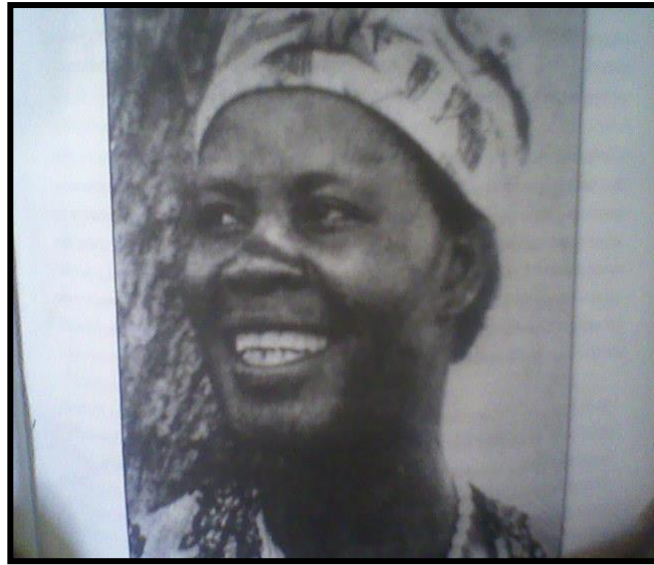


Figure 3: Alice Mulenga Lubusha Lenshina founder of the Lumpa Church

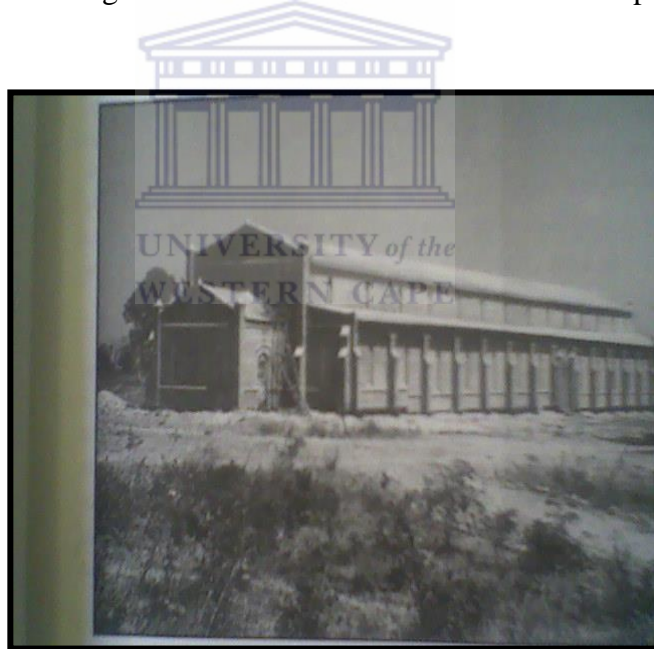


Figure 4: The Lumpa Church building at their headquarters at Kasomo Village in Chinsali District

Table 1: Showing images of salvation and the predicaments they respond to.

Aulén's types of atonement	Classic type	Latin type	Modern type
Conradie soteriological paradigms	<p>Liberation</p> <p>Where criminal or civil justice is at stake one may talk about penalties and penal substitution (This can also be under Latin type)</p> <p>Deliverance from predicaments which can be described as natural suffering, e.g. earthquakes, tsunamis, volcanoes</p> <p>Healing in the case of sickness,</p> <p>Victory amidst military threats, rescue from threats to safety,</p> <p>Rain in the context of drought,</p> <p>Feeding in the context of famine,</p> <p>Liberation from</p>	<p>Reconciliation</p> <p>Forgiveness, where intimate partners are involved- in the context of personal relations, in terms of inter group conflict (labor disputes, war, civil war, colonialism)</p> <p>Where intergroup conflict is involved one may talk about mediation.</p> <p>Acceptance where people feel rejected</p> <p>Cancellation of debt</p> <p>Payment of debts, where two citizens are involved</p> <p>As resurrection in a context of alienation, with specific reference</p>	<p>Reconstruction</p> <p>Social and personal reform</p> <p>Moral transformation</p> <p>Social justice</p> <p>Building of character through moral education</p> <p>Peace and restoration of civil order</p> <p>Finding an inspiring example to follow in order to cope with the demands of life and of society and to adopt a caring ethos (or sometimes merely to find personal fulfillment) typically with reference to the life ministry, parables, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings,</p>

Table 2: Findings

Church and context	Salvation as moral transformation	Salvation as Victory over forces of Evil and destruction	Salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans.
UCZ URBAN	5 hymns (nos. 4, 23, 66, 78 and 127)	3 hymns (nos. 10, 23 and 141)	4 hymns (nos. 4, 13, 45 and 56)
NJC URBAN	5 hymns (nos. 1, 3, 7, 8 and 10)	3 hymns (nos. 2, 5 and 9)	2 hymns (nos. 4 and 6)
UCZ RURAL	4 hymns (7, 51, 104 and 120)	5 hymns (nos. 57, 96, 119, 126 and 146)	1 hymn (no. 15)
NJC RURAL	6 hymns (nos. 2, 3, 4, 8, 9 and 10)	3 hymns (nos. 1, 5 and 7)	1 hymn (no. 6)
Average			
UCZ	4.5	4	2.5
NJC	5.5	3	1.5

APPENDICES A

QUESTIONNAIRE

THE FREQUENTLY SUNG HYMNS IN SELECTED CONGREGATIONS OF
THE UNITED CHURCH OF ZAMBIA AND NEW JERUSALEM CHURCH

INTERVIEWEE NAME (Optional): _____

CONGREGATION: _____

CHURCH: _____

DATE: _____

PLACE: _____



1. List down the hymns/songs which are frequently sung during a normal Sunday service

a.

b.

c.

d.

e.

f.

g.

h.

APPENDICES B

Titles of popular hymns in UCZ Urban congregations

- i. Holy, Holy, Holy, Lord God almighty
- ii. O for a thousand tongues to sing
- iii. Praise Him Praise Him Jesus our blessed Redeemer
- iv. The Lord's my Sheppard I'll not want
- v. Rock of ages
- vi. When I survey the wondrous Cross
- vii. See the Lamb of God
- viii. When the trumpet of the Lord shall sound
- ix. Blessed assurance, Jesus is mine
- x. We have heard a joyful sound

Titles of popular hymns in UCZ Rural congregations

- i. Let us with a gladsome mind
- ii. To God be the glory
- iii. What a friend we have in Jesus
- iv. Man of sorrow what a name
- v. Abide with me; fast falls the eventide
- vi. Take my life and let it be
- vii. The great physician now is near
- viii. I need thee every hour
- ix. Pass me not, O gentle Saviour
- x. Jesus, lover of my soul

Titles of popular hymns in NJC Urban congregations

- i. The Lord's prayer
- ii. Let me first have my children wedded
- iii. I will never stop walking with Jesus
- iv. In order to cross over
- v. Get out of my way Satan
- vi. Triumphant

- vii. Who shall I send?
- viii. Come along and enter
- ix. Brethren come let us celebrate
- x. Jesus has gone back to his holy home

Titles of popular hymns in NJC Rural congregations

- i. When I went to the river
- ii. We come to ask for blessings
- iii. Brethren
- iv. I too was there Lord have mercy on me
- v. God has built on the rock
- vi. Let us unite we are the true children
- vii. Where are you bound to
- viii. Lord Jesus Christ
- ix. Time will come
- x. Drunkards are unfortunate

