

**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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Supervisor

Prof EM Conradie

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

Kapembwa Kondolo

## **KEYWORDS**

Image

Metaphor

Ministry

Music

New Jerusalem Church

Rural

Soteriology

Urban

United Church of Zambia

Zambia



## 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



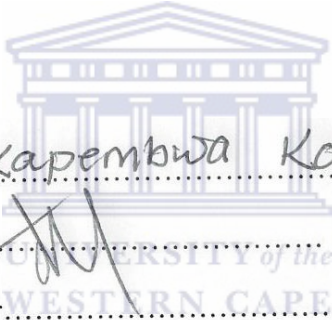
two churches. It also assessed the significance of the similarities and differences identified in this way. The assumption was that there may be different images of salvation embedded in such hymns and that these may partially account for attracting people to a particular church.

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.



Name of student..... *Kapembwa Kondolo (3278724)*

Signature..... *[Handwritten Signature]* Date..... *27/11/15*

Name of the supervisor.....

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

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I am what I am today because of her, thanks a lot mum.



## LIST OF ACRONYMS AND ABBREVIATIONS

AICs	-	African Independent Churches
AIDS	-	Acquired immunodeficiency syndrome
ARV	-	Antiretroviral
CAF	-	Central African Federation
CCZ	-	Christian Council of Zambia
CFCC	-	Church of Central African in Rhodesia
CMML	-	Christian Mission in Main Lands
CMS	-	Church Missionary Society
CWM	-	Council for World Mission
DRCSA	-	Dutch Reformed Church of South Africa
HIV	-	Human Immunodeficiency Virus
LMS	-	London Missionary Society
NJC	-	New Jerusalem Church
FCS	-	Free Church of Scotland
MEF	-	Mindolo Ecumenical Foundation
MMS	-	Methodist Mission Society
NGO	-	Non Governmental Organizations
NJC-R	-	New Jerusalem Church Rural
NJC-U	-	New Jerusalem Church Urban
OAIC	-	Organization of African Instituted Churches
PEMS	-	Paris Evangelical Missionary Society
PMMS	-	Primitive Methodist Mission Society
SABM	-	South African Baptist Mission
SAPC	-	South African Presbyterian Church
TAZARA	-	Tanzania Zambia Railway Authority
UCCAR	-	United Church of Central African in Rhodesia
UCC	-	Union Church of the Copperbelt

UCZ	-	United Church of Zambia
UFCS	-	United Free Church of Scotland
UFP	-	United Federal Party
UMCA	-	University Mission to Central Africa
UMCB	-	United Mission of the Copperbelt
UNIP	-	United National Independence Party
USCL	-	United Society of Christian Literature
WARC	-	World Alliance of Reformed Churches
WMMS	-	Wesleyan Methodist Missionary Society



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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 Africa<sup>1</sup> 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

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<sup>1</sup> 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 Synod<sup>2</sup>. 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

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<sup>2</sup> 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 7<sup>th</sup> 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 19<sup>th</sup> 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 19<sup>th</sup> 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"<sup>3</sup>

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

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<sup>3</sup> 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.<sup>4</sup> 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

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<sup>4</sup> 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.<sup>5</sup> 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

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<sup>5</sup> 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 century<sup>6</sup>.

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

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<sup>6</sup> 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 Zambia<sup>7</sup>. 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

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<sup>7</sup> 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 exception<sup>8</sup>, 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 16<sup>th</sup> 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 16<sup>th</sup> 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

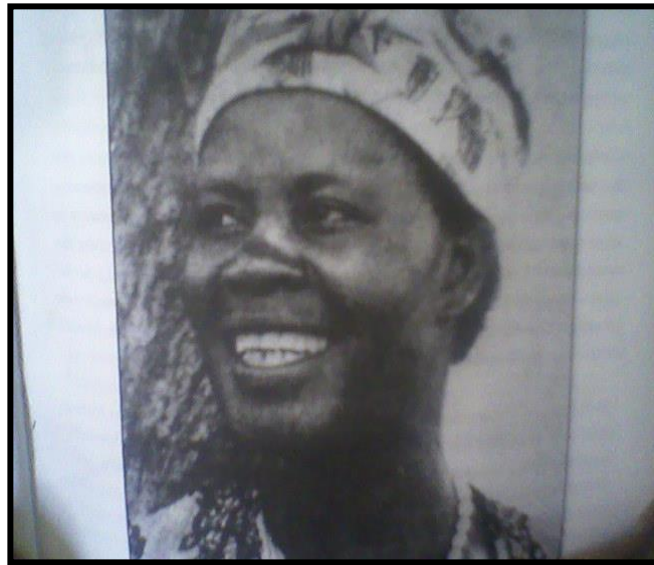
#### 3.1 Introduction

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

Ngandu, Jennifer Kanyanta and Katherine Ngandu (Mulenga 1998:166). Strangely, Katherine does not appear to believe in her mother's religion and does not associate herself with the rest of the family on religious matters. Apparently, no reasons of her not being part of her mother's religion are given and she is simply described as 'a deviant daughter'.

Wim van Binsbergen (1964) points out that, Alice Lenshina was raised a Presbyterian under the Church of Scotland mission and "she attended services at Lubwa mission Church" (Hall 1969:47). Though growing up near Lubwa mission, Lenshina was not a baptized Christian when she received her first visions in 1953. According to Norbert (1994) Lenshina was a baptismal candidate with a Presbyterian mission when she received a series of visions. In these visions she believed that she was taken to heaven and given divine messages instructing her to destroy witchcraft and sorcery. In November 1953, Lenshina was baptized by a Presbyterian minister, and she was Christened Alice (Mulenga 1998:9). At baptism Africans were required to change their names which were regarded as pagan (Villa-Vicencio 1994:115) hence the assumption of the new name Alice and the name Lenshina was an Africanization of the Latin name Regina which means Queen (Hastings 1979:125). After her baptism, Lenshina continued to attend worship regularly at Lubwa. She also gathered people for prayers in her home area at Kasomo. Speaking of Lenshina's life, Hudson (1999:12) explains that "her life had been completely uneventful" at most times "she seemed a quite motherly woman usually to be seen with a baby in her arms" (Rotberg 1970:527). She was also not known to indulge in quarrels, fighting or using vulgar language (Mulenga 1998:3).

It is, however, important to mention that Lenshina's prophetic ministry was not easy. She spent most of her life in detention in various isolated places of Zambia (Hinfelaar 1984:292). Three years prior to her death, she was released from detention and put under house arrest in Chilenje township of Lusaka. Alice Lenshina Mulenga Lubusha died in her sleep at her home in Lusaka on 7<sup>th</sup> December, 1978. It was a mysterious death. Kampamba Mulenga said that it was as mysterious as her rising



from the dead in 1953 at Kasomo village (1998:135). After her death, “her body was carried back to her birthplace and placed reverently within the ruins of her Temple and a modern shrine was constructed around her remains” (Hinfelaar 1984:292).

### 3.3 The visions and the message

In 1953, Alice Lenshina Mulenga Lubusha was believed to have died after a serious illness (Hastings 1979:125). According to Mulenga (1998:5), Lenshina claimed that when she died and the Angel of God took her to heaven where she was laid down on a rock near seashore. She was told to cross the sea. The Angels sang for her as she started to cross the sea and go yonder where God in the person of Jesus waited to receive her. The Angels sang;

<p><i>Lesa ayebele Yesu, Posa ulusale palibemba</i></p>	<p><i>God told Jesus throw a cord across the sea and those who are not righteous will</i></p>
<p><i>Nabo abashalungama nokusumina muli ine bakafilwa</i></p>	<p><i>fail to cross the river and reach where I am</i></p>
<p><i>Ukwabuka</i></p>	<p><i>God told Jesus, prepare spiritual gifts for your people</i></p>
<p><i>Lesa ayebele Yesu ati Pekanishisha abantu ifyabupe fyamupashi. Nao Yesu atile, ubufwayo bwenu buchitike pantu fyonse fyenu.</i></p>	<p><i>Jesus answered; thy will be done for your people, for everything belongs to you the provider</i></p>

Encouraged by the Angels she crossed and was taken to God (1998:6).

Furthermore, Lenshina claimed that while she was in heaven, she learnt that John the Baptist had asked God to send a prophet to earth to warn people of the impending punishment (Mulenga 1998:6). She was told that she was the chosen one, the prophetess of God. After receiving all her instructions, she returned back to earth with a special mission (Hastings 1979:125). The mission was to build the community



on a solid rock (Hinfelaar 1984:292). This meant that she was to build a community which would last with proper biblical teachings, positive Bemba values, aspects of Bemba music and anti-witchcraft sentiments.

Lenshina was commanded to preach the message of repentance to people and they were to stop doing the following: adultery, hatred, cursing, stealing, lies and swearing (Hudson 1999:14). The only way for people to survive or escape the punishment was to return to God (Mulenga 1998:6). The call to repentance was very reminiscent of John the Baptist, who was not afraid to speak up against the sinfulness of the religious elite and political authorities of first century Palestine.

Lenshina also claimed that before returning to earth, she was given a guided tour of heaven by the angels. She found heaven a very wonderful place such that she never wanted to come back. However, she was assured of joining other righteous people in heaven after completing her mission. When Lenshina came back to life, to her surprise, she found her relatives grieving for her. She told them to be glad for God had raised her from the dead so that she would announce the good news of God to humanity (Mulenga 1998:6).

According to Daneel (1987:57) Lenshina's vision, in many respects can be compared to that of John Masowe, a Shona prophet, whom Sundkler described as a Black Messiah. He further stated that such experiences implying a death and a visit to heaven, where the visionary receives a special commission directly from God have unassailable authenticity.

Hinfelaar (1999:13-16) and Ipenburg (1992:232) have recorded that when Lenshina come back to life, she narrated her experience of death, rebirth and personal encounter with divine presence to the Reverend Fergus McPherson, a missionary at Lubwa. Reverend McPherson was an open minded and sincere person (Hinfelaar 1999:13). If not, it is feared that missionaries of that time might have dismissed the story as the ravings of a mentally unstable peasant woman. Instead, he accepted the reality of what Lenshina told him (1999:16). The Reverend McPherson encouraged Lenshina that inasmuch as she was given life and health when she was at the gate of

death, she should give thanks to God and serve Him wholeheartedly (Hudson 1999:14).

Lenshina promised not only to attend worship regularly but also to gather people for prayers at her village. She at once began proclaiming the good news with all her power. Based on her charisma, after her baptism, the Presbyterian Church asked her to “help revive the Church in her home area” (McPherson 1974:179).

### **3.4 Formation of the Church**

The New Jerusalem Church was first known as the Lumpa Church. Prophetess Alice Lenshina Lubusha founded the church in 1953. In Bemba language the name Lumpa means better than all. For Nathaniel Ndiokwere (1981:44) the Lumpa Church can simply be described as meaning the Church, which goes far, excels all or hastens to salvation.

When Lenshina received her vision, it is evident that in the early days the mission of the Presbyterian Church expressed faith in the genuineness of her vision and for some months, relations with Lenshina and her growing number of followers was amicable (Hudson 1999:17). Because of her claim to have been sent back to earth as a messenger and prophet of God, which was later proven through her fame as a healer and prophet, she soon acquired a name of prophetess. As time went on, it also became evident too that the accommodation of Lenshina, a powerful teacher, to mission Christianity proved difficult. In particular, Roman Catholic missions in the area were denuded of their following. Consequently, Lenshina began to incur the hostility of the missionaries. Her enemies, largely Christian catechists and devotees, tried to discredit her movement by emphasizing her atavistic appeal, which they claimed was enhanced by the evil spirits (Werner 1971:23). According to Douglas Werner colonial and missionary officials encouraged these attempts to denigrate Lenshina since they regarded her movement as regressive, heathen, and potentially disruptive. Kampamba Mulenga pointed out that Father Kakokota of the Catholic Church mission declared that “Lenshina looked a troubled soul and could probably have been possessed by evil spirits” (1998:13). 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) and this resulted in a conspiracy to excommunicate her. The Presbyterian “church council met on 15<sup>th</sup> December, 1955 to discuss the expulsion of Alice Lenshina and the reasons given according to Ipenburg were that Lenshina was preaching that:

- People should reject other churches as they now had the Lumpa Church
- Meeting and praying with other Christians were not allowed as these were the servants of Satan
- The Bible was ‘a deserted village’, which should no longer be read
- She was also telling people to come and hear God speaking like a human being and
- She had built prayer houses all over the country. (1992:240)

The Council did not ask Lenshina to come for a hearing or trial but they simply issued her a letter of expulsion outlining all the charges against her (Ipenburg 1992:240). In her reply, Lenshina wrote that only God had the right to suspend her. The gist of her letter was that she no longer recognized the authority of the church council but only the authority of God (1992:240).

When Lenshina was excommunicated on 15<sup>th</sup> December 1955, by the Presbyterians who accused her of being heretical, she organized the Lumpa Church and a huge Temple was built in Kasomo. Hinfelaar (1984:293) writes that “the Temple was larger than the Cathedral Church of the nearby catholic mission” In fact, this was the most impressive physical monumental testimony to the Lumpa and it was begun in 1956 and completed in 1958 (Mulenga 1998:19).



*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

who was a High Priest and by some ex-preachers from Lubwa (Mulenga 1998:20). Hudson pointed out that “after the establishment of congregations distant from Kasomo, Lenshina delegated her authority to deacons” (1999:22). 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 continues to say; “applicants who could be either male or female, were examined by Lenshina’s husband” (1999:23) and principle qualities of candidates needed resembled 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” (1998:23) in the church. In any case, effective control of the church remained with Lenshina, her husband, a sister and a nephew. During the early 1960s, three of Lenshina’s daughters married men who also became senior officials and Hudson added that “outsiders who attempted to infiltrate this inner family circle in order to enrich themselves were unsuccessful and eventually left the church” (1999:25). From the very beginning, “the Church catered for the needs and fears of the people, especially through its promise to protect its followers against witchcraft” (Roberts 1976:219).

Furthermore, “its strength reflected the desire of Africans to express themselves through their own mediums and institutions rather than through European Churches and so was part of the rising nationalism of the late 1950s and early 1960s” (Pettman 1974:94). Apart from her normal preaching, teaching and baptism, Lenshina performed another significant religious act that was a non-sacramental function. It is said that before planting time seeds were brought to her at Kasomo by deacons from distant congregations on their periodical visits for instructions and details of new hymns. Lenshina blessed these seeds as though she were a chief or a traditional healer performing a traditional ceremony. The seeds were then taken back by the deacons and mixed with the rest of the seeds to be planted (Hudson 1999:25). This act by Lenshina was consistent with African traditional practice in Zimbabwe (Ranger 2003) and Zambia (Mulenga 1998:29) a role of traditional authorities. As such she took over the role of traditional chiefs to their displeasure.

It is obvious that “Africans were looking for the validity of the Christian faith in missionaries’ lives and circumstances” (Mugambi 1992:40) which they never got. It is noted that pilgrims arrived at Lenshina’s home at Kasomo at the rate of a thousand a week (Hastings 1979:125). Kasomo was later renamed Zion by Lenshina (Van Binsbergen 1964:288). She likened Kasomo to the Holy mountain of Sinai recorded in the Bible (Mulenga 1998:15). Mulenga adds that Kasomo had become something of a household name in the whole of Northern Rhodesia and in 1955, Kasomo had been visited by no less than 60 000 pilgrims” (1998:17). These pilgrims had carried the Lenshina gospel home with them (Rotberg 1970:535).

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 Lumpa Churches registered in Northern, Eastern and Copper belt provinces of Zambia. Mulenga further explains that the Registrar of Societies had registered 60 Lumpa Churches 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 on the Copper belt Province, 4 in Lusaka and 3 in Kabwe. This is re-enforced 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 line of rail, and even in Zimbabwe. At least between 1955 and 1960 there seem to have been no noticeable or open conflict between the Lumpa Church and UNIP.

The formation of the Lumpa Church occurred around the time that the Central African Federation was created. The countries that were to form part of this Federation were Nyasaland (Malawi), Southern Rhodesia (Zimbabwe) and Northern Rhodesia (Zambia). This was a controversial step that had greatly enhanced the political awareness of the African population, representing the first major defeat of Zambian nationalism (Binsbergen 1981:290). The idea of Central African Federation (CAF) became a rallying point for African resistance because it was a threat to Zambian Nationalism and also aimed to safeguard colonial interests (Roberts

1976:195). It was precisely this attempt to subordinate Northern Rhodesia to the White rule which provoked the rise of a popular African movement dedicated to overthrowing colonial rule” (1976:196). In this regard, “the imposition of Federation was itself a defensive reaction to the growth of African politics” (1976:196). It was at this time that Africans were being mobilized to the nationalist call. However, Lumpa Church members “never responded to the nationalist call” (Tordoff 1974:10). The Lumpa Church taught no involvement in worldly projects and no involvement in the resistance movement (Hastings 1979:156).

During the early years, it is believed that most chiefs and native authorities welcomed the formation of the Lumpa Church and indeed quite a number of them joined the church in its early stages. Little or no control over the Lumpa Church and its activities was considered necessary in the first years. Relations were generally good, but as the Lumpa Church reached new heights, the situation changed. It was evident to chiefs and politicians that Lumpa commanded more respect and support than they did (Mulenga 1998:41). On the other hand, Rotberg (1966:75) and McPherson (1974:238) have noted that “there is specific evidence of the nationalist element in Lumpa in the early years. For example, many of the early senior leaders of Lumpa were nationalists who for that reason had left the Lubwa mission establishment. These radical nationalists saw it as a movement in which they could express their grievance with the progress towards independence. The radical nationalists used Lumpa gatherings for nationalist propaganda. Van Binsbergen (1964:299) reported that “there were tenacious rumours as to Lumpa’s links with Welensky’s United Federal Party, the nationalists’ main opponent, and with Tshombe’s secessionist movement in Zaire”. This attracted the disapproval of the colonial authorities and official nationalist movements in Zambia. It was now evident that at Zambia’s independence in 1964, Lumpa Church constituted an open challenge to the new government’s supremacy.

According to Roberts (1976:221) by mid 1964 Lumpa defiance of government authority reached a boiling point. A war broke out with the United National



Independence Party (UNIP) and its government in which over 700 people were killed. This is not very far from an account given by Chidester (1992:126) on the Bulhoek massacre of 1921. Chidester explains that on 24th May 1921, 183 Israelites were killed and nearly 100 wounded. Ngada (2001:8) further elaborates that the Israelites under the leadership of Rev Enoch Mgijima seceded from the Methodist Church and began to congregate in the land known as Ntabelanga or Bulhoek in the district of Queenstown. The land belonged to Rev Mgijima; however, under the 1913 Land Act, Ntabelanga was part of the land of which Africans were not allowed to own, consequently, the Israelites were told to move. When they refused to claiming that God had given them the land and therefore the white government had no right to take it away from them, the Union of South Africa sent in troops from Pretoria to go and move them by force. This incidence saw a number of them being killed.

The government of Zambia banned the Lumpa Church in 1964. “The surviving leaders, including its founder Alice Lenshina and her husband Petros were detained indefinitely” (Roberts 1976:221). Lenshina was held first in jail at Mumbwa near Lusaka and later restricted to a remote part of Barotse province nearly 1000 miles from Lubwa” (Hall 1969:47). Mulenga (1998:126) noted that no charges were laid against Lenshina. In fact, this was an unlawful detention because Lenshina was not told why she was being held. Mulenga argued that it was an unlawful detention because it breached section A (1) of the Zambian constitution, which reads in part:

Where a person’s freedom of movement is restricted, or he is detained under the authority of any such law as is referred to in section 24 to 26 of the constitution, as the case may be, the following provision shall apply;

He shall, as soon as is reasonably practicable and in any case not more than fourteen days after the commencement of his detention or restriction be furnished with a statement in writing in a language that he understands specifying in detail the grounds upon which he is restricted or detained.

However, after three years of detention Lenshina through her lawyer challenged her detention (Mulenga 1998:126). The judge concurred with the defence in passing



judgment. However, Lenshina was not released. Instead, she was “transferred to Kabwe’s Mukobeko Maximum Prison” (Ibid). This could have been as the result of what the judge said after passing judgment. According to Law Report of Zambia (1973:245), the judge is quoted to have said:

I appreciate that the detention order was affected in the interest of the preservation of public security. The bonafide of such order has not in any way been impinged. The detaining authority is always free to make another detention order should it be considered necessary.

After the outbreak of the war with the government many Lumpa followers took refuge in the Congo at Mokambo, just across the border from Mufulira” (Roberts 1976:219) a mining town on the Copperbelt and “gradually the Lumpa settlement in the Congo grew until it contained nearly 20 000 people” (Hall 1969:47). For seven years the Lumpa members rejected all appeals to return home. This was because of the dislike they had for UNIP (Hudson 1999:62). The Congolese Government did not delight in this large number of Lumpa Church members in their country. It began a program of removal by force, which resulted in the return of 5000 refugees in October 1971 (Hall 1969:47). The UNIP government assisted them with temporary accommodation, transport and food through the commissioner for refugees and the United Nations high commission for Refugees (Hudson 1999:62).

### **3.5 Membership**

According to Richard Hall (1969:47) among the first people who became members of the Lumpa Church were relatives of the man who became Zambian president, Kenneth Kaunda. His mother Helen and brother Robert. This is an indicator that Lenshina’s message did not only appeal to the peasants but to the educated elite as well. In fact, “the more personal irony was that Kenneth Kaunda and Lenshina belonged to the same part of the country” (McPherson 1974:443) and they were almost age mates. Perhaps the reason why Kenneth Kaunda could not join the Church was that he “had chosen a political career, from 1953 to 1958 he was the Secretary General of Africa National Congress party the second in command in the

nationalist movement” (Ipenburg 1992:277) and later on president of the United National Independence Party. It is also said that like any Independent African Church leader, Lenshina attracted people who felt excluded from full participation in the life of mission churches (Rotberg 1970:527).

Both Pettman (1974:94) and Rotberg (1970) have recorded that at the time of the Church’s inception, “it is estimated that 70 per cent of the total population of Northern Province of Zambia joined the Church”. A lot more members came from other parts of the country and across its borders. There were church members in Northern, Eastern, Copperbelt, Luapula and Central provinces. In the 1960s her church had spread to Malawi and Zimbabwe such that by 1964 membership, according to statistical data collected by Kampamba Mulenga from the Northern News of 26<sup>th</sup> September 1956, had soared to almost 1.5 million in Zambia and beyond (1998:176). Norbert (1994) reported that by 1959 there was an organized church with ministers and between 50,000 and 100,000 members, most of whom had left either Presbyterian, Catholic missions or Traditional religions. With the rapid increase in church membership, came both financial prosperity and the need for formalization of improvised prayer meetings and church management (Hudson 1999:26). Lenshina felt compelled to spread the gospel to Africans. She was highly mobile and propelled by an acute sense of urgency, she called upon members to embrace Christianity with an African flavour and daily ‘many were added’ (Acts 2).

For Rotberg (1961:75), the period 1953-1960 marked the heyday of the Lumpa Church. However, “the rural membership of the church began to drop in the late 1950s as a result of clashes with chiefs. Chiefs were not happy because the Church took over their responsibilities like that of judicial functions and Lenshina came to be revered almost as a Bemba chief. Chiefs felt that their authority was undermined by the Lumpa Church (Van Binsbergen 1964:289).

### **3.6 Teachings and activities**

The message of Lenshina was typical of Christian revival the world over, with one significant addition: the rejection of sorcery and witchcraft. She preached a

puritanical moral code. Her followers were to forswear polygamy. Lenshina also forbade the consumption of tobacco, beer and all primitive dances. Members were also not to engage in divination. The rules of her church, which were codified in 1957, listed these prohibitions along with others taken from the Decalogue; they also included exhortation to prayer and quiet and unselfish living. The hymns seemed to echo a mystical experience; they warned of the fire of hell that awaited evildoers. They also dwelt on the sorrow of being estranged from God and described the joy of those who were made clean and were united with their Saviour in Heaven (Mulenga 1998:11).

Alice Lenshina interpreted her constant visions as a confirmation of her prophetic call. With such a conviction, she set out on a mission of healing, proclaiming the observance of the law of God as prescribed in the Decalogue (first five books of the Bible). To people's amazement, she composed beautiful hymns according to the tonalities of Bemba traditional music (Hinfelaar 1984:292). The content of the hymns appealed so much to the Bemba speaking people of Chinsali District that large groups of people flocked to her village in order to learn them. Hastings (1979:61) added that "Lenshina's message was expressed in beautiful Bemba hymns very different from the stiff translations of Victorians used in the mission churches". Today in Zambia these hymns are widespread among mainline churches. They are sung by almost all Catholic and Protestant Churches in Zambia (Mulenga 1998:176).

However, in the Lumpa Church, there appears to have been no form of communion service, the only sacrament apart from marriages that were performed by deacons, was that of confession and baptism, this was handled by Lenshina herself or Petros on behalf of Lenshina (Hudson 1999:23). Lenshina baptized many people as she continued calling them to abandon and destroy their charms as a sign of repentance for salvation. A lot of emphasis was put on preaching against witchcraft as it was perceived to be evil and destroyed society by instilling fear. This was so because "widespread belief in the reality of witchcraft as the cause of many misfortunes, illness and deaths cast a shadow over the lives of rural people in those days. Even the

local intelligentsia and committed Christians were not immune to this belief (Hudson 1998:17). Piles of surrendered charms rapidly accumulated at a place near her hut in Kasomo. She had constructed it and used it for the storage of the same (Mulenga 1998:14) and it was also apparent that at that time, “the rules and regulations that governed marital behaviour within a legally constituted monogamous marriage were particularly seen as highly conducive to the health of the village” (Hinfelaar 1984:294) hence Lenshina’s strong preaching against polygamy. She taught that polygamy was a social problem.

It was very clear that “the charnel-house of surrendered charms and other witchcraft paraphernalia at Lenshina’s village represented a far greater reality to the average African than the windy talk of politicians who seemed sometimes to forget the real problems of the people” (McPherson 1974:180). The message of Lenshina was so appealing that it touched the souls of many Africans. This is exactly what Ngada (2001: xii) means when he says “we wish to proclaim Christ to the world in an African way, the Christ who died and rose again for the indigenous people of Africa too”. Consequently, to emphasize this, Lenshina removed all the impediments to becoming a Christian. She “insisted that Christianity had to be built on a foundation of tradition and that people should return to their original beliefs in order to give Christ’s Church a firm foundation” (Hinfelaar 2004:185). She also told people that they were blind to have accepted everything that the white missionaries told them. She told them that God did not say one could only be a Christian if one adopted a Western name. She advised people to be free to use any name they wanted and still be Christians. She further said God wanted people to praise Him in any language to the accompaniment of whatever musical instruments at their disposal. She also introduced the baptism of John the Baptist that did not require one to undergo lessons before being baptized. Confession of sin was enough to qualify for baptism. People liked that simple and straightforward process of becoming a Christian (Mulenga 1998:175).

It can be said that Alice Lenshina, more successful than expatriate missionaries in

inculcating into her adherents a puritan morality. She discouraged polygamy and persuaded her followers that sorcery, as well as, witchcraft was against the will of God (Welbourn 1966:148). Her teachings on witchcraft were contrary to the teachings of the mission Churches who together with the government did not consider witchcraft seriously.

It is also clear that “the Church idiom highlighted God and Jesus, while denouncing ancestors, deceased chiefs, and affliction-causing spirits as objects of veneration” (Van Binsbergen 1964:288). The movement had to undermine the authority of the chiefs because by 1958 it adopted the controversial rejection of all earthly authority and one of the main causes of annoyance to the chiefs was the so called unauthorized immigration of their people to Lumpa Church settlements and new villages. By doing so, according to the chiefs, Lenshina had taken away people who should have been paying tribute to them (Mulenga 1998:41).

Lenshina, through her teachings, made a serious impact in the lives of people and the religious community. Rotberg (1970:525) comments that “the seriousness of her message made even the few people who had remained in mission stations to also defect to her Church”. Men and women in the Church recognized their roles and each member had to identify his or her gift to the edification of the Lord. Mulenga made the following observation:

In the Lumpa, there were fellowship organizations for women and men. The women’s fellowship was called ‘Maria’ and had special duties in Church. For their identity, they wore uniforms. Their duties included looking into the affairs affecting women in the church, visiting the sick and performing some work for them. They also organized contributions to give to the needy. Equally, the men’s group called ‘Joseph’ which was also identified by a particular dress, attended to problems that affected men in the church. They also visited the sick and did communal work for the church to raise funds. The choir occupied a special place in the church. Each congregation had a choir group that sang at every service,

mid-week prayers and at funerals of church members. Choir members were required to wear uniforms. In the church, hymns were sung to the accompaniment of drums and other traditional musical instruments. At the end of a service, members formed a circle then beat drums, sang and danced in the name of Jesus. Hymns and dancing played a major role in attracting new members to the church (1998:20).

The choir held a special place in the church. Lenshina made rules for the choir and members were expected to follow them. Church members strictly abided by the church rules that were largely influenced by the Ten Commandments (Exodus 20: 1ff) and Lenshina's vision and instructions. Somehow, there are striking similarities between the Ten Commandments and the Lumpa Church rules and this demonstrates that the Lumpa rules are a continuation of the Ten Commandments. The Lumpa Church rules are listed below:

1. Lumpa Church is a Church in which God and His Son Jesus Christ are to be praised. It is not a political organization
2. In our congregation, there is no citizen or foreigner, black or white, man or woman but we are all of the same family, therefore we must love each other. A Christian must take no part in; Backbiting, Insults, Lying, Pride, Boasting, Hatred, Anger, Cruelty, False accusation, Spite, Disobedience, Deceit, Theft etc
3. A Christian must avoid covetousness, witchcraft, stealing, adultery, witch finding, sorcery, discrimination, drunkenness, bewitching, immoral songs, dancing and other pagan things.
4. Every Christian must be of good character and prayerful whether in private or public, when eating or going to sleep, waking from sleep or when starting and ending his/her work, while at play or in times of sorrow or trouble.
5. A Christian must pray to his/her Father in Heaven.
6. There must be no beer or pagan dances during a Christian wedding. If they have these things, those who are being wedded will be punished by the

commandment of Jesus. But once married, they must not be separated from each other until death do them part.

7. It is the duty of a Christian to go with others for prayers from time to time, and on every appointed day of worship.

8. A widow should not be inherited. She must only wear a string of white beads. If she wishes to remarry she must be allowed to do so. A Christian must not be a polygamist.

9. A Christian should not participate in any mourning festival ceremonies. There should be no invocation of spirits.

10. At the time of worship, no one should smoke cigarettes or a pipe or take snuff. They must not take any of these things into the Church.

11. Any person who has taken some beer must not come to worship in church, though he had taken only a little.

Abiding by the Ten Commandments, following the Church rules and the charismatic teachings of Lenshina, members of the Lumpa church stopped fearing one another because of witchcraft as the case was before the coming of Lenshina (Mulenga 1998:172). Wim Van Binsbergen (1964:291) commented that, “on the level of sorcery relations, the belief in the eradication of sorcery created a new social climate where the very strict moral rulings of the Lumpa Church were observed to an amazing extent”. In this new community, members loved one another and shared food, clothes and whatever they had. It can be said that Lumpa members lived and behaved like the first members of the Christian church as recoded in Acts 2:42-47. The oneness demonstrated by the first Christians as demonstrated above is exactly what Lenshina preached about, and to encourage oneness among her members, Lenshina sang;

<i>Pakutemwa kwakwa Lesa</i>	<i>God loves people of all tribes</i>
<i>Lesa atemenwe ifwe bonse</i>	<i>And he wants all people</i>



<i>Imitundu ne mitundu</i>	<i>From all walks of life</i>
<i>Aleti mube pamo</i>	<i>To unite and be one</i>
We wakana walishama kubwite bwakwa Lesa	<i>Only the sinners resent the call of God</i> <i>(Mulenga, 1998:172)</i>

The message conveyed by this song was observed by Martin West in Soweto, and he characterized the AICs as "... caring communities, where individuals 'matter' and are supported by fellow members" (1975:197). Physical and spiritual needs of all members were catered for very effectively in the Lumpa Church. In fact, this is a common characteristic of independent churches as "the daily problems of everyone are attended to by the community or by the prophet" (Kwesi 1984:112, Venter (2004:35) also acknowledged the fact that "the level of intimacy and care offered by Zionist Churches – financial and otherwise – cannot be matched by larger mainline congregations" (2004:35) and this is precisely what was there in the Lumpa Church.

There was a sense of togetherness in the Lumpa Church. People lived like they belonged to one body, the true reflection of Paul's analogy of the human body (1 Corinthians 12:12-27), "what happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say I am, because we are and since we are, therefore I am" (Muzorewa 1985:18). The Lumpa Church portrayed a picture that a person is not an individual that is living in a state of independence but he or she is communal, that is living in a state of relationships and interdependence and therefore each one is a brother's keeper, each one is accountable to the other and to God and this is very evident in as far as their prayer life was concerned. This can be true of many AICs. They have demonstrated a practical approach to Christian life through their prayer rituals (Kalu 2005:322).

Alice Lenshina Mulenga Lubusha, her birth, spiritual experience and the inauguration of the Lumpa Church shall live to be remembered by generations to



come. She was a dynamic and charismatic woman of the day. Ogbu Kalu (2005:426) is right to mention that “in Alice Lenshina, we have once again the example of a woman revitalizing and reforming both indigenous and exogamous traditions and establishing a new community which provided new values.

### **3.7 Lumpa as “New Jerusalem Church”**

The death of Alice Mulenga Lenshina brought a lot of instability in the church. Daneel (1987:58) observed that “as so often happens in the Independent Churches when a founder leader dies, the death triggers off a power struggle”. This is very common especially among the AICs in South Africa. Masondo (2004:69) observed that “conflict over succession is an age-old story”. He made this point by analyzing the succession battles that followed after the death of Johannes Galilee Shembe. After JG Shembe’s death “the Church went through a painful period of in-fighting that led to a schism when two members of the Shembe family, Amos and Londa, were involved in a serious squabble for leadership” (2004:74). However, Masondo’s point is that in the Shembe case the predecessor did not plan for succession. There are cases where succession is carefully managed and when the leader dies the movement is able to continue- the ZCC are a good example of that. Truly, the death of a leader in an African Independent Church creates an important challenge to the viability of the Church (2004:74).

As for the case of the Lumpa Church, it is thought that before Lenshina died, she had appointed someone who would be her successor. Mulenga (1998:134-135) explained that six months prior to her death, the prophetess summoned all her deacons to Lusaka to choose her successor. At this meeting, Obed Chileshe, who was Christened Muchinga, was chosen as Lenshina’s successor. After the appointment, Muchinga was ordained Archbishop of the church during a handover ceremony on July 18 1978. During the ordination service, Lenshina told Muchinga to feed her sheep and ensure that he did not lose any of them and should some go astray he should look for them until he found them and brought them back to the fold.

However, “despite appointing her successor, there were squabbles over who should lead the Church” (Mulenga 1998:154). Mulenga noted that the major reason for power struggle in the church could have had something to do with inheritance of church property and money (1998:155) 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.

During the time when the Lumpa Church was banned, Lumpa followers conducted prayers in defiance of the ban (Mulenga 153:1998). Much later it was agreed that Lumpa members should pray as they used to do before the ban on 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’, and the United National Independence Party government sarcastically responded that the name implied that there was an old Jerusalem and the one to be registered was to replace the old one. However, despite the reluctance of the government to register the Church, worship continued with members totally unconcerned about the ban (1998:153-154).

New Jerusalem 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 the Archbishop and State Overseer, below him 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; disciplinary, appointments, finance, church security, women’s affairs, church secretariat, transport, orphans and disabled (1998:154). As leadership squabbles clipped the church, there was a splinter church called ‘Jerusalem in Christ’ the members felt that most of the members in the New Jerusalem Church did not recognize Lenshina.

John Hudson (1999:63) observed that in the early stage of the split, the two groups had quarrelled over the use of the name ‘New Jerusalem Church’ which both claimed

for official registration purposes. In the 'Jerusalem in Christ Church' some members felt that Lenshina's daughter Jennifer Kanyata Ngandu Bubile should take over from her mother as a way of recognizing Lenshina (Mulenga 1998:154), however this proposal was rejected by some members who argued that as Lenshina was a prophetess her leadership should not be hereditary, but someone else should lead the church as the Spirit of God would direct. Unfortunately, when it came to the registration of the church with the Registrar of Societies, just like 'New Jerusalem Church', the 'Jerusalem in Christ Church' was also not recognized by the government and no reasons were given. Due to persistent power struggle some members broke away from 'Jerusalem in Christ Church' to form their own churches and Mulenga notes the churches formed as 'The Holy City Church', 'Sloam Church' and 'Salem Church' (1998:154-155) while others simply decided to retain the original name of 'Lumpa Church'.

As time went on, Jerusalem in Christ and New Jerusalem merged to form Jerusalem Church (1998:159). Unfortunately, due to the same power squabbles, Jerusalem Church saw another split; a church called Uluse kamutola was formed (1998:162). However, at the beginning of the Third Republic, with Frederick Chiluba as president, New Jerusalem Church was gazetted (Hinfelaar 2004:190) and this is the church with majority of the original Lumpa Church members.

## CHAPTER 4

### **History of Hymnody in the United Church of Zambia and the New Jerusalem Church**

#### **4.1. Introduction**

This chapter offers a description of the history of hymnody in Zambia with specific reference to the United Church of Zambia and the New Jerusalem Church. The chapter describes the common grounds of Protestant missionaries on which hymnody in the UCZ were developed. It helps to see that the various missions and missionaries of the 19th century forming up the United Church of Zambia were therefore sent out, not just with the Bible, but with their denominational hymnals. The technical musicological investigation is largely excluded except where they illumine the subject. The broader historical framework is the nineteenth century's Protestant missions. The developments that led to the founding of the UCZ are rooted in that period.

The chapter further goes on to show the historical developments of the New Jerusalem hymnody and how the message in the New Jerusalem was expressed in Bemba<sup>9</sup> hymns which were sung with traditional tunes while the beating of drums as percussion to the hymns sung was encouraged.

#### **4.2. An overview of the history of hymnody**

The Christian Church has used music in its worship from its very earliest days. The famous direction in Paul's letter to the Colossians (chapter 3, verse 16) to "sing psalms, hymns and spiritual songs" tells us that at least by the middle of the first century Christians were not only singing during worship, but that they used different types of congregational song. Dickson (1992:25) argues that at the time of Paul's letters, the hymn in rhyming verses did not exist. On the other hand, Shaw (2010:1) observes that it is likely that from around this time Christians made efforts to create a

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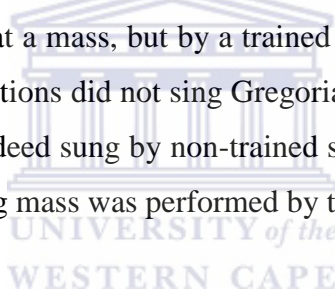
<sup>9</sup> Language widely spoken in the Northern part of Zambia.

new body of congregational song distinct from that of Jewish worship. As music was not written down until around the tenth century, it is difficult to say what type of music was used. Still, several things can be surmised. Certain types of texts were used: psalms, canticles from both the Old Testament (The Song of Moses,) and New Testament (The Song of Mary), and hymn-like texts such as Ephesians 5:14. Somewhat later, texts from the Mass may also have been sung by the people. These texts were probably neither in a regular meter, nor arranged in stanzas, as our hymns are today. The tunes were most likely single-line (monophonic) and sung unaccompanied.

Shaw (2010:3) observes that many references to Christians singing exist in writings from the first to fourth centuries. But since there is no written music dating from the early church, one must speculate on the sound of ancient Christian song. Shaw suggests that the music sung in present-day Orthodox churches may have certain aural links with the song of the early church because it continues to be passed down by word of mouth. Today most hymn texts sung in Christian churches are in a similar format. They have a concrete metrical scheme (for example, the first line of text will have the same number of syllables in all verses), and are sung in stanzas. This type of text allows a relatively short tune to serve as the hymn's melody. This in turn makes it possible for a congregation with no literary skills or hymnals to sing communally by memorizing the hymns.

Dickson (1992:35) comments that the use of this type of hymn began with Eastern Christians and became an important part of the Byzantine liturgy. This type of hymn did not use the words of scripture but was freely composed in words and music. Dickson notes that it was Ambrose (Bishop of Milan from 374) who was instrumental in the creation of this type of text. Several hymns by Ambrose appear with Gregorian melodies.

Dickson (1992:42) continues to observe that Gregorian chant (also Plainchant or Plainsong) is the oldest music of the Western church. It has been continually sung for over one-thousand years, and forms the backbone upon which all Western music is built. At the foundation of Gregorian chant lay two simple concepts: the heightened speech of cantillation and the free composition of songs setting scripture or sacred poetry to music. It may come as a surprise, then, to realize that for many centuries, Gregorian chant was a totally aural music. It was memorized and passed down by word of mouth through the years. The first attempts at notation appear in the ninth or tenth centuries, but it was not until the eleventh century that musical notation progressed enough to allow one to look at a piece of music and to be able to decipher the melody without previously knowing the tune. Considering the many thousands of chants in existence, it is clear that this music was not specifically created to be sung by all the people present at a mass, but by a trained group of singers; the choir. This is not to say that congregations did not sing Gregorian chants; it is likely that simpler hymn-like chants were indeed sung by non-trained singers. But certainly most of the complex music of the sung mass was performed by those who were trained to do so.



The music that would eventually be called Gregorian chants appears to have been sung at all of the early Western churches. In Italy alone there were numerous independent bodies of local chant. Dickson (1992:32) writes that among these are Old Roman, Ambrosian and Gregorian. Outside Italy one could find the Mozarabic chants (Spain), Gallican chants (France), Frankish chants (Germany), and Sarum chants (England). The roots of all these various traditions probably lie in the cantillation of the Scriptures in the Jewish synagogue. From the fourth century Latin replaced Greek as the language of the church in Rome (Dickson 1992:26), and it is thought that independent Western liturgies and music developed from this time. It is probable that one of the older Italian bodies of chant was taken north of the Alps, where it replaced the Gallican rite native to the Frankish Kingdom. During the reigns of Frankish kings Pepin the Short (752-68) and Charlemagne (768-814), liturgical uniformity was pursued vigorously; this included the texts and music of the chants

sung during liturgies. Though the goal was to import authentic traditions from Rome and to disseminate them throughout the kingdom, differences inevitably appeared between Italian practice and Frankish practice. With the growing power of the Frankish kingdom, it was their version of the chant that was to become the official song of the Roman Catholic Church, displacing all other traditions. Eventually re-imported to Rome, it is this group of chants that is called Gregorian. One factor that probably cemented its successful propagation was the invention of musical notation, something that occurred first in the Frankish kingdom.

The development of chant did not stop after Gregorian melodies were adopted throughout the Western church. The creation of new liturgies required new chants. And within a few centuries of the appearance of musical notation, composers began creating polyphonic music known as organum. Dickson (1992:49) notes that the first steps towards this new concept of singing came mostly from France. By the 14th century, entire masses were being written in polyphonic settings, though based on Gregorian melodies. Polyphony was the independence of the vocal lines (1992:51). Of course, Gregorian chants continued to be sung alongside these more elaborate compositions. Major efforts were made to revise the chants in the sixteenth and nineteenth-centuries, and in the early twentieth-century a series of official Vatican chant books were published. With the decision of the Second Vatican Council (1962-65) to drop Latin as the official ceremonial language of the Roman Catholic Church, however, Gregorian chant lost its role as the officially sanctioned music of that church.

Smallman (1957:21) explains that while Gregorian chant will probably never regain its role as the main music of the Roman Catholic Church, certain of the Gregorian hymns continue to be sung in many Christian denominations. The Anglican Church began singing some of the simpler hymns after translating them to English in the late-nineteenth century. An example of such simpler hymns include; 'Come Holy Ghost' and 'Our Souls inspire'.



Smallman (1957:23) continues to explain that there are three basic types of Gregorian chant. The first category is the most familiar hymns. These types are the most likely to have been known to and sung by congregations in the Medieval church. They consist of texts that are arranged in verses. Verses are structured with a definite number of syllables per line, and this structure is followed for all verses of the text. This allows a relatively short tune to be used for each verse of the text. The second type of Gregorian chant was that of the texts of the Mass itself. These included the main texts of the Ordinary (Kyrie, Gloria, Credo, Sanctus-Benedictus, Angus Dei, and Ite, missaest), as well as those of the Propers (Introit, Gradual, Alleluia, Offertory, Communion). Unlike the words of a hymn, these texts are not arranged for easy singing to hymn-like melodies. One will find that the melodies for these texts tend to flow from beginning to end, without definite repetition or easily perceivable structure. This aspect makes them more difficult for congregations to sing. In fact, the singing of most parts of the Mass in the medieval church was the role of trained singers, not the congregation. Congregational participation in the singing of the mass chants only came about from after the liturgical reforms of the 1960's.

Borroff (1971:211) writes that the Protestant Reformation is normally dated to 1517, when Martin Luther an Augustinian monk of Wittenberg posed his famous 95 theses to challenge the Roman Church on certain practices of the Roman Catholic Church. Though Luther's actions began as an attempt to reform the Catholic Church from within, the end result was the creation of the German Lutheran Church, the first of the Protestant churches to break with Rome. This church developed a worship service based on that of the Roman Catholic Mass, but with changes to reflect Protestant belief and German language. Luther's own preferences and tastes had a major effect on the type of music that was chosen for use in the Lutheran Church. He was a proficient amateur musician and appreciated the music of the Roman Catholic Mass, both its Gregorian chants and polyphonic choral music. His reforms led to an



important new musical role for the congregation in Lutheran services, but he was also careful to preserve what he considered the most appropriate parts of the Latin Mass.

Irenicum (March 12, 2010) writing on Church Unity says:

For Martin Luther, leaving the legacy of the Medieval Church behind was important. It was necessary not only to include the people in the worship but also to redirect the worship to Christ the Mediator rather than to Mary. To this end Luther introduced congregational singing; thus the hymn, next to the reading of Scripture and the preaching, became the most powerful missionary of the new doctrine of the Reformation. Luther is rightly called ‘the father of congregational song’ and the doctrine of the priesthood of all believers received its most concentrated realization in the introduction of hymnody under Luther. The singing of hymns in the German Church soon became popular and others were inspired to write developing a phenomenal corpus of German hymnody estimated in 1786 at almost one hundred thousand hymns.

Borroff (1971:213) narrates that most important was a commitment to prayer and expansion of the hymn. All of the Mass was to be sung, except for the sermon and the Lord’s Prayer. The music was a combination of chants and hymns. The chants were taken from Roman practice, but translated into German. All the people present were encouraged to take part in musical portions of the hymn (Ratner 1977:79). This was a radical change from the status of the Roman Catholic worshipper, who was a silent observer. This newly created hymn-type congregational song was known as chorale. Chorales were used both as normal congregational hymns, as well as for parts of the Ordinary of the Mass (1977:79).

For example, Shaw (2010:5) notes that the Latin Credo was translated into German and sung as a chorale by all present. It should be remembered that this *Deutsche*

*Messeundordnungsgottesdienst* (German Mass and Order of Service) was an early work, and that it was probably more for weekday worship than Sundays, and more for village churches than city parishes. However, Luther did not wish to eliminate Latin, and in larger churches it was normal for the service to include Latin portions, polyphonic music sung by the choir alone, as well as German language chorales for all to sing. It does, however, clearly demonstrate the early Lutheran church's concern that the people participate in the service.

Borroff (1971:213) explains that Luther's first priority was to create a body of tunes that people could sing with confidence. Some of the chorales were re-workings of Gregorian hymns that would have been familiar to German Christians. Though the Lutherans were the first Reformation era group to create music specifically for congregational use, they were not the only Protestant group to have done so. John Calvin (1509-1564) and the Reformed Church also created a unique body of congregational song in the vernacular. Calvin, a Frenchman, was originally a Roman Catholic. He converted to Protestantism around 1530, and was forced to leave Paris for Switzerland in 1534. His next place of activity, Strasbourg, where he was a pastor to the French refugee community, is important to the history of congregational song. It was there that he published his first collection of metrical psalms for congregational use, the *Alcunspseaulmesetcantiquesmysen* chant. In 1541 he returned to Geneva and spent the rest of his life working for the church there. His final publication of metrical psalms was in 1562, when all 150 of the biblical psalms were given rhymed metrical settings in French. These publications by Calvin represent the first time that the psalms had been arranged for congregations to sing, rather than for choirs or other trained groups.

Shaw (2010:6) narrates that unlike the Lutherans, Calvin and the Reformed Church chose to use the words of the Book of Psalms for their congregational music. In fact, aside from a few canticles, the psalms were the only texts allowed to be sung in Reformed worship. Though Calvin, like Luther, was a lover of music, his vision for

the Reformed service did not allow for organs or other instruments, choirs, polyphonic music, or harmonized congregational song. In fact, the only type of music allowed in a Reformed Church service was the unaccompanied, unison metrical psalm, sung by all present. Other types of music were certainly created and enjoyed by the members of the Reformed Church, but only for use outside the worship service.

Shaw (2010:6) continues to observe that the Reformation of the English Church was a long and often violent process. It is normally said to have begun with Henry VIII's Act of Supremacy (1534), but the real changes in the worship service began after Henry's death (1547). In 1549 the Act of Uniformity was passed by Parliament, which required all churches in England to use the English Bible and newly published English Book of Common Prayer in their services. Latin was disallowed, and with it, practically all church music in use up to that time. Unlike the methodical efforts by Luther and Calvin to provide theologically sound, singable music for their congregations, the English approach was more disorganized, especially at the parish level. As the English church at this time leaned more toward the Reformed than the Lutheran tradition, collections of metrical psalms in English were published by Thomas Crowley and Thomas Sternhold. These were the efforts of individuals, rather than the national church, and were made useless by the ascension of Roman Catholic Queen Mary in 1553, an event that dragged the church back to Rome and the Latin mass. As her reign lasted for a mere five years, the English church again returned to Protestantism with the crowning of Elizabeth in 1558.

Though the Elizabethan age is recognized as one of the great periods of English church music, it must be stated that this is only true as it applies to cathedrals and chapels (royal or university). There seems not to have been any organized attempt across the national church to encourage congregations to sing. Despite this, however, the singing of metrical psalms in English spread through the church rapidly during Elizabeth's reign. These tunes imported from Geneva were called Genevan Jigs by

the Queen and others, due to the quick tempo of congregational singing. The use of metrical psalms for English parish worship was given a boost in 1562 with the publication by John Day of *The Whole Book of Psalmes*, collected into English Meter. This was the first publication of all one hundred fifty psalms in English metricized verse, and included forty eight tunes for the singing of the texts. Though this book also contained canticles and a few original hymns, it was the Psalter that was important to the future of English congregational song. Though other Psalters were published during Elizabeth's reign, it is this book that formed the basis of most congregational song for over a century. Thus, the basis of Anglican congregational song is neither Gregorian chant nor the Lutheran chorale, but the metrical psalm imported from the Genevan Reformed Church. Hymns, as such, did not come into use in the Anglican Church until the efforts of John Wesley and others in the eighteenth-century.<sup>10</sup>

For roughly two hundred years from the sixteenth to eighteenth-centuries, congregational song texts of the Anglican Church comprised not hymns, but metrical psalms. Though it seems that the psalm tunes were sung with gusto and at a good tempo when first adopted by the English church in the sixteenth-century, they had lost all vitality over the succeeding centuries. By the eighteenth-century, Anglican singings were infamous for their lack of energy, inaccuracy and extremely slow tempos. Even so, the church resisted the adoption of either more contemporary music, or texts other than the psalms. When Watts, the Wesleys and others began to introduce the singing of non-biblical texts, or hymns, many in the Anglican Church found it scandalous (Shaw 2010:7).

The psalms were written long before the birth of Christ, and thus do not speak directly to the Christian experience. Furthermore, relying on just one hundred fifty texts for all of Christian worship seems theologically limiting. These same points

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<sup>10</sup> See <http://www.scottshaw.org> (A brief history of Christian hymns) (Accessed October 21:2014).

troubled the Wesley brothers, Isaac Watts and others in the eighteenth-century, leading them to write thousands of new hymn texts that addressed topics close to the life of people living in their time. Isaac Watts (1647-1748) was an English minister in a non-Anglican church. He is sometimes called the father of English hymnody due to his role as the creator of a new body of congregational song, beginning in the late-seventeenth century. He wrote approximately 750 texts for singing that were based on Christian experience; these were published in four collections during the early eighteenth-century. His work challenged the then-prevalent practice of singing only metrical psalms in worship.<sup>11</sup>

Shaw (2010:7) further comments that one might say that he gave the singing Christian his own voice in hymns such as *When I survey the wondrous cross*. Following in Watts' footsteps were John Wesley (1703-1791) and his brother Charles (1707-1788) both of whom were Anglican clergymen who saw the need for reform of the church from within. Though their followers eventually did create a new Protestant sect, the Methodist Church, the Wesleys remained lifelong Anglicans. One of the trademarks of the Methodist movement was hearty singing by participants in their services, both those conducted indoor and those performed outdoor. While the Anglican Church remained mired in the slow, uninspiring singing of metrical psalms, the new hymns and tunes created by the Methodists inspired their followers. A 1762 pamphlet included a chapter entitled "The Methodists' profane Manner of Singing", accused the Methodists of singing popular ballad tunes in church.

Shaw (2010:8) also explains that the first published hymnbook (1742) included forty-three melodies, of which thirteen were German chorales, nineteen were English psalm tunes, ten were from various sources, and one was from an opera by G. F. Handel. Three more collections of hymns were published during the Wesley's

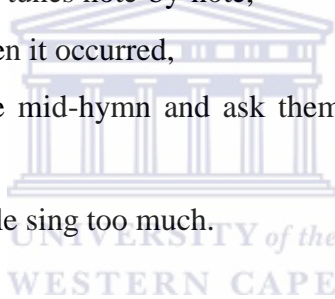
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<sup>11</sup> See <http://www.christianitytoday.com>. Christian history: Isaac Watts (1647-1748) (Accessed June 15:2014).

lifetime, the last one appearing in 1781. Compared with the first collection, which included only unison melodies for unaccompanied singing, the last collection included bass lines for the tunes, reflecting the late 18th century demand for harmonized hymns.

According to Shaw (2010:9), the other point about the Methodist tradition that should be noted is the attitude of the Wesleys toward congregational singing. All of the people were supposed to join, and they were supposed to understand what it was they were singing. Among other directions, the Methodist leadership told its preachers that they were to:

- choose hymns appropriate to their congregations,
- teach the people the hymn tunes note-by-note,
- correct wrong singing when it occurred,
- Regularly stop the people mid-hymn and ask them if they really understood what they had just sung,
- And not to make the people sing too much.



Up to this point the music of the church over a span of roughly one thousand seven hundred years has been considered, that is, from the earliest Christians to the eighteenth-century. To varying degrees, the entire genre covered has influenced the hymnal of the Christian church today.

Just as in eighteenth century England, congregational music of colonial America consisted of metrical psalm singing. Extremely slow tempos led to simultaneous improvisation by members of congregations, with records of the period commenting on the way each singer tried to out-sing his neighbour. Whereas in England a shift over to hymns led to the classic hymn tunes of the nineteenth-century, the situation in the United States created a different type of hymn tune. Lacking a trained group of musicians, local pastors relied on self-trained singing masters who moved from area to area when not working as farmers. To make reading the hymn tunes easier, a

system was devised known as shape-note, where different tones of the scale were represented by four different note head shapes. These so-called shape-note hymnals were published in the hundreds over the next century and a half. Little attention was paid to European compositional rules; the melodies were largely pentatonic (relying on the five black notes of a keyboard). These tunes have been called White Spirituals, and are a truly original creation of pre twentieth century America.<sup>12</sup>

Black Spirituals were created under vastly different circumstances than those of the whites. These songs are the original creation of a population enslaved and basically illiterate. Many are thought to express Christian topics on the surface, while containing hidden meanings that only fellow slaves could interpret. The tunes were all originally improvised and passed down by word of mouth, and are said to contain West African elements, both in the flow of the music, and in the way they were sung. They only became known to the wider population after efforts were made to notate them in the nineteenth century. Many of these tunes have become known outside Afro-American circles<sup>13</sup>.

Composers who wished to emphasize European-style compositions over Native American styles created a large body of tunes, many of which found their way into African hymnals of most Protestant denominations. Lowell Mason (born on January 8, 1792 and died on August 11, 1872) rejected the shape-note rustic style of music, and attempted to compose what he saw as correct music, in the process creating over one thousand five hundred hymn tunes. His tunes were shaped to produce an emotional response in the listener or singer. In a way, these hymns tend to focus the singer inward, rather than to produce a communal sense between all the singers. Another prolific composer of hymn tunes was William Bradbury (born on October 6, 1816 and died January 7, 1868). He wrote at least 800 tunes in the Mason vein, but often with more catchy melodies and refrains that made them popular. Curiously,

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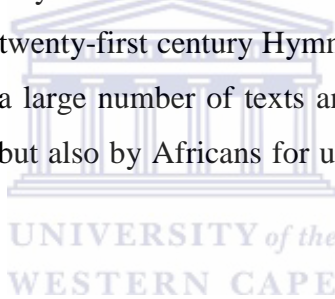
<sup>12</sup> See <http://www.scottshaw.org> (A brief history of Christian hymns) (Accessed October 21:2014).

<sup>13</sup> Ibid



many of his tunes were written for Sunday school use but were taken over into adult worship service against his wishes. If analyzed from a classical music standpoint, one must conclude that they are simplistic tunes at best. Frequently used in Protestant revival services of the nineteenth-century, they are classified as white gospel tunes. Composers who continued in Bradbury's style were Dwight Moody, Ira Sankey, Philip Bliss, and William Doane, all of whom were active in the nineteenth-century, and all of whom produced hymn tunes in popular, white gospel style. Black gospel, of the United States, appeared in the early twentieth century, rising out of the Black Spiritual tradition, blended with elements of Blues<sup>14</sup>.

After a tour of hymns beginning with the early Christian church and ending in the nineteenth century we finally reach the more recent past. What new elements and trends can be seen in this twenty-first century Hymnal? Probably the most important aspect is the presence of a large number of texts and tunes written by missionaries for a missionary context, but also by Africans for use in the churches established in Africa.



### **4.3. Hymnody: - a conceptual framework**

Chuba (1985:76) explains that hymns, composed over the years, started spreading all over the world as the Christian missions started going out. Hence those missions that were directed to Central Africa took with them some of these hymns from the West for use in their mission fields. When, therefore, we begin searching for origins of UCZ hymnody we have to trace back to these sources which the missions that went out to Zambia used; the British, American, German, French, Greek, Welsh and Latin sources but also traditional African songs. These are the streams of Christian music which have made the largest contribution to the translated hymnody, past and present, in UCZ churches.

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<sup>14</sup> <http://www.wholesomewords.org> William B. Bradbury: Composer of Hymns (Accessed October 21:2014).



African Music is often accompanied by rhythmic hand-clapping and graceful body movements. The listening Westerner experiences a new sensation; a Westerner finds it difficult to decide what the connection is between melody and movement (Weman 1960:2). In selecting any instrument for hymn making, consideration is given to its melodic and rhythmic capacities, Drums are among the more popular African instruments, but other important percussion instruments include clap-sticks, bells, rattles, slit gongs, struck gourds and clay pots, stamping tubes, and xylophones. African stringed instruments include the musical bow, lute, lyre, harp, and zither. The flute, whistle, oboe, and trumpet are among the African wind instruments.

Chuba (2000:18) observes that the language of hymnody, in so far as the United Church of Zambia is concerned offers intelligible discussion only after it is viewed alongside the literary and translation work that was undertaken in the missionary enterprise. Indigenous tongues had to be learnt diligently by the missionaries. The use of the vernacular instead of Latin or English afforded the people an understanding of what was going on in the service.

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Chuba (1985:19) notes that these three essential tasks; language study, literacy work and translation work, affected the work done in the missionary fields on UCZ hymnody. Indeed a people's language had to have a worked out alphabet so that its people could be taught how to read and write. The alphabet would eventually give them the knowledge to sing the; {d: r | m: f | s: l | t: d'} Tonic sol-fa, with some reasonable understanding. When this point is taken seriously it will then be appreciated that so often it was the neglect, by some missionaries, of the importance of these issues that had caused many translation pitfalls of UCZ hymnody in the missionary enterprise.

There are a number of foreign hymns which, if translated into a more contextual form of the local languages would, in one way or another, be useful in local worship. On the other hand, where the original meanings of hymns have been lost in the process of translating these hymns, after careful and thorough amendments they

would also would take on a more contextual form and carry more meaningful messages to people. After all, most UCZ hymns were translated solely by missionaries who themselves were learners of the Zambian languages (1985:30).

Chuba (1985:46) testifies that in the United Church of Zambia, there are different types of hymns for different occasions. The thematic content is mainly related to life cycle issues such as birth, marriage and death. Also in community related cycles of planting, harvesting, hunting, fishing and other such activities. Hymns are sung for domestic and public use. Hymns invoke the name of God on whom people always depended. In this case the term hymn is referred to as what St Augustine defines as a “song in praise of God” (Dickson 1992:35). They are valuable not only for one’s private worship but also in teaching others. They effectively communicate the church’s theology, instruct one on how to worship, teach small portions of Scripture, and speak of ways to successfully minister to others. Most importantly, they proclaim the gospel and emphasize the importance of telling the good news of salvation. The Word of God could become the Living Word only when it is preached, and only then could it awaken faith. Therefore, through hymnody the message of salvation would be disseminated. Schalk (1978:46) comments that a hymn is regarded as a resounding sermon; it is placed on the same level as the proclamation and prayers of the pastor. The same hymn may be sung in different ways in different contexts in terms of rhythm, accompaniment, clapping and bodily movements, pitch, tone and volume.

#### **4.4. A brief history of hymnody in Zambia**

UCZ hymnody carries within it the religious consciousness of the UCZ members. It echoes a heritage that spans a period beyond its years of existence. It has been used as a means of spreading knowledge of the gospel and stimulating faith. It is an expression of different dimensions of Christian experience. Kwame Bediako has argued that without memory we have no past, and having no past, our identity itself is lost (1999:237). The translation of missionary hymns into Bemba has brought the Christian faith into dialogue with pre-Christian ideas of life into contemporary

religious experience of the United Church of Zambia members. To that extent it gives UCZ members a memory of where they have come from.

The content of hymnody in the United Church of Zambia is still mostly foreign. The stages of development in the shaping of UCZ hymnody began, naturally, with a few translated hymns which missionaries had collected from home church hymnals.

Chuba (2000:22) testifies that the sending out of missionaries to other countries was started mainly in the 18th century. Zambia (Northern Rhodesia) was the last field in Central Africa to be reached by missionary societies from the North, some approaching through its southern border and others through its northern border. Edwin (1928:52) says on the southern border the London Missionary Society an interdenominational Protestant mission founded by various Christians of different denominations all over Great Britain had already established their mission stations in Southern Rhodesia (now Zimbabwe) as early as 1859 among the Ndebele, under Chief Mzilikazi before the Roman Catholics followed the next year. About Zambia's ecumenicity, Chuba declares:

From the very beginning of the LMS in 1795 it soon became clear that the LMS mission was the first practical demonstration of an ideally united Christian organization more than just an ecumenical enterprise in the Christian church. Its pioneers had come from different denominational backgrounds; namely the Episcopalians (with orders of bishops), Methodists (a breed of an Anglican order), Presbyterians and Independents (2000:23).

The London Missionary Society came to Zambia via the East coast of Africa and set up a mission in the north at Niamukolo by Lake Tanganyika. This happened after several failed attempts by LMS missions to enter the region from the South. That first LMS mission at Niamukolo near the border with Tanzania was among the Mambwe-Lungu people.

Chuba (1985:60-61) writes that early written texts found at Niamukolo suggests that

the composition of hymns in local languages and translation of hymns into Bemba that took root at Mbeleshi was a continuation of what began at Niamukolo. A two-page pamphlet dating from that period is in the United Church of Zambia Theological College archives.<sup>15</sup> It has two hymns written by J.N. Lwembe in Mambwe-Lungu.<sup>16</sup> From Niamukolo, the LMS spread its work to Bemba-speaking peoples West and South of Lake Tanganyika. The main mission station that was established during that expansion was west of Lake Tanganyika at Mbeleshi. Set up in 1901 it later became the heart of the LMS mission to Bembaland. It became an important centre of education, training teacher-evangelists. Mbeleshi was also a source of locally composed hymns many of which are now in the UCZ Bemba hymn book. Most of these hymns were composed between 1902 and 1926 by students of Mbeleshi girls' school and their head teacher Mabel Shaw, as Chuba (1985:96) observes.

The Paris Evangelical Missionary Society (PEMS) entered Zambia through the Southern route, first arriving at the Cape coast. From South Africa they went to Lesotho, then to Western Zambia via Botswana. They established a mission in what was then Barotseland in 1886 (Bolink 1967:33). The PEMS set up its mission in the Lozi speaking area in western Zambia by French and Sotho missionaries led by Francois Coillard (John 1984:143). John (1984:143) continues to observe that Coillard's counsel and his influence with the Lozi king Lewanika; the mission initiated the Lozi hymn book called *Lipina Za Keleke* (meaning hymns of the church). The hymn book contains translated hymns that are consistent with the kinds of translated hymns of that era. It has commonly sung hymns like "What a Friend we have in Jesus" and "Holy, Holy, Holy". According to Chuba (interviewed by the author on Saturday 22<sup>nd</sup> March 2014), *Lipina za keleke* was one of the sources for the hymn book of the United Church of Zambia.

Two groups of Methodists arrived via South Africa and Zimbabwe and set up their

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<sup>15</sup> Pamphlet material in UCZTC Library.

<sup>16</sup> Mambwe-Lungu is the language spoken around the Lake Tanganyika areas where the LMS set up their first mission station at Niamukolo.

missions in western and central Zambia in 1893. They were the Wesleyan Methodists Missionary Society (WMMS) and Primitive Methodist Mission Society (PMMS). They later united to form the Methodist District in Northern Rhodesia. Their work was set up in the west, south and central parts of the country. They were in contact with the PEMS missions in the west (Chuba 2005:34) and were assisted by Coillard's counsel and his clout with the Lozi king Lewanika to start work in Barotseland.

Weller (1984:143) writes that the Ila speaking people among whom Methodists worked were subjects of the Lozi king. He decreed that they accepted the Methodist missionaries; hardly an attractive way of commending the faith. On the other hand, the Dutch Reformed Church of South Africa (DRCSA) had been established in Basutoland in 1878. On the East the Free Church of Scotland had successfully begun work in Nyasaland (Malawi) in 1875 before they established permanently in Zambia in 1900. Frederick (1969:112-114) accounts that, in the west the American missionaries had pioneered among the Ovimbundu in Bailundu, Angola, before 1884.

Other missionary societies that came into Zambia include the Primitive Methodist Mission (PMM), the Brethren, who eventually came to take on the name Christian Missions in Many Lands for local purposes, entered the country from Luanza Mission station on the Congo (Zaire) side of Lake Mweru, and The Dutch Reformed Church of South Africa (DRCSA) being among the early pioneer missions to Central Africa. They moved into East Luangwa district of North Eastern Zambia (Rhodesia) in 1898 from Nyasaland. The main missions had entered the country between 1883 and 1930. Those that came before 1900 really pioneered the most difficult and, as the missionaries themselves saw it, roughest parts of the mission fields (Blood 1957:6). By 1928, 14 missions had entered Zambia (Northern Rhodesia).

On 1st December, 1945 the London Mission Society and the Church of Scotland, together with union churches in the Copperbelt of Zambia, united to form the Church of Central Africa in Rhodesia (CCAR). This union fostered closer relationships

between the two missions; the LMS and the Church of Scotland, as they started sharing many worship resources, including the hymnals. A wider union of churches was later realized when, at Mindolo, the Copperbelt Free Church Council of the European congregations decided to join the CCAR to form the United Church of Central Africa in Rhodesia (UCCAR)<sup>17</sup> on 26 July, 1958. After protracted union negotiations with the Methodist Church in 1939, 1945, 1957, 1963, with the Anglican Church and with the Church of Barotseland (otherwise called the Paris Evangelical Missionary Society) sitting in as observers, the Methodist Church (a 1931 union of Primitive and Wesleyan Methodists) and the Church of Barotseland joined the UCCAR to form the United Church of Zambia (UCZ) at a Mindolo Church Service held on 16th January, 1965.

Since that period, more missions had continued to enter the country until the 1970s. The characteristics of most of these missions are indeed similar but certainly not the same. There were different streams of thought and policy represented. Some came and continue to come from very fundamentalist backgrounds while others were reformed in outlook and yet others deeply liturgical. There were those who were not ecumenical as well as those who were conservative both in their worship and mission work. The current membership of the Christian Council of Zambia and other strands of ecumenical bodies would confirm this assorted situation among the Zambian missions to date. Any fruitful discussions of the United Church of Zambia hymnody and its development would therefore have to take this into account.

#### **4.5. Hymnody in the UCZ**

The UCZ hymn book is a compilation of two hundred and thirty-four translated hymns and prayers. It is the official Bemba hymn book of the UCZ. The current version was produced in 1964. The main players in compiling the hymn book together were missionaries and their assistants. The assistants were either evangelists

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<sup>17</sup> This consisted of the Church of Scotland, the London Missionary Society, the Union Churches on the Copperbelt and the Copperbelt Free Church Council of European Congregations.

or trainee evangelists from Mindolo mission.<sup>18</sup> The creation of the 1964 hymn book was therefore a bicultural act, the fruit of the literate missionary culture and the oral-based Zambian tradition of song. It is a dialectic that continues to play out in congregational singing of the UCZ.

The Union Church of the Copperbelt as progenitor passed its singing tradition to the Copperbelt. It is fair to postulate that what the UCC passed on to the UCZ was the repertoire that developed in its early years of existence when migrant workers met and sang together. To that effect the UCC has had a considerable bearing on choosing the content of the hymn book upon its compilation.

The Lubwa Presbyterian mission's 1929 hymnal is the first known Bemba hymn book. It was intended for use at Lubwa mission. It was followed by the 1932 Union Hymn Book which was from the LMS and CMML. Their collaboration took place long before there was any thought of compiling the Hymn Book for use on the Copperbelt. In 1945 when the Church of Scotland, the LMS and the UCC came together to form the CCAR, it became necessary to have hymns for the new union church. The earlier 1945 hymn book was revised in 1954 and renamed *Inyimbo shaku lumbanya Lesa* (Hymns of Praise to God). This was the first version of a Bemba Hymn Book symbolising the early phase of union. At that stage it could not rightly be called a UCZ hymn book because it preceded the coming together of all the entities that formed the UCZ. The Methodists and the PEMS were still to become part of the union at the time.

After the union was complete, the 1945 hymn book was also edited accordingly to reflect the nature of the UCCAR. The then moderator of the UCCAR, Geoffrey Smith, wrote this in the introduction of the hymn book:

In keeping with our name as the United Church of Central Africa in Rhodesia, we need to have a hymnal that reflects our unity. This hymnal will help us to achieve unity in diversity. The earlier hymnal had hymns

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<sup>18</sup> Interview the researcher had with Chuba S. Bwalya in 2014 in Kitwe, Zambia.



that had been selected from various hymnals. Some came from the Lubwa mission's hymnal which was put together in 1929. Others came from Mbeleshi hymnal, which was revised in 1954. It also included hymns from the Copperbelt, Mindolo mission's hymnal. It is our hope that all the hymns from the entire hymnal will be collated together with newly locally composed songs. We will then have one hymnal for the whole church.<sup>19</sup>

The moderator's statement reflects a concern for a balance in missionary hymns and locally composed hymns in the content of the hymnal. This introduction was written in the future tense, anticipating the 1965 union which was imminent.

At the time of compilation of the 1964 hymn book, most of the hymns that would be part of the hymn book had already been translated or composed and were in use in various mission stations in different languages. The task of compiling was therefore mostly editorial. The process began with missionaries who brought hymns from their countries of origin. These were then translated from English to local languages.<sup>20</sup> Even though the hymns originated from different missionary societies, what they have in common is evangelical rather than ecclesiastical imperatives. The major theological thrust of missions was evangelistic, namely, taking the gospel to the lost. The content page of the hymn book bares that out. The outline of hymns by type in the hymn book has the following headings:

Praise to God, numbers 1-19, God the Father, numbers 20-24 (he created us, he keeps us, he forgives us and will finally save us, he rules over us and will rule us in his Kingdom), The Lord Jesus Christ, with subheadings; His birth, numbers 25-39, His life, numbers 40-50, His death, numbers 55-68, His resurrection, numbers 69-74, His Government, numbers 75-79, His ascension, number 80, God the Spirit (Holy Spirit), numbers 81-87, He lives in us, He inspires us, The Church, numbers 88-92, Morning

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<sup>19</sup> UCZ Introduction to the 1964 revision of hymnal 1964: Kitwe.

<sup>20</sup> See Chuba, "The Development of Hymnody in Zambia." PhD Thesis, University of Edinburgh.



time, numbers 93-95, Evening time, numbers 96-101, Baptism, numbers 102-105, Holy Communion, numbers 106-113, Marriage, numbers 114- 115, Funerals, numbers 116-117, The Life of a Christian, with subtitles;, Good News, numbers 118-145, Repentance and Faith, numbers 146-148, Temptation and Victory, numbers 149-155, Peace and Joy, numbers 156-159, Love and Works, numbers 160-163, Prayer, numbers 164-167, Pilgrimage and Rest, numbers 168-178, Holiness, numbers 179-180, Following Christ, numbers 181-185, Special Occasions, numbers 186-192, Hymns for Children, numbers 193-209, Psalms of Old, numbers 210-219, Christmas Hymns, numbers 220-229, and Hymns for different occasions.

The content validates the apparent evangelistic bias in terms of the theological emphasis of the hymns. Arguably, the evangelical emphasis is what determined the original choice of which hymns were translated from various sources. Local compositions seem to have followed the same trend.

Muwowo (2004) narrates that since the consummation of the United Church of Zambia in January, 1965; about sixty percent most of the hymns used at regular worship have Western tunes. The church simply received these hymns and translated the texts from European languages into African languages but the original tunes are maintained in Western style. Muwowo (2004:10) continues to note that in the Western Presbytery of the United Church of Zambia the hymns are set to tonic- solfa with a four- part harmony, which is purely western.<sup>21</sup> Other presbyteries followed suit, most of their hymnody is also Western in culture such as in the UCZ Bemba, Lala-Bisa, Mambwe and Namwanga hymnbooks. In Southern Presbytery a majority of their hymn texts have Western melodies. However, Muwowo observes that there are only a few notable ones with traditional African melodies such as those in the Tonga<sup>22</sup> hymnbook.

Chuba (1985:145) notes that the 1964 UCZ Bemba hymn book embraces the following traditions; English and Welsh traditions translated.LMS this fundamentally

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<sup>21</sup> See UCZ Lozi Hymn Book- Lipina za Keleke.

<sup>22</sup> Language spoken in the Western and Southern part of Zambia.

ecumenical group brought a wide variety of hymns through individual missionaries of Evangelicals, Anglicans, Methodists and Scottish Presbyterians the French traditions through the influence of François Coillard. The Dutch traditions of South Africa, otherwise called “*Algemeene Zending Commissie der Nederduitsche Gereformeerde Kerk in den Oranje Vrijstaat*” (DRCSAO), the American Methodist Tradition with an American Black Methodist inclination.

In the course of the translations of hymns at least two things happened. The first is that the original (English) tunes were often Africanized, in line with the way a particular African language has been spoken. For instance, in some cases the Bemba translation has longer lines with more syllables and therefore with prolonged metre lines. Sometimes too, in the process the melodies of the original hymns were lost altogether. But while for some this has been at the cost of the loss of original meanings, for others this has been to better and full enjoyment of the indigenized hymns. One example is the hymn; ‘The Lord’s my shepherd I’ll not want.’<sup>23</sup> It is not only sung in an indigenous melody, but there are as varied as 3 indigenous melodies given to it.

Since the metres of indigenous languages differ from those of English, some translated hymns were given additional syllables or verses or a different metre to each line. Sometimes a hymn was transposed into a completely different tune in order to make it singable. This is correctly observed also by the editor of the English version of hymns for Malawi, *Nyimboza Mulungu*.<sup>24</sup> Also in the process of translation, meanings of some hymns were altered, watered down or distorted completely because words needed to match with the metre. For instance the first stanza of the English hymns ‘Onward Christian soldiers, marching as to war, received the following translation which departed from the English meaning.

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<sup>23</sup> Made from Psalm 23, and appear number 23 in the UCZ Bemba hymn book. This hymn appears in 14 of the 20 Hymnals of the West, yet it has been given a large number of indigenous melodies.

<sup>24</sup> CCAP.Hymns for Malawi Blantyre, Christian Literature Association in Malawi (CLAIM) 1916 (1975-English edition).

<b>English Version</b>	<b>UCZ Bemba hymnal</b>	<b>Literal English</b>
Onward Christian soldiers	Mwebashilikale	you soldiers
Marching as to war	Mwayakubuta	you are marching to war
With the cross of Jesus	Lupandalwamwine	the cross of His own Going on before
Going on before	Luletangila	Jesus our Lord will lead us on and our flag
Christ the royal Master	Yesu Mfumu yesu	We shall be carrying
Leads against the foe	Akulatwensha	
Forward into battle	No luungalwesu	
See His banners go	Twakulasenda	

The correct translation for ‘marching as to war’ would be *muleya nga kubuta*. The full translation should have therefore been *Mwe Bashilikale bakwa Klistu, muleya nga kubuta*, ‘You Christian soldiers are marching as to war’, which long translation the metre could not take.

A.R. Godfrey (1945: viii) in the introductory note of his edited UMCA Hymnal at Chipili Mission, indicates that sometimes songs had to be adapted in order that they could fit into the English metre. Chuba (1985) sums it up by saying that the hymns which were translated into Zambian languages have circulated throughout the United Church of Zambia congregations, without denominational discrimination since the translation work began. In the celebrative Christian life of a Zambian this openness creates a friendly common platform for theological sharing, and united Christian worship. Indeed this sharing of hymns is a common experience in congregational worship in the United Church of Zambia. He further comments that the various congregations of the United Church of Zambia nowadays not only sing the same hymns Sunday after Sunday but their choirs also share the same songs week after

week. In another way, for the United Church of Zambia, this has been a healthy and promising sign of steady growth to deepen Christian unity in the United Church of Zambia worship.

However, on the other hand, going around the UCZ, some congregations (especially English speaking local churches) sing these hymns to the accompaniment of the organ or piano or electronic keyboard. It is true that Zambian musical instruments have, for a long time, been part of life of a tenaciously singing community. Unfortunately in the UCZ, indigenous instruments had often been given little or no recognition. This apathy has continued to this day. Foreign instruments like keyboards, pianos and string instruments have often been more welcome and given more respect than indigenous instruments.

Another observation is that these hymns have not become popular in terms of liveliness and activeness, they lack full participation by the entire worshippers apart from vocal music done while standing or seated. On the other hand, worshippers enjoy music and dance performed by the choirs especially those that use traditional instruments. This is because most of these choirs have come up with African popular songs in which African drums and rattles are incorporated. Muwowo (2004:11) notes that, in view of this, worshippers are encouraged to sing and handclap with enthusiasm and dance proudly to the rhythm of their music.

#### **4.6. Hymnody in the New Jerusalem church**

The Lumpa Church was led by Alice Mulenga Lubusha Lenshina, a woman of Kasomo village in the Chinsali district of Zambia, in the 1950s. The indigenous Lumpa Church gives us an example of a successful attempt made in the indigenization of hymnody in Zambia.

Lenshina shook the foundations of the established churches in a simple but effective way. While the Orthodox Churches were worried about structural growth of the mission church and preoccupied themselves with the purity of missionary principles Lenshina was more deeply worried about the social status and moral decay of her

society. She simply and ably got the gospel of Jesus, related it to the life of the people of her day, putting the gospel in an understandable language of hymns. Through them she exhorted, taught, and united God's people, as she believed she had been instructed in the vision. So the people felt at home with her and her methods and they left their homes and their churches and rallied behind her.

Consequently they made her their "*Mama*", grandmother in her restructured Kasomo village, which they were happy to declare their "Zion". Lubwa mission was left to get on with its meticulous worship; the so-called mainline church had failed them.

Her church was able to rid society of witchcraft and charms which the Bemba regarded as the dreadful monsters of the Bemba land and which none had been able to remove from the society. Lenshina's church to the spiritually needy then surely deserved to be declared messianic and redemptive. Meanwhile orthodoxy had refused to accept the idea that it was guilty because it was blind to the new message come by Lenshina. Therefore, because it was high-handed and tenacious on its stand its guilt remained. It consequently paid the price of mass-exodus of its members to Lenshina's Zion.

Lenshina's Lumpa Church was a singing church on the pattern of African life. They sang to life situations; as they worked, while they visited, as they marched along as well as during their ordinary worship. The hymns began to increase as the members slowly added to the ones that Lenshina had been given in the vision. Father L Oger of Ilondola mission of the Roman Catholic Church edited a collection of some of those, which probably interested him.

Chuba (1985:229) explains that it is not possible to trace the individual composers, nor can it be ascertained how many of them were composed by Lenshina herself. It is true, of course that there are many others, including those that Lenshina received in her visions which are not included here. It will also be noticed that the hymns come from only a small area in Northern Province out of the six or so provinces which were covered by the Lumpa Church. The hymns themselves were collected during a relatively short period of six years. If the Lumpa Church had been given the chance

to continue most probably they would have made more collections of songs into a large hymnal. Nevertheless, Lenshina contextualized theology through hymnody, perhaps unconsciously, in such a way that thousands of people in the area flocked to her in enthusiastic response to her indigenous songs, in addition to other African elements.

Chuba (1985:229) narrates that these accounts give enough evidence that the Lumpa Church was successful in attracting the indigenous people to its worship. Their contextualized songs with their indigenous metres, appealed more to an African's ear, mouth and feet than the English tunes appeared to. Consequently Chinsali District was soon “on fire”.

Chuba (1985:230) continues to explain that before Lenshina came on the scene the Bemba people generally were, in the eyes of the mission, slow to respond to the Gospel message of the mission church, judging from the membership roll, and the small numbers of Christians from among them were poor singers of the hymns of the mission church. When Lenshina gave the same slow and illiterate Bemba people the gospel hymns of her composition they became Lenshina's best singers. They covered the whole Bemba land, combing every village big and small, as locusts cover the fields to devastate the crops. The vigilant Lumpa choirs were soon to be nicknamed “locusts” because of their effectiveness.

Chuba (1985:231) continues to note that it had often been observed that the Bemba people could not sing. Such opinions had been expressed many times by missionaries working among them who contrasted them sharply, for example, with the Tumbuka people of Northern Nyasaland. The hymn book used in Lubwa area by missionaries and Christians at Lubwa Mission station was, in many respects, a fine production but it consisted almost entirely of hymns translated from English. The praise of the church thus did not seem to stir the people's hearts, and hence the easy judgment grew up that “the Bemba can't sing.” Then Lenshina followers began to sing in a

finer and more authentic way. This was indigenous praise, simple, evangelical and not in any sense heretical in its message since it never contradicted with the Biblical message, especially the teachings on repentance as preached by John the Baptist.

Lenshina's masterly work on hymnody is said to have been built up at the rate of one hymn a week.<sup>25</sup> She did very little preaching to her congregations, they say; rather the preaching was done largely through hymns which her congregations sung a great deal. Through that hymnody the people got the message.

While the orthodox churches were worried about structural growth of the mission church and preoccupied themselves with the purity of missionary principles Lenshina was more deeply worried about the social status and moral decay of her society. She simply and ably got the gospel of Jesus, related it to the life of the people of her day, putting the gospel in an understandable language of hymns. Through them she exhorted, taught, and united God's people, as she believed she had been instructed in the vision. So the people felt at home with her and her methods and they left their homes and their unexciting churches and rallied behind her. Lubwa mission was left to get on with its meticulous worship; the main line church had failed them. But what was perhaps more worrying was that, while some missionaries could see the folly in rejecting Lenshina's revelation and her zeal for indigenous hymns, the majority of African elders were more zealous against her and were determined to crush her church. Alas, in the end, they were crushed, not by Lenshina but by the impact of the contextual message which her hymns carried.

The dogma of the church, described as orthodox, at least in form, was embedded in its hymnody. The Bible, translated by the Presbyterian missionaries, was used as the basis for prayer and whatever expositions the leaders gave, and to an extent for hymnody. Rotberg (1970:72) confirms this point:

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<sup>25</sup> See L. Oger (1960). *Lumpa Church: A Study of the Lenshina Movement*. Ilondola, Zambia.



Hymns are seemingly indigenous in origin (a least those composed after Lenshina was given the first hymns from on high) although their subject matter is traditionally Christian.

Furthermore, some Lumpa Church hymns, particularly those which evolved after Lenshina's vision songs, which were rejected at their very early stage of development, are very subjective. They portray a notion of self-righteousness, such as hymn "*Monenimwe baba mu bushiku, Calo nacima cileyangala mutende, Fwebamona Shikulu Katula,*" translated as "See you who are in darkness, the country has gone up, We who see the Master, the Saviour." Also, one hymn refers to the members of the Lumpa Church as, the lucky ones, on whom the light is shining, in contrast with, the unlucky ones, meaning those of other churches. And in another hymn they refer to themselves as, "we who see the Master, the Saviour," in contrast with others who are in darkness. Similarly, some hymns lack depth of theological teaching.

One observation is that the earlier songs in the Lumpa Church show initial character of life through which the church had passed. Hence, at the parting of the ways with the main-line churches its members had developed the defensive attitude which is manifest in some of their songs of that period. They had composed songs on enemies, some of them very provocative, which refer to those missions with whom they were in confrontation.

Their themes evolve within the theological, political, social and cultural development of the land. This is to be expected among people who want to live their religion. This is probably what makes them appealing to their singers. Their themes are subject matters in which God, Christ, the Holy Spirit for instance, are mentioned as objects of their worship, within the songs themselves. Hence, members of the Lumpa Church sang of, God the Father, as *Tata wamaka yonse*, which would translate, Father or All powerful Father. They regarded God as the final Court of appeal in their great need.



For example, they sang before Him; when they encouraged each other against the enemy. When their enemies tormented them or when they were in need of blessings.

They make no pretence in the hymn that they are true children, *banaba cine*. Therefore they have a Father, *Tata*. Lumpa Church hymns sometimes make no clear distinction between God, whom they call *Tata*, as well as *Mfumu* and Jesus who is also called *Mfumu*. Hence the Bemba expression, *Mfumu Lesa Tata*, is often used in order to make that distinction, and to stress the Fatherhood of God. They went even higher in the African family ladder and sang of Him as, *Lesa Shikulu*, God Grandfather. Their titles were more affectionate to the omniscient, to the point of personifying Him. In a Bemba community, *Tata* or *Shikulu*, carries corporate personality, the tribesmen will call their leader, *shikulu*; a wife will very often call her husband, *shikulu*. The title is therefore conferred on the head of a family or community, who is expected to shoulder an amount of or the whole responsibility. He is the one to be relied upon for wise counselling, for the safe keeping, for finding means for the provision of food for the family of community. The extended family also depends on him in times of crises, calamities, family squabbles. This conception recurs in the indigenous hymns of the Lumpa Church.

They often avoid mentioning the name God casually, outside priestly situations. More often the name will be implied in any one of the corporate names used for God. This is an appropriate African traditional way to address a personality of great family status. For instance, to be a family man gains one a social status, and to call by his family name a person who has a child is to belittle him. Hence, in the Lumpa Church hymns, as in choir-action songs, God is *Shikulu*. He takes the place of an ancestor; the corporate personality for final appeal in life. The Lumpa Church has also an example of hymns on angels. They show angels as messengers of the redeemer or, better still, as intermediaries for the people.

The concept in both the action songs and Lumpa Church hymns is therefore present, albeit with limited explanation. The Lumpa Church hymns deal with the theme of evil or sin too. Unlike translated hymns where evil or sin is a word used often in general theological terms, the Lumpa Church members saw evil, the devil, Satan through the immediate tangible vices in their community. Hence Satan in their hymns is the father of all evil. He is clearly identified as an enemy whose work is associated with the vices of habits like drunkenness, sorcery, jealousy of those against Lenshina, backbiting, polygamy and disunity.

In some hymns the drunkards are identified as Satan's dwelling homes. There is also a theme connected with Baptism. In the Lumpa Church hymnody, baptism is closely associated with a wedding. This is an interpretation of Christian baptism too.

The effect of baptism is strength. Baptism therefore makes their members strong enough to stand against the enemy. Christian Baptism is depicted here as crossing over. To cross over you must, have a pure heart. With that imperative in the proper order; you will see the Son of God. That then will mean you being pure, and automatically, you will know you are in His presence, for no impure eyes can see God. It must have been that simple but down to earth message that moved the staunch sorcerers to repentance and attracted the Bemba singers into the Lumpa Church choirs, the locusts, in their great numbers. Their members flocked for baptism with this view in mind in order to obtain strength.

Generally, themes of Lumpa Church hymns constantly talk about something happening or about to happen soon. In this respect therefore, the themes covered in the Lumpa hymnody are different from those of translated hymns where they are predetermined as block concepts; God, Jesus Christ, Holy Spirit, church, and the liturgical seasons. Worshippers understand the themes easily and respond to both the content and the melody more readily than they would with complicated translated hymns.

Lumpa Church hymns are all short and spontaneous. According to Chuba (1985:131), they reveal the following marked features:

The tempo is typically African, and runs in line with the message. The language is easy to understand, the melodies are so contextually African that a drum, a rattle, a xylophone and several other African instruments can be comfortably accommodated and the scope, that is the theology and mode of expression, are evangelical, giving a lot of dedication to piety and purity.

Yet some hymns tend to have an eschatological emphasis which, coupled with the conviction of the group's righteousness and assurance of salvation.

Today the Lumpa hymns are sung during their regular meetings in homes, visitations to families with newly-born babies, the sick, the bereaved, the homebound and in their families. The church's songs spill into homes, hospitals, morgues and wherever else there is a need for a Christian gathering. Even those who are illiterate have learnt many hymns by heart and are able to participate. No special privilege is required for anyone to lead in song. There is, to be added that hymns in the Lumpa church have continue to serve very adequately as inspiring homilies and themselves uttered sermons. Today wherever there is a public Christian gathering, both in village churches and town churches, music has invariable inspiration. Members sing, clap and dance accompanied by percussions of traditional instruments.

#### **4.7. Conclusion**

The chapter documents the history of UCZ hymnody as having been shaped by interaction of the Western cultures and the local Zambian cultures. Some of the hymns have come to reflect the local cultural symbols and style of singing. These put together signal new ways of collective representation which have been tacitly passed on to the UCZ by its progenitors. This is echoed by Muchimba (2007:106) when he observes that most of the hymns found in United Church of Zambia hymnal were composed by Westerners. When these songs were translated into the African local languages,

they were changed to fit the traditional African music scale of five tones. That is, they lack the fa and fi notes. These hymns are songs with a pentatonic scale, and many UCZ Christians do sing them. However, many of the hymns in the UCZ hymnal still pose problems in terms of marriage of language and music. It can also be argued that the Africanization of melodies that has taken place in the process of translation and revisions of English translated hymns has affected the sense of many hymns. Sometimes too, in the process the melodies of the original hymns were lost altogether. But while for some this has been at the cost of the loss of original meanings, for others this has been to better and full enjoyment of the indigenized hymns.

Muchimba continues to narrate that the United Church of Zambia Bemba hymn book though greatly used by many congregations consists of Western hymns translated into Zambian Bemba language. Although every effort was made to correctly translate the hymns, the marriage of language and music of these differing cultures was not a complete success. Zambian languages are tone based; that is the meaning of words is dependent on the pitch in which they are uttered. The results are that the Western melodies take control of the meaning of the Cibemba words set of them (2007:107).

Here the researcher argues that in line with Muchimba (2007:87) that there is a desperate need and a strong desire to seek Christian hymns that are authentically rooted in African soil. In order to achieve this, there should be strong advocacy for applying traditional music tones to Christian songs. The lyrics should be based on biblical texts or Christian teachings, but the tones should be derived from local traditional and folk music. It is becoming apparent to African Christian leaders and some Western missionaries that if Christian songs and hymns are to make an impact on the community of faith, they need to be songs in a style and pattern that people can relate to and appreciate. Christian hymnody has to become incarnate.

Muchimba (2007:82) argues that the dissatisfaction of African Christians with the style of white missionary activity led to the formation of African Independent Churches like the Lumpa Church, present day Jerusalem Church. He continues to note that this led to the need for an African ethnomusicology. One of the factors that contributed to African musicology was the attaining of practical independence which led to self-determination even in the Church (2007:82).

On the other hand, Muwowo (2004:32) comments that some events have prompted the composition of songs in a Zambian community. Some of them are social, others are political, while yet others are religious and theological. Indeed, for Zambians, songs have tended to tell stories about these events. Sometimes songs have been composed through parables or proverbs but often just in plain language, of what has happened in the past or what may come to happen in the future. Each category of these compositions therefore has its own source material according to the event or social need from which songs are produced. In this way therefore the life experiences of the composers and their reflections or feelings on those experiences are revealed in the songs. Today, some groups of UCZ Christian composers have developed styles of melodies and performance along this way especially from traditional singers. With regular experiences of funerals, festivals and many others, many songs will inevitably cover such social issues and living conditions. They are bound to be set on the great wonders and mighty works of God in Africa. In fact most of the songs composed on these lines are very much loved by UCZ congregations. The influence of Euro-American hymnody is also evident in the music of many UCZ congregations. Hymns from British and American hymnals continue to be part of the musical fabric of many composers in the UCZ and many harmonic practices are derived from Western hymn influences. In the NJC a unique system of traditional flavour is used to transmit hymns. These hymns are composed by members of the New Jerusalem Church themselves. NJC traditional music is rooted in the beliefs and practices of Zambia's various ethnic groups. Songs are used to teach, to heal, to

appeal, to rebuke, to reconcile, and to praise. Traditional drum rhythms and polymeters are evident in many different kinds of NJC music.

There are also more modern Zambians with similar musical talents from the secular world who, though they may not be Christians themselves, can provide invaluable materials for Christian songs on Christian themes. They have melodies and styles deeply appreciated by many. These folk singers have won admiration from many people because of their relevant songs, in context and melody. Their songs are based on social, political, moral issues. Their themes therefore evolve from daily events. Church choir song composers continue to adopt indigenous styles and melodies from such secular music.



## CHAPTER 5

### Images of Salvation

#### 5.1. Introduction

This chapter seeks to provide a clear instrument to be able to identify and compare the soteriological images (where both the work of Christ and of the Holy Spirit is needed) that are used in the hymns sung in UCZ and NJC congregations. A soteriological mind map that will help to identify such images when they are embedded in hymns is developed. In each case, in later chapters, comments on the strengths and weaknesses of the use of such a soteriological image will be made.

The assumption is that there may be different images of salvation embedded in hymns which are frequently sung in both the United Church of Zambia and the New Jerusalem Church and that these may partially account for attracting people to a particular church. As the study discusses these images and metaphors, the researcher will use 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" (2010:113-114).

Gustaf Aulén is regarded as a key figure in discourse on salvation at least from the point of view of systematic theology. He however, does not address the question of the salvation of non-human creation. Conradie focuses on an enlarged concept of salvation that takes seriously ecological concerns. In this regard, he (as others have also argued) distinguishes between *creatio* (God's act of creation) and creature (the outcome of such creation) and proceeds to argue for a new view of salvation as

redemption. The core question in both the salvation of humans as well as non-human creation is always “from what are we saved?”

## **5.2. Gustaf Aulén’s classic analysis**

James Beilby and Paul Eddy (2006:11) testify that since the landmark work of Gustaf Aulen (1879-1978) *Christus Victor*, the variety of atonement images and theories have come to be commonly categorized under three broad paradigms: the Christus Victor (or classic/ dramatic), the Latin (or penal substitution) and the moral influence (or subjective) type. In essence, each of these paradigms focuses the primary emphasis of the atonement in a different direction. That is each paradigm sees the central thrust of the work of Christ as designed to address a different fundamental problem that stands in the way of salvation.

The term *Christus victor* refers to a Christian understanding of the atonement which views Christ’s death as the means by which the powers of evil, which held humankind under their dominion, were defeated. It is a model of the atonement that was dominant for a thousand years, until it was done away with in the West by the eleventh-century Archbishop of Canterbury, Anselm, and replaced with his satisfaction model.

The term comes from the title of Gustaf Aulén groundbreaking book, first published in 1931 and translated in English by Gabriel Hebert, in which he drew attention to this classic early Church understanding of the atonement. Gustaf Aulén writes in description of the *Christus Victor* type, “the work of Christ is first and foremost a victory over the powers which hold mankind in bondage: sin, death, and the devil” (Aulén 1931:20). Aulén showed that behind the grotesque metaphors there is an important truth. In the end Christ’s atoning work means victory. The devil and all the hosts of evil are defeated. Sin is conquered. Though this has not always been worked into set theories, it has always been there in Easter hymns. It forms an important element in Christian devotion and it points to a reality of Christians. In Aulén’s words, the central theme of this approach is “the idea of the Atonement as a Divine



conflict and victory against; and triumphs over the evil powers of the world, the tyrants under which mankind is in bondage and suffering (Aulen 1931:4).

In this theory, Adam and Eve made humanity subject to the Devil during the Fall, and God, in order to redeem humanity, sent Christ as a ransom so that the Devil, not knowing that Christ would not die permanently, would kill him, and thus lose all right to humanity following the Resurrection (1931:4-7).

Aulén's study begins with the early church, tracing atonement theories up to the Protestant Reformation. He notes that *Christus Victor* was the predominant view of the early church history and was supported by nearly every Church Father including Irenaeus, Origen of Alexandria, Augustine of Hippo and many others. A major shift occurred, Aulén says, when Anselm of Canterbury published his book *Cur Deus Homo?* This marked the point where the predominant understanding of the atonement shifted from the classic view (*Christus Victor*) to the satisfaction view in the Roman Catholic Church, and later within Protestantism.

Aulén (1931:18-34) argues that theologians have misunderstood the early Church Fathers' view of atonement in terms of a ransom theory. He observes that a proper understanding of their view is not concerned with the payment of ransom to the devil, but with the motif of the liberation of humanity from the bondage of sin, death, and the devil. As the term *Christus Victor* (Christ the Victor) indicates, the idea of "ransom" should not be seen in terms of a business transaction, but more in the terms of a rescue or liberation of humanity from the slavery, and sickness, of sin. The ransom theory talks about redemption from evil, but at the cost of God's sovereignty. It is clear that Jesus described his death as a ransom payment.

According to Brondos (2012:49-56), the first suggestion was articulated by the second-century theologian Irenaeus of Lyons. He argued that Jesus was paid as a ransom to the devil. Specifically, so the theory goes, Christ was paid as a ransom to the devil to free people's souls. This was a clever ruse on God's part; however, for unknown to the devil, Jesus was actually God Himself. Unable to constrain Jesus'

divine soul, the devil was defeated and Christ emerged victorious. This view, known as the “ransom” or “classic” theory, was taught consistently by nearly all of the church fathers, including Augustine.

Brondos (2012:76:77) continue to describe how the ransom theory dominated the theological landscape for a millennium until it was finally debunked by Anselm of Canterbury (ca. 1033-1109). Anselm rightly pointed out that this theory gave the devil far too much power. Hence Anselm gave a different answer: Jesus’ life was paid as a ransom not to the devil, but to God. He saw sin as dishonour to God. God’s nature is such that He cannot overlook dishonour; thus a form of satisfaction is needed. Since sinful humankind is unable to make sufficient satisfaction, God became human to do it on humanity’s behalf. Jesus is then a payment not to Satan but to God.

Aulén states that the chief distinction between the *Christus Victor* and the satisfaction view is the contrary emphasis given to the Trinity and the law. The satisfaction view, Aulén claims, contains a divine discontinuity and a legal continuity while *Christus Victor* assumes a divine continuity and a legal discontinuity. He points to the emerging theology of penance in the Latin Church as the root of Anselm’s ideas, particularly in the writings of St. Cyprian. In Anselm’s logical but revolutionary extension of penance theology, God is unable or unwilling to pardon humanity without having his kingship honoured by a payment of blood. Later this would take the form of penal substitution, the Reformation idea that God’s justice, not his honour, is at stake in the Atonement. Since only humanity can fulfil his or her obligations to the Law and to God, Christ must become human in order to offer perfect penance to God. He does this by satisfying the demands of the law for a sinless life and by suffering the wrath of the Father for past sins. The satisfaction/penal substitution theory is a theory which talks about God’s sovereignty, the seriousness of sin, and the necessity of the cross, but at the cost of God’s forgiveness and the participatory aspect of Atonement. It invokes more than just metaphors and prepositions, however. It also invokes Romans 3:25, which

describes Jesus whom God displayed publicly as propitiation in His blood through faith (1 John 2:2; 4:10). Certainly if Jesus' death propitiated or satisfied the offended Father then the Satisfaction/Penal Substitution theory would be strengthened.

Wright (1996:144) records that with Anselm, the insult sin has caused to God is so great that only one who is God can provide satisfaction. However, this was done by one who is human, consequently only humanity should do so. Thus he concluded that one who is both God and human is needed. Anselm's treatment of the theme raised the discussion to a much higher plane than it had occupied in previous discussions. Most agree, however, that the demonstration is not conclusive. In the end Anselm makes God too much like a king whose dignity has been affronted. He overlooked the fact that a sovereign may be clement and forgiving without doing harm to his kingdom. A further defect in his view is that Anselm found no necessary connection between Christ's death and the salvation of sinners. Christ merited a great reward because he died when he had no need to (for he had no sin). But he could not receive a reward, for he had everything. To whom then could he more fittingly assign his reward than to those for whom he had died? This makes it more or less a matter of chance that sinners be saved. Not very many these days are prepared to go along with Anselm. But at least he took a very serious view of sin, and it is agreed that without this there will be no satisfactory view.

Aulén takes exception to this model, arguing that the incarnation (and also the resurrection) becomes a legal exercise, a piece of a theological equation based on legal theories. Aulén further states that this model reverses this view by uniting Jesus and His Father during the crucifixion in a subversive condemnation of the unjust powers of darkness. This is followed by the natural emphasis of *Christus Victor*: the Father's vindication of Jesus in His victorious and bodily resurrection. It should be noted that advocates of the satisfaction view do not agree with Aulén's characterization, arguing that the satisfaction model does not, in fact, create opposition between the Father and the Son. In their view, the divine opposition is only apparent since God desires reconciliation with mankind and Jesus willingly

offers himself as a penal substitute. By contrast, *Christus Victor* depicts Christ's sacrifice, not as a legal offering to God in order to placate his justice, but as the decisive moment in a war against the powers of darkness; ironically, the law included.

Aulén points to the writings of Paul and the Church Fathers as examples of early Christianity's view of the law as an enemy which must be defeated in order for mankind's salvation to be secured. He seeks to demonstrate that the penance systems of Satisfaction Theory and Penal Substitution place an undue emphasis on humanity's obligation to offer payment to God and on God's obligation to law. Instead by suffering a death that, before the law, meant an accursed status, Christ, instead of satisfying an obligation, overthrew the power of the law, since its condemnation of a perfect man was unjust. Furthermore, Death, Sin, and the Devil, (personalized forces in *Christus Victor*), are overthrown since Jesus' subsequent Resurrection breaks the dominion they once held over human life. Since the Resurrection is a mark of the Father's favour despite the law's curse on crucified men, the Atonement, far from reinforcing the law, deprives and subverts the law of its ability to condemn. Thus God the Father and God the Son are not set at odds by the Cross with the first in the role of Judge and the second in the role of Sinner, but are united in seeking the downfall of the Devil's system of sin, death, and law that enslaves humanity.

Unlike the Satisfaction view of the Atonement (the "Latin" view) which is rooted in the idea of Christ paying the penalty of sin to satisfy the demands of justice, the "classic" view of the Early church (*Christus Victor*) is rooted in the incarnation and how Christ entered into human misery and wickedness and thus redeemed it. Aulén argues that the *Christus Victor* view of the atonement is not so much a rational systematic theory as it is a drama, a passion story of God triumphing over the powers and liberating humanity from the bondage of sin.

On the other hand, the Reformers agreed with Anselm that sin is a very serious matter, but they saw it as a breaking of God's law rather than as an insult to God's honour. The moral law, they held, is not to be taken lightly. "The wages of sin is death" (Rom. 6:23), and it is this that is the problem for sinful humanity. They took seriously the scriptural teachings about the wrath of God and those that referred to the curse under which sinners lay. It seemed clear to them that the essence of Christ's saving work consisted in his taking the sinner's place. In our stead Christ endured the death that is the wages of sin. He bore the curse that sinners should have borne (Gal. 3:13). The Reformers did not hesitate to speak of Christ as having borne our punishment or as having appeased the wrath of God in our place.

Such views have been widely criticized. In particular it is pointed out that sin is not an external matter to be transferred easily from one person to another and that, while some forms of penalty are transferable (the payment of a fine), others are not (imprisonment, capital punishment). It is urged that this theory sets Christ in opposition to the Father so that it maximizes the love of Christ and minimizes that of the Father. Such criticisms may be valid against some of the ways in which the theory is stated, but they do not shake its essential basis. They overlook that there is a double identification: Christ is one with sinners (the saved are in Christ, Rom. 8:1) and he is one with the Father (he and the Father are one, John 10:30; "God was in Christ, reconciling the world to himself," 2 Cor. 5:19). They also overlook the fact that there is much in the NT that supports the theory. It is special pleading to deny that Paul, for example, puts forward this view. It may need to be carefully stated, but this view still says something important about the way Christ won people's salvation.

Another theory is the subjective one commonly known as the Moral Influence view, namely that Christ's passion was an act of exemplary obedience which affects the intentions of those who come to know about it. Some form of the subjective or moral view is held widely today, especially among scholars of the liberal school. In all its variations this theory emphasizes the importance of the effect of Christ's cross on the sinner. Estoborn (1958:154) points to the fact that the view is generally attributed to

Abelard, who emphasized the love of God, and is sometimes called exemplarism. When we look at the cross we see the greatness of the divine love. This delivers us from fear and kindles in us an answering love. We respond to love with love and no longer live in selfishness and sin. Other ways of putting it include the view that the sight of the selfless Christ dying for sinners moves us to repentance and faith. If God will do all that for us, we say, and then we ought not to continue in sin. So we repent and turn from it and are saved by becoming better people.

### **5.3. The map of soteriological concepts developed by Ernst Conradie**

In developing a map of soteriological concepts, Conradie (2010:138) focuses on an enlarged concept of salvation that takes seriously ecological concerns. In his analysis, he sees the embeddedness of God's work of salvation within the larger narrative of God's work, traditionally captured under the rubric of God's economy. He argued that at least seven chapters of God's work may be identified namely creation, evolution, history, the emergence of humanity, human culture and sin, God's work on earth, as it is in heaven.

Conradie stresses that the Christian message of salvation may be relevant with respect to activists attempts to save the planet and calls for further contemplation on how the Christian notion of salvation is to be understood within the framework of environmental threats.

Conradie (2010:112-113) observes that theologians tend to fall back on the categories of their own confessional tradition or their theological school to articulate a notion of salvation that may be relevant to ecological concerns. He wonders whether Christian ecotheologies can draw inspiration from any or all the soteriological concepts or whether theologians should merely retrieve and reinterpret those concepts articulated in their own confessional tradition or whether the quest for ecologically appropriate concepts should be recommenced. According to Conradie, the task of mapping the use of such concepts requires articulating the various concepts that are employed to test whether the use of such concepts can be

recognized as relatively adequate expressions of the Christian faith and to analyze the relationships between these concepts. Conradie (2010:132) continues to argue that every theory helps to understand a little more of what salvation means. Conradie argues that the variety of soteriological concepts employed in the Christian tradition would allow people to use whatever concepts are deemed to be appropriate in their own context (2010:132). He goes on to argue that:

One may also seek to integrate these concepts with each other. Accordingly one may suggest that the gospel addresses the evil consequences of human sin (God's victory over evil, based on the message of resurrection), the roots of such evil in human sin (sinners are forgiven by God through grace, manifested in the cross of Jesus Christ) and a way of life for the present in order to ensure a sustainable future (epitomised in the incarnation, life and ministry of Jesus Christ who demonstrated the full intent of God's law solidarity in suffering) (2010:132).

Conradie is right that the subject of salvation is vast and deep. There is nothing quite like it, and concepts must be understood in their own light. The plight of sinful humanity is disastrous, for the New Testament sees the sinner as lost, as suffering hell, as perishing, as cast into outer darkness, and many more. Salvation concept that rectifies all this must necessarily be complex. Therefore all the vivid concepts are needed: redemption, propitiation, justification, and all the rest. Also all the theories are needed. Each draws attention to an important aspect of salvation.

Conradie offers a conceptual map for soteriological discourse. In doing so he considers Christological debates on theories of atonement in order to make the debates fruitful for pneumatological discourse on salvation (2010:113-114). Unlike Aulén, Conradie is fair in dealing with the core insights of all three types of atonement (the classic type drawing especially on Irenaeus in which Christ victory over the powers of evil is emphasized, the Latin or Anselmian type in which Christ



satisfaction for the guilt incurred by humanity is emphasized and the modern type which draws on Abelard and emphasizes the subjective appropriation of Christ's atonement) and emphasizes the abiding validity of discourse on reconciliation, also amidst environmental threats. He argues that soteriological metaphors give expression to experiences in response to human predicaments in which humanity as since longed for salvation. This dilemma is "typically more serious than daily human needs for food, health, shelter, security and courage to do one's daily task". He goes on to argue that in such a situation what is really needed is salvation and not merely God's providence.

Christian discourse on salvation emerges in situations where current suffering and anxieties over potential suffering are not only acute, but where there seems to be no other available way of addressing such suffering. Then the prayers of the faithful are for God's salvation and not only for God's providence (Conradie 2010:115).

He explains that the predicaments may be the result of a number of different sources of suffering, and this sometimes can be referred to as natural suffering and gives examples of earthquakes, tsunamis and volcanoes. These sources and those others which may be classified as contingency that is those like accidents for which no person can be held directly accountable are embedded in God's creation. Conradie seems to agree with Estoborn (1958:70) who argued that it is wrong explanation that those who are hit by the calamities and miseries of life are more sinful than others, rather than a cheap, erroneous and harmful explanation of evil, people would certainly prefer a plain confession of their inability to account logically for that which is not revealed to them. In fact James Beilby and Paul R. Eddy (2006:35) have observed that the New Testament concept of salvation is catered on our participation in Christ's cosmic victory over the powers of evil forces. They go on to quote James Kallas who commented that:



Since the cosmos itself is in bondage, depressed under evil forces, the essential content of the word salvation is that the world itself will be rescued, or renewed, or set free. Salvation is a cosmic event affecting the whole of creation. Salvation is not simply the overcoming of my rebellion and the forgiveness of my guilt, but salvation is the liberation of the whole world process of which I am only a small part (2006:35).

This is precisely Conradie's concern; salvation is a cosmic reality, before it is an anthropological reality.

On the other hand, connected to this, Jesus himself rejected the idea that suffering is a direct and individually meted out retribution for sin. He hinted that sometimes it serves other purposes in the gracious economy of God. And he warned those who believed that the calamities were indications of sins, to consider that they were no better than others (Matthew 11:5; Luke 13:1-5; John 9:1ff). Consequently, it is imperative to emphasize both human responsibility for sin and human victimization by sin (2010:117). In each of these cases the predicament is intolerable and has to be overcome. The situation demands an immediate remedy where the consequences of the problem are alleviated. It may be helpful but not sufficient to experience solidarity and companionship amidst suffering. A victory of some sort is required. The symbol of the cross is not enough. The victory has to be more than a moral victory or a new vision.

Conradie stresses that:

The most important Christian symbol which may be used here is the resurrection of Christ. It symbolizes the power of God to address any situation and to conquer even death; it is a triumphal manifestation of God's decisive victory over the powers of evil (2010:120).

Both James Beilby and Paul R. Eddy (2006:33) and Conradie (2010:138) have noted that we can only accurately understand and appreciate salvation if we understand it in the context of the cosmic significance of Christ's victory. They further testify that

it is for this reason that Paul discusses the cosmic significance of Christ's work, how he has in principle brought an end to the war with the principalities and powers (Col 1:15-200). According to Paul, we are reconciled because the cosmos has been reconciled. Because the rebel powers have been put in their place, we can be presented holy and blameless before God.

Speaking on reconciliation amidst alienation, Conradie argues that probably the only lasting solution would be a word of unconditional forgiveness which is crucial way of addressing evil at its human origins. Other than going into details of probing who did what? And to who? "Forgiveness is the only way in which a vicious spiral of violence may be broken" (2010:124). This is so as Conradie (2013:17) may say "in order to allow the relationship to flourish again". However, it is clear that there are instances where problems need to be addressed. That is, the very roots of the predicament should be identified and addressed. Here the roots are typically traced back to broken relationships. It is necessary to address the roots of the evil in order to eradicate it. In the Christian tradition, the very roots of human and other forms of suffering have been traced back at a more ultimate level to alienation from God, a broken relationship between God and humanity. In such a situation, Conradie (2010:125) argues that not only the consequences of sin need to be overcome, but also there is need to address the roots of evil (sin). Accordingly, human sin is the root cause of many contemporary manifestations of evil. On this basis, salvation is understood at the ultimate level as reconciliation between God and humanity. As for the case of evils brought as a result of climate change, Conradie (2010:129) stresses that this can only be addressed on the basis of some form of reconciliation which facilitate cooperation between people from different continents, cultures and religions.

The message of salvation cannot be reduced to the forgiveness of sins; the gospel also speaks about liberation from the social consequences of sin as manifested in the many evils that thrive in society (2010:134).

Conradie sees the need to ...

Work together with social scientists (especially economists) to analyze the forms of structural violence that play a role in this regard the task of soteriological discourse is to reflect on the Christian message and witness to salvation in Jesus Christ and through the power of the Holy Spirit in this very context (2010:137).

#### **5.4. A soteriological mind map**

It is clear that salvation is understood in collective terms. It has to do with the people as a whole and not only a few selected individuals. It involves experiencing God's blessings of abundance, well-being, freedom, peace, and joy, as well as being free from excessive heat, hunger, thirst, slavery, sadness, and sighing (Isaiah 49:8-10; 51:11). Salvation also involves deliverance from enemies who oppress the people. Isaiah claims not only that Israel will be delivered from its subjection to other nations but that those nations and their kings will in turn be subjected in servitude to Israel, so that Israel becomes great in the eyes of all the earth (14:1-2; 60:10-16). The picture that is drawn from Isaiah teachings on salvation basing on the above passages focuses on an enlarged concept on salvation.

In developing a map of soteriological concepts, Conradie also focuses on an enlarged concept of salvation. In his book; *Christianity and earth keeping: In search of an inspiring vision*. Conradie (2011:136) writes:

In the Christian tradition the notion of salvation has been understood in especially three quite different ways namely; 1. As God's victory over the forces of evil, death and destruction on the basis of the resurrection of Jesus Christ- including healing in the case of sickness, victory amidst military threats, rescue from threats to safety, rain in the context of drought, feeding in the context of famine, liberation from political and economic oppression, overcoming the impact of disasters (including environmental disaster), the establishment of good governance amidst

anarchy and corruption, exorcism from power of evil spirits and pervasive ideologies and finally new life (resurrection), even in the face of death itself. 2 As resurrection in a context of alienation, with specific reference to the cross of Jesus Christ, which becomes possible on the basis of liberating word of forgiveness- in the context of personal relations, in terms of inter group conflict (labour disputes, war, civil war, colonialism, apartheid) in economic transactions where debt is incurred, in terms of jurisprudence in order to address injustices through a word of legal pardoning or amnesty and in religious terms with reference to relationship between God and humanity (typically using these same metaphors to describe the healing of such a relationship) and 3 as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.

Basing on Conradie's work on the concepts of salvation, the study wish now to develop a soteriological mind map that will be of great help in identifying images of salvation embedded in hymns sung in the United Church of Zambia and the New Jerusalem Church. This will be dealt with under the subheadings; Salvation as victory over evil, death and destruction, Salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans and Salvation as moral transformation.

### **5.5. Salvation as victory over evil, death and destruction**

In biblical Hebrew, salvation conveys the general idea of deliverance, rescue and help. It implies rescue from a hostile power, whether human or cosmic and that it is

related to redemption in that deliverances in the Pentateuch do not alter the relationship between the people and their God; they confirm and re-establish the relationship already existing (Corrington 1992:57). Thus salvation might be spoken (*soteria* in Greek, *salus* in Latin) according to its root meaning of health, safety and security. The language of salvation might also, like related terms in Hebrew that the Greek verb *sozo* translates in the Septuagint, convey a sense of restoration to a former state from a state of calamity. This restoration is effected through the power of a deity or other powerful personality, even through a human person who is endowed with power by a divine one.

The Bible makes it clear that evil spirits seek to afflict and cause suffering to human beings and even enter their souls and/or bodies (Luke 6:17-19, Luke 8:1-3, Luke 13:10-13, Matthew 10:1, Mark 16:17, Acts 16:16-18, Acts 19:11-20, Genesis 4:7). They find their way through agreements with sin, through our agreements with unforgiveness, through our participation in any occult activity, through our experiences of sexual victimization, abuse or other traumatic events, and even through generational curses (the sin of our ancestors). They cause fear and torment, they hinder spiritual growth, and they drive people towards further sin and bondage. They perpetuate mental deceptions and even affect people's personalities. It is from these that Jesus set people free by commanding them to leave. He gave people the same commission and the same authority.

At one point Jesus cast out a "spirit of infirmity", (Lk 13:11) and Paul cast out a "spirit of divination" (Acts 16:18). There are also Bible references to a "deaf and dumb spirit" (Mk 9:25), an "unclean spirit" (Mtt 12:43), a "spirit of fear" (2 Tim 1:7), a "jealous spirit" (Jam 3:16), a "perverse spirit" (1 Cor 6:15), an "antichrist spirit" (1 Jhn: 4:3), and many others. It can be concluded that evil spirits can be identified by the work they do, the sins they promote, or the specific kinds of torment they cause. The Bible also records that Jesus cast seven evil spirits out of Mary

Magdalene, presumably while Jesus was taking her through some kind of inner healing and deliverance process.

This is sometimes referred to as deliverance ministry (casting out demons) which is an expected expression of a restored supernatural New Testament ministry. Jesus commissioned His disciples by giving them authority (Greek: *exousia*) and power (Greek: *dunamis*) over evil spirits. Driving out or casting out demons was to accompany their preaching along with regular healing of the sick and other miracles. Luke 9:1 accounts that “When Jesus had called the Twelve together; He gave them power and authority to drive out all demons and to cure diseases...” consequently, deliverance is God’s salvation from evil spirits purchased by Jesus on the Cross. It is received by faith just like salvation from sin, the Baptism in the Holy Spirit or healing is. This explains why Christians are sometimes afflicted by demons. Jesus has purchased by His blood humanity’s deliverance from evil spirits at the Cross. This is complete and forever finished on humanity’s behalf. However, that does not mean that humanity is experiencing what Christ did at the Cross in all its aspects. It is possible that humanity can fail to appropriate these provisions of salvation out of ignorance of the need for deliverance or failure to meet the conditions for receiving deliverance. Deliverance is not automatically received when people receive Christ. Deliverance is not normally received on the basis of a single one-time prayer either. By persistent and confident warfare prayer, humanity needs to apply the defeat of the enemy through faith in the Cross of Christ and the Holy Spirit will produce deliverance.

The biblical concept is not very far from the African understanding of salvation. Adeyemo (1979:94) writes that in African communities, to be saved primarily means to be accepted. One is first accepted to the community of the living by being good to one’s neighbours and secondly accepted among the community of the dead ancestors by remembering them through libations, prayers and offerings. One who excels his equals has been specially favoured by the ancestors and such an honour is indicative of salvation. Occasionally, deliverance is sought from the power of the evil spirits

and the enemies. Sacrifices involving blood may be rendered to ward off ill fortunes with the belief of deliverance from opposing evil forces. Salvation in this case implies acceptance in the community of the living and the living dead, deliverance from the power of the evil spirits, and of possession of life force.

Generally speaking, contemporary African concept of salvation is also conditioned by recent history. Africa has gone through two great epochs in history: the Dark Ages; and the Age of Colonization. During the dark ages, Africa was called the “Dark Continent” with little or nothing known about her by the rest of the world. At the time of colonization, an unusual interest was manifested in exploring the length and breadth of the continent with concerted efforts to tap the natural resources of the land and to make use of the peoples. Thus Africans were oppressed and subjected to foreign domination until the turn of the sixties when African nations became independent one after another. In the political scene today, independent African countries are all-out against imperialism and neo-colonialism. With such a background, one is not surprised to find that among the liberal ecumenical, salvation is a deliverance from the here and now oppression (Adeyemo 1979:94).

The other features characterizing suffering of humanity is rejection. People suffer rejection when they are unloved, unwanted, unprotected, unappreciated, abused, or mistreated by people who should have loved, protected and valued them. Psychologists have argued that many of these wounds happen in childhood when people are most vulnerable. Often, parents who have been emotionally wounded will themselves cause wounds of rejection in their own children. People who never find inner healing may spend their entire lives looking for wholeness while always feeling somehow inferior and incomplete. Jesus came to “heal the broken hearted”, to heal the inner man, so that people can be whole and fulfil their God-given destinies. James 1:21 speaks of “saving the soul”. The word “save” is the Greek word “sozo” which means the full healing and wholeness of the entire person, spirit, soul and body. Ronzani (2007:29) appeals to Christians saying:



As Christians we are called to interpret suffering and sickness in the light of the death and resurrection of the Lord Jesus. Even though, as human beings, we find it difficult to accept these realities in our life and we often complain and rebel when we are touched by them, yet our Christian faith challenges us to face these experiences in an attitude of trust and surrender. Many times it is through suffering and sickness that we discover the meaning of life, and get closer both to the Lord and to others.

In this case, salvation does not only mean forgiveness of sins, but includes healing of the body, deliverance, and financial prosperity, too. Many in the modern church have interpreted salvation only to be forgiveness of sins, but that's a misrepresentation of what the Lord did. Forgiveness of sins is certainly the centre piece. However, at the same time Christ died to purchase humanity's redemption from sin, He also freed humanity from sickness, disease, depression, and poverty. For instance, 2 Corinthians 8:9 is very clear concerning humanity's redemption from poverty:

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Jesus became poor so that humanity through His poverty might be made rich, abundantly supplied. Through Christ's death, burial, and resurrection, God has provided everything humanity needs in this life and in the life to come, forgiveness of sins, healing, deliverance, and prosperity and he continues doing so through the practical generous acts of humanity as Matthew 25:35-40 records:

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Then the righteous will answer him, saying, Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when



did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

Salvation now becomes "a rescue operation" and this then goes deeper to looking at not only sin can people be saved from. People need to be saved from all forms of oppressions even those brought by fellow human beings. Adeyemo (1979:94) views salvation in terms of liberation. He notes that:

Liberation is the redemption of man [sic] from violence, a socially and personally pervasive violence, a violence that is both within and without. Liberation is the cross of self-emptying, suffering and nonviolent love which moves one to faith and to a deeper humanity. Deeper even than any repossession of the land by the people is the renewal of their humanity in a struggle which is truthful, loving and life giving. Humanity needs that struggle even more than he needs a victorious end, for the struggle is the victory (1979:95).

He looks at salvation as setting people free from economic, political and social bondage. He observes that under seemingly biblical cover, the concept of salvation has been so broadened and deprived of its Christian distinctiveness that any liberating experience can be called salvation. Today especially in Africa, each person must be saved through not only liberation of the spirit but liberation from war, internal and external economic exploitation, hunger, sickness, tribalism, injustices, dictatorship and corruption of all kinds. The problems of healing are not limited to the religious sphere alone; they also include and presuppose the political, economic and cultural spheres. There are various kinds of healing. In a political commitment, as in any commitment to improve living conditions, health and people's culture, there is a need to bring about a kind of healing. In fact, Christ cannot be seen as a healer unless Christians commit themselves to liberate modern Africa from all the evils which are suffocating the continent, particularly the evil of war.

## **5.6. Salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans**

The Bible also describes salvation as reconciliation which repairs people's relationship with God (Rom 5:10-11; 2 Cor 5:18-21; Eph 2:16; Col 1:20-22). People are changed from enemies to friends with God. And even more than friends, God says that he adopts people as his own children (Romans 8:15; Ephesians 1:5). People are now in his family, with rights, responsibilities and a glorious inheritance (Rom 8:16-17; Gal 3:29; Eph 1:18; Col 1:12).

In this respect, reconciliation is the restoration of peaceful relationships between individuals or groups once at enmity. More often than not a mediator or negotiator is needed. Paul used this practice to explain the cross. First, God took the initiative in reconciling sinners to Himself; in other words, despite our sin, God still loved us. Secondly, God used a Mediator through whom reconciliation was possible. He "reconciled us to himself through Christ" (2 Cor. 5:18, NIV); Paul continues to say God "was reconciling the world to himself in Christ" (vs. 19, NIV). This implies an unbridgeable distance between God and humans, one that required a Mediator.

Thirdly, the object of reconciliation is defined as "us" and the "world." God "reconciled us to himself through Christ" (vs. 18, NIV). The verb is in the past, indicating that the action it expresses is complete. This is crucial in a way because it suggests that believers enjoy the benefits and fullness of reconciliation right now. Concerning the world, we read that "God was reconciling the world to himself in Christ" (vs. 19, NIV). In this case the context indicates that the reconciliation of the world is still in progress; it is not, as it is with believers, a completed event.

Fourthly, reconciliation as a process is defined as "not counting men's sins against them" (vs. 19, NIV). Sin was the barrier that made it impossible for God to reconcile humans to Himself. Hence, we were by nature objects of His wrath. But He decided to allow His love to flow freely toward us by removing the barrier of sin.

Consequently, from the divine perspective, reconciliation is the removal of that barrier.

Sin is seen as a barrier separating humanity from God (Isa. 59:2), a barrier that humankind was able to erect but is quite unable to demolish. But the truth on which the Bible insists is that God has dealt with the problem. He has made the way whereby sinners may find pardon; God's enemies may find peace. Salvation is never seen as a human achievement. In the Old Testament sacrifice has a large place, but it avails not because of any merit it has of itself (cf. Heb. 10:4), but because God has given it as the way (Lev. 17:11). In the New Testament the cross plainly occupies the central place, and it is insisted upon in season and out of season that this is God's way of bringing salvation. People are saved from "wrath," that is, from God's judgment of sin (Rom 5:9; 1 Thess 5:9). People have been separated from God by sin, and the consequence of sin is death (Rom 6:23).

Biblical salvation in this case refers to people's deliverance from the consequence of sin and therefore involves the removal of sin. Sin is a transgression of law and rebellion against God. It can also be said as any action that harms the relationship we have with God and or another person. It is choosing to act in a way that pulls us away from God. God designed us to respond to Him in a way that is in agreement with His nature and sin breaks that connection, refuses that gift, and rejects God. This is the rejection of God. Since all sin is the rejection of God, His authority, and His preference, sin automatically excludes us from His presence. Aulén (1931:147) views sin in the classic type of atonement as an objective power standing behind men (and women) and the Atonement as the triumph of God over sin, death and the devil. The direct personal relationship between God and the sinner is obscured. Therefore, sin in this view is treated as an impersonal force and so weakens the idea of a direct relationship between God's work and humanity.

God's initiative to restore the relationship with humanity implies walking together with God. The Latin word conciliar means to come together or to assemble. This can

be referred to as conflict resolution, the restoration of broken relationships, and the act of coming together of those who have been separated from each other by a difference to create a community again. This refers to the act by which people that have been apart and split off from one another begin to stroll or move together again.

With Conradie (2013:21):

The term reconciliation may be used with respect to different kinds of relationships. These can be more or less intimate, narrower or broader in scope. Any relationship between two individuals is of course embedded in a complex network of other relationships in families, institutions, communities and in the wider society. This is important to recognize, if only because what reconciliation might entail would not be the same for all cases. It depends on the nature of the prior relationship.

Ideally reconciliation might become the lever for a true transformation of society. The longing for sincere and consistent reconciliation is without a shadow of doubt a fundamental driving force in our society, reflecting an irrepressible desire for peace. But reconciliation cannot be less profound than the division itself. The longing for reconciliation and reconciliation itself will be complete and effective only to the extent that they reach-in order to heal it-that original wound which is the root of all other wounds.

Therefore every institution or organization concerned with serving people and saving them in their fundamental dimensions must closely study reconciliation in order to grasp more fully its meaning and significance and in order to draw the necessary practical conclusions.

The term reconciliation and the concept of penance are closely related. Penance means the inmost change of heart (mostly relevant in intimate personal relationships) under the influence of the word of God and in the perspective of the kingdom of God. Penance also means changing one's life in harmony with the change of heart, and in this sense doing penance is completed by bringing forth fruits worthy of

penance: It is one's whole existence that becomes penitential, that is to say, directed toward a continuous striving for what is better. But doing penance is something authentic and effective only if it is translated into deeds and acts of penance. In this sense penance means, in the Christian theological and spiritual vocabulary, asceticism, that is to say, the concrete daily effort of a person, supported by God lose his or her own life for Christ as the only means of gaining it; an effort to put off the old humanity and put on the new; an effort to overcome in oneself what is of the flesh in order that what is spiritual may prevail; a continual effort to rise from the things of here below to the things of above, where Christ is. Penance is therefore a conversion that passes from the heart to deeds and then to the Christian's whole life.

In each of these meanings penance is closely connected with reconciliation, for reconciliation with God, with oneself and with others implies overcoming that radical break which is sin. And this is achieved only through the interior transformation or conversion which bears fruit in a person's life through acts of penance. Reconciliation, therefore, in order to be complete requires liberation from sin, which is to be rejected in its deepest roots. Thus a close link unites penance and reconciliation. It is impossible to split these two realities or to speak of one and say nothing of the other.

In biblical understanding, to speak of reconciliation and penance is for humanity to rediscover, translated into their own way of speaking, the very words with which our saviour and teacher Jesus Christ began his preaching: "Repent, and believe in the Gospel" (Mark 1:15). That is to say, accept the good news of love, of adoption as children of God. In the Old Testament, 2 Maccabees speaks of God being reconciled to his people through their prayers (1:5; 7:33). In Pauline teaching, reconciliation is founded in God, who is seen as one who reconciles or one who makes reconciliation through Jesus Christ. What is fundamental is the issue of change, change of attitude from hostility to amity, of God towards humanity, of humanity towards God, and of individuals towards each other. This can also be extended to imply the exchange of

peaceful relations that marks the end of enmity. It is the restoration of relationship or peace as in the case of husband and wife (1 Corinthians 7:11).

There are four main dimensions of reconciliation in the biblical conception. 2 Corinthians 5:19 accounts that “God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation”, in that we see: Reconciliation with God, reconciliation with self, reconciliation with neighbors and the human community, and reconciliation with nature

Within the Christian context, Conradie (2013:18) identifies three ways in which the discourse on reconciliation may be used. These he lists as;

- Reconciliation with God following alienation as a result of what is re-described as “sin”, understood as a broken, radically distorted relationship with God;
- Reconciliation through being one with Christ in the body of Christ (the Church);
- And the ministry of reconciliation through the Holy Spirit in church and society

Reconciliation with neighbours is taken as a prerequisite for reconciliation with God. The gospel according to Matthew 5:24 records that “leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift”. Here Jesus challenges his followers to take an active part in reconciliation, which can effectively be realized in a cultural context. Scripture invites humanity to make every effort to attain it. It also tells that it is above all a merciful gift of God to humanity. The history of salvation, the salvation of humanity as well as of every human being of whatever period, is the wonderful history of reconciliation: the reconciliation whereby God, as Father, in the blood and the cross of his Son and through the power of the Holy Spirit made humanity, reconciles the world to himself and thus brings into being a new family of those who have been reconciled.

Pope John Paul II writing a pastoral message to the Bishops, Clergy and all the faithful in the mission of the Church today said:

Reconciliation should be of the whole human family and of the conversion of the heart of every individual, of his or her return to God. Personal conversion is the necessary path to harmony between individuals. When the church proclaims the good news of reconciliation or proposes achieving it through the sacraments, she is exercising a truly prophetic role, condemning the evils of humanity in their infected source, showing the root of divisions and bringing hope in the possibility of overcoming tensions and conflict. She is changing a historical condition of hatred and violence into a civilization of love. She is offering to everyone the evangelical and sacramental principle of that reconciliation at the source, from which comes every other gesture or act of reconciliation, also at the social level.

And Orobator (2013:490) accounts that:

There can be no true and lasting reconciliation if the roots, sometimes centuries old, of conflicts and injustices are not healed, if the relationships between factions and ethnic groups aren't healed, if the hearts of persons are not regenerated.

The fact of the matter is that conflicts are seen in the relationships between individuals and groups, and also at the level of larger groups: nations against nations and blocs of opposing countries in a headlong quest for domination. At the root of this alienation it is not hard to discern conflicts which, instead of being resolved through dialogue, grow more acute in confrontation and opposition.

Reasons that cause division range from most widely differing kinds: from the growing disproportion between groups, social classes and-countries, to ideological rivalries that are far from dead; from the opposition between economic interests to political polarization; from tribal differences to discrimination for social and



religious reasons. Among the many other painful social phenomena of the present day, one can be noted.

The trampling upon the basic rights of the human person, the first of these being the right to life and to a worthy quality of life, which is all the more scandalous in that it coexists with a rhetoric never before known on these same rights. Hidden attacks and pressures against the freedom of individuals and groups, not excluding the freedom which is most offended against and threatened: the freedom to have, profess and practice one's own faith. The various forms of discrimination: for example, racial, cultural and religious. Violence and terrorism, the use of torture and unjust and unlawful methods of repression, the stockpiling of conventional or atomic weapons, the arms race with the spending on military purposes of sums which could be used to alleviate the undeserved misery of peoples that are socially and economically depressed. An unfair distribution of the world's resources and of the assets of civilization, which reaches its highest point in a type of social organization whereby the distance between the human conditions of the rich and the poor, becomes ever greater. The overwhelming power of this division makes the world in which we live a world shattered to its very foundations.

Moreover, the church, without identifying herself with the world or being of the world, is in the world and is engaged in dialogue with the world. It is therefore not surprising if one notices in the structure of the church herself repercussions and signs of the division affecting human society. Over and above the divisions between the Christian communions that have afflicted her for centuries, the church today is experiencing within herself sporadic divisions among her own members, divisions caused by differing views or options in the doctrinal and pastoral field. These divisions too can at times seem incurable.

However disturbing these divisions may seem at first sight, it is only by a careful examination that one can detect their root: It is to be found in a wound in humanity's inmost self. In the light of faith this is called sin: beginning with original sin, which



all humanity bear from birth as an inheritance from first parents, to the sin which each person commits when freedom is abused.

Nevertheless, this detects in the very midst of division an unmistakable desire among people of good will and true Christians to mend the divisions, to heal the wounds and to re-establish at all level an essential unity. This desire should arouse in many people a real longing for reconciliation.

In this image of salvation, the focus is on the past and in each of these cases the present problem cannot be resolved without identifying the roots of that problem.

### **5.7. Salvation as moral transformation**

New Testament authors used the term salvation to write about the way in which Jesus had led his followers into a new way of life. Among the followers of Jesus, the rich shared their wealth with the poor (Acts 2:44-45). Those excluded previously from society gained a new family that treated them with equal dignity and privilege. In the new kingdom communities founded by Jesus, people saw benefits of this new way of life. They saw that Jesus had saved them from the wrong and harmful ways in which they had lived formerly.

Either way, as Estborn (1958:213) would argue, the Bible describes this as a new birth. When people have faith in Christ, they are born anew as children of God (John 1:12-13; Galatians 3:26; 1 John 5:1). The Holy Spirit begins to live within them (John 14:17), and God begins a new creation in them (2 Corinthians 5:17; Galatians 6:15). The old self dies, and a new person is being created (Ephesians 4:22-24). The goal is to make people more like Jesus Christ. Jesus Christ is the image of God in perfection (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3), and people must be transformed into his likeness (2 Corinthians 3:18; Galatians 4:19; Ephesians 4:13; Colossians 3:10). People are to be like him in spirit, in love, joy, peace, humility and other godly qualities. That is what the Holy Spirit does. He restores the image of God.

The bible is very clear that salvation came through Jesus' activity for social and personal reform. Jesus saved people from sinfulness through his life and teachings, thus transforming their character to become righteous. He challenged oppressive people and institutions, healed those who suffered and gave moral teachings about love and justice. Jesus himself used the term salvation to describe Zacchaeus' moral change in behaviour. Zacchaeus repented of his greedy, fraudulent behaviour because of his meeting with Jesus. Jesus declared consequently; "today salvation has come to this house... for the son of man came to seek out and to save the lost" (Luke 19:8-10) conversely, when a rich person found it hard to follow Jesus' teaching of generosity, Jesus said that salvation is difficult for such people (Matthew 19:23-24).

Paul wrote that Jesus appeared "bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly" (Titus 2:11-13). He did this again later in the same letter; "we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. But when the goodness and loving kindness of God our saviour appeared, he saved us" (Titus 3:3-5). Paul wrote a long passage to the Ephesians about God saving them. He commented that, previously, they had lived sinfully, yet out of God's kindness; God had transformed them through Jesus and taught them to live well. Paul referred to this whole process as salvation (Ephesians 2:1-10).

On the other hand, the apostle Peter referred to moral transformation as salvation. He wrote that God had sent Jesus for this reason "to bless you by training each of you from your wicked ways" (Acts 3:26). In his letters he instructed "rid yourselves, therefore, of all malice, and all guile insincerity, envy and all slander. Like new born infants long for the pure, spiritual milk, so that by it you may grow into salvation (1 Peter 2:1-2). In his view Christians ought to have "escaped the defilements of the world through the knowledge of our Lord and saviour Jesus Christ (2 Peter 2:20). He instructed them not to let sinfulness corrupt them again after their salvation. If they did, "it would have been better for them to have never known the way of

righteousness (2 Peter 2:21). After Pentecost, Peter exhorted people to be saved from corruption repenting and following Jesus (Acts 2:40). Peter likened Jesus to a shepherd who leads people away from sinfulness and back to righteousness (1 Peter 2:25). Peter explained that Jesus had done this through his example and teachings, so that people would follow in his steps (1 Peter 2:20-23).

The issue of making moral and ethical decisions is significant in these new times of rapid social, cultural, political, economic and technological change. Humanity needs to be guided into making sound moral and ethical choices in everything they do. In this era of urbanisation, globalisation, changing economic structures including high levels of poverty, it is imperative that practising sound moral values are upheld. The building of character through moral education should be strongly emphasised in order to have upright, law-abiding citizens who can live lives of moral significance.

Today there is so much decay in morals. For instance, sexual immorality is rife such as sex crimes against children and women, including rape, incest and pornography. There are also regular reports of other crimes against humanity such as bank and home robberies, often inflicted with much violence, corruption, murder, substance abuse, and drunken driving leading to road deaths.

Even a family, which is supposed to be the primary haven for children and the building block of society, is attacking and turning on itself. The increase in the number of street children, old people in institutional homes, divorces and incest cases provide examples of this breakdown in the family. The increasing crime rate, high poverty levels and significantly high unemployment are indications that not all is well in the social and spiritual health of humanity.

In this instance, moral education, educating the heart, soul and spirit of individuals which is oftentimes a neglected area should be emphasised if salvation in this regard is to be achieved.

Families and churches should do their part in making God the key focus of life, then there will be no doubt that a significant change in the lives of people will be noticed. People will be able to lead health lives and consequently being said to have been saved from this corrupt world.

People's health is very much connected with the state of the world and nature in which we live and also to the way in which we look after creation. God placed us in the world as stewards (Gen 2:15) since the world and all it holds belongs to him (Psalms 24:1); as stewards we are called to care for creation, to preserve and develop it according to the mind and plan of the creator. The human person needs to be seen within its environment; if the environment is sick then as a consequence, even its inhabitants will be affected in a negative way and be prone to all kinds of illness and diseases. Sickness and health of millions depends on the political decision of a few, often in faraway places.

Ronzani (2007:133) observes that "one wrong decision in the political arena can undo the lifelong work of many dedicated nurses and doctors in the field". A clear plan of preventive health care, entailing community immunization, campaigns against infectious diseases, education of our people concerning disease like malaria, HIV/AIDS, cholera and many others must be organized by local governments in cooperation with Non-Governmental Organizations (NGOs), the church and other stakeholders both within countries and abroad. All this must be seen as part of a wider campaign and effort to place the human person at the centre of a new order where greater justice will reign. Another area worth mentioning is our involvement in the issues of social justice for the sick, especially in areas where nothing or little is done. The creation and improvement of health structures (dispensaries, health centres, hospitals and many others), the availability of the medical personnel and drugs, are of paramount importance in the struggle towards defeating diseases and offering everyone the necessary means to stay healthy. While it is praise-worthy to give full attention to every sick person and to do whatever can be done to save one life at the same time an effort must be made to address the situation of the world and

make sure that society and the world at large is healed. This entails struggling towards making the world a better place for everyone, by creating just structures, upholding the rights of the weak members of society and working for the protection of creation, so that all of us may live a healthier life (2007:134).

All in all, salvation is understood as meaning transformation either a transformation of the existing (bad) situation to a former (good) situation or of the existing situation into a better or ideal one.

## **5.8. Conclusion**

In Christianity, salvation is one of the key words to picture God's relationship to creatures. Christians of all times and places believed and experienced that God's salvation is inextricably bound up with the life and work of Jesus Christ. The stories of the New Testament and the Old Testament form the normative embodiment of this faith and experiences and in the Church these stories have been read and explained time and again, being a source and inspiration for the community of believers to express its own faith and experiences of salvation in view of the circumstances it lives in. These biblical stories explain salvation in various ways, for example as ransom, redemption, forgiveness, reconciliation, adoption and justification. That is because people understand their problem in different ways. For those who feel dirty, Christ offers cleansing. For those who are or feel enslaved, he offers redemption, or purchase. For those who are guilty, he gives forgiveness. For people who feel alienated and put at a distance, he offers reconciliation and friendship. For those who feel worthless, he gives an assurance of value. For people who don't feel like they belong, he describes salvation as adoption and inheritance. For those who are aimless, he gives purpose and direction. For those who are tired, he offers rest. For the fearful, he gives hope. For the anxious, he offers peace. By biblical standards, this is what salvation is.

Theorists on the topic of salvation do not repeat a stereotyped story. Each writes from his or her own perspective. But each shows that it is the death of Christ and not

any human achievement that brings salvation. Therefore the understanding of the message of salvation, and soteriology as the theological reflection on the (understanding of the) message, has developed in different directions under the influence of numerous factors. Differences in understanding have developed not only from theological controversies (ecclesiology, anthropology, hamartiology), but also from different historical, cultural and socio-political contexts in which the message was proclaimed. While it may not be possible to articulate the perfect theories, images, concepts of salvation, it should be apparent that the Scriptural principles reflect various elements of each one of these.

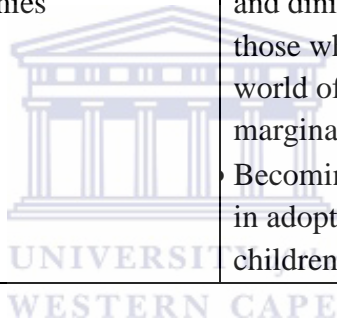
**5.8.1. Table showing images of salvation and the predicaments they respond to.**

The discussions above are instrumentalized with a table bellow showing three columns under the rubrics proposed by Aulén and Conradie.

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>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,</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</p>

	<p>Feeding in the context of famine,</p> <p>Liberation from political and economic oppression,</p> <p>The establishment of good governance amidst anarchy and corruption,</p> <p>New life (resurrection), even in the face of death itself.</p>	<p>where two citizens are involved</p> <p>As resurrection in a context of alienation, with specific reference to the cross of Jesus Christ, which becomes possible on the basis of liberating word of forgiveness</p>	<p>fulfillment) typically with reference to the life ministry, parables, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.</p>
African images	<ul style="list-style-type: none"> <li>• Deliverance from the power of the evil spirits (exorcism)</li> <li>• Deliverance from personal enemies</li> <li>• Deliverance from physical calamities e.g. overcoming the impact of disasters (including environmental disaster)</li> </ul>	<ul style="list-style-type: none"> <li>• Acceptance in the community of the living and the living dead</li> </ul>	<p>Leading an exemplary blameless life</p>
Biblical images	<ul style="list-style-type: none"> <li>• Liberation from slavery</li> <li>• Feeding the hungry</li> <li>• Water for the thirsty</li> <li>• Deliverance from evil spirits (exorcism)</li> <li>• Healing</li> <li>• Redemption for those who are enslaved</li> <li>• Deliverance from trouble or distress (e.g. a group of people are held hostage by</li> </ul>	<ul style="list-style-type: none"> <li>• Forgiveness amidst family quarrel</li> <li>• Cancellation of debt</li> <li>• Adoption and inheritance.</li> </ul>	<ul style="list-style-type: none"> <li>• Purpose and direction for those who are aimless,</li> <li>• Rest for those who are tired,</li> <li>• Hope for the fearful,</li> <li>• Peace for the anxious.</li> <li>• Restore the dignity of those whose dignity have been violated</li> </ul>

	<p>terrorist group. A high ransom is demanded from the government for their release. It seems unlikely that the ransom will be paid because the hostages are regarded as uncouth gangsters. What are their lives really worth? In a dramatic standoff the ransom is nevertheless paid)</p>		
<p>Additional soteriological images from the history of Christianity</p>	<ul style="list-style-type: none"> <li>• Jesus' ministry of healing and exorcism</li> <li>• Conquering humanity's personal enemies</li> </ul>	<ul style="list-style-type: none"> <li>• Amnesty for political exiles</li> <li>• Jesus' associating and dining with those whom the world of His day marginalized</li> <li>• Becoming sharers in adoption as children</li> </ul>	<ul style="list-style-type: none"> <li>• Becoming law abiding citizens</li> </ul>





## CHAPTER 6

### A Survey of hymns sung in an urban UCZ context

#### 6.1. Introduction

In order to recognise the soteriologies embedded in the text of hymns sung frequently in urban and rural congregations of the United Church of Zambia and the New Jerusalem Church, it has been necessary to identify and describe various images of salvation in the biblical roots and subsequent history of the Christian tradition. This has been dealt with in the preceding chapter. Since Christian soteriology is a highly complex theme, the researcher has gratefully made use of the map of soteriological concepts developed by Conradie (2010), drawing especially on the famous analysis of Gustaf Aulén (1931). A brief description of the various images of salvation that have been identified has been given. On the basis of such background the researcher has sought to identify hymns that are sung frequently in urban and rural congregations of both UCZ and the New Jerusalem Church.

It must be noted that there are many UCZ and New Jerusalem congregations in Zambia. It would not have been possible or necessary to explore the hymns that are sung in all the congregations. However, it was important to distinguish between the more cosmopolitan urban congregations and the more traditional rural congregations since different images of salvation may well be prevalent in such contexts. For hymns sung in urban congregations the researcher 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 also 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 was the birthplace of the New Jerusalem Church. The majority of its early adherents defected within the 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 may therefore be regarded as representative of the rural and urban

contexts of Zambia. Another reason for choosing these two geographic contexts is 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 all congregations are bilingual. They run English and Bemba services. They all draw membership mainly from officials in the local government, mines and private businesses.

- Mindolo congregation was formerly a Church of Scotland mission station established in August 1934. It later on became a mission station for the United Mission of the Copperbelt (UMCB) which included London Missionary Society (LMS), the South African Baptist Mission (SABM), the Church of Scotland Mission itself, the Methodist Mission Society (MMS), and the University Mission to Central Africa (UMCA), the United Society of Christian Literature (USCL) and the South African Presbyterian Church (SAPC). These Mission Societies were intended as a collaborative effort and not with the intention of forming another mission station. Hence today Mindolo Congregation is established at the present day Mindolo Ecumenical Foundation (MEF). The congregation is the birth place of The UCZ. This congregation has a historic status in the life of the UCZ. Currently it has a membership of about 1100. The congregation has two adult choir groups and three youth choirs and they all have space in the church service.
- Chimwemwe congregation is situated in one of Kitwe's densely populated municipal council areas called Chimwemwe. The congregation was established in January 1966. It has a total membership of 1500 most of whom are those who have settled in

Chimwemwe Township. The congregation has a strong emphasis on the music ministry considering the fact that most choir festivals are won by choirs coming from this congregation.

- Buch congregation was established in the early 1970s. The congregation started has a preaching point of Chimwemwe congregation. It has a membership of 800 people most of whom who live around Buchi Township a cosmopolitan community. Most of them have settled there. Just like Chimwemwe, the congregation enjoys the music ministry too. Most seminars for music directors are held at this congregation.
- Mukuba congregation is an off shoot of Mindolo congregation. It was established in 1995. This was as a result of the over growing numbers at Mindolo congregation and a decision was made to establish another congregation some four kilometres North of Mindolo Congregation. It has returned all the practices of Mindolo congregation. The congregation is firmly established with a membership of 700 people.
- Chambishi congregation was established in 1990 in a small mining Township called Chambishi some 30 kilometres south of Kitwe. It has a membership of 800 plus people most of whom are families of miners and a few from the government and private sector who have settled there. The music ministry is vibrant in this sizeable congregation. The congregation also hosts musical festivals which has boosted the music ministry in most members.

These congregations have a steady membership of more than 500 people each, which is, steady in the sense that members have been together for some time because congregations are situated in settlement areas. The music ministry is vibrant in all these congregations. This assessment is 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. The New Jerusalem congregations selected are Chimwemwe, Chamboli (Kitwe based), Mokambo, Kankoyo (Mufulira based) and Chililabombwe. It was anticipated that

most of them would be willing to co-operate because of the ecumenical emphasis prevailing in Zambia.

The following rural congregations of the UCZ were selected in Chinsali district: St Paul, St Luke's, Mungwi, Lukasha, and Malole.

The reasons for choosing these congregations were 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.

The New Jerusalem church congregations are sizeable with an average membership between 100 and 300 people. The researcher selected congregations with at least 200 members assuming that such congregations practice a comprehensive music ministry. The congregations selected were Kasomo (referred to as Zion), Chikanda (these are in Chinsali District) Nakonde, Mpika main and Mpika Tazara (in Mpika District).

A brief note of each of these congregations selected in all the contexts is given at the beginning of each surveyed chapter.

The researcher then proceeded to conduct individual interviews with the pastors and music leaders in each of these congregations (20 interviews were conducted). The researcher asked the respondents to indicate at least 10 hymns that are very frequently sung in that congregation. The researcher also asked them to help me understand why such hymns are in their opinion popular. On the basis of the interviews the researcher then identified 10 popular hymns in each of the four categories investigated (urban and rural congregations of the UCZ and of the New Jerusalem Church respectively).

The researcher has tried to identify, describe and analyse the underlying soteriologies embedded in the selected hymns. The researcher has done this on the basis of Conradie's conceptual map of various soteriological images. The researcher has done

this 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. Where information on the background of a particular hymn is available, that has been followed up as well.

## 6.2. A Survey of popular hymns in Urban UCZ Congregations

The UCZ Bemba hymn book has 234 hymns. In the survey in the urban context, many hymns were indicated as frequently sung, however, the 10 hymns which polled the highest are; 4, 10, 13, 23, 45, 56, 66, 78, 127 and 141. Of the 10 hymns, numbers 23, 45 and 66 were also frequent in the rural context though they could not poll among the top ten.

Among the respondents to the survey were pastors (these even included lay preachers) and music leaders in each of the selected congregations. The UCZ custom is that pastors, lay preachers and music leaders play a major role in the selection of hymns that are sung in a church service. The following are the hymns showing full texts in Bemba and English. The researcher has also provided information on authors or composers where information has been available.

### Hymn No. 4

Bemba	English
<p>Wa mushilo wine, Lesa wa make!</p> <p>Bwaco bwa musamwe; twaisa mwimbila,</p> <p>Wa mushilo wine, wa luse, wa maka,</p> <p>Umo, batatu, Lesa wacila!</p>	<p>Holy, holy, holy, Lord God almighty!</p> <p>Early in the morning our song shall raise to thee</p> <p>Holy, holy, holy, merciful and mighty</p> <p>God in three persons blessed Trinity!</p>

<p>Wa mushilo wine! bamba ‘bashila, Balelumba Imwe, baletotelako; Bonse ba mu mulu bawa, baletila, “Uwalim uli, wakulabako”.</p>	<p>Holy, holy, holy! All the saints adore thee casting down their golden crowns around glassy sea Cherubim and seraphim falling down before thee Who wast, and art, and evermore shall be</p>
<p>Wa mushilo wine, ushimoneka! Ne few bantu babi tatwingamutamba; Wa mushilo ni we; mwaba fye kateka Wa cine cine, no wa bulamba</p>	<p>Holy, holy, holy! though the darkness hide thee Though the eye of sinful man thy glory may not see Only thou art holy; there is more beside thee Perfect in power, in love, and purity.</p>
<p>Wa mushilo wine, Lesa mu mulu, Ncito shenu shones shilemulumbanya, Wa mushilo wine, wa luse na make, Lesa patatu, Lesa wawalwa</p>	<p>Holy, holy, holy, Lord God almighty! All thy works shall praise they name, in earth and sky, and sea Holy, holy, holy, Lord God almighty God in three persons, blessed trinity!</p>

The writer of this hymn was Reginald Heber (1783-1826). He was a Bishop in the Church of England. He wrote this hymn in 1826 for Trinity Sunday celebration. After Heber’s unexpected death at age 43, his wife found the song amongst some of his writings, and passed it on to noted musician John B. Dykes (1823-1876), who arranged the hymn for publication. The text is a paraphrase of Revelation 4:1-11.

This hymn among the respondents was one of those that polled very frequently. The researcher’s observation was that it is mostly used as an opening hymn in both

contexts. In the rural context it is sung in accompaniment of percussions and ululations. The hymn is sung in a very joyous mood reflecting how happy they are to come in the presence of God regarded as King and Saviour of saviours. On the other hand the mood of singing this hymn in the urban context is very solemn usually in accompaniment of piano. At least 8 out of the 20 respondents mentioned the fact that a congregation's music director would usually stand in front to guide the congregation in singing the hymn.

When God is described as "holy, holy, holy," it underlines his utter purity. He is set apart, One who inspires and is worthy of worship. God's holiness embodies the mystery of His awesomeness and causes people to gaze in wonder at Him as they comprehend His majesty.

This hymn calls for holiness of character in the believers. Believers are called to reflect His likeness along the lines of moral qualities of righteousness which may include mercy, love, forgiveness, faithfulness and many other virtues. The very life of God in people is what is expected. Holiness of God to believers becomes an ethical reality convicting humanity of sin. In context, what people refer to as sin here can be cited as drunkenness, sexual immorality, thieving, false testimonies, backbiting and many more. This situation demands of those who would stand in God's presence with clean hands and a pure heart (Psalms 24:3). Holiness in this case has to do with embracing virtues acceptable among Christians. These may include love, care for one another also helping the needy, forgiveness and many more as required of Christians. This is not just for a few select individuals but a call on all people's lives. When this is achieved, then people would proudly say that they are saved from their fallen nature. Here, one may consider the apostolic admonitions and guidelines for Christian living (Conradie 2010:131).

Using the map of soteriological concepts developed by Conradie, in this hymn salvation here is viewed as moral transformation. Conradie (2011:136) explains this:

as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.

Conradie emphasizes that:

The guidelines contained in the Torah are even more important. The purpose of the law is to provide the contours within which we can live. The law is therefore considered to be very good, even perfect as Psalm 119 would insist.

Conradie also says that:

The most important Christian symbol in this regard is clearly the incarnation, life and ministry of Jesus Christ: the example set by Jesus of Nazareth and highlighted, celebrated and glorified by his followers (2010:131).

For unlike other creatures humanity was made in the image of God and capable of reflecting the divine likeness. And as God reveals Himself as ethically holy, He calls man to a holiness resembling His own (Leviticus 19:2). This corresponds to the knowledge of a God who, being Himself ethically holy, esteems justice, mercy and lowly piety more highly than sacrifice (Hosea 6:6; Micah 6:6-8).

Christ's people are regularly called "saints" or holy persons, and holiness in the high ethical and spiritual meaning of the word is used to denote the appropriate quality of their life and conduct. Saints conveys the notion of a separation from the world and a consecration to God. Just as Israel under the old covenant was a chosen race, so the Christian church in succeeding to Israel's privileges becomes a holy nation (1 Peter



2:9), and the Christian individual, as one of the elect person, becomes a holy man or woman (Colossians 3:12). In this case, the images of salvation here can be moral codes as set by the communities, in which people are living and also both civic and religious leaders. Civic and religious leaders are considered as embodiments of the moral code of a community.

On the other hand, moral purity is not only what is being talked about in this hymn. The other basic message in the hymn is to be “set apart” or “dedicated” to God, to belong to God. “I will be your God, and you will be my people,” says Yahweh (Lev. 26:12; Heb. 8:10). It is a relationship. Thus, prior to any consideration of morality, holiness describes a unique relationship that God has established and desires with his people. In this relationship, Jesus as the unique revelation of God becomes preeminent. Those who have responded in faith to the revelation of God in Jesus Christ have been united with Christ.

As such, Christians are encouraged to reconcile with God and with one another. At human level, examples cited could be where there are “interpersonal conflicts between a husband and a wife, parents and children, neighbours, colleagues at work” (Conradie 2010:131). In such situations, Conradie explains that:

The origins of the conflict may be manifold, but typically both parties concerned share in the guilt, albeit perhaps not equally, though what was previously said, done or left undone. The solution may be to terminate a close relationship, but this is not always an option. It would help if one of the parties would recognise and acknowledge their involvement, show a sense of regret and signs of remorse, confess their guilt and offer compensation without making further accusations. Perhaps this would help the other party to reciprocate. The only lasting solution would be a word of unconditional forgiveness which is a crucial way of addressing evil at its human origin.

Therefore, in this hymn salvation is also viewed as reconciliation between God and humanity and on that basis within the body of Christ and between humans. Commenting on this map of soteriological concepts, Conradie (2011:136) speaks of this;

with specific reference to the cross of Jesus Christ, which becomes possible on the basis of liberating word of forgiveness- in the context of personal relations, in terms of inter group conflict (labour disputes, war, civil war, colonialism, apartheid) in economic transactions where debt is incurred, in terms of jurisprudence in order to address injustices through a word of legal pardoning or amnesty and in religious terms with reference to relationship between God and humanity.

From verse one of the hymn, it is clear that God is a God of mercy who forgives and verse three elaborates that though humanity has a sinful nature God is “perfect in power” and is ready to forgive. A practical example here is that in the everyday living people have economic problems which have led them to borrowing huge sums of money in order for them to solve their problems which include; paying for school fees for their children, paying rentals or land rates, paying bills and also for food and clothes. Indeed majority of the people have debts to settle. Some of these debts even accumulate interest. There are instances when some of these people have failed to settle their debts and their creditors have simply written off the debts unconditionally. When this has been the case, the debtors have always felt as having been saved from their predicament of owing. Cancellation or the writing off of debts in this context is the image of salvation.

### **Hymn No. 10**

<b>Bemba</b>	<b>English</b>
Indimi shingi ndefwaya Sha kwimbile mfumu; Ululumbi lwa kwa Lesa,	O for a thousand tongues to sing My great Redeemer’s praise The glories of my God and King,

Luse ne cikuku	The triumphs of His grace!
Mwe mfumu Lesa Shikulu, Ukwimba mungafwe; No kushimikila kuno Ifye shina lyenu	My gracious Master and my God, Assist me to proclaim To spread through all the earth abroad, The honours of Thy name.
Yesu, ishina lisuma, Litamfye cikonko E lyawama ku babipa Mutende no mweo	Jesus! The name that charms our fears That bids our sorrows cease; Tis music in the sinner's ears, Tis life, and health, and peace.
Onaula maka yabi “Mubi akakula; Amusamba no mulopa, Kanshi ansambwe ‘ne	He breaks the power of cancelled sin, He sets the prisoners free, His blood can make the foulest clean, His blood availed for me
Asosa, no kumfwe shiwe Abafwa baima Basekela abakabi, Baanga bapina	He speaks, and, listening to his voice, New life the dead receive, The mournful, broken hearts rejoice, The humble poor believe.
Mumfwe, we wakoma matwe; Cibulu, mulumbe; We mpofu mone mfumwi yi; Cilema ciluke	Hear Him, ye deaf; His praise, ye dumb, Your loosened tongues employ Ye blind, behold your Saviour come; And leap, ye lame, for joy
Mwe bena faylo moneni Kuli Lesa wenu; Muloleshe, mupusuke, Mube ne cikuku	Look unto Him, ye nations, own Your God, ye fallen race; Look, and be saved through faith alone, Be justified by grace.

John Wesley wrote this hymn to commemorate the first anniversary of his conversion to Christ. This origin is reflected in the lyrics, “On this glad day the glorious Sun of Righteousness arose.” The stanza that begins “O for a thousand

tongues to sing” is verse seven of Wesley’s original poem. This work first appeared in *Hymns and Sacred Poems* in 1740. This hymn took the form of an 18-stanza poem, beginning with the opening lines “Glory to God, and praise, and love, be ever, ever given” and was published in 1740 and entitled “For the anniversary day of one’s conversion”. The seventh verse, which begins, “O for a thousand tongues to sing”, and which now is invariably the first verse of a shorter hymn, recalls the words of Peter Böhler who said, “Had I a thousand tongues I would praise Him with them all.” The hymn was placed first in John Wesley’s *A Collection of Hymns for the Methodists* published in 1780. It appeared first in every (Wesleyan) Methodist hymnal from that time until the publication of *Hymns and Psalms* in 1983.

The hymn is based on Luke 4:18-19: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour” and on Acts 3:8 which says “He jumped to his feet and began to walk. Then he went with them into the Temple courts, walking and jumping, and praising God.” Also Romans 5:1 “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” and Hebrews 2:4 “God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distribute according to his will.”

Out of 20 respondents, 12 of them indicated that this hymn emphasizes the celebration of the greatness of God, the triumphant victory of God over evil. Others indicated that they enjoy the fast harmonic rhythm on which the hymn is sung.

Interviewee UCZ- U01 accounted that in the everyday living of a UCZ Christian, the message of the hymn is that life is a life of warfare. Christians are called to be good soldiers of the Lord Jesus Christ and to war a good warfare. He further narrated that the reason why the Christian life is warfare is that people have a terrible enemy who seeks to destroy. That enemy is Satan and Christians see Satan in the so many things tormenting them. These include calamities befalling people, loss of employment, prolonged illnesses, not so good work relationships with bosses at work places and

also demon possessions. Therefore, Christians are warned to; “Be sober, be vigilant; because the adversary the devil, as a roaring lion, walks about, seeking whom he may devour” (I Peter 5:8). He concluded by saying that Christians are encouraged to be vigilant and destroy the structures which promote all practices leading to a life of struggle. On the other hand, others rejoice because they have been saved from the enemy, i.e. they have jobs, they have medical schemes and are able to access good medical facilities, others rejoice because they have been freed from demon possession.

The cross is the place where Christ redeemed humanity from the power of Satan. Satan held humanity captive because of sin; but on the cross the Lord Jesus paid for humanity’s sins. He ended all of Satan’s rights over humanity.

The study notes that the emphasis of blood in stanza four is in line with the religious importance of blood in an African concept. In the African worldview blood is life. Blood occupies a very significant place in African beliefs and thought forms (Mbiti 1970:190-193). It possesses a mysterious spiritual power and is regarded as the animator and stabilizer of human life. For example cleansing is celebrated to purify communities from ritual filth, revolves around the symbolic slaughter of a lamb that is without defect and the sprinkling of the blood on houses and people around the area.

Consequently, the assignment that Christ accepted from God the Father was to secure a victory of salvation on behalf of humanity, and for all creatures in the universe. He embarked on a mission of triumph that had a certain outcome. His mission was designed to have complete success over all the forces of evil in the universe. He came to have victory, a thorough conquering of all his enemies.

What it means is that people now are able to enjoy good health facilities, good food, clothing and shelter. People are also able to have good relationships with their bosses at work places. This is so because what he did was to secure a total and certain

victory over all torment and death inclusive. This is an assurance that God is absolutely in control.

Christ has symbolically done it by his death and resurrection. The power of the devil was broken by the death and resurrection of Jesus Christ and that salvation is made available to all. People have the victory in Christ and people themselves must wage this battle and live out this victory continuously in each generation until the end of time.

The concrete example that can be cited here is that Copper has long been the mainstay of Zambia's economy. During the 1970s, when copper prices were high, the copper industry constituted 90 percent of Zambia's exports. However, the world copper price plummeted in the 1980s, and privatization of the industry in the 1990s was hindered by corruption and mismanagement. As a result, many mines have closed. Although copper is still a major export, production is very low. Corruption infects all levels of government and business, and the lack of credible institutions keeps foreign investors away. Poor harvests have had a devastating effect on the agricultural sector, where most workers are subsistence farmers. Outdated technology, poor transportation links, decreased productivity due to HIV/AIDS, and other problems hinder development of new industry. Economic growth has been low, and much higher levels will be required to lift people out of poverty. This is the context in which most Zambians are living in especially in the urban areas of Zambia.

In such a scenario, salvation is viewed:

As God's victory over the forces of evil, death and destruction on the basis of the resurrection of Jesus Christ- including healing in the case of sickness, victory amidst military threats, rescue from threats to safety, rain in the context of drought, feeding in the context of famine, liberation from political and economic oppression, overcoming the impact of disasters (including environmental disaster), the establishment of good

governance amidst anarchy and corruption, exorcism from power of evil spirits and pervasive ideologies and finally new life (resurrection), even in the face of death itself (Conradie 2011:136).

Christ's victory over the powers of darkness is humanity's victory. What Christ did, He did as people's representative. People shared in His death, they shared in His burial, they shared in His resurrection, and they share also in His victory over Satan. God raised Christ up and seated Him at His own right hand, and He raised believers up with Him. Paul writing to the Ephesians records that; (God) hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (2:6).

Interviewee UCZ-U02 explained that this hymn helps her to realize that she is triumphantly seated with Christ far above the powers of darkness. She testifies that in her life, powers of darkness mean poverty, diseases, lack of shelter, lack of employment and death. She explains that at one time she experienced all these predicaments not until she got a job then all these predicaments were no more. As a result of being saved from such predicaments, she further explained that she feels she is in Christ seated with Him in that position of power and victory far above all. She feels she shares Christ's throne with him. She elaborated that to share Christ's throne means to share His authority and to be given authority over all the power of the enemy. The Lord Jesus said to His disciples, "Behold, I give you authority... over all the power of the enemy..." (Luke 10:19).

To have authority from Christ means that Christians have the right to act as his representatives. They have the freedom of speech; they can speak and act in his name proclaiming his victory over unjust social structures and practices. They now have the task to pray for protection over believers called to bring Jesus to those whose lives are controlled by organized crime and evil systems. They have a call for prophetic voices against injustice and for God's redemptive justice.

Another interviewee UCZ-U03 testified that there is too much corruption by leaders in the civil service and political spheres resulting into unjust structures. The thought



is that God will triumph over such corrupt practices and serve to put in place legitimized leadership structures. The goal is for people to live at peace with one another with equal distribution of available resources.

Interviewee UCZ-U04 continued to state that Christians are called to rebuke unjust structures and condemn policies which subject people to unhealthy predicaments. He cited examples of these predicaments as some people not having access to good health facilities because they don't have money, people have no jobs referring to those that have been declared redundant by some companies and many school leavers who cannot be employed. He further said majority of the people have huge debts and are struggling to settle these debts. He concluded by suggesting that Christians are called to rebuke religious, economic, and political systems that perpetuate all unjust practices.

This suggests that proclaiming Christ's victory on behalf of His mission requires battling against collective spiritual authorities and evil powers. Some are visible, some invisible as referred to by the apostle Paul in Ephesians 6:12, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." Our mission, God's mission, is that men and women bound by these powerful systems find freedom and deliverance to become strong men and women of God.

The situation that has been illustrated needs an immediate remedy. The situation in this case is that people, especially those who are unemployed are suffering due to corrupt individuals in leadership positions both in Government and traditional leadership. This was testified by interviewee UCZ-U05 who even further commented that this has resulted in increased poverty levels and ill health among most people and this requires an immediate remedy.

The image of salvation in this case is the establishment of good governance systems. People today are looking forward to voting in power those people who will be able to



govern the people with a corrupt free system. On the other hand, in recent days, there have been a number of pronouncements by the government that health centres are going to be built country wide in the quest to improve health facilities to the Zambian people. Consequently, the health centre becomes now the image of salvation. Regrettably, only very few of these promises are fulfilled and people continue crying for good governance systems and a corrupt free society.

### Hymn No. 13

<b>Bemba</b>	<b>English</b>
<p>Lumbanyeni Yesu uwatulubula            Imbisheni bonse ba panonse;            Celeleni Yesu, mwe bali mu mulu,            Ishina lipelwe bucindamo            Nga Kalumba, Yesu abaka bane,            Mu maboko alabasenda pe.</p>	<p>Praise Him! Praise Him! Jesus, our            blessed            Redeemer!            Sing, O earth – His wonderful love            proclaim!            Hail Him! Hail Him! highest archangels            in glory            Strength and honour give to His holy            name!            Like a shepherd, Jesus will guard His            children            In His arms he carries them all day long</p>
<p><i>Lumbanyeni, lumbuleni, ubukulu,            Mwimbileni no lwimbo pen a pe</i></p>	<p><i>Praise him! Praise Him! tell of his            excellent greatness            Praise Him! Praise Him ever in joyful            song!</i></p>

<p>Lumbanyeni Yesu uwatulubula, Acuilile, apelelwe, afwa; Wene libwe lyesu ilya bupususho, Ceeleni Yesu watanikwe Temwisheni Yesu watufeilile, “luse, congwe, no kutemwa kwa pe</p>	<p>Praise Him! Praise Him! Jesus, our blessed Redeemer!  For our sins he suffered and bled and died  He – our rock, our hope of eternal salvation,  Hail Him, hail Him! Jesus, the crucified!  sound his praises – Jesus who bore our sorrows  Love unbounded, wonderful deep, and strong</p>
<p><i>Lumbanyeni, lumbuleni, ubukulu, Mwimbileni no lwimbo pen a pe</i></p>	<p><i>Praise Him! Praise him! Jesus, our blessed Redeemer!</i></p>
<p>Lumbanyeni Yesu uwatulubula, Na Hosana kumulu kwaumfwa; Yesu wene abelelelyo kuteka, Lumbanyeni Katula ne Mfumu Alikwata maka no lulumbi.</p>	<p>Heavenly portals, loud with hosannas ring!  Jesus, Saviour, reigneth forever and ever:  Crown Him! Crown Him! Prophet, and priest And king!</p>
<p><i>Lumbanyeni, lumbuleni, ubukulu, Mwimbileni no lwimbo pen a pe</i></p>	<p><i>Praise Him! Praise him! Jesus, our blessed Redeemer!</i></p>

This hymn was written by the great American Hymn writer, Fanny Crosby, this hymn is a song for Thanksgiving. It is a hymn that encourages worshippers with both its tune and its lyrics to praise Him. To give Him the honour He is due. To worship and thank Him for all that He has done for humanity. Although the word “praise” is repeated numerous times in this song, it isn’t the only imperative verb in this song. Crosby encourages worshippers to sing, to hail, to tell, to sound, and to crown. Worshippers are to sing His praise for the mighty things He has done. He is to be hailed as the rightful and only King.

Worshippers are to tell the world of the only Redeemer. Like a trumpet, we are to sound His praises loud and strong from shore to shore. Finally, we are to crown Him King of Kings. Not that He needs us to crown Him because He is already the King. But out of submission and reverence for His rightful place of honour, we are to crown Him. The hymn is based on Psalms 146:2 “Praise the Lord O my soul. I will praise the Lord all my life; I will sing praise to my God as long as I live”.

This is a hymn of praise for a redeemer (in practical Zambian life today the example of redeemer can be that a family has nothing to eat because they have no money, then a relative or friend comes to rescue them from such predicament by giving them money or buying them food) who died on behalf of the group in order to pay a ransom, the practical example for ransom being someone paying debt on behalf of someone. This can be emphasized by the words of line two of verse two; “For our sins he suffered, and bled, and died”.

The Bible has a record of Christ reconciling humanity to God (Romans 5:10; 2 Corinthians 5:18; Colossians 1:20-21). The fact that humanity needed reconciliation means that humanity’s relationship with God was broken. Since God is holy, humans were the ones to blame. Sin (which could be social or personal, even ecclesial or religious) alienated humanity from God. Paul in his letter to the Romans says that “for if, when we were God’s enemies, we were reconciled to him through the death

of his Son, how much more, having been reconciled, shall we be saved through his life” (5:10).

When Christ died on the cross, He satisfied God’s judgment and made it possible for God’s enemies to find peace with Him. Humanity’s “reconciliation” to God, then, involves the exercise of His grace and the forgiveness of sin. The result of Jesus’ sacrifice is that humanity’s relationship has changed from enmity to friendship.

Christian reconciliation is portrayed in this hymn as a glorious truth. People are encouraged to be friends with one another. This is to say, people need to work on their broken relationships and mend them. They need to learn to forgive one another. People who were enemies should now be friends with one another. People who were in a state of condemnation because of their differences (conflicts) should now resolve their conflicts. People are able to say they are saved because they now have peace with one another that transcends all understanding. All this was as a result of God’s own initiative of reconciling humanity to Himself.

Using the map of soteriological concepts developed by Conradie, in this hymn, salvation is best viewed as reconciliation between God and humanity and on that basis within the body of Christ and between humans. The best illustration could be like what Conradie cites in his supervisory notes as:

Let us say one has a situation where someone has made debt (perhaps buying a second-hand car that was above the person’s budget, borrowing money from someone. That started a cycle of debt. Then the car was in accident and soon the person is in a trap, perhaps begin to gamble or whatever. The relationship with the person who borrowed him the money is soon estranged. Then the family gets together to help him pay the money, even though he does not deserve it. He can start anew. Then he gives praise to God as redeemer for the “ransom”. Christ’s death is then a symbol for what needs to be paid. To have a right relationship with God

helps him to restore relations with his family and with the person who borrowed him the money. Thus begins a life of gratitude.

To demonstrate how God wants to love, accept and forgive people when they turn to Him, Jesus told a parable of the son who took half his father’s money and ran away, then returned home and his father saw his son and was moved with compassion. But in Luke 15:20 it tells us how the father received his son, “And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” That is how God sees his people, welcomes them, forgives them and loves them even after they have really messed up, and then turn back to Him. He is moved with compassion and welcomes them with open arms.

To illustrate this within the UCZ urban context; Interviewee UCZ-U06 testified that at one particular time he left for the United Kingdom to work there. He left the titles of his house to his best friend trusting that his friend was going to be a good steward to the house he left. The friend got a huge debt from the bank and gave the bank the house belonging to his friend as security. Unfortunately, this person failed to pay back the debt owed to the bank. The bank in turn got the house as a way of recovering the money. This was a very sad development. However, interviewee UCZ-U07 narrated that unreservedly he forgave his friend and the two are still very good friends. The image of salvation is the unconditional forgiveness this person received from the friend.

**Hymn No. 23**

<b>Bemba</b>	<b>English</b>
Lesá e kacema wandi,	The Lord’s my shepherd, I’ll not want
Nshakabile pe,	He makes me down to lie
Ku mulemfwe alentwala,	In pastures green; he leadeth me

Ku menshi ya bumi	The quiet waters by
Umutima ambweshesha, Mu lwendo angafwa Mu nshila sha bololoke, Pe shina lyakwe fye	My soul he doth restore again, And me to walk doth make Within the paths of righteousness E'en for his own name's sake.
“Lintu nkenda mu mfwa ine Nshakatine kantu, Pantu imwe mulensunga, No kusansamusha	Yea, though I walk through death's dark vale Yet will I fear none ill For thou art with me, and thy rod And staff me comfort still
“Cintamba mwanungikila, Mu cinso ca babi, Umutwe wandi mwansuba, ‘Nkombo shaisula.	My table thou hast furnished In presence of my foes My head thou dost with oil anoint And my cup overflows
Busuma bweka no luse, Fyakulankonka pe, Na mu ng'anda ya kwa Lesa, Nkekalililamo.	Goodness and mercy all my life Shall surely follow me; And in God's house for evermore My dwelling-place shall be

The Lord's My Shepherd, I'll Not Want. This is a Lutheran Hymnal. The text comes

from Psalm 23 and in the UCZ Bemba hymn book it is also no. 23. It was written by Francis Rous, et al in 1650 and composed by William Gardiner in 1812. It is in Belmont tune. This hymn in the UCZ has no less than seven tunes. Of these, three are indigenous melodies and are more popularly used in local worship. According to 18 out of 20 interviewees, the hymn is popular because of the emphasis on the caring nature of God. It is a very popular hymn in both urban and rural contexts in the UCZ. This is one hymn that people sing by memory. It is sung with the accompaniment of percussion instruments.

Perhaps the most well known image of God in the Bible is that of the good Shepherd, which is beautifully rendered in the treasured Psalm 23.

The form of this psalm consists of testimony and of confidence in the Lord, expressed in words of trust. The psalm teaches dependence upon God as the way to live. Therefore it reveals how people are to walk daily with the Lord in the here and now in a variety of circumstances (in joy and in sadness). The best preparation to live in any difficult time is to follow God as shepherd daily. The hymn gives comfort to the singer in various ways.

God is always present, taking care of people. Interviewee UCZ-U08 said that she felt that her relationship with Christ is close and intimate. She further explained that Christ is felt like tending his flocks lovingly, intimately, and closely. In Jesus Christ, God is the loving Shepherd of his flock.<sup>26</sup> Without his adequate attention to his people, they become prey for prowling predators. As the good Shepherd, God provides for his people, protects them, and guides them daily. He is forever clearing the path to ensure his people are safe. She concluded by stating that when people are gripped with fear, their courage runs low, and their wisdom runs dry, they can turn to the God who “will neither slumber nor sleep” (Ps. 121:4).

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<sup>26</sup> See the gospel of John in chapter 10.

In real life situations, people like sheep, need food, shelter, clothing and they need guidance and seek it in the Lord. The goal is that people want to experience God in their lives in His role as a shepherd. Experiencing Him, as this psalm declares, does not only bring people nearer to Him; but also people are brought nearer to each other as a spiritual family.

Worshippers meditate upon this hymn bringing to mind sudden crises when things are far from quiet. They have turned to the message of the hymn in various times of life seeking to be comforted and encouraged. These are the times of dark nights here referred to as sorrow, grief, loss, deep hurt, trauma, imprisonment, sickness, and trials and in times of facing death. Arising from interviews, it was noted that this psalm has certainly softened many hearts and dried many tears in such times of life. It has supplied words of reality providing hope as the anchor of the person's soul. Bujo (1992:82) shares with this context when he explains that:

Corruption in public service is holding back human development and human progress in Africa. The same is to be said of the way authority is exercised, and of political takeovers which only mean enriching oneself and exploiting the weak. Corruption, abuse of power and the like can be overcome if Jesus Christ is given priority as Proto-Ancestor. He came so that fullness of life might prevail, but there is a precondition: people must agree to serve each other and show concern for human dignity. The exercise of any function, any investment with public office, must be referred to Jesus Christ as model.

In this regard, the concept of salvation is moral transformation and the images of salvation may include moral codes, community and religious leaders, political leaders and all individuals in the community who are able to influence society positively.

In the everyday living, community and religious leaders here have a critical role to play as role models because they are often highly respected and are usually advisers



in their communities. Their positions enable them to promote behavioural change.

Salvation is also viewed as victory over evil, death and destruction on the basis of the resurrection of Jesus Christ:

including healing in the case of sickness, victory amidst military threats, rescue from threats to safety, rain in the context of drought, feeding in the context of famine, liberation from political and economic oppression, overcoming the impact of disasters (including environmental disaster), the establishment of good governance amidst anarchy and corruption, exorcism from power of evil spirits and pervasive ideologies and finally new life (resurrection), even in the face of death itself (2011:136).

Indeed, people encounter different circumstances in life, the wants, the weariness, the wanderings, the perplexities, and the dark shadows of the valley, the raging hate of their enemies, the disappointments over the betrayal and rejection of those who were thought friends. Specific examples given are that at Mindolo congregation, interviewee UCZ-U09 (name withheld) said at one time she was engaged in commercial sex work but one day after preached to by a Christian; she was led to Christ and immediately found something to do in order to earn a living. This according to her is lesson to help other women to avoid the traps of prostitution as the only option for earning a living.

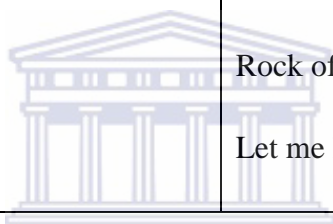
Interviewee UCZ-U10 from Chimwemwe congregation narrated that she was diagnosed with HIV/AIDS and felt that was the end of her life because her health deteriorated. After being counselled, she was put on Antiretroviral drugs (ARV). ARVs are medications that treat HIV. The drugs do not kill or cure the virus. However, when taken in combination they can prevent the growth of the virus. When the virus is slowed down, so is HIV disease. Now that she is still alive, the message of the hymn finds meaning in her life and the image of salvation in this case is the antiretroviral drugs. The hymn as a whole covers the full breadth of people's experiences. As people sing, they express personal confidence in God as one who leads and rescues. Therefore the message is that of joy and triumph from beginning

to end. Not only is God viewed as companion to the people in difficult times, but also God is viewed as companion to those in the midst of peace when pressures have ceased.

### Hymn No. 45

Bemba	English
<p>Mwe cilibwe ca kale Kamfisame muli mwe; Umulopa na menshi Fyansumine kuli ‘mwe, E kundapwa kwa fibi, Nsangululwe, muntule</p>	<p>Rock of ages, cleft for me Let me hide myself in thee Let the water and the blood, From they riven side which flowed, Be of sin the double cure, Cleanse me from its guilt and power</p>
<p>Nelyo kamo nshikwete, ‘Lupanda njikata fye; Mumfike ndi no bwamba, Ngafwe ne mbulwa maka Nomba njise, nimbipa, Munsambe nikesa fwa.</p>	<p>Not the labour of my hands Can fulfil thy law’s demands; Could my zeal no respite know, Could my tears for ever flow, All for sin could not atone; Thou must save, and thou alone</p>
<p>Te kumbomba kwandi yo Kwingamwamya nge lambo; Ne lyo naba no mute,</p>	<p>Nothing in my hand I bring Simply to thy cross I cling; Naked, come to thee for dress</p>

No kulile nshiku pe; Fyonse tafilubula, Ni mwe mweka mutula	Helpless, look to thee for grace Foul, I to the fountain fly Wash me, Saviour, or I die
‘Lintu nkaleko mweo Yakashibata mensho; No kuyo ko nshishibe, Pa cipuna mumone; Mwe cilibwe ca kale Kamfisame muli mwe.	While I draw this fleeting breath, When mine eyes shall close in death. When I soar through tracts unknown, See thee on they judgement throne Rock of ages, cleft for me Let me hide myself in thee



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Rock of Ages is a popular hymn by the Reverend Augustus Montague Toplady, written in 1763 and first published in *The Gospel Magazine* in 1775. Traditionally, it is held that Toplady drew his inspiration from an incident in the gorge of Burrington Combe in the Mendip Hills in England. Toplady, a preacher in the nearby village of Blagdon, was travelling along the gorge when he was caught in a storm. Finding shelter in a gap in the gorge, he was struck by the title and scribbled down the initial lyrics. This hymn was regarded as one of the “great four” Anglican hymns in the 19th century.<sup>27</sup>

Out of 20 respondents, 16 of them said this hymn is the most used in the urban context for funerals of both children and adults. It is well liked hymn because of the lyrics of this hymn. It a very encouraging hymn in times of grief. It is sung to three

<sup>27</sup> See <http://www.theminster.org/devotionals/psalms/hymn-rock-of-ages/> (Accessed July 24:2015).

tunes in a call/response style. Some congregations are using instruments and others not. For those using instruments, the most common used is the keyboard.

The hymn emphasizes on the atoning power of God through Jesus Christ. As used in the scriptures, to atone is to suffer the penalty for sins, thereby removing the effects of sin from a sinner and allowing him or her to be reconciled to God. Jesus Christ was the only one capable of carrying out the Atonement for all humankind. Because of his Atonement, all people will be resurrected, and those who obey his gospel will receive the gift of eternal life with God. 14 respondents noted that when Christians sing this hymn, they come to a realisation that sin separates them from God (in the everyday living such practices as adultery, thieving, telling lies, false witness, gossip, murder and other evil vices were mentioned). These things were listed as being an obstruction to a relationship with God. This is in line with the way Aulén (1931:147) views sin in the classic type of atonement as an objective power standing behind men (and women) and the Atonement as the triumph of God over sin, death and the devil. The direct personal relationship between God and the sinner is obscured. Therefore, sin in this view is treated as an impersonal force and so weakens the idea of a direct relationship between God's work and humanity.

In this regard, a person without a good relationship with God is as good as dead. So Jesus comes in as an advocate:

We have an Advocate with the Father; one who has undertaken, and is fully able, to plead on behalf of everyone who applies for pardon and salvation in his name, depending on his pleading for them. He is Jesus, the Saviour, and Christ, the Messiah, the Anointed. He alone is the Righteous One, who received his nature pure from sin, and as our Surety perfectly obeyed the law of God, and so fulfilled all righteousness. All humanity, in every land, and through successive generation, is invited to come to God through this all-sufficient atonement, and by this new and living way. The gospel, when rightly understood and received, sets the

heart against all sin, and stops the allowed practice of it; at the same time it gives blessed relief to the wounded consciences of those who have sinned.<sup>28</sup>

The researcher noted that in everyday living Christians do what only they could do in atoning for their sins. For example, they recompense for their wrongs in various ways. Such ways can be described as buying clothes for the offended, giving money or giving chickens, goats or cattle depending on the gravity of the transgression and being remorseful while doing this. These acts give relief to the offended and a liberated mind to the offender.

Using the map of soteriological concepts developed by Conradie, salvation is viewed here as reconciliation between God and humanity and on that basis within the body of Christ and between humans. This is underlined in the text of the hymn, the message is clear that God is a forgiving Father in him people will always find solace.

Conradie (2010:125) suggests that various metaphors may be used to explain how such forgiveness and reconciliation is indeed possible on the basis of what Jesus Christ has done. Subsequently, it would be prudent here to refer to:

The legal image which suggests that Jesus Christ has taken on himself (as substitute) the appropriate punishment that the judge has decreed in his sentence on humanity. He died in our place (2010:126).

The other one is what Conradie would say as:

Using cultic images, some suggest that Jesus Christ has brought a sacrifice on behalf of humanity to God, a sacrifice that is commensurate with the severity of humanity's rebellion against God (2010:126).

The clear strength of such a juridical emphasis on the forgiveness of sinners is that it diagnoses the root of sin as an estrangement from God and responds to sin at its roots

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<sup>28</sup> Commentary on Matthew 2:1-2 by Henry's Concise.

through the good news of the justification of sinners through God's grace alone (Conradie 2010:128).

In the UCZ context an example is that of a parent who, his son was driving the vehicle the two were using when they travelled to Lusaka the capital city of Zambia from Kitwe. A few kilometres from Kitwe their car hit a person killing that person instantly. Realising that the son who was driving was about to go to school, the father reported himself to the police as the one who was driving and so the father was to answer all the charges as a result of that accident. The son saw the father as the image of salvation. The father took the offence of his own son as his and was ready to be prosecuted over the offence he never committed.

The researcher's theological commentary is simply that God's unconditional offer of forgiveness is at the basis of this hymn. God never turns away from humanity. Even when humans fail to live in communion with him, God's mercy, compassion and love are always greater and stronger than humanity's selfishness and egoism. God reaches out to humanity in his or her sinful situation and brings healing into humanity's life. The risen Lord, through the Church continues to speak to people of his forgiveness and of humanity's challenging calling to conversion and holiness.

### Hymn No. 56

<b>Bemba</b>	<b>English</b>
Pa kulolesho lupanda Uko Mfumu yamfwilile, 'fyuma fyandi kanshi fya fye, Ne cilumba na co capwa	When I survey the wondrous cross On which the prince of glory died, My richest gain I count but loss, And pour contempt on all my pride
'Mfumu indeshe mu fibi, Nseke mu mfwa ya kwa Yesu;	Forbid it, Lord, that I should boast Save in the death of Christ my God:

Fyonse fya fye fintu ntemwa Ndeposa pa mulopa wenu	All the vain things that charm me most, I sacrifice them to his blood
Ku nkasa, maboko, mutwe, Mone fya luse fyafuma, Tafyakumene na kela, 'Luse ulu no bulanda.	See from his head, his hands, his feet Sorrow and love flow mingled down Did e'er such love and sorrow meet Or thorns compose so rich a crown?
Nkwata conse 'ca na 'calo Nga cabe cice cakupa; Lwakulo luse e pamo ne palo Umweo wandi ndemupa.	Were the whole realm of nature mine, That were an offering far too small Love so amazing, so divine, Demands my soul, my life, my all

Isaac Watts wrote “When I Survey the Wondrous Cross” in preparation for a communion service in 1707. Originally, the hymn was named “Crucifixion to the World by the Cross of Christ,” following the practice of the day to summarize a hymn’s theme in the title. It was first published in 1707 in Watt’s collection *Hymns and Spiritual Songs*. Watts wrote five stanzas for the original version however, he put his fourth stanza in brackets, indicating it was the most likely one to be left out, if need be<sup>29</sup>

“His dying crimson, like a robe,  
Spreads o’er His body on the tree:

<sup>29</sup> Find Songs and hymns <https://songsandhymns.org/hymns/detail/when-i-survey-the-wondrous-cross> (Accessed July 24: 2015).

Then am I dead to all the globe,  
And all the globe is dead to me.”

Other alterations have been made to this hymn through the years. For example, line 2 originally read “Young Prince of Glory,” but in the second edition of the hymnal, Watts changed it to “When God, the Mighty Maker, died.” It has also been “When Christ, the Lord of Glory, died,” “When Christ, the Great Redeemer, died,” and “When Christ, the Great Creator, died.” In the nineteenth century there were numerous collections with extensive alterations to the hymn. This hymn is considered one of the finest hymns ever written. It is the first known hymn to be written in the first person, introducing a personal religious experience rather than limiting itself to doctrine.

In Watts’ day such hymns were termed “hymns of human composure” and they stirred up great controversy. At the time, congregational singing was predominately ponderous repetitions of the Psalms. But this hymn gave Christians of Watts’ day a way to express a deeply personal gratitude to their Saviour. The hymn is based on Galatians 6:14 “May I never boast except in the cross of our Lord Jesus Christ.”

All the 20 respondents testified that this is a well-loved song in most UCZ congregations both urban and rural and it will continue to stir worshippers’ hearts even for the ages to come. They all showed that the hymn has become an invaluable hymn at most Holy Communion and funeral services in UCZ congregations. It should be noted that at every announcement of death in a Zambian communities especially in villages, every activity traditionally comes to a standstill. All functions halt and every human person are expected to mourn the dead, for on that day all roads must lead to the funeral house. It is an event that touches every individual. When therefore the “Wondrous Cross” is mentioned in a hymn or song it reminds people of death, and is consequently sung vehemently. The Christians are assured that they are saved from the physical death. The physical death is just a gate way to another type of life where people will live triumphantly.



In this study, it was discovered that the hymn is a clear testimony of Jesus sacrificial death on the cross. Within the everyday life activities of individual Christians in the UCZ, the term sacrifice is very common in their vocabulary.

Speaking of the actual sacrifice in people's lives, interviewee UCZ-U11 from Mukuba congregation explained that there are two forms of sacrifice: namely the bloodless and blood sacrifices. In bloodless offering or sacrifice: the farm products are taken as a valuable thing or goods for sacrifice, (usually milk, millet, beer, crops and other goods which are seen valuable to a particular society). In blood offering: animals are slaughtered for sacrifices. He went on to elaborate that in the Bemba traditions, these sacrifices can either be to petition or to remember. For example, sacrifice to petition is that which is offered to ancestors, God or other spiritual beings, aimed at: a) asking for something like success (rains, good harvests, children, wealth); b) for reconciliation: plead for forgiveness to the living dead or God following a misbehaviour or else appearance of catastrophes (floods, drought and deaths) gave rise to such a sacrifice and c) prevention of the foreseen calamities. He further explained that sacrifice for remembrances are offered to ancestors just to remember them and keep good term with them. Usually, during this offering, there may be some other events which may include inducting a new chief if the former one is dead or dethroned. It can act as a place of knowing each other and renewing the bonds with the living dead and those who offer the sacrifice often expect to receive some physical or spiritual good, and to achieve a proper relationship with the sacred power.

The aim of giving sacrifices is to please ancestors, God and other spiritual beings. Therefore, the meaning conveyed by traditional sacrifices is for a good gain, or to solve prevailing problems or asking for a success. These sacrifices are accompanied by traditional invocations which are addressed to ancestors or God or other spiritual beings who serve as intermediaries.

In this hymn, Jesus is seen as a sacrificial lamb that came to die for humanity. Conradie (2010:125-126) has used several metaphors to illustrate this. At one points he explains that:

Using cultic images, some suggest that Jesus Christ has brought a sacrifice on behalf of humanity to God, a sacrifice that is commensurate with the severity of humanity's rebellion against God (2010:125-126).

In this case, Jesus is called the Lamb of God in John 1:29 and John 1:36. This is referring to him as the perfect and ultimate sacrifice for sin. In order to understand who Christ was and what he did, one must begin with the Old Testament, which contains prophecies concerning the coming of Christ as a "guilt offering" (Isaiah 53:10). In fact, the whole sacrificial system established by God in the Old Testament set the stage for the coming of Jesus Christ, who is the perfect sacrifice God would provide as atonement for the sins of his people (Romans 8:3; Hebrews 10).

The sacrifice of lambs played a very important role in the Jewish religious life and sacrificial system. When John the Baptist referred to Jesus as the "Lamb of God who takes away the sin of the world" (John 1:29), the Jews who heard him might have immediately thought of any one of several important sacrifices. With the time of the Passover feast being very near, the first thought might be the sacrifice of the Passover lamb. The Passover feast was one of the main Jewish holidays and a celebration in remembrance of God's deliverance of the Israelites from bondage in Egypt. In fact, the slaying of the Passover lamb and the applying of the blood to doorposts of the houses (Exodus 12:11-13) is a beautiful picture of Christ's atoning work on the cross. Those for whom he died are covered by His blood, protecting us from the angel of (spiritual) death.

In today's life among the Christians in the UCZ urban, a Lamb can be a person who for the sake of peace initiates reconciliation even though he or she knows that he or she is the offended. One is ready to lose his or her rights and privileges in order to restore the broken relationships between or among people. Interviewee UCZ-U12 a

minister in the UCZ cited an example when at one time was accused falsely by his congregation that he had embezzled church funds. His name was put to public ridicule that brought same to the minister's entire family. Meanwhile, the church authorities instituted a committee to investigate the theft allegations and auditors were engaged. After all the findings, it was proven beyond reasonable doubts that the minister had not stolen any money from the congregation. This was also proven by the audit report. When all was clear, the minister initiated reconciliation with the entire congregation. He told the congregation that he had forgiven them and appealed to them that they too should find room in their hearts to forgive. The perfect and ultimate sacrifice for sin in this case is the image of salvation.

It is through his death on the cross as God's perfect sacrifice for sin and his resurrection three days later that people can have eternal life if they believe in him. The fact that God himself has provided the offering that atones for humanity's sin is part of the glorious good news of the gospel that is so clearly declared in scripture:

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.<sup>30</sup>

### **Hymn No. 66**

<b>Bemba</b>	<b>English</b>
Mona umwana wa Mpanga	See the Lamb of God.
Alesenda ulubembu lwesu lonse	Who takes away our sins

<sup>30</sup>See 1 Peter 1:18-21

<i>Mwana wa Mpanga</i> <i>Watusendela ulubembu lwesu lonse</i>	<i>The Lamb of God;</i> <i>Who takes away all our sins</i>
Asendelyo Mubili wakwe Tasosele nelyo kamo pa lupanda	He ‘carried’ his own body; He said nothing on the cross
Pa lupanda lolekesha No kumona ifyo wenya tuculile	Look upon the cross; See how he suffered for us
Umfwikisha umusowa Untu wene atuculile fwe bantu	Listen to his cry Which he suffered for us people
Mu mulopa wakwe wine Emo ulubembu lwesu lulesambwa	In his very blood That is where our sins are washed away

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This is another hymn which is commonly sung in urban areas in UCZ congregations. The narrative focus in this hymn is on the crucifixion, detailing the suffering of Jesus on the cross. It is well liked because of the text of the hymn. For example, the first line, “*Mona umwana wa Mpanga*” (Behold the Lamb of God) is instructive. The Bemba word used, *Mona* is an imperative. It is also used as an exclaimed invitation to pay attention to what is pointed out. Usually *Mona* is used to draw attention to something which one may miss if it is not pointed out.

The refrain invites a focus on the Lamb of God who “takes away our sins”. The phrase *ulubembu lwesu lonse* translated “all our sins entirely” has a communal emphasis. The word *ulubembu* is a singular form of the word for transgression. The message is that Jesus as saviour of the world has taken away all our sins. As a result, Jesus is now elevated and is able to impart eternal life and much more.

The study notes that in the Bemba context, the social order and peace are seen as essential and sacred. Where the sense of corporate life is so deep, it is inevitable that the solidarity of the community must be maintained, otherwise there is disintegration and destruction. This order is conceived primarily in terms of kinship relationship, which simultaneously produces situations of tension since everybody is related to everybody else and deepens the sense of damage caused by the strain of such tensions. For example if somebody steals a goat, personal relationships are at once involved because the goat belongs to a member of the corporate body, perhaps to someone who is a father, or a brother, or a sister, or a cousin to the thief. As such it is an offence to the whole community and its consequences affect not only the thief but also the whole body of his relatives.

Harry Sawyerr (1968: 30 - 32) supports this assertion when he says:

God does not enter directly into any discussion of sin among African peoples...Sin is seen within the context of community life (as opposed to individualism) in which the clan relationship embracing the living, the dead and the unborn is essentially a covenant relationship. Any breach which punctures this communal relationship amounts to sin, whatever words may be applied to it. (So) the corporate solidarity of the family, the clan and the tribe becomes a fundamental factor of life ... This solidarity is indispensable for the maintenance of ethical conduct and a common standard of behaviour.

In certain instances, in order to make things right with the rest of community, the offender has to undergo purification rites. At times even the entire family hood has to do the same. Purification rituals have to be performed (*Emo ulubembu lwesu lulesambwa*) our sins are washed away. Sometimes even sacrifices may be required for the sake of reconciliation.

Using the map of soteriological concepts developed by Conradie, salvation is viewed as moral transformation (in this hymn this is emphasized in words such as ‘see the

lamb of God’ verse 1 ‘look upon the cross’ verse 4, ‘listen to his cry’ verse 5). Conradie (2011:136) expounds this:

as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.

All the respondents did not indicate the use of any particular musical instrument in this hymn. The hymn is based on John 1:27 “The next day John saw Jesus coming towards him and said, look, the Lamb of God, who takes away the sin of the world”.

Every community has custodians of the moral laws. In this case, most UCZ contexts have ministers, elders in the church and senior Christians. Other than these, communities also have civic leaders and other elderly persons who are considered as moral custodians. All these may be regarded as images of salvation because they are able to guide and provide leadership where it is needed.

### **Hymn No. 78**

<b>Bemba</b>	<b>English</b>
Apwe penga lya kwa Lesa likomfwikwa mu calo,	When the trumpet of the Lord shall sound
Apo bukaca bwa lubuto tutu,	And time shall be no more
Apo abasalwa bakaya longana pe shilya,	And the morning breaks, eternal, bright and fair
Apwakete na mashina, nkabeko	When the saved of earth shall gather

	<p>Over on the other shore,</p> <p>And the roll is called up yonder, I'll be there</p>
<p><i>Apwakete na mashina,</i></p> <p><i>Apwakete na mashina,</i></p> <p><i>Apwakete na mashina,</i></p> <p><i>Apwakete na mashina nkabeko!</i></p>	<p><i>When the roll is called up yonder</i></p> <p><i>When the roll is called up yonder</i></p> <p><i>When the roll is called up yonder</i></p> <p><i>When the roll is called up yonder, I'll be there</i></p>
<p>Ubushiku bwa kutinya apwa bafwa bakema,</p> <p>No kumono bukankala bwa kwa Kristu;</p> <p>Apo abasalwa bakaya longana kwa Lesa,</p> <p>Apwakete na mashina nkabeko.</p>	<p>On the bright and cloudless morning</p> <p>When the dead in Christ shall rise</p> <p>And the glory of His resurrection share</p> <p>To their home beyond the skies</p> <p>And the roll is called up yonde, I'll be there</p>
<p>Aleni, tulebombela Shikulwifwe nshiku pe,</p> <p>Tuye landa ku bantu ifya mweo;</p> <p>Nge milimo yapwa, ne fwe twaya mu calo cilia,</p> <p>Apwakete na mashina nkabeko</p>	<p>Let us labour for the master</p> <p>from the dawn till setting sun</p> <p>Let us talk of all his wondrous love and care</p> <p>Then when all of life is over</p> <p>And our work on earth is done,</p>

	And the roll is called up yonder, I'll be there
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This hymn was written by James Milton Black who was born on August 19, 1856 in South Hill, New York. He acquired an early musical education in singing and organ playing and knew such famous songsters of his day as Daniel Towner and John Howard. A story is told that he loved young people and tried to win them for Christ. One day, as he passed through an alley, he met a ragged fourteen-year-old girl. She was the daughter of an alcoholic. He invited her to his Sunday school and youth group and she began to attend.

However, one day when he took roll, the girl did not respond. Each child had to say a Scripture verse when his or her name was called. James saw a lesson in her silence. "I spoke of what a sad thing it would be when our names are called from the Lamb's Book of Life, if one of us should be absent" He said.

He was not the kind of man to let the matter die with a moral lesson. After Sunday school, he went to his pupil's home to find out why she had not showed up for class. He found her dangerously ill and sent for his own doctor. The doctor said that she had pneumonia. Since that was before the days of antibiotics, death was highly likely.

James returned home. He tried to find a song to fit the thought of a heavenly roll call but could not locate one. An inner voice seemed to say, "Why don't you write one." And that is what he did.

When the trumpet of the Lord shall sound, and time shall be no more,

And the morning breaks, eternal, bright and fair;

When the saved of earth shall gather over on the other shore,

And the roll is called up yonder, I'll be there.



When the roll, is called up yonder,  
When the roll, is called up yonder,  
When the roll, is called up yonder,  
When the roll is called up yonder I'll be there.

A few days later, he had the sad opportunity of explaining in public how he came to write the song when it was sung at the funeral of the girl whose absence at roll call had inspired it.

The interviews showed that the hymn is popular because of the text. 15 out of 20 respondents said listening to the words of the hymn is like listening to the homily being preached from the pulpit. The hymn is sung in accompaniment of percussions. Salvation here can be viewed as moral transformation. This is as a result of the call to labour for the Lord and always talking about the wondrous love and care of God.

Here the cross of Jesus demonstrates how much God loves people and this, then, awakens a response of love in people's hearts; they then live as Jesus himself lived (caring for the needy, praying for the sick, in this case hospital visitations, support at funerals). This has to do with the attainment of a moral standard, expressed normally in the various codes of the Law.

In this regard, Christians in their everyday living look at their selfless tasks they ought to do in caring for the need in society, feeding the hungry, providing clothes to those in need, caring for the widows and orphans. In most UCZ urban congregations, there is a programme of caring for the sick at their homes (home based care ministry). Orphanages have also been set up. Christians are encouraged to participate actively in this ministry. This can be seen from the words in the last verse "Let us labour for the master from the dawn till setting sun, Let us talk of all his wondrous love and care, Then when all of life is over, And our work on earth is done, And the roll is called up yonder, I'll be there". Singing the hymn thus serves as a source of inspiration for such ministries. The image of salvation in this context may be home based care groups and orphanages set up to accommodate orphans.

### Hymn No. 127

<b>Bemba</b>	<b>English</b>
Nombo kwishiba naishiba, Yesu antula, alemposha; Amfumya mu mfifi, na ku mfwa; Ni ku mutima, ankosha ndi.	Blessed assurance, Jesus is mine O what a foretaste of glory divine Heir of salvation, purchase of God Born of his spirit, washed in his blood
<i>Ndi ne cimwemwe, ndesamwa pe, Ndetasha Yesu, Mfumu yandi, Ndi ne cimwemwe, ndesamwa pe, Ndetasha Yesu, Mfumu yandi</i>	<i>This is my story, this is my song Praising my saviour all the day long</i>
Ndi ne cimwemwe, ndesaminwa Ifyacindama fya kwa Lesa; Ku m'tima wandi kwamoneka 'maka ya Mfumu, no kutemwa	Perfect submission, perfect delight Visions of rapture burst on my sight Angels descending, bring from above Echoes of mercy, whispers of love
Perfect submission, perfect delight Visions of rapture burst on my sight Angels descending, bring from above Echoes of mercy, whispers of love	Perfect submission, perfect delight Visions of rapture burst on my sight Angels descending, bring from above Echoes of mercy, whispers of love

“Blessed Assurance” is a well known hymn. The lyrics were written in 1873 by

hymn writer Fanny J. Crosby to the music written in 1873 by Phoebe P. Knapp. Crosby was visiting her friend Phoebe Knapp as the Knapp home was having a large pipe organ installed. The organ was incomplete, so Knapp, using the piano, played a new melody she had just composed. The hymn reflects Crosby's walk of faith, as expressed by the apostle Paul in Philippians 1:21, "For me, to live is Christ and to die is gain."

Respondents indicated that they are fond of this hymn because of the message in the text. It was also discovered that the hymn is best sung with the accompaniment of a piano. The harmonic rhythm also appeals so much to the worshippers' hearts. Using the map of soteriological concepts developed by Conradie, in this hymn, salvation is viewed as moral transformation (i.e. this is my story; this is my song, perfect submission). Where there is submission there should be a prescribed code of conduct which people should follow (Conradie 2011:136).

Christians are called to bear witness of what Christ has done in their lives (for example interviewee UCZ- U12 at Mindolo testified that he once was a member of the armed robber gung and was in prison for 10 years. He was preached to whilst in prison and his life changed. When he was released from jail he vowed never to join any armed robber gung again and he looked up to Jesus). By telling the Christian story, Christians are actually imitating Christ and would want to live a Christ like Character. There is behavioural change in people's lives. The power to change people's behaviour comes from him, not from within people themselves. It is his work, not anything people can take credit for.

In everyday life in the members of the UCZ this is practicable in several ways. Some of these ways include; spreading the good news through worship, service to fellow humanity and the community and also through prayer. In addition to this, other ways are; people are expected to be law abiding (perfect submission) citizens of their communities. By so doing, they are reflecting the true nature of God. One respondent gave feedback that Christians in the UCZ have come up with a slogan of "God is

good all the times and all the times God is good” just to emphasize the fact that people need to emulate Christ in their day living.

To this effect, communities have indentified some elderly men and women who edify the younger ones to prepare them for future responsibilities in their communities and in the nation. Sometimes, where it has been necessary, community schools have also been set up. These are schools which are not run by the government but by the communities themselves in the effort to supplement on what the government is doing as far as education is concerned. In this case, the gurus (elderly men and women), community schools are seen as images of salvation.

### Hymn No. 141

<b>Bemba</b>	<b>English</b>
Ya kwa Yesu imbila	We have heard a joyful sound
Atula!	Jesus saves!
Ku nko shonse ni mbila,	Spread the gladness all around
Atula!	Jesus saves
Soseni ci ca cine	Bear the news to every land,
Ku babifya bacula;	Climb the steeps and cross the waves
E lifunde lya mwine	Onward! ‘tis our Lord’s command
Atula!	Jesus saves

<p>Mulebila pabuta, Atula! Mwe ba bamba, mulange, Ne mwe mpili shakula, 'Calo conse cisamwe: Atula!</p>	<p>Sing above the battle's strife: Jesus saves By his death and endless life Jesus saves Sing it softly through the gloom When the heart for mercy craves Sing in triumph o'er the tomb Jesus saves</p>
<p>Na pa kulwa mubile, Atula! 'Wa pe e o wafwile, Atula! Mwimbe napo pafita, No mutima wafula, Ne mfwa nayo yapita Atula!</p>	<p>Give the winds a mighty voice Jesus saves Let the nations now rejoice Jesus saves Shout salvation full and free To every strand that ocean laves This our song of victory Jesus saves</p>

Yaya fye na pa mwela,	Give the winds a mighty voice,
Atula!	Jesus saves, Jesus saves,
Na ba nko basekela,	Let the nations now rejoice,
Atula!	Jesus saves, Jesus saves,
Mwaule mwapusuka	Shout salvation full and free,
‘Pusukilo bukulu!	Highest hills and deepest caves,
E co twimbe nshiku pe	This our song of victory,
Atula!	Jesus saves, Jesus saves,

The hymn is sometimes known simply as “Jesus Saves.” It was written by Priscilla J. Owens (1829-1906) who wrote a total of 405 hymns in her life. She was born of Scotch Irish parents, was a public school teacher for fifty years, and was also a children’s Sunday school teacher worker. It was in her later role that she wrote most of her hymns, which were primarily for children and youth. Today’s hymn became a legend in its own right in proclaiming to the entire world that Jesus is our Saviour.<sup>31</sup>

The first verse proclaims the fact of salvation, urging the worshipper to tell others. “Spread the tidings all around” is an exhortation to share the gospel, the glad tidings of good things. “Bear the news” means to take it and Christians are urged to take it up the mountains and across the ocean wherever they can. Why? This is because the Lord has commanded it.

<sup>31</sup> See <https://redeemerevangelical.wordpress.com> (Accessed July 24:2015).

The second verse begins with a word “Waft.” Again, “Praise for the Lord” helps them with a glossary entry at the bottom, showing them it means “propel.” Again, the call is to take the gospel to not only to the neighbour hoods, but to foreign lands as well. The impact of evangelism is shown in hyperbole and personification, that even islands and caves will reverberate their joy of the taught word. The Jubilee (Lev. 25) was the year of a new beginning. It was suggested that the songwriter was referring to the new life brought by the gospel, and those who obey it enjoy the greatest new beginning of all.

The third verse speaks of the circumstances in which the gospel must go. It must be shared in time of war, when times are sad, and when people struggle with personal problems. No matter the adversity, the cause for rejoicing remains: “Jesus saves!”

Finally, the fourth verse may well be an allusion to Psalm 68, or at least a call to do as God did in the long ago in showing His might and power. This last stanza is the most urgent call to fulfil the Great Commission. Speak the word which will cause mankind to rejoice. Tell it everywhere. Let everyone know the reason for the hope that is in us: “Jesus saves!”

The entire hymn could be based on Psalm 107:2: “Let the redeemed of the Lord say so, Whom He has redeemed from the hand of the adversary.”

Most respondents said that this hymn is very popular because it acknowledges Jesus for salvation (salvation from different predicaments; childlessness now they have children, accused falsely now vindicated). It is one of those hymns which are sung in a very solemn mood. In some congregations this hymn is sung with the use of a piano.

In practical life this hymn reminds Christians that their mission is to give testimony to the world about the good news of Jesus Christ and what he has done in their lives.

Others testified that they needed jobs now that they are working, others were the only surviving persons in a terrible accident they were involved in, others said they were rescued from police cells after being accused falsely. Yet others confessed of having food on their tables when they had absolutely nothing to eat.

This is in line with the plea Dr Julius Nyerere President of Tanzania, from its independence until his retirement in 1985, made. He pleaded with the Church to fight for a society which would enable every man and woman to live with dignity and well-being, and to work for the eradication of exploitation and for the sharing of wealth. Nyerere in Parratt (1987:127) argued that:

.....beneficiaries of educational opportunity, of good health, and of security, must be prepared to stand up and demand justice for those who have up to now been denied these things. Where the poor have already begun to demand a just society, at least some members of the privileged classes must help them and encourage them. Where they have not begun to do so, it is the responsibility of those who have the greater opportunities for development to arouse the poor out of their poverty-induced apathy.

Kofi Appiah Kubi also contributing in Parratt (1987:74) notes that there should be a:

Removal of all that which keeps the African in bondage, all that makes him/her less than what God intended him/her to be. It connotes the total idea of liberation from fear, uncertainty, sickness, evil powers, foreign domination and oppression, distortion of his/her humanity, poverty and want. In brief, it embraces religious, political, social-economic, spiritual and mystical, personal and societal concerns of the African.

Now it is imperative that the world needs to hear this message of salvation, so they can make the decision of following Jesus. Jesus has given the job of presenting the gospel to those who are “saved”. Those who have experienced this kind of

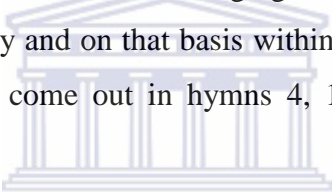


deliverance have the responsibility to carry the message to the lost. Just as Jesus was faithful, to bring people the message of redemption, people are called to be faithful and bring the message to those yet to accept Jesus. Because of this salvation is viewed here as God's victory over the forces of evil, death and destruction on the basis of the resurrection of Jesus Christ.

In such cases, today each time there is an election; people would want to vote for a person who is promising them good governance and good policies to be put in place. Good governance and good policies in this case are the images of salvation.

### **6.3 Conclusion**

From the above survey the researcher noted that the soteriological concept that appeals to members of the urban UCZ congregations is salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans. This has clearly come out in hymns 4, 13, 45 and 56. Citing Conradie (2011:136):



this is with specific reference to the cross of Jesus Christ, which becomes possible on the basis of liberating word of forgiveness- in the context of personal relations, in terms of inter group conflict (labour disputes, war, civil war, colonialism, apartheid) in economic transactions where debt is incurred, in terms of jurisprudence in order to address injustices through a word of legal pardoning or amnesty and in religious terms with reference to relationship between God and humanity (typically using these same metaphors to describe the healing of such a relationship).

And Salvation as moral transformation (hymns 4, 23, 66, 78 and 127):

This is as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights (2011:136).

Out of the 10 popular hymns that were indentified, these two concepts were prominent; they both appeared 4 times each.

Basing on this, my observation is that these two soteriological concepts apply to Christians in the UCZ urban areas. This is because the prevailing situation in this context among many other things is that the rich extended family values are no longer upheld. In the past, the orphans, the widows, the old and those who lost their jobs were usually assured of a home among their parents, relatives or friends. This is no longer the case. In fact in there is even a proliferation of child headed households and street children. People no longer look after their deceased relatives' children and there are now more of these orphans, largely because of the effects of AIDS. Relationships among and between people are weak, families are broken down, there is a lot of domestic violence, verbal as well as physical, there is also gender based violence and the pattern of exchange of food and other needs between relatives and friends that was often a feature of most people is relatively less noticeable in most families.

People's real enemies are poverty, hunger, ignorance, illiteracy, disease, widespread unemployment, crime, corruption, and moral decay. There is escalating moral degradation and fading of positive cultural norms among people. Some of these bad trends being exhibited are as a result of misplaced opportunities, lack of moral and spiritual guidance from concerned stakeholders in the building up of morally upright communities.

People in urban areas are yearning for an effective and efficient healthcare system, greater access to education and training, greater and sustained food security, lower

taxes and interest rates, greater employment opportunities, safer local communities, improved public infrastructure, improvements in garbage collection and disposal, and improved socio-economic conditions.

Moreover, people wish for many other more things like greater participation by women in national affairs, greater care for children and the vulnerable in society, sustained protection of the fragile natural environment, preservation of our cultural values and traditions, a genuine effort to address the scourge of corruption, and, among other things, a system of justice that is free and impartial in both word and deed. So when these hymns which have been identified are sung, they bring a message of salvation to people. Christians feel that they have been saved from all these predicaments; others need to be saved from these vices. The researcher also noted that a good number of interviewees were able to quote more stanzas of hymns which is simply a testimony to the importance of these hymns in preaching the message of salvation in the people's context. The images of salvation which appeal to people in this context include; moral codes as set by the communities, in which people are living, both civic and religious leaders, this is in the case of "salvation as moral transformation" cancellation of debts in the case of debts and unconditional forgiveness in the case of "salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans".

## CHAPTER 7

### A survey of popular hymns in rural UCZ Congregations

#### 7.1. Introduction

The survey of this context was undertaken in the following congregations: St Pauls, St Luke, Mungwi, Lukasha and Malole. A brief description of each of these congregations may suffice:

- St Paul's congregation was established in 1967 among the Bemba speaking people in Kasama. Up until now, the majority of the members are Bemba speaking people. It has a membership of 1200 people, the majority of them have settled in Kasama District. Some of the members are either working for the Government or they are in private sector. Others are small scale business people while others are unemployed. The congregation is well known for its vibrant music ministry.
- St Luke congregation was established in the early 1980s in the central business area of Kasama District. It is a cosmopolitan congregation attracting members from a diverse background. Most of them those that have gone to work in Kasama from all over Zambia and beyond. It has a membership of slightly above 900 people. It is among the few congregations in Northern Zambia with musical instruments such as keyboards and piano. The music ministry in this congregation is highly emphasized.
- Mungwi congregation is named after the district of Mungwi situated a few kilometres south-east of Kasama District. This is a rural municipal council area for the Bemba speaking people. The congregation was established in the mid 1970s and has a membership of 800 people. Most of them who have settled in Mungwi District and are either subsistence farmers or small scale business people. A few government workers such as teachers and medical staff are also members. Members enjoy singing a lot especially hymns from the hymn book.
- Lukasha congregation was established in 1994 at Lukasha Trades Training Institute. Lukasha Trades training Institute is found in Kasama District. The congregation has a membership of 600 people mostly lecturers and their families,

students and a few from surrounding villages. It has a membership of people coming from a diverse background. Choir music is highly emphasized. Lukasha congregation was formerly a preaching point of St Paul's congregation.

- Malole congregation was established in the late 1990s. Malole is one of Zambia's biggest police training centres. It has a membership of about 700 people most of them police officers and their families, trainee police officers and members from surrounding villages. Malole is found in Kasama District. The congregation is well known for its music provided by some members of the police band, consequently music at this congregation forms part of the great features in the worship services.

In each of these congregations 20 interviews were conducted. Respondents were asked to indicate at least 10 hymns that are very frequently sung in their congregations and to give reasons. On the basis of the interviews conducted, the following hymns were identified as being the most popular in the sense that they polled among the top ten. These were hymns numbers 7, 15, 51, 57, 96, 104, 119, 120, 126 and 146. The order is not suggesting their popularity; they are simply arranged in their chronological order as they appear in the UCZ Bemba hymn book. These same hymns were also indicated in the urban context as being popular though they could not be among the top ten in that context. There are therefore no overlapping hymns. The following are the hymns showing full texts in Bemba and English. Information on authors or composers has been provided where available.

### Hymn No. 7

<b>Bemba</b>	<b>English</b>
Tucindike no kwanga, Lesa wesu musuma	Let us with a gladsome mind Praise the Lord, for he is kind
<i>Aba no luse lwa pe</i> <i>Pa bantu bakwe bonse</i>	<i>For his mercies aye endure</i> <i>Ever faithful, ever sure</i>

Tulumbule ishina, Ni Lesa mwine eka	Let us blaze his name abroad For of gods he is the God
Abumbile icalo, No kwisusho lubuto	He with all-commanding might Filled the new-made world with light
Musuma kuli bonse E ulelela fyonse	He the golden-tressed sun Caused all day his course to run
Alebatangilila Bantu bakwe mu nshila	And the silver moon by night 'Mid her spangled sister bright
Atumona no luse, Few balanda, few ba fye	He his chosen race did bless In the wasterful wilderness
Tulelumba na nombamba Lesa wesu musumbamba	Let us then with gladsome mind Praise the Lord, for he is kind

The title of this hymn is “Let us with a gladsome mind” which comes from the first line. This hymn was written by John Milton. His poetical excellences and his literary fame are matters apart from hymnology, and are fully dealt with in numerous memoirs. The hymn is a paraphrase of Psalm 136 and it is arranged in 7.7.7.7 Meter.

At St Paul’s UCZ rural congregation, out of 20 respondents, 17 said that this is a very popular hymn because of the message emphasising the goodness of God as a God of mercy for all his children so that every Christian looks at himself or herself as a child of God. The other reason why the hymn is popular is that it is sung to the accompaniment of horn-pipes blown by men of strong breath, there is also drums and handclapping to the chanting and jubilation of the worshipping assembly. It polled the highest in the rural context and it can be sung at any particular time during the worship service. This is what a rural UCZ congregation

is most at home with.

The study here notes that there is a translation problem with this hymn. For example verse one direct translation mean let us “proclaim with gladness our God is good”, verse three translates “He created the world and in it had to put light” verse four translates “God is Good to all, he is the one nursing everyone” Verse five also translates as “God is leading his people in the path”. UCZ Christians in the rural context surveyed take this hymn as a hymn of praise. Praising God for his goodness; His inspiring example of love, even to the point of death, as demonstrated in the life of Jesus evokes a similar response from humanity (Conradie 2010:131).

There is a clear message that God created light. Christian duty is to live in the light God created: Most respondents cited examples of being kind to one another, not engaging criminal activities such as thieving, murder and also not being involved in reckless bear drinking, backbiting, false testimony and many other vices. “Now you are light in the Lord. Walk as children of light” (Ephesians 5:8). “Walking in the light” means considering Jesus as “the light” in this world, and “walk” in that light by following His precepts, living in his power, and growing in his grace. The most important Christian symbol used here is the incarnation, life and ministry of Jesus Christ (Conradie 2010:131).

Salvation in this case is viewed as moral transformation. Interviewee UCZ-R01 explained that in everyday living activities Christians are urged to ensure fair rights and equal treatment for all. Any action that works against this should be condemned. He added that there should not be unfair treatment of anyone because every individual is valued before God because every person is made in the image of God. This is in line with what Conradie explains when he refers to Christ’s ministry to the sick, the helpless, lepers, prostitutes, sinners, tax collectors and soldiers (Conradie 2011:136). Christ’s ministry to all these vulnerable classes was the ministry of love and well meaning Christians should emulate Christ.

Of late there has been a number of Non Government Organizations (NGOs) which include the churches which have been set up to help the vulnerable in community. These include the women, children, orphans, the sick, the elderly, the unemployed and many others. Their acts are very much appreciated by communities. These NGOs have become images of salvation in their various communities.

### Hymn No. 15

<b>Bemba</b>	<b>English</b>
<p>Natotelwe Lesa, wa maka yonse,  Atemenwe calo kupela Mwane;  Uwatufwilile kwi paki lyesu,  Atwiswilo mulu ‘few twingilemo.</p>	<p>To God be the glory! Great things he hath done!  So loved He the world that he gave us his son; who yielded his life an atonement for sin,  And opened the life gate that all may go in</p>
<p><i>Mwimbile! Mwimbile! calo cumfwe naco,</i>  <i>Mwimbile! mwimbile! babe no buseko;</i>  <i>Isa kuli Lesa mu Mwana wakwe,</i>  <i>Umulumbanishe, wa maka yonse.</i></p>	<p><i>Praise the Lord! Praise the Lord let the earth hear his voice!</i>  <i>Praise the Lord! Praise the Lord! Let the people rejoice</i>  <i>O come to the Father, through Jesus the son</i>  <i>And give him the glory! Great things he hath done!</i></p>
<p>Ubu bulubulo ubwa mulopa,  E bulayo bwine ku wasumina;  Na ku wabipisha nga nasumina  Kashita kenyako alaelelwa</p>	<p>O perfect redemption, the purchase of blood!  To every believer the promise of God;  The vilest offender who truly believes  That moment from Jesus a pardon receives</p>



Alitufundishe, alituwamishe, Na ifwe twalyanga mu Mwana wakwe; Lelo tukacila mu kusekela, Ilyo twamunona Yesu Katula	Great things he hath taught us, great things he hath done And great our rejoicing through Jesus the son; But purer, and higher, and greater will be Our wonder, our rapture, when Jesus we see
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“To God Be the Glory” is a hymn with lyrics by Fanny Crosby and melody by William Howard Doane. It appears to have been written around 1872 but was first published in 1875 in Lowry and Doane’s song collection, *Brightest and Best*. It was already popular in Great Britain before publication.

The words of the hymn are based on the passage from Galatians 1:3-5 “Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory forever and ever. Amen.”

Throughout the hymn, glory is ascribed to God for His redeeming work in Jesus. The opening line of the hymn is: “To God be the glory, great things He has done!” With the message of this hymn Christians look at times when they have offended others and have been forgiven. For example, one respondent testified how a neighbour he insulted forgave him unconditionally when in actual fact he was to pay a lot of money if he had to go to court.

The last two lines of the three refrains also ascribe glory to God: “O come to the Father, through Jesus the Son, And give Him the glory! Great things He has done!” The testimony given is that Christians are encouraged to practically show that they are sorry by way of recompensing for the wrong that they have done. Jesus’ willing sacrifice of himself for our deliverance by the will of God is the theme of Galatians 1:4.

All the 20 respondents said this hymn is usually sung as an opening hymn. Out of 20 respondents, 15 said the hymn's text is a homily on its own. With a lot of jubilation and dancing the worshipping assembly sings this hymn with the accompaniment of percussions.

In the UCZ rural context, the hymn suggests to Christians that they were all at one time separated from God. Humanity deserved to perish and be punished for the sins of thoughts and imaginations and attitudes and tongues and hands and whole bodies. But the covenant love of God for humanity moved God to give his Son as a sacrifice in humanity's place.

Interviewee UCZ-R02 explained that in practical life, most Christians look at times when they have gone to witch doctors (sangomas) and have sought some remedy to their problems (getting lucky charms, charms to maintain their marriages or to look for lost lovers, charms to get rich, charms to sort out health issues) and this seem not to offer any lasting solutions. Another interviewee UCZ-R03 said that there are times when Christians have trusted so much in other people to help sort out their problems, i.e. to help resolve the conflicts, help them with money so they can buy what they want, give them the counsel that they need. He further explained that even in such cases when Christians have much trust in their friends; at most times these other people have failed them. My observation is that the message of this hymn assures Christians that with the gift of Jesus Christ, Christians have been saved from such predicaments and they have become restored with themselves and others around them. What it means here is that Christians now resort to faith healing since all efforts have failed them.

Salvation in this regard is viewed as:

resurrection in a context of alienation, with specific reference to the cross of Jesus Christ, which becomes possible on the basis of liberating word of forgiveness- in the context of personal relations, in terms of inter group conflict (labour disputes, war, civil war, colonialism, apartheid) in economic transactions where debt is

incurred, in terms of jurisprudence in order to address injustices through a word of legal pardoning or amnesty and in religious terms with reference to relationship between God and humanity (typically using these same metaphors to describe the healing of such a relationship) (Conradie 2011:136).

Interviewee UCZ- R04 noted that in everyday life Christians are encouraged to reconcile with their fellow human beings because God took this initiative to reconcile with humans. He further explained that Christians are also encouraged to repent of their sins (in this case saying sorry to their friends, husbands, wives, parents, neighbours and colleagues) Repentance in this case becomes a decision, a choice, a determination of the heart, a deliberate exercise of the will in which Christians determine to act differently (for the good) in the future than he or she has in the past.

In the UCZ rural context, calamities sometimes are regarded as wrath from God. Therefore humanity has to put things right with God by way of repenting. In fact this thinking has now penetrated even the political arena. Recently, Edgar Lungu President of the Republic of Zambia called for national prayers calling all Zambians to seek the face of God and repent and thus asking for forgiveness from God. This was because of the economic crisis the nation was passing through and politicians attributed this to the wrath of God. However, the Council of Churches in Zambia reacted to this. The reaction was even published in one of Zambia's online paper called "Tumfweko Paper". This was published under the heading: *CCZ Wants Details about Prayer and Fasting*. The paper had this to say:

The Council of Churches in Zambia (CCZ) says details and specifics of what the country will be repenting about during the national day of prayer and fasting on 18th October are crucial for the day of repentance to be meaningful.

A Pastoral letter issued today by CCZ General Secretary Reverend Suzanne Matale and CCZ President

Dr Alfred Kalembo, obtained by QFM News, says while it is very commendable that the Zambian government now wants to take even the social and economic crisis in which they find themselves, to God, by encouraging the nation to this Day of Repentance, Fasting, and Prayer, there is need to go into details, not just about the occasion for a day of repentance, such as the social and economic crisis, but as well and especially about what it is that the country is repenting for.

The church mother body says repentance should be for something specific, otherwise it loses its meaning.

It says the country's details include repentance against corruption, tribalism and nepotism, adding that this will also mean identifying those who have stolen and deprived the poor of their basic sustenance, that they restore what they took.

The CCZ notes that while in the proclamation of the Day of Repentance, Fasting, and Prayer it is said that the people of Zambia should be "confessing individual and national sins, in fasting and prayer, to make the day of repentance meaningful it is imperative to specify this, both individually and as a nation.

The church mother body has also advised on the need not to take texts that talk about the nation humbling itself in praying and fasting, such as the text from Chronicles that is quoted in the President's proclamation at face value, but that it should be read within the broader context of the Biblical evidence both encouraging and critical with respect to such a practice.

It states that there is need to follow the Bible in taking this critical and nuanced stance by reading a text like that from Chronicles side by side with for example the witness of the prophet Micah about sacrifice and of the prophet Isaiah about true fasting.

It explains that doing social justice is the kind of fasting that the Lord has chosen as true fasting, adding that connected to true fasting is also a promise.

The CCZ says for God's promise of light and healing to quickly appear after fasting, those in leadership must be people who demonstrate righteousness, humility and proven hard work on behalf of communities.

### Hymn No. 51

<b>Bemba</b>	<b>English</b>
Yesu e kaafwe wesu, Ulubembu asenda, Cisuma tutwale fyonse Kwa Lesa mu kupepa Nangu ifwe twayanshiwa, Twikatisho kulomba; Nangu tuleculat-cula Tupepe mu mitima	What a friend we have in Jesus All our sins and grief's to bear! what a privilege to carry everything to God in prayer O what peace we often forfeit O what needless pain we bear All because we do not carry Everything to God in prayer!
Bushe, tuli no kweshiwa? Bushe, tulecula pe? Ifyo fine twinenuna, Kuli Yesu tulombe. Kaafwa umbi takuli Wa mpomfu no wa luse, Yesu atwishiba bonse,	Have we trials and temptations? Is there trouble anywhere? we should never be discouraged Take it to the Lord in prayer! Can we find a friend so faithful, Who will all our sorrows share Jesus knows our every weakness

E calenga tupepe	Take it to the Lord in prayer!
Nga twanaka no kufimwa,	Are we weak and heavy-laden
No kumfwisho bukali,	Cumbered with a load of care?
Yesu e katula wesu,	Jesus only is our refuge
Mu mapepo tumwebe.	Take it to the Lord in prayer
Ilyo fibusa fyatusha,	do they friends despise, forsake thee?
Yesu takatushe yo,	Take it to the Lord in prayer
Mu maboko atubaka,	in his arms he'll take and shield thee
Tukasango butusho	Thou wilt find a solace there.

What a Friend We Have in Jesus is a hymn originally written by Joseph M. Scriven as a poem in 1855 to comfort his mother who was living in Ireland while he was in Canada. Scriven originally published the poem anonymously, and only received full credit for it in the 1880s. The tune to the hymn was composed by Charles Crozat Converse in 1868. William Bolcom composed a setting of the hymn. The hymn also has many versions with different lyrics in multiple languages.<sup>32</sup>

In the interviews 16 respondents out of 20 said that the text of the hymn preaches to their souls with an assurance of the Lord Jesus Christ being so near and dear to all. It was also noted that this hymn is among those that are frequently used for Holy Communion and funeral services. The hymn is sung in an accompaniment of percussions.

The hymn shows one way in which God showed his love to humanity. This love is manifested through the person of Jesus. The gospel of Luke refers to Jesus as a

<sup>32</sup> See <https://en.wikipedia.org/wiki/> (Accessed July 25:2015).

friend of tax collectors and public sinners. These friendships were seen as scandalous in the eyes of the Jewish people. However, Jesus' main concern was to reveal God's unconditional love to humanity, especially through his friendships to the marginalized, those who are treated unjustly and those who are alienated from the Jewish community. Jesus shows a friendly character towards the tax collectors and sinners. He made himself available to them and his humanity touched their lives at a deeper level.

This hymn invites us to share with Jesus this kind of friendship and surrender all our human frailties, and allow Jesus' divine love to affirm our whole person through his words and actions. This is how Jesus showed God's unconditional love, by letting people call him 'a gluttonous man and a wine-drinker, the friend of tax-collectors and sinners'.<sup>33</sup> Singing this hymn, Christians in the UCZ rural context affirmed that God's love brings about true freedom of friendship. Christians are urged to love the unlovable, (in practical life people tend to be very selective on who to mingle with, this may depend on class of people, language they speak, how they are educated, poor or rich, male or female) to forgive the unforgivable (in practical life it was noted that some people have vowed never to forgive and have stated that they are not willing even to meet eye to eye with certain people who have offended them for they consider the offence to be very grave), and to reach out to the unreachable (this could be because of distance or status) and to friend the unlikeable.

Jesus defines the ultimate meaning of love and friendship by stating that 'no one has greater love than this, to lay down one's life for one's friends.' The common meaning of love and friendship in our contemporary understanding would be more like this: we laugh, talk, eat and drink together with our friends, one might also say that friends listen to one another's story or we might help out a friend in need, but laying down one's life for a friend as a gesture of true friendship is not held to be necessary or ideal.

Using the map of soteriological concepts developed by Conradie, in this hymn, salvation is viewed as moral transformation; Friendship is typically regarded in

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<sup>33</sup> Luke (7:34) tries to describe how Jesus showed unconditional love.

terms of the subjective theory of atonement. Christ's example is therefore to be followed by others.

For through Jesus' friendship, salvation was made possible for humanity, through his acts of friendship we have been justified with God, and through Jesus' friendship all of humanity has been redeemed. In this case, true friendship is the image of salvation. People treasure friendships, in some instances friends have done more than what blood relatives can do to help. It is for this reason that most people have valued friendships.

### Hymn No. 57

Bemba	English
Wa kucula! Ishina Lya mwana wa kwa Lesa, Alubwilya babipa, Aleluya, Mupusushi!	Man of sorrow! What a name For son of God, who came Ruined sinners to reclaim Hallelujah! What a Saviour!
'Bantu bamusoweke, Amfwilile ne mubi, 'Mulopa wansumine, Aleluya, Mupusushi!	Bearing shame and scoffing rude, In my place condemned He stood; Sealed my pardon with his blood Hallelujah what a Saviour!
Twabipilwa, twabipa Wene e wa kaele, Bushe apwo kutula? Aleluya, Mupusushi!	Guilty, vile and helpless we; Spotless lamb of God was he Full atonement – can it be Hallelujah what a saviour
Aimikwe ku kufwa, Akutile: "Nacipwa,"	Lifted up was he to die it is finished was his cry



Mu mulu nomba ‘fika, Aleluya, Mupusushi!	Now in heaven exalted high Hallelujah what a saviour
Ikese Mfumu Yesu, ‘Kututwala ku mwesu, Tukembila mu mulu, Aleluya, Mupusushi!	When he comes; our glorious king All his ransomed home to bring Then anew this song we’ll sing Hallelujah what a saviour

Philip P. Bliss wrote both text and tune of this hymn that was published in The International Lessons Monthly of 1875 with the title “Redemption.” “Man of Sorrows” is a reference to the prophet Isaiah’s depiction of the “suffering servant” (Isa. 52: 13-53: 12). The full text draws on that prophetic vision and on the gospel narratives of Christ’s crucifixion and atoning death. While much of the text affirms objectively the redemptive work of Christ, stanza 2 makes a very personal confession like “in my place condemned he stood, sealed my pardon with his blood.” Stanzas 4 and 5 have the message of Christ’s death to his exaltation at the right hand of God and to his return as a “glorious King.” Each stanza concludes with an “alleluia” to so great a Saviour.

In this hymn Jesus is the ransom of God. In the Lord’s Supper Jesus teaches his disciples to look to his shed blood as one of the central elements in his covering and protection of his people through his sacrificial death. God is rightfully angry toward sin and sinners, and an important Old Testament principle is reiterated in the New Testament “... without the shedding of blood there is no forgiveness of sins” (Hebrews 9:22).

Biblical texts such as Mark 10:45 and 1 Pet. 1:18-20 teach that God did plan that Jesus would save humanity by the shedding of his blood in a sacrificial ransom. Jesus’ blood is humanity’s covering and protection.

The researcher noted that in everyday living people are ransomed from many things in their different contexts. These may be seen in widely differing terms

which may include; evil powers, destructive social or political forces, a rejection of our own physicality and/or mortality, or of the true humanity of those whom society rejects for social reasons.

The point of the ransom metaphor is that humankind is rescued from the above stated perilous predicaments through the costly self-giving of Jesus. Interviewee UCZ-R05 testified that when he was a young man of 21 years old, he was tormented by evil spirits and then when his family consulted a sangoma (inganga), the family was told that the evil spirits tormenting the young man could easily be transferred to another person. It is at this point his grandmother gave herself that the evil spirits be transferred to her and this was done. The grandmother felt she was old enough to stand the torment brought by these evil spirits. The image of salvation in this case is the grandmother and the concept of salvation is understood as God's victory over the forces of evil, death and destruction on the basis of the resurrection of Jesus Christ.

### Hymn No. 96

<b>Bemba</b>	<b>English</b>
Mwe Lesa wandi, mube na ine; Yaise mfifi; mwise mwe Cine; Takwaba kwafwa uko nkashine, Wa kwafwa ni mwe, mube na ine.	Abide with me; fast falls the eventide The darkness deepens; Lord, with me abide When other helpers fail, and comforts flee Help of the helpless, O abide with me
Lulepwa bwangu lwendo lwesu 'lo; 'Fya panshi fiya nge fya mu tulo; Fyonse fyaluka, fintu namwene: Mwe bashaluka, mube na ine.	Swift to its close ebbs out life's little day Earth's joys grow dim, its glories pass away Change and decay in all around I see O Thou who changest not, abide with me!

<p>Mwali no luse kale kuli ne;          Ne lyo ne mubi nakaninine          Mwakano kunsha; cikuku cine:          Na ku ntanshi fi mube na ine.</p>	<p>I need thy presence every passing hour          What but thy grace can foil the tempter's power          Who like Thyself my guide and stay can be?          Through cloud and sunshine, O abide with me</p>
<p>Ndefwaya Imwe, ndemukabila'          Ku bubi maka yenu yandwila;          Mumbaka, mwensha, ku luse          lwine;          Nomba bwaila, mube na ine.</p>	<p>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          I triumph still, if thou abide with me</p>
<p>Mwaba na ine te kuti ntine,          Ne fyo ficusha te'ti fifine;          Ne mfwa na maka ya bubi          mwine          Nkacimfya, pantu mwaba na          ine.</p>	<p>Hold thou they cross before my closing eyes          Shine through the gloom, and point me to the skies          Heaven's morning breaks, and earth's vain shadows flee          In life, in death, O Lord, abide with me!</p>

Henry Francis Lyte wrote this text in 1847; he died in November of that year. He was inspired to write this hymn as he was dying of tuberculosis; he finished it the Sunday he gave his farewell sermon in the parish he served so many years. The next day, he left for Italy to regain his health. He didn't make it, though he died in Nice, France, three weeks after writing these words. Here is an excerpt from his farewell sermon:

O brethren, I stand here among you today, as alive from the dead, if I may hope to impress it upon you, and induce you to prepare for that solemn hour which must come to all, by a timely acquaintance with the death of Christ.<sup>34</sup>

The text was published posthumously in Lyte's Remains in 1850. Most hymnals, including the Psalter Hymnal, customarily omit three of the original eight stanzas. The Psalter Hymnal also contains other alterations; for example, stanza 4 originally read, "Ills have no weight, and tears no bitterness."

The text was inspired by Luke 24:29, in which the two travellers to Emmaus ask Jesus to "stay with us, for it is nearly evening." The researcher however noted however that "Abide with Me" is not a hymn for the evening of a day; instead evening or darkness is a metaphor for the close of life or a sign of death (stanza 1), However, darkness may also mean other tormenting experiences in life like evil spirits, illnesses and other predicaments. A transition from life's "little day" which may mean death (stanza 2) to "Heaven's morning" which means all will pass and humanity will be saved from these predicaments or torments (stanza 5), this could probably be because Lyte himself was quickly approaching this. The text is a prayer for God's abiding care when friends fail (stanza 1), when everything seems to change and decay (stanza 2), when the devil attacks, in this case the researcher observed that the tempter is associated to poverty levels people are passing through, illnesses, and injustices they are facing (stanza 3), when death approaches which is clearly humanity's fear, still Christians need someone to look to as their moral guide (stanza 4), and when we pass from this life to heaven's glory (stanza 5).

In the UCZ rural congregations, 11 out of 20 respondents alluded to the fact that this is another hymn which is commonly used for funerals and memorial services; it was noted that the hymn is also common during healing sessions for those congregations which encourages praying for the sick. It was discovered that the hymn is also common during Easter week (given stanza 4) and New Year's Eve services.

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<sup>34</sup> See <http://www.cyberhymnal.org/htm/a/b/abidewme.htm> (Accessed July 13:2014).

The message of the hymn is one of encouraging Christians to take solace and refuge in the Lord. There are always dangers that lurk for a sheep without a shepherd. It is always open to be attacked by the predators anywhere and anytime. There is hardly any place where it could find a safe shelter. The world is too vast and varied a place with concealed dangers at every nook and corner. There are rugged terrains, narrow ridges, deep ravines and crevices. One could get lost and hurt in any one of these pitfalls.

Interviewee UCZ-R06 narrated that in everyday life of a Christian, there are so many vices which are a challenge. Among many others, he named vices such as fornication, impurity, licentiousness, idolatry, sorcery, enmities, envy, drunkenness, carousing. He said that the pitfalls in the world are myriad, and to anyone of these, people could easily fall. He further explained that people are not able to save or protect themselves from such pitfalls. They need someone to protect them from these myriad pitfalls. He concluded by stating that the good news for Christians is that they have their Christian brothers and sisters who are wonderful and all sufficient to protect and save them from these vices. The researcher noted that Christian expectation is that each one is the brother or sister's keeper, meaning each one should have a sense of responsibility over the other to make sure that others are protected from such vices as named above. Salvation here is viewed as God's victory over the forces of evil, death and destruction on the basis of the resurrection of Jesus Christ. The Christian symbol which may be used is the resurrection of Christ which symbolizes the power of God to address any situation and conquer even death (Conradie 2010:120). The image of salvation here may be moral codes.

### Hymn 104

<b>Bemba</b>	<b>English</b>
Buleni ubwikashi,	Take my life, and let it be
Mupelwe no bu bwine;	Consecrated, Lord, to thee
Utushita ne nshiku,	Take my moments and my days
“kuti mulumbanyemo	Let them flow in ceaseless praise

Buleni amaboko, Kamubombele nayo; ‘Makaso kuti yabe Ya lubilo kuli ‘mwe	Take my hands, and let them move  At the impulse of thy love;  Take my feet and let them be  Swift and beautiful for thee
Buleni shiwi lyandi, ‘Kuti mwimbile imwe, ‘Milomo kuti ibe, Na mashiwi kuli ‘mwe.	Take my voice, and let me sing  Always, only for my king  Take my lips and let them be  Filled with messages from thee
Buleni fyuma fyandi Teti mukaninine; Bulenya maka mano Kamubombele nayo.	Take my silver and my gold  Not a mite would I withhold  Take my intellect, and use  Every power as thou shalt chose
Buleni mifwayile, Nomba taili yandi, ‘Mutima ube wenu, Kuti mwikalemo pe	Take my will, and make it thine  It shall be no longer mine  Take my heart, it is thine own  It shall be they royal throne
Bulenyu luse ulu, Luntu mwampa mwe Mfuni; Mumbule ine wine ‘Kuti mbe wenu w ape.	Take my love; my Lord, I pour  At thy feet its treasure store  Take myself, and I will be  Ever, only, all, for thee

Frances Ridley Havergal (1836-1879) was an unusually gifted and passionate saint. The daughter of a church rector, she was raised in Worcester, England and attended schools in England and Germany. In her love of learning, she grew to become an able scholar (even becoming proficient in both Hebrew and Greek)

and a talented singer and pianist.

The deepest desire of her heart, however, was in personal spiritual influence upon others. This led her to value most of all her ability to write; for that reason she expended the majority of her life's labours in writing prose and poetry that would be spiritually beneficial to the saints.

Havergal suffered poor health and was taken by the Lord at just 42 years of age. But the Lord prospered her ministry; her writings had a large impact in her own day, and several continue to be read and sung today.

The story of "Take My Life" gives a good picture of the kind of passion and joy she had in ministering to others. The hymn is based on Romans 12:1 "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God, this is your spiritual act of worship", and 2 Corinthians 9:6-8 "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work."

13 out of 20 respondents alluded to the fact that this hymn is a "consecration hymn" in which the singer commits all of his or her possessions to the Lord for the Lord's purposes.

The hymn gives a message that Christians surrender their possession, their lives to Jesus as an act of giving back to Jesus the life he granted humanity. It was noted that as they sing this hymn, Christians relinquish control, rights, power, direction, all the things they do and say. This is one way of recompensing their lives to God.

Christ's payment for the sin of mankind on the cross is the most significant example of recompense in human history. The meanings of the word recompense are seen in the atonement. Respondents cited instances when worshippers take their farm produce, wealth, their monies and their talents to God as an act of

remorse and thankfulness to God. They explained that Jesus both gave something by way of compensation and paid for something. What he gave was his own perfect life in order to compensate for the sin of all those who would ever come to him in faith. On the cross, he exchanged his perfect righteousness for humanity's sin (2 Corinthians 5:17) and paid in full the penalty for that sin. What he paid was the debt owed to his father for humanity's sin.

In everyday living surrendering possessions to others may be an expression of remorse for something one has done wrong, and occasionally serves as a request for forgiveness, as well. In addition to that, respondents expressed the fact that the path of surrender brings contentment in wherever one is and with whatever one has. They noted that in everyday life many Christians are living in continual discontent. They're never satisfied with what they have. They're forever looking to the future. Now the hymn encourages them to surrender their lives (their will, their wealth, their property, their talents and abilities, their time) for the edification of God. Only one who is in good relations with the other is able to give this kind of devotion.

Jesus surrendered his life: "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). "I seek not mine own glory" (8:50). Jesus' full surrender to the father is an example of how humanity should live. The concept of salvation here is "salvation as moral transformation". The image of salvation here is the inspiring example of the life and work of Jesus Christ. Religious leaders and senior Christians may also be inspiring examples.

### Hymn No. 119

Bemba	English
Shinganga ali mupepi	The great physician now is near
'Shina lyakwe ni Yesu;	The sympathizing Jesus;
Atubelele uluse,	He speaks the drooping heart to cheer
Umfwe shiwi ni Yesu.	Oh! Hear the voice of Jesus



<p><i>Bulaulwimbo lusuma,</i></p> <p><i>Lwe shina lya kwa Yesu,</i></p> <p><i>‘Shina ili lyacila;</i></p> <p><i>Yesu, Mfumu Yesu.</i></p>	<p><i>Sweetest note in seraph song</i></p> <p><i>Sweetest name on mortal tongue</i></p> <p><i>Sweetest carol ever sung,</i></p> <p><i>Jesus, blessed Jesus.</i></p>
<p>Lubembu lwenu lwasambwa</p> <p>Mwi shina lya kwa Yesu</p> <p>Umweo wakwe mwapelwa</p> <p>Musuke mube nakwe</p>	<p>Your many sins are all forgiven</p> <p>Oh! Hear the voice of Jesus</p> <p>Go on your way in peace to heav’n</p> <p>And wear a crown with Jesus</p>
<p>Lyafumye fibi no mwenso,</p> <p>Ishina lya kwa Yesu;</p> <p>Natemwe shina lya Mfumu,</p> <p>Natemwe Mfumu Yesu.</p>	<p>All glory to the dying lamb!</p> <p>I now believe in Jesus</p> <p>I love the blessed savior’s name</p> <p>I love the name of Jesus</p>
<p>Twimbe bonse tutashe mwe</p> <p>Ishina lya lwa Yesu;</p> <p>Tusubile mbila yakwe,</p> <p>‘Mbila ye pusukilo.</p>	<p>His name dispels my guilt and fear</p> <p>No other name but Jesus</p> <p>Oh! How my sound delights to hear</p> <p>The charming name of Jesus</p>
<p>Inga twafika ku mulu</p> <p>Tukamumona Yesu,</p> <p>Tukamwimbilo lwimbo lu</p> <p>Lwe shina lya kwa Yesu.</p>	<p>And when to that bright world above,</p> <p>We’ll rise to see our Jesus,</p> <p>We’ll sing around the throne of love</p> <p>His name, the name of Jesus.</p>

The author of “The great Physician now is near” is William Hunter D.D, son of John Hunter; he was born near Ballymoney, County Antrim, Ireland in May 26, 1811. The hymn is in meter 8.7.8.7 with refrain. It is thus that Christ is precious to us as the great Physician of souls. We should give heed to His inviting voice, place ourselves under His continued care, follow His directions, and we shall enjoy a healed and healthful state of the soul. The hymn is based on Luke 4:22-44 Jesus as the Great Physician is always available for assistance for salvation and in our spiritual life and to nurture us in our physical life as well.

Most respondents gave feedback that the assurance of Jesus being near to worshippers gives a lot of comfort to Christians. The hymn is sung with the accompaniment of percussions. Using the map of soteriological concepts developed by Conradie, in this hymn verse two has the concept “salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans” while the predominant concept is “salvation as victory over evil, death and destruction”.

Illustrating some issues affecting this context, interviewee UCZ-R07 narrated that In March this year two elderly people were reportedly axed to death by family members in the Chinsali District. They were suspected of practicing witchcraft. In a related development, an elderly couple was lynched by a mob for engaging in witchcraft practices. He further reported that, ‘the two were severely beaten and logs were later piled on them before they were set ablaze’.

Interviewee UCZ-R08 testified that witch hysteria is having a negative effect on the school system as well. Early this year (2015), witchcraft fears caused some teachers to flee their schools in Chinsali district. They alleged that some ‘mysterious men’ were having sex with them in their dreams. The researcher’s observation was that this is not an isolated incident. Complaints about witch orchestrated ‘sex mares’ by teachers have been reported in other schools particularly the schools in rural areas. For instance, interviewee UCZ-R09 narrated that at X primary school in the year 2000; there were many reported cases of ‘witch sex abuse’. It prompted the local people to invite a witch hunter. The witch finder indicted five old men including a retired headmaster. They were

accused of possessing charms which they deployed to abuse women in their sleep. Luckily, the alleged wizards were exorcised of their charms and subsequently expelled from the community.

What the study notes is that the inexplicable phenomena attributed to witchcraft include extreme cases of good and bad, success or failure. Most importantly, people invoke witchcraft to explain cases of misfortune- life threatening misfortune- death, diseases and accidents. During the colonial period, measures were taken to tackle witchcraft related abuses. But these measures were largely ineffective. Colonial administrators put in place legislation that denied the reality of witchcraft. They introduced laws that were not compatible with the beliefs of the people. The authorities prohibited witchcraft accusations and prevented courts from entertaining witchcraft cases.

Professional witch doctors and witch finders still exist in Zambia. They are often consulted and contracted to ‘treat’ or exorcise witchcraft from individuals and communities. Informal witch hunting gangs exist today in communities. Witch lynching mobs easily spring into action to deliver justice to an alleged witch.

The other noticeable illustration that is so clear in this context is the mushrooming of many physicians and today. Walking in the streets one is met with posters stuck on the wall and trees inviting people to go and get healed from different ailments. These predicaments may include; the blind, the paralyzed, the lame, the deaf, lepers, those with fevers, and other chronic illnesses, evil spirits. Some even claim to heal HIV/AIDS.

In this hymn, the concept of salvation is viewed as God’s victory over the forces of evil, death and destruction. The image of salvation include; casting out demons and good medical facilities.

### **Hymn No. 120**

<b>Bemba</b>	<b>English</b>
Ndefwaya Imwe pe,	I need thee ev’ry hour
Mwise twende;	Most gracious Lord
Muose fye, mumpe	No tender voice like thine

Umutende.	Can peace afford
<i>Ndefwaya mwe batula!</i> <i>Ni mwe fye nkabila;</i> <i>Mumpale ne wacula,</i> <i>Namwishila.</i>	<i>I need thee, O I need thee</i> <i>Ev'ry hour I need thee</i> <i>O bless me, now, my saviour!</i> <i>I come to thee</i>
Ndefwaya Imwe pe, Mube m'pepe Ifibi fyanshiwe, Uko muli	I need thee ev'ry hour Stay thou near by Temptations lose their pow'r When thou art nigh
Ndefwaya Imwe pe, Ku kucula; Mwiseikala pe, No kuntula.	I need thee ever'y hour In jou or pain Come quickly and abide Or life is vain
Ndefwaya Imwe pe, Mumfundishe; Ne fyunu fya cine Nkafifishe.	I need thee ev'ry hour Teach me thy will And thy rich promises In me fulfil
Ndefwaya Imwe pe, Mwe bashila; Njaluke wenu pe Uwabila.	I need thee ev'ry hour Most holy one O make me thine indeed Thou blessed son

This hymn was written by Annie Sherwood Hawks (1835-1918). Hawks displayed a gift for verse at the early age of 14, contributing poems on a regular

basis to a variety of newspapers. Though she composed over 400 hymn texts, “I Need Thee Every Hour” is the only hymn of hers that is still sung today.

Following her marriage to Charles Hawks in 1859, much of Hawks’ life cantered on the domestic aspects of rearing three children. She was a member of Hanson Place Baptist Church in Brooklyn, N.Y. There is an account to the genesis of “I Need Thee Every Hour.” One day as a young wife and mother of 37 years of age, she was busy with her regular household tasks during a bright June morning in 1872. Suddenly, she became so filled with the sense of nearness to the Master that, wondering how one could live without Him, either in joy or pain, and these words were ushered into her mind, the thought at once taking full possession of her “I Need Thee Every Hour”.

This close relationship with Christ stands in stark contrast to more objective hymns based, for example, on God’s mighty acts and the theology of the Trinity. Perhaps the Christian life exists somewhere between these two poles of praising the all-powerful God and craving the intimacy of a personal relationship with Jesus.

These personal devotional hymns by 19th-century women have their place. They provide glimpses into the lives of women segregated from the positions of leadership (even in the Church) by gender, leading lives separate from their spouses primarily in domestic settings, and with little or no voice in the public arena.

Now, the sermons and speeches made by so many men in the public sectors of church and society have long been forgotten, but the songs of these women, whose primary arena was the relative quiet of the home, are still sung. About this hymn, it is based on the gospel according to John 15:5 “I am the vine; you are the branches. If a man remains in me and i in him, he will bear much fruit; apart from me you can do nothing.”

The hymn puts emphasis on wanting to be with Christ all the times. This simply means walking a life characterized by the virtues taught in the Word of God. The most important one being love. Love embodies all of these virtues, and that a life of perfect love would necessarily be an entirely virtuous one. Such should be the

life of all Christians hence the cry in verse four “teach me thy will” Christians are encouraged, during their tenure on this earth to embody and exemplify the love of God braving the difficulties of life. Christians are urged to look to Jesus as the best model. As a model Jesus gave humanity a pattern to model him or herself by footsteps, by which if humanity should only follow them, humanity would be lead by the straight road to a virtuous life well-pleasing to God.

The context in which members of the UCZ, particularly in the urban areas leaves much to be desired. For example, an article that appeared in the Times of Zambia of April 14<sup>th</sup>, 2014 and published by Moses Kabila testified that Zambian society is slowly losing its moral standing. The article read in part that:

Today defilement cases in the country are a worry and of great concern. Admittedly, even more saddening is the defilement of girls by the people who are supposed to protect them such as fathers and teachers. It emerged, only last week that a 13 year old girl has been impregnate by her father who on several occasions defiled her. Agreeably, it is indeed odd that a father who is supposed to protect his child would take advantage of a defenceless daughter.

Similarly, another 12-year-old girl was defiled by her father who took advantage of her when she was left in his custody. Equally, another grade seven girl in on the Copperbelt was defiled by a teacher at her school.

With these state of affairs in the country, it only true to state that the Zambian society is to some extend losing its moral standing. A father or indeed a parent is there to provide guidance to a child or children on what is expected of him or her but seemingly it is becoming the opposite in some cases.

It is indeed, agreeable, that the occurrences under discussion are a clear example of moral decay in the Zambian society. True to this also shows that moral decay indeed perpetuates the rising levels of defilement cases.

On the other hand, it has become clear that there is a great need for parents and guardians alike to inculcate moral values in children. The recent incidence where 42 pupils on the Copperbelt were arrested for conducting themselves in a disorderly manner after holding a sex party is a clear indication that there is a great need for parents to provide moral guidance to their children.

Agreeably, there is need for parents to take charge and fulfil their obligation by guiding their children between right and wrong. Surely, when children are properly guided the chances of them departing from what they have been taught are slim. In fact, it has been argued that moral values in society have depreciated so badly due to the erosion of our cultural values in our society, to the extent that some parents do not care what their children read or view. True to this, our society is slowly abandoning its cultural values in preference to other cultures in the name of civilization.<sup>35</sup>

In this study, it is noted that positive role models are essential to the growth and education of Zambian youths. Empowering youths of today is building foundation of the country's future. The study also notes that mentoring is being a role model for a child and therefore mentors should display highest moral standards. Mentors should possess virtues of integrity and decency for them to differentiate between right and wrong. The researcher further observes that the Government of Zambia is already doing its part in contributing to the education of children by constructing more new schools countrywide as well as training more teachers.

Talking of Jesus as role model, the apostle Paul in his letter to the Ephesians writes that Christ Himself:

appointed some of to be apostles, some prophets, some evangelists, some pastors and teachers in order to prepare all of His holy people for their own ministry work, that the entire body of Christ might thus

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<sup>35</sup> See <http://www.times.co.zm/?p=19020> (Accessed October 22:2015).

be built up, until we all reach that unifying goal of believing what is right and of giving our complete allegiance to the Son of God, that each of us might be a perfect person, that is, that we might attain to that standard of maturity whose “attainment” is defined by Christ; that we may no longer be immature, swept off-course and carried headlong by every breeze of so-called teaching that emanates from the trickery of men in their readiness to do anything to cunningly work their deceit, but rather that we may, by embracing the truth in love, grow up in all respects with Christ, who is the head of the Church, as our model. In this way, the entire body of the Church, fit and joined together by Him through the sinews He powerfully supplies to each and every part, works out its own growth for the building up of itself in love as, as each part does its work (4:11-16).

In the everyday living activities Christians are expected to be kind, loving, tender-hearted, forgiving, patient, obedient, respectful and truthful consequently, they look forward to being saved from vices which go against such virtues. Jesus is humanity’s perfect role model because he is God’s perfect Son who brings salvation to all who obey him.

Salvation here is viewed as moral transformation and:

The most important Christian symbol in this regard is clearly the incarnation, life and ministry of Jesus Christ: the example set by Jesus of Nazareth and highlighted, celebrated and glorified by his followers (Conradie 2010:131).

The images of salvation that can be indentified here include; teachers, schools, mentors, parents and guardians.

### **Hymn No. 126**

<b>Bemba</b>	<b>English</b>
Mwe katula mwincilila,	Pass me not, O gentle saviour
Ndemupapata,	Hear my humble cry



Ilyo muleita bambi, Mwilancilila	While on others thou art calling Do not pass me by
<i>Yesu, Yesu, Mumfwe ndekuta, Ilyo muleita bambi, Mwilancilila.</i>	<i>Savior, Savior, Hear my humble cry While on others thou art calling Do not pass me by</i>
Kampalame kuli Imwe, Mpelwe uluse, Kamfukame no bufuke, Nsangyo mutende	Let me at thy throne of mercy Find a sweet relief Kneeling there in deep contrition Help my unbelief
Mu busuma bwenu bweka Ncetekela pe, Ku poshiwa mu mutima, E cabupe fye	Trusting only in Thy merit Would I seek they face Heal my wounded, broken spirit Save me by thy grace
Nimwe mweo ne cimwemwe Nimwe cikuku; Umbi panshi nshimumwene, Nangu mu mulu.	Thou the spring of all my comfort, More than life to me Whom have I on earth beside thee Whom in heav'n but thee

Pass Me Not, O Gentle Saviour is a 19th-century American hymn written by Francis J. Crosby in 1868 (lyrics) and the music was done by William H. Doane in 1870. The hymn has been recorded by number of artists, including Reggie Houston, Cyrus Chestnut, Bill Gaither, and Lyle Lovett.

“Pass me not” (1868) first appeared in Songs of Devotion for Christian Associations (1870), a collection compiled by William H. Doane (1832-1915). The late hymnologist William J. Reynolds discovered that the inspiration for this hymn was the result of a visit to a prison by the poet during spring 1868. He notes: “After she had spoken and some of her hymns had been sung, she heard one of the prisoners cry out in a pleading voice, ‘Good Lord, do not pass me by’; Following Doane’s suggestion, she wrote a hymn that evening incorporating the line, “Pass me not, O gentle Saviour.”

The hymn gained international recognition when introduced by Dwight L. Moody and Ira D. Sankey during their London revivals. According to Dr. Young, “This is Crosby’s first hymn to win worldwide acclaim.”

The text would seem to have a biblical basis on the blind beggars’ plea to Christ: “And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, “have mercy on us, O Lord, thou son of David” (Matthew 20:29-31; Mark 10:46-52 and Luke 18: 35-43).

Crosby, a lifelong Methodist, demonstrates in other hymns that she is aware that God’s grace is given to all. For example, Crosby’s hymn, “To God be the glory” where the author concludes the first stanza with “Christ yielded his life an atonement for sin, and opened the life gate that all may go in.” The universality of the gospel was at the core of her faith and songs. Putting herself in the place of the suffering and disregarded, Crosby understood that some had been so rejected that it took faith to realize that Christ is the one who would never pass anyone by. His actions in so many cases bore witness that he cared for those forgotten by

others including women, Samaritans and lepers, to name a few, who were deemed to be outcasts in their day.

In the UCZ rural context 13 out of 20 respondents said they enjoy so much the text of the hymn. The hymn is sung with a fast harmonic rhythm and worshippers are free to dance while singing.

The hymn reminds Christians about the compassion of Jesus. Because of this people are encouraged to help the needy in society (various needs, i.e. the hungry, the sick) just like in Jesus' time, people with various needs flocked to him and Jesus met them at their points of need.

The practical examples in the UCZ members are facing in this context include; health issues such as HIV/AIDs which has claimed and affected the heads of households (parents/guardians) and productive age groups. This as resulted into children headed households and chronically ill people. Other health issues are malaria and high maternal mortality rate. The other predicaments in this context include; people going without meals or simply affording one meal per day, unemployment, no accommodation which has resulted in a number of street adults and mushrooming of shanty compounds with high levels of poverty.

This is backed by Conradie when he says that:

There are numerous situations where one may be faced with a predicament from which there seems to be no escape. There are many who bear evidence that they have been rescued from such a predicament, that the forces of evil have been conquered. The Bible is full of such examples of people who have subsequently ascribed this to God's involvement (2010:120).

One such Biblical example is as recorded in the gospel of Mark 1: 40:42

A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he

said. "Be clean!" Immediately the leprosy left him and he was cured (1: 40-42).

Using the map of soteriological concepts developed by Conradie, in this hymn, salvation is viewed as victory over evil, death and destruction and:

The most important Christian symbol which may be used here is the resurrection of Christ. It symbolises the power of God to address any situation and to conquer even death. It is a triumphal manifestation of God's decisive victory over the powers of evil (Conradie 2010:120).

In their everyday life activities, Christians feel urged to reciprocate Jesus' compassion to other people through compassionate acts. God's compassion through Jesus Christ is drawn to humility. God's compassion flows to the lowest situation in people's lives, their greatest need, their weakness (sometimes people find themselves in vulnerable situations, they feel oppressed, offended by the unjust structures) and their failures (sometimes people have failed to do their obligations and they need to be reminded or helped). Whatever a person lays low before the Lord the Lord will be drawn to that area of someone's life. The hymn also shows that God gives grace to the humble, and his strength is made perfect in their weakness. So Christians are encouraged to emulate Christ especially as they embark on the pastoral care ministry just as Paul admonishes the Colossians that:

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful (Colossians 3:12-15).

In this case in the everyday living, what are needed are just structures to improve people's lives. This of course will go with good governing

policies. There is also the need to improve on medical facilities and services, good food supply and more jobs created for the unemployed.

### Hymn No. 146

<b>Bemba</b>	<b>English</b>
Mwe Yesu mwalintemwa Ni kuli 'mwe ndeisa; Ico 'mwela waima, Yampuma na mabimbi; Mfiseni mwe Katula, Ku fikali fya panshi Nkamone 'pusukilo, Ku mwenu 'ko ku mulu.	Jesus, lover of my soul Let me to thy bosom fly While the nearer waters roll While the tempest still is high Hide me, O my saviour, hide Till the storm of life is past Safe into the haven guide O receive my soul at last
Kafwa umbi nshikwete, Kano Imwe, Shikulu: Mwinsha fye, napapata, Mulensunga nshiku pe. Ndemucetekela pe, Muli Katula wandi, 'Mutwe wandi mucinge Mu cintelwe cenu.	Other refuge have I none Hangs my helpless soul on thee Leave, ah leave me not alone Still support and comfort me All my trust on thee is stayed All my help from thee I bring Cover my defenceless head With the shadow of thy wing
Kristu ndemufwaisha, Nimwe mweo na maka,	Thou, O Christ, art all I want More than all in thee I find

Muleimya abafwa, Mwe muti wa balwala. 'Shina lyenu lisuma, Ine muntu wabipa, Ninjusula no bubi, Mwe cine ne cikuku.	Raise the fallen, cheer the faint Heal the sick, and lead the blind Just and holy is thy name I am all unrighteousness False, and full of sin I am Thou art full of truth and grace
Luse lwenu lwafula, Lwakunsamba ne mubi, Nsambeni no ku mbaka Mbe wa cine ne subi, Nimwe kamfuku, Nwenshepo mweo wape Fukauka muli 'ne Mweo ushipelela.	Plenteous grace with thee is found Grace to cover all my sin Let the healing streams abound Make and keep me pure within Thou of life the fountain art Freely let me take of thee Spring thou up within my heart Rise to all eternity

This is a Charles Wesley hymn. There is no particular occasion linked to the writing of the hymn "Jesus, Lover of My Soul." It was apparently meant to be a help in fighting sin. Throughout its history the hymn has received occasional resistance from those who consider the language to be too intimate for addressing a holy God. Others have defended the vocabulary, however, citing the intimate words God often uses himself in Scripture to refer to his people.

The hymn is based on 2 Corinthians 1:3 "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort," and Revelation 1:5 "and from Jesus Christ, who is the faithful witness, the firstborn

from the dead, and the ruler of the kings of the earth To him who loves us and has freed us from our sins by his blood.” The hymn has been put to a number of different tunes over the years.

This picture can also be seen in Psalm 68 depicting the tenderness of God in caring for his people. In verse 5, for example, God is the “father to the fatherless, defender of widows.” In the Ancient Near East, children without fathers and women without husbands could be vulnerable, lacking the protection and provision found in a household led by a man. Orphans and widows, if they managed to survive, might become beggars, slaves, or prostitutes but God cares for those who are socially helpless.

God’s care manifests itself in several ways. It may come in the form of legal protection. Deuteronomy 24:17-22, for example, calls for justice for “foreigners, orphans, and widows.” This justice includes leaving behind in one’s field some of its produce, so that the vulnerable in society might help themselves to it.

This hymn reminds Christians that God’s care for people in need comes, not only through divine intentions and divine laws, but also through the people who live according to God’s ways. His care for the vulnerable takes on human form in humanity. As James (1:27) puts it:

Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt you.

The hymn encourages Christians to honour the Lord by reaching out in love to those he cares so much about.

In practical life, Christians are urged to share their concern for the vulnerable people. Through their lives they should express special care for them. Christians should be practical in caring for those who are vulnerable; they do not have any privilege, or protection. If possible they should share their belongings with those who need them and seek justice for those who often don’t receive it. By so doing, Christians are helping calm the storm of life in people’s lives (verse 1), storms in this case may be poverty, providing solutions to illnesses, or providing defence to

the defenceless (verse 2) that is to say those who feel not so much protected are now protected. This could be through advocacy for good governance structures, equal distribution of resources and providing a voice to the voiceless, yet verse 3 is giving life back to the dead. This may mean the unemployed are now employed, the sick are now healed.

The major storm that can be given as an example in this context is unemployment. In Zambia today everyone complains about unemployment. When political parties are campaigning for general elections they champion the need to create employment for a number of people in Zambia. They pledge that they would create jobs if they were elected. In this context, lack of employment simply mean that there are no jobs for most people in Zambia especially for the marginalized groups such as the school dropout, least qualified people, physically challenged, women and youths. These groups of people have been requesting the government to create job opportunities for them. These calls have also been echoed by a number of Civil Society Organizations, Labour experts and policy makers. A number of Ministers in Zambia have also echoed the need to create employment for the masses of young and old people. Recently the Copper Mine has offloaded over 4000 employees on the streets adding to the many numbers of unemployed people.

In retaliation to much talk in Zambia, politicians have promised Zambians that they would spend time on implementing projects that would give jobs to Zambians.

The researcher notes that the education system in Zambia is not planning well on what course students should take and career masters in schools are not doing an effective job to counsel their students. For instance, learning institutions should plan their training as per labour demand both now and future trends. Learning institutions and society at large are supposed to plan based on job demand and labour projections.

In any case, the reseacher feels that, Zambia has a great potential in reducing unemployment levels. One of the areas that the nation can use to drastically



reduce unemployment is Agriculture. Zambia has vast lands that can be used for farming. Agriculture in Zambia can generate a lot of jobs for many young and old people, whatever level of education they may have attained. More importantly, the researcher strongly feels that to reduce unemployment levels, Zambia need to re focus its policies on job creation so that jobs can be created for all.

In this hymn, the concept of salvation therefore is viewed as victory over evil, death and destruction. The images of salvation in this case may include good governing policies, creation of more jobs, good training programs to meet market demands for job opportunities.

### **7.1.2 Conclusion**

Out of 10 popular hymns in the UCZ rural context, 5 hymns had a message of salvation as God's victory over the forces of evil and destruction (hymns 57, 96, 119, 126 and 146) while 4 hymns (hymns 7, 51, 104 and 120) pointed to salvation as moral transformation and only 1 hymn (hymn no.15) with a message of salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans.

The study notes that in this context, Christians are yearning for good health facilities, good food, shelter and clothing. Mostly they are also looking to having good government policies which will destroy the unjust structures. They look forward to a time when political leaders will be free from corruption so that all people will enjoy the same rights and privileges; that is those in urban areas and rural areas. They look forward to seeing a society which is free and fair for all regardless of gender. Hence when such hymns are sung, Christians feel they have been saved from structures of injustice. Unfortunately, what Christians are looking for cannot easily be seen. Corruption seems to be the order of the day in most private and public offices. This can be testified by media reports and public pronouncements by political leaders.

The study notes that the reason why moral transformation is also emphasized is because it's only when an individual is transformed then an individual will have a sense of responsibility and thereby building a just and fair community. The

images of salvation being emphasized here include; moral codes, religious and civic leaders, politicians and elderly men and women who are an inspiring example.



## **CHAPTER 8**

### **A Survey of hymns sung in an urban New Jerusalem Church context**

#### **8.1. Introduction**

The New Jerusalem church congregations are sizeable with an average membership between 100 and 300 people. The congregations selected have at least 200 members. The reason for selecting these congregations with such membership was the assertion that such congregations would practice a comprehensive music ministry.

It was interesting to discover that hymns in the New Jerusalem Church occupy a very important space. In fact choirs are very much respected. According to members interviewed this is because the sung message sinks into the listener's heart more than the preached word from the pulpit. This is the reason why all the hymns are known by heart by most if not all members. For the same reason, as yet the New Jerusalem Church has not produced a hymnal for the church despite the fact that the Church has well over 400 hymns. The hymns have not yet been documented. Most hymns are very short and spontaneous. They are usually sung repeatedly.

#### **8.1.2 The Survey: New Jerusalem Church Urban Congregations**

The survey of the popular hymns which are sung in the urban context in the New Jerusalem Church drew 20 respondents. Among the respondents to the survey were pastors and music leaders in each of the selected congregations. In two congregations bishops of the church were interviewed. Each respondent was asked to indicate at least 10 hymns which are frequently sung in the New Jerusalem Church. Out of 20 respondents, a total number of 10 hymns which polled the highest were considered. Their full texts have been provided and a translation has been made. All the hymns were composed and written in vernacular, mostly Bemba. Therefore, the translation into English has been made with the effort of not distorting the message of the hymn. In most hymns the first line forms the title of the hymn. The congregations of the New Jerusalem Church

in the urban areas are scattered apart with an average of two congregations per district. The selection was mainly based on the willingness of the congregations to provide information. All of them were willing to co-operate, this is because of the ecumenical spirit prevailing in Zambia.

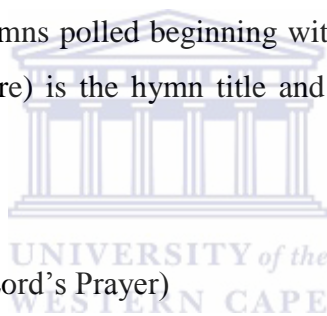
The congregations on the copperbelt that were interviewed include;

- Chimwemwe New Jerusalem Church which is just a kilometre away from Chimwemwe UCZ. Chimwemwe is a Municipal Council Township in Kitwe District. The congregation has 700 plus members and was established in 1980. The music ministry occupies a very large space in the worship services of this congregation. Majority of the members are former UCZ members.
- Kankoyo New Jerusalem Church situated some 40 kilometres South of Kitwe District. Mostly Kankoyo is a mining Township. However, the New Jerusalem Church in Kankoyo is situated in a farm settlement area and the major occupation of most members is farming. The congregation has a membership of 250 members most of them former UCZ members. Music in this congregation is a key feature in their worship services.
- Mokambo New Jerusalem Church was established in 1956. This was among the earliest branches of the church known by then as the Lumpa Church. Mokambo is a Zambian town bordering with Democratic Republic of Congo. Due to the persecutions the church suffered (explained in chapter 2), some members had to flee into the neighbouring Congo. The membership at this congregation is between 1000 and 1500 people. Most of them are boarder dwellers of both Zambia and the Democratic Republic of Congo. Bemba is the common language spoken and the music ministry is so much practiced.
- Chililabombwe New Jerusalem Church established almost the same period as the Mokambo congregation for the same reasons (then called Lumpa Church). Chililabombwe is another Zambian town bordering with the Democratic Republic of Congo at Kasumbalesa border post. Zambia and the Democratic Republic of Congo enjoy a good stretch of border sharing. This congregation has a membership of 1100 people all border dwellers. It was noted that most of the members at this congregation had left either the Presbyterian or the Catholic

Church. Prominent among other things is the music ministry.

- Chamboli New Jerusalem Church was established in 1980. Chamboli is a mine Township in Kitwe District. The congregation has a membership of 800 people most of them believed to have defected from either the UCZ or the Roman Catholic Church. The music ministry just like any other New Jerusalem congregation is highly emphasized. Members of the Church are either miners, government workers or they are in business and the private sector. This is a cosmopolitan community.

The following hymns polled the highest in these urban context congregations. Their order and numbering does not suggest that this is how they appear in their manuscript. As indicated above, the Church has not yet produced any hymnal. Consequently the numbering of hymns and the order as they appear is representing how the hymns polled beginning with the highest. Below the hymn number (as provided here) is the hymn title and the translation into English is provided.



### Hymn 1

Ipepo Iya Mfumu (The Lord's Prayer)

<b>Bemba</b>	<b>English</b>
Mwe Shifwe uwaba mu mulu Ubufumu bwenu buteke pa calo Ukufwaya kwenu kucitike panonse Inga filya fine kucitwa mu mulu Mutupele lelo fyakulya fyesu fyonse Mutwelele yonse milandu twacita Ifyo nefwe twelela batubale milandu Mwitutwala mu mesho lelo mututule Pantu bufumu na maka no bucindami fyenu Umuyayaya-umuya-yaya. Amen	Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom,

	and the power, and the glory, forever and ever. Amen.
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The researcher observes that the prayer above is not peculiarly African in melody, but it has been used in the New Jerusalem Church for some time now at many prayer meetings, sometimes with the accompaniments of drums. In scripture, this prayer is referred to as the Lord's Prayer. This is a prayer taught to the disciples of Jesus by Jesus Christ himself. This is as recorded in the Gospel according to Matthew 6: 9-16. The text below gives the direct translation of how the prayer is sung:

<b>Bemba</b>	<b>English</b>
Solo: Mwe Shifwe uwaba mu mulu	Our Father in heaven
All: Tata ishina lyenu licindikwe	Father, your name be revered
Solo: Bufumu bwenu bwise bwangu	May your kingdom come soon
All: Pano calo ngefyo caba mu mulu	On earth as in heaven Your will be done
Solo: Kufwaya kwenu kucitike	May you give us our food today
All: Mutupele cakulya ceswi lelo	Forgive us our cases
Solo: Mutwelele milandu yesu	As we forgive those who have cases
All: Fyo twelela batubale milandu	against us
Solo: Mwileka tuye mu kweshiwa	Don't let us fall into temptations
All: Tata mututule ku fibi fyonse	Father save us from our bad things
Solo: Bufumu, maka, bucindami	Kingdom, power, glory
All: fyonse fyenu umuyayaya	All are yours forever

Interviewee NJC – U01 of Mokambo congregation narrated that the word *milandu* has been used for the English word trespasses or sins. He further gave an explanation that any bad act against someone else or a reaction that puts things out of good order is a *mulandu*, (a case). He said sin, is not abstract but tangible. It refers to bad acts committed, *milandu yabipa*, in daily activities (these may include fornication, adultery, thieving, telling lies, murder, gossip, false

testimony and many among others). Hence one needs to ask for forgiveness for bad acts committed (*milandu yabipa*). He further elaborated that this is the very reason why when calamity befalls a village, people will construe it as a result of a bad act, or unpleasant thing done in a community, which has provoked God's anger. An example could be drought when rains are expected. Sin has always been regarded as that which breaks relationships and people have to strive to work towards the restoration of a broken relationship. Interviewee NJC-U01 continued to state that the words in the Lord's Prayer speak to the innermost of the individual; it's a life situational prayer. Interviewee NJC-U02 also of Mokambo said that New Jerusalem Church members see the Lord's Prayer as a model for how they should pray, rather than a definitive set of words that should be recited. They put emphasis on praying spontaneously from the heart so that members are constantly kept closer to God.

Interviewee NJC- U03 of Kankoyo congregation continued to note that in everyday living, the prayer serves as a guide to faithful Christian living. Constantly singing this prayer Christians are admonished to live like Christ. The concept of salvation in this case is "salvation as moral transformation".

Unfortunately, today in most communities there is what the researcher refers to as deviant behaviour among both the old and the young. This deviant behaviour includes abuse of drug and alcohol, prostitution, thieving among many others. Despite the fact that communities in which people live have their own rules which govern them, people are not willing to follow the rules.

However, in the NJC urban context, there seems to be great emphasis on people abiding to the rules that have been set. Time and again, people are urged to abide by the rules set to govern them lest they face the wrath of law enforcers who may be civic leaders or traditional leaders. These rules help bring peace and order in communities. In this case, the image of salvation is the moral codes of the peoples' communities, civic leaders and law enforcers like the police men and women. Because of this, people flock to the NJC to be edified by the message from the hymns such as this one.

## Hymn 2

Ntale ngufye bana bandi (Let me first have my children wedded)

Bemba	English
Ntale ngufye bana bandi	Let me first have my children wedded
Bafuma ukutali, baleumfwa lulumbi	They come from afar, they heard news
Baleisa ku kusambwa	They have come to be purified
Lekeni bemye amabwe ya mwalala	Let them lift up the unbreakable stone

Interviewee NJC-U04 of Chililabombwe congregation and a senior member of the New Jerusalem Church explained that this hymn is a composition by Lenshina herself. The hymn talks about the effects of baptism that is to be strong against the enemy. The *ngufye bana bandi*, have my children wedded, climaxes in *ku kusambwa*, to be purified. Here in this hymn salvation is viewed as moral transformation. Marriage is an obligation which every able man and woman must abide. It is the expectation of society that people should get married for continuity of life. The image of salvation here is a stable marriage.

In the New Jerusalem Church tradition, the effect of baptism is strength, as shown in the last line, *Lekeni bemye amabwe ya mwalala*, 'let them lift up the unbreakable stone'. Contributing on the same subject of Baptism, interviewee NJC-U05 of Chamboli congregation said Baptism makes their members strong enough to stand against the enemy (he accounted that the enemy is viewed as all those things which torment people, this may include witchcraft, jealousy people, illnesses and many more). He further went on to narrate that New Jerusalem Church members flock for baptism with this view in mind; to get strength. This is contrary to the majority of the rural dwellers who would resort to traditional herbal medicines in order for them to be strong and protected from either disease or enemies. It is very common in rural areas for people to incisor their bodies in order for them to either get strength or be protected from ill health. Others would even go to the extent of planting charms in the boundaries of their compounds in order to protect themselves and the entire household. He concluded by saying that



the hymn gives guarantees to Christians that they have been saved from such predicaments.

Interviewee NJC-U06 of Chimwemwe congregation, a choir master, said Petros Chitankwa, husband of Lenshina and Chief elder of the church is believed to have been baptizing in this formula; *mwibwe lya mwalala*, ‘in the unbreakable stone’ this itself referring to Jesus Christ as the most powerful. He also narrated that during the early days of the Lumpa Church, when baptized members of the church faced the military army of the government, they marched on to war as strong as such stones. He continued to note that generally rocks are a symbol of strength and courage. Despite the so many difficulties in life one may encounter, if such difficulties are overcome, then one would boastfully say he or she is hard as a rock or a solid rock. The researcher observes that there are times when people are tempted to commit suicide due to many hardships brought about due to lack of employment, poverty, and prolonged illnesses and other trials and difficulties. It is in these moments that people are encouraged to be “solid rocks”.

Interviewee NJC-U07 of the same Chimwemwe congregation notes that worshippers like this hymn because of the text and it is sung with percussion and people dance in a triumphant mood.

The image of salvation may be the creation of employment, good governing policies, good medical or health facilities and services and increased food productions. Unfortunately, very few people are in formal employment. Most of the people are unemployed or are in small scale business getting only enough to sustain their living.

### Hymn 3

Nshakaleke ukwenda na Yesu (I will never stop walking with Jesus)

<b>Bemba</b>	<b>English</b>
Nshakaleke ukwenda na Yesu,	I will never stop walking with Jesus;

Yesu- aliwama	for He will never let me down
Refrain Nshakaleke ukwenda na Yesu, Yesu aliwama Nshakaleke ukwenda na Yesu, Yesu aliwam	I will never stop walking with Jesus; I will never stop walking with Jesus;
Nshakaleke kusubila Yesu Yesu aliwama	I will never stop trusting in Jesus, for he will never let me down
Nshakaleke kusoselako Yesu, Pantu takandekeshe	I will never stop speaking for Jesus, for he will never let me down
Nshakaleke kushimika Yesu, Pantu takandekeshe	I will never stop preaching of Jesus, for he will never let me down
Wilalaba ukwenda na Yesu, Pantu takakulekeshe	Don't forget always walking with Jesus, for He will never let you down.

Interviewee NJC-U08 of Kankoyo congregation and a senior member of the New Jerusalem Church and a choir member explained that this hymn was composed by Petros the husband to Lenshina, founder of the Lumpa Church. He also said that the hymn is much liked for its text and can be sung with or without percussion. The hymn can be sung repeatedly for as long as required, for emphasis as well as for enjoyment. He continued to note that the message in this hymn has a straightforward theme, without any dogmatic complications. The researcher's observation is that the hymn is simple to learn and the singer puts forward the conviction he or she has arrived at; 'I will never stop', and he or she enumerates the things he or she does not want to stop. In this case they are literally walking with Jesus; working for Jesus; trusting in Jesus; speaking for Jesus; preaching of Jesus. And these are repeated for as long as the singer wants to stress the conviction that Jesus will never let him or her down. In this way the

worshipper is encouraged to stick to his or her conviction. The last verse the worshipper invites others to do the same.

The researcher also noted that when worshippers sing this hymn, they indirectly summon listeners to come along and serve Jesus while they are still strong in their prime of life. Worshippers often use the language of “following,” What they mean is to be practical. As 1 John 2:6 puts it, “those who claim to be in him must walk as Jesus walked.” To be practical means to work, to trust, to speak and to preach and many other more action verbs can be used. This is precisely to do what Jesus would do.

Consequently, worshippers are encouraged and challenged to care for one another on all sorts of things ranging from personal struggles (lack of food, shelter, employment etc) to environmental issues (lack of farming land, pollution of the air), social justice issues (this may include care for widows and widowers, orphans and the elderly, promotion of human rights), to poverty and other social vices.

This is within the understanding of their day to day living. People in a community live like members of one family. A community in this context is defined as a group of people linked by interpersonal bonds, which are not necessarily biological, who consider themselves primarily as members of a group and who share common goals, values, and interests. The notion of shared life is the most crucial to an adequate conception of community.

Senghor (1964) observes that in the social context of the community, each member acknowledges the existence of common values, obligations, and meanings or understandings, and recognizes a loyalty and commitment to the community that is expressed through the desire and willingness to advance its interests and ends. In other words, in their day to day living, members of a community are expected to show concern for the well being of one another, to do what they can to advance the common good and generally to participate in the community life. They have intellectual and ideological as well as emotional attachments to their shared values and ends, and, as long as they cherish them,

they are prepared to pursue and defend them. In a community, there are ideas about the way its members should behave and govern their lives and these ideas are its morals. Members of the community strictly observe the morals as expected of them. This comes from their deep belief that Jesus' call is for Christians to help one another practically.

Interviewee NJC-U09 of Chamboli congregation narrated that as worshippers sing this hymn, they are encouraged to commit their lives to helping those that Jesus came to save, and by seeing the church as the community of believers committed to following Jesus. Following Jesus means not conforming to the world but allowing one's life to be transformed (Romans 12:1-2) which in turn culminates in loving God by loving those who are near and far. Loving people for who they are being there for people especially for those who are forgotten or considered unlovable.

Interviewee NJC-U10 of the same Chamboli congregation continued to explain that transformed individuals would want to lead a life that would transform others too. In this case believers in the New Jerusalem Church openly confess that Jesus has changed their lives and that they are happy that they have been saved from their sinful natures.

In this study the sinful nature being referred to here is explained as adultery, fornication, greediness, and love for money, drunkenness and many others. These are the vices which are affecting members of the NJC in the urban context. Interviewee NJC-U10 continued to note that Chamboli congregation is in a mine township where the common leisure time is beer drinking. Beer drinking in most cases comes with it practices such as listed above referred to as sin.

In this hymn, salvation is viewed as moral transformation:

The most important Christian symbol in this regard is clearly the incarnation, life and ministry of Jesus Christ: the example set by Jesus of Nazareth and highlighted, celebrated and glorified by his followers (Conradie 2010:131).

This is backed by what Paul says to the Romans “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (5:1-21). Paul continues to tell them that “do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (Romans 12:2), and to the Corinthians, he tells them that “if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (2 Corinthians 5:17). The researcher observes that this inspiring example of love, even to the point of death, demonstrated in the life of Jesus evokes a similar response from humanity (Conradie 2010: 131). The researcher notes here that members of the NJC need to show love to all the people who once were in what may be considered as deviant behaviour and now they have changed. Equally even those members that are still in that kind of behaviour an acceptable by their communities needs to be loved.

The images of salvation here include Church leaders, senior Christians (elderly men and women who have stayed long enough in the church). These are highly respected and they too strive to live as good role models to the rest of the members. The other image of salvation here are the church rules some of them are quoted as bellow as:

1. A Christian must take no part in; backbiting, Insults, Lying, Pride, Boasting, Hatred, Anger, Cruelty, False accusation, Spite, Disobedience, Deceit, Theft
2. A Christian must avoid covetousness, witchcraft, stealing, adultery, witch finding, sorcery, discrimination, drunkenness, bewitching, immoral songs, dancing and other pagan things.

3. Every Christian must be of good character and prayerful whether in private or public, when eating or going to sleep, waking from sleep or when starting and ending his/her work, while at play or in times of sorrow or trouble.
4. There must be no beer or pagan dances during a Christian wedding. If they have these things, those who are being wedded will be punished by the commandment of Jesus. But once married, they must not be separated from each other until death do them part.
5. It is the duty of a Christian to go with others for prayers from time to time, and on every appointed day of worship.
6. A widow should not be inherited. She must only wear a string of white beads. If she wishes to remarry she must be allowed to do so. A Christian must not be a polygamist.
7. At the time of worship, no one should smoke cigarettes or a pipe or take snuff. They must not take any of these things into the Church.
8. Any person who has taken some beer must not come to worship in church, though he had taken only a little.

These are some of the Rules governing the NJC. Members feel attracted to these rules and they so much abide to them.

#### **Hymn 4**

Pakwabuka kwishilya (In order to cross over)

<b>Bemba</b>	<b>English</b>
Pa kwabuka kwishilya	In order to cross over
Kano uli no mutima wasambwa	You must have a pure heart
Ilyo ukamona Mwana Lesa	When you will see the son of God
Elyo ukafika na ku cinso	Then you will know you are in His presence

Interviewee NJC-U11 of Chililabombwe congregation one of the senior members of the church explained that this is one of the many short hymns of the New

Jerusalem Church. It was composed by Lenshina. Generally, New Jerusalem Church hymns are all short and spontaneous. She continued to narrate that the text in the short hymn sums up the doctrine of baptism, in the teaching of the New Jerusalem Church. Christian Baptism is depicted here as crossing over. To cross over you must have a pure heart. With that imperative in the proper order, you will see the son of God. That then will mean you are pure, and automatically, you will know you are in His presence, for no impure eyes can see God. Baptism is one of two ordinances that Jesus instituted for the church. Just before His ascension, Jesus said, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19–20). Interviewee NJC-U11 went on to emphasize that members of the New Jerusalem Church strictly follow these instructions that the church is responsible to teach Jesus’ word, make disciples, and baptize those disciples. They say these things are to be done everywhere until “the very end of the age.” So, baptism has importance because Jesus commanded it and the Church is left with no choice but to abide.

Another interviewee NJC-U12 of the same Chililabombwe congregation said the text of the hymn may be a simple but down to earth message; it moves the staunch sorcerers and other evil doers to repentance and attracts a lot of people to the Church. With the message of this hymn, “people come to join the church like locusts, in their great numbers” he said.

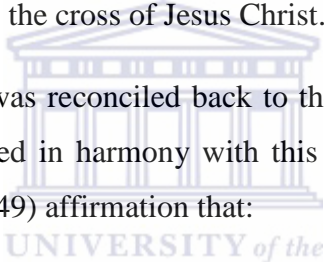
He continued to state that with this hymn, the tempo goes smoothly with the tramping of feet as well as the movement of the singer’s body. This is a common feature in many New Jerusalem Church hymns.

He also said that in everyday life, when Christians are singing this hymn, they are encouraged to put things right with God. This is the only way to “crossover” (they talk about stopping witchcraft, bear drinking, smoking, backbiting, accusing falsely, thieving, fighting, adultery etc). When they stop these practices, they will see God and be with God. The researcher confirmed this when interviewee NJC-U12 also gave testimony that at one time he was practicing witchcraft. He said

that he himself never wanted this practice, he continued to narrate that he was initiated into this by his grandfather when he was a young boy. With such witchcraft, he used to steal other people's property without being noticed. He also used his witchcraft to have sex with married women in their sleep. It appears the charms did not work well one day when he was beaten by a hungry mob who discovered about his witchcraft practices. He almost died after being beaten by the mob. Since then he sought to stop practicing witchcraft. He confessed and apologized to the community about his evil practices and the community accepted his apology. The researcher's observation was that this man was saved from this evil practice after realizing that his acts were evil and can gain him death in return.

This kind of salvation can be explained as resurrection in a context of alienation, with specific reference to the cross of Jesus Christ.

Consequently, the man was reconciled back to the community and every one in that community now lived in harmony with this repentant man. This is in line with Benezet (2006:107-49) affirmation that:



Among the Bantu the individual is necessarily communal. One is human in relation to the community. Many African proverbs and adages highlight this reality by emphasizing that the good done by an individual makes the community grow, while evil destroys it. A human does not become such except in relation with the community. If the human being in Africa is not understood except from the community point of view, his very act of self-determination cannot be understood except in the same terms. On separating himself from other people, he loses in humanity.

Here salvation is viewed as reconciliation between God and humanity and on that basis within the body of Christ. The image of salvation here is the forgiving community. To illustrate further, one may consider forgiveness that has taken place between husband and wife; i.e. husband forgives wife after catching her committing adultery with another man. The kind of relationships existing



between and among people in the NJC attracts a good number of people to the church. People live like they are members of one family. They resolve their differences harmoniously and go on with life without keeping any bitterness. The church puts a lot of emphasis on quality relationships.

### Hymn 5

Sengelela we cibanda (Get out of my way, you Satan)

<b>Bemba</b>	<b>English</b>
Sengelela we cibanda sengelelo ko Sengelela we cibanda sengelelo ko Sengelela we cibanda sengelelo ko Wingo-na-ula	Get out of my way, you Satan Get out of my way Get out of my way Do not spoil my life
Nga naumfwa mwana Lesa 'ne namono mweo Nga naumfwa mwana Lesa namono mweo Nga naumfwa mwana Lesa namono mweo Wingo-na-ula	When I remember Jesus, then I see real life then I see real life Do not spoil my life.
Sompusushe Mwana Lesa, inje mpokyo mweo Sompusushe mwana Lesa, inje mpokyo mweo Sompusushe mwana Lesa, inje mpokyo mweo Bengo-na-ula	Please come and save me from this world That I may get life That I may get life Before they spoil my life

Sixteen out of twenty interviewees at Chamboli congregation agreed that this is another very popular hymn. The researcher's observation is that the text of the hymn clearly points to the fact that no one likes Satan because he is the father of evil which torment people. Interviewee NJC-U13 of Mokambo congregation

explained that in everyday living; members confessed that Satan is the cause of evil spirits, possessed people suffers a lot of torment. He continued to state that evil spirits bring different types of illness on people and therefore, the only way possible to deal with this is to cast the evil spirits by exorcism.

This study observed that it in the day to day living among the members; it is a very common feature to fight evil spirits by exorcism. In this study, it was discovered that most people are possessed by evil spirits due to various reasons. These reasons include hereditary possessed, others have been possessed through witchcraft and others through the transfer of evil spirits from one person to the other. These evil spirits torment people and are not liked at all. Sangomas (witch doctors) would normally be invited by family members of a possessed person to come and deliver the possessed person. Interviewee NJC-U13 further elaborated that what makes this hymn popular is the firm denunciation of the devil (Evil spirit) as shown in the text. Key lines in the first stanza, for instance, are: *Sengelelo ko*, Get out of my way you Satan, and do not spoil my life. The singer does not mince words in condemning the devil, to overcome temptations. When the devil (evil spirit) is overcome, people rejoice and feel saved from such torment and affliction brought by the devil. The hymn is sung in a very confrontational way as if the devil is even seen. The hymn is believed to have been composed by Lenshina.

Using the map of soteriological concepts developed by Conradie, in this hymn, salvation is viewed as God's victory over the forces of evil, death and destruction. The example that can be given here in the NJC context is when a person possessed with evil spirits receives deliverance through the act of conducting rituals of exorcism. This is done through the help of the diviner or medicine men or women. Mbiti (1975) notes that diviners and medicine men and women are very important because they are able to find out which spirit is haunting a person and what it wants. In this case, if the spirit makes a demand which can be fulfilled, people would normally meet them. But if the demands are impossible there are other ways that can be used in order to cast out the evil spirits. In the NJC members among their communities, the researcher noted that

the power and potency of spirits in traditional religious and cultural context of illnesses are significant. This is the same as Chitando (2013:36) notes among the Shona people of Zimbabwe that:

They acknowledge the existence of the spiritual entities in the religious cosmology.....the spiritual realm dominates society as a powerful source of illness and disease. Although scientific explanations may be proffered in modern context, the traditional belief that spirits are a prime causal explanation for illness and disease abounds. Beliefs in witchcraft and sorcery as conspicuous explanation of illness, disease and misfortune exist in society. They operate clandestinely to perpetrate evil. Such beliefs in fact constitute an integral part of the people’s traditional religious and cultural system.

The image of salvation here is exorcism, “it is a triumphal manifestation of God’s decisive victory over the powers of evil (Conradie 2010:119). One of the emphases in the worship ministry of the NJC is exorcism. It is for this reason that many people flock to the NJC because they want their spiritual problems to be dealt with.

### Hymn 6

Cawama (Triumphant)

<b>Bemba</b>	<b>English</b>
Cawama e bane (lelo) cawama Seni mumone Shibwinga na Nabwinga Bayemfya Bayemfya Seni mumoneko ifyo bayemfya	Triumphant yes it is triumphant Come and celebrate with us its triumphant Victory, victory, Let us celebrate together victory.
Ndefwayo kumona Nabwinga Nabwinga wesu twakwata ni Yesu Ndefwaya Ndefwaya Nabwinga untu ndefwaya ni Yesu	I am longing to see Christ the Bride Our bride we Christians have is Jesus Christ Jesus Christ, Jesus Christ To belong to him forever ‘s what I need

Twendeni tuyeko ku bwinga Ku musumba upya tukaleyemfya Twendeni Twendeni Ku musumba kulya tukalayemfya	Brothers let us go and celebrate In that holy city we shall all rejoice Marching on, marching on In that holy city we shall celebrate
Umfweni e bane umfweni Seni mumfwekwa mashiwi ya mweo Umfweni Umfweni Mashiwi yakwa Nabwinga ya mweo	Hear the word my brother hear the word Come and listen to the word that gives you life This is life, life indeed Come and listen to the word that gives you life

Interviewee NJC-U14 of Kankoyo congregation testified that this hymn was composed by Lenshina. It's a hymn which celebrates life. A worshipper accepting Jesus is like the joy found in a newlywed couple. There is an assurance of the continuity of life. In practical life, marriage is an obligation for it assures the community of the continuation of life. This is not only a case of the NJC urban context, but also most African communities. Mbiti (1975:98) testifies to this when he says:

..... In many African societies from the very beginning of human life, God commanded or taught people to get married and bear children. Therefore marriage is looked upon as a sacred duty which every normal person must perform. Failure to do so means in effect stopping the flow of life through the individual and hence the diminishing of mankind upon the earth. Anything that deliberately goes towards the destruction or obstruction of human life is regarded as wicked and evil. Therefore anybody who, under normal conditions, refuses to get married is committing a major offence in the eyes of society and people will be against him. In Africa, everything possible is done to prepare people for marriage and to make them think in terms of marriage.

The researcher observes that this is very true of the members of the NJC. They emphasize so much on raising a family. They echo the words from Genesis 1:28 reading:

God blessed them and said to them, “be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground”.

This scripture passage is the point of reference time and again emphasized.

The supreme purpose of marriage is building of a family. This goes with:

Bearing of children, to extend life and to hand down the living torch of human existence. For that reason, a marriage becomes fully so only when one or more children have been born. It is very tragic thing when no children come out of a marriage (Mbiti 1975:105).

Consequently, salvation in this hymn is viewed as moral transformation. One has to abide by what society needs. The obligation to marry is paramount. The image of salvation in this context is marriage. It is very gratifying to see how the NJC prepares people for marriage. The youths are taught on how to choose a right marriage partner and lessons on how to prepare for marriage and what is involved in marriage are also given. Both biblical lessons and traditional lessons are given to those to be married. Since many people would want their marriages to last, most parents would want to invite marriage counsellors from the NJC to counsel their children. This itself has become an attracting force.

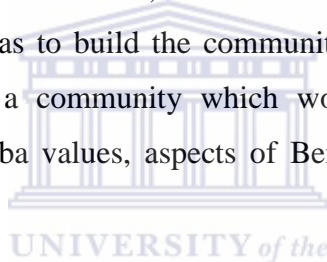
### **Hymn 7**

Nani uo ndetuma (Who shall I send)

<b>Bemba</b>	<b>English</b>
Nani uo ndetuma	Who, then, shall I send out
Nani uo ulentangilila	Who, then, will go for me
Nine mwe Mfumu ntumeni	Here am I, Lord send me

Ku kushimike landwe Nine mwe Mfumu ntumeni.	To preach salvation Here am I, Lord send me
Ku kulango luse Ku kulisha ba nsala Ku kufwika basapula Ku kusekesha balekungumana	To show them mercy To feed the hungry To give them clothing To meet the lonely

Interviewee NJC-U17 of Chililabombwe congregation and a member of the choir said this hymn is based on Lenshina’s call to prophetic ministry. Lenshina claimed that while she was in heaven after her first death, she learnt that John the Baptist had asked God to send a prophet to earth to warn people of the impending punishment. She was told that she was the chosen one, the prophetess of God. After receiving all her instructions, she returned back to earth with a special mission. The mission was to build the community on a solid rock. This meant that she was to build a community which would last with proper biblical teachings, positive Bemba values, aspects of Bemba music and anti-witchcraft sentiments.



The study established that members of the New Jerusalem Church are very much aware that the Lord commanded that his Word be preached and this is done in a practical way in everyday living as Christians live by the Christian virtues of love and care for one another (i.e. feeding the hungry, clothing the naked, providing shelter to the homeless and above all to speak against vices which promote divisions, by so doing, Christians will be promoting a just society). The soteriological concept that can be used here is “salvation as moral transformation”. Its only when people are transformed then they will aim to create a society which will be appreciated by all. Interviewee NJC-U19 of Kankoyo congregation testified that due to lack of education by most people especially among the members of the New Jerusalem Church, it is proven that communities in which these members are found, there is a lot of moral decay. That is to say, members indulge themselves in activities such as illicit sexual behaviours, theft, backbiting, husband and wife grabbing, excessive beer drinking, false accusations and several other vices. It is for this reason that in

most of these communities, community schools have been set up just to help reduce the levels of illiteracy. Also civic leaders have taken it upon themselves to come up with educational programmes especially in the areas of health. Dangers of HIV and AIDS are constantly explained. In this regard, Christians here are encouraged to be guided by the guidelines of Christian principals and the most important Christian symbol in this regard is clearly the incarnation, life and ministry of Jesus Christ: the example set by Jesus of Nazareth and highlighted, celebrated and gloried by his followers (Conradie 2010:131). Consequently, the image of salvation here is the establishment of community schools, education programs in the area of health and guidelines of Christian principals.

### Hymn 8

Twendeni twingile (Come along and enter)

<b>Bemba</b>	<b>English</b>
Twende twingile	Come along and enter
Twendeni twingile	Come and let us enter
Twingile pa kacipata kacepa	through the narrow gate
Mwa-sha-la - Mwashala	Come - all – come
ku mweo wa muyayaya	Never ever miss to go
Mwa-sha-la - Mwashala	to eternal life
ku mweo wa muyayaya	Come - all – come
	Never ever miss to go to eternal life
Bombeleni Lesa, bombeleni	Come along and serve Him
Lesa	Come along and serve Him while you still have
Bombeni apo mucili no mweo	life
Bo-mbe-ni	serve- the- Lord
E mulimo Lesa weswa tupela	This is what the Lord our God expects of us
Bo-mbe-ni	serve-the -Lord
E mulimo Lesa weswa tupela	this is what the Lord our God expects of us
Seni kuli Lesa, seni kuli Lesa	Come along to Jesus

Kuli Lesa ‘po mucili no mweo I-se-ni Pa nshita ilyo mucili no mweo I-se-ni Pa nshita ilyo mucili no mweo	Come along to Jesus at your prime of life Come-to-Him Come along to Him now while you’re still alive Come- to- Him Come along to Him now while you’re still alive
Aliya ‘liya, - aliya ‘liya Aliya ‘liya Yesu akabwela Lo-le-ni Loleni ‘kufike lyo akabwela Lo-le-ni Loleni ‘kufike lyo akabwela	Jesus has ascended Jesus has ascended He will come again Watch and pray Watch and pray until the time He comes again Watch and pray Watch and pray until He comes again.

Interviewee NJC-U17 of Kankoyo explained that the message of the text in this hymn is Christ’s coming to save humankind. Worshippers are encouraged to serve him. The biblical basis of this hymn is the fact that God works this way (He serves others), and He wants us to do the same. He’s set it up so serving others accomplishes almost everything he wants for us. He continued to narrate that as people serve God they also say thank you to God for the many things he has done in their lives.

The researcher’s observation in this respect is that in urban New Jerusalem communities, elderly people are much appreciated by young ones by way of working for them. This is a gesture to say thank you for seeing us grow up this far (young ones have in mind the care, love and protection they have received from the elders). It is therefore an obligation for individual members to provide some kind of service to the community, not only to the elderly but to all. This may include; alms giving, providing shelter and sometimes tilling land for the physically challenged. Jesus died so that people can have a right relationship with God and people ought to show that they are thankful for that. So serving is the result of truly realizing what Jesus did for humanity. Consequently, believers actually want to tell everyone in the world about it, not just through what they say but also through what they do. Serving God makes the world a better place and it



honours God “If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever...” 1 Peter 4:11. Paul to the Ephesians said “And he himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ...” Ephesians 4:11-12. Therefore, the concept of salvation in this hymn is moral transformation.

Interviewee NJC-U18 of Mokambo congregation said that this is among the much liked hymns because it keeps worshippers to be always on guard; in their day-to-day living. This simply means that believers ought to keep to Christian values (i.e. praying, and serving the Lord- serving may mean helping the needy, feeding the hungry, clothing the naked) at all times lest the King Jesus comes and finds them in wrong doings. The researcher noted that this hymn encourages Christians that Jesus may come at any time.

The researchers’s observation here is that in this hymn, the life and ministry of Jesus is taken as example for Christians and:

The most important Christian symbol in this regard is clearly the incarnation, life and ministry of Jesus Christ: the example set by Jesus of Nazareth and highlighted, celebrated and gloried by his followers (Conradie 2010:131).

The image that may be considered here is a fellowship group like the women’s guide going round houses of the needy NJC members distributing foodstuffs and clothes. The NJC has a very strong women’s guide. This group has drawn up a pastoral care program to accommodate the needs of vulnerable people in society. The women’s guide is indeed an image of salvation in the NJC. This group has really evangelized to so many people bringing them to the church.

## **Hymn 9**

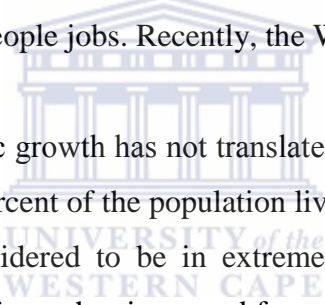
Mwebanensu natusekelele (Brethren come let us celebrate)

<b>Bemba</b>	<b>English</b>
Mwe banensu mwe, natusekele pamo Abanensu bapusuka balwisho mulwani	Dear brethren come and let us celebrate let us join the brethren who are celebrating victory
Refrain: Mwe- Lesa wesu Seni bwangu Mwe Lesa wesu Nefwe mutupelyo mweo	O Lord God our Saviour come Lord, come Lord, Come now Lord God our Saviour Come now, we too need salvation
Mwe banensu mwe natulumbanye Lesa Eutwafwa eubake myeo yesu yonse	Dear brethren come and let us worship God God almighty is our Father, giving us protection
Mwe banensu mwe natubombele pamo Cisuma ba Bwananyina kwikatana pamo	Dear brethren let us serve in unity It is right and more Christian for us to serve together
Ubulendo e buntu twendamo bonse E bukatufisha ku mweo wa muyayaya	Fellow pilgrims, march on to a common goal Marching on to heaven and to live with Christ forever.

The researcher noted that the hymn has an eschatological emphasis in which worshippers are very much assured that one day they will live with Christ. Interviewee NJC-U19 of Chamboli congregation clarified that there is a realization that humanity has been saved from predicaments such as death, illnesses, possession by evil spirits, poverty (in times when there is abundance harvests) and physical calamities. He continued to state that the hymn also is an encouragement to those who are yet to receive Christ as their personal Lord and Saviour that they too need to be saved. The hymn is based on Romans 3:23 “for

all have sinned and fall short of the glory of God” and sin is considered as a violation of God’s law (1 John 3:40). Sinfulness is the general characteristic of all humankind; humanity is guilty before God. Since God has forgiven humanity’s sin, humanity has all the reasons to celebrate and continue serving God as a united people. Worshippers are encouraged to continue pursuing their Christian faith because they are not doing this in vain. The hymn is sung with the accompaniment of percussion.

The example of the practical context is that there is high level of unemployment in Zambia. Only very few people are in formal employment. The majority are either engaged in some small businesses only getting enough to sustain their living, or have nothing at all. This was even reflected in the last Presidential bye elections where urban areas voted for the opposition party because the opposition party promised to give people jobs. Recently, the World Bank gave a report that:



Zambia’s economic growth has not translated into significant poverty reduction. Sixty percent of the population lives below the poverty line and 42% are considered to be in extreme poverty. Moreover, the absolute number of poor has increased from about six million in 1991 to 7.9 million in 2010, primarily due to population growth. The urban picture is far better than the rural: in the Copperbelt and Lusaka provinces, for example, poverty incidence is fairly low (22% and 34% respectively), whereas in the rest of the country, which is dominated by agriculture, poverty rates are greater than 70%.

The country has defined its own development agenda through its Vision 2030 and the Sixth National Development Plan (SNDP) which has recently been revised. The Plan is organized around the theme of “broad based wealth and job creation through citizenry participation and technological advancement.” Specific development goals include promoting inclusive growth, fostering a competitive and outward-

oriented economy, significantly reducing hunger and poverty, and reaching middle income status.<sup>36</sup>

The report further reviewed that accelerating growth and reducing poverty will necessitate increasing the competitiveness of the Zambian economy by reducing the cost of doing business and ensuring that the rural economy, upon which much of the population depends for its livelihood, contributes meaningfully to overall growth.

The implication of this is that few parents can afford to provide good education for their children. This therefore has resulted in high level of illiteracy. Very few people have access to good health facilities or services; access to clean water, there is high mortality rate. People die even from curable or preventable diseases.

Consequently, when members sing this hymn, they view salvation in this case as God's victory over the forces of evil, death and destruction. The contexts cited as examples; investor from Germany investing in a farm in the NJC area and the report from the World Bank all testify to what is on the ground to the members of the NJC urban context. The farm by the investor in this case is the image of salvation. The farm brought about employment to many local people. As a result of the growing population in the area, a community school was built to cater for the children around and a small dispensary was erected to provide medical facilities. Good governing policies by political leaders will also be images of salvation.

### **Hymn 10**

Ba Yesu Kristu baliya ku mweo (Jesus has gone back to His holy home)

<b>Bemba</b>	<b>English</b>
Ba Yesu kristu baliya ku mweo	Jesus has gone back to His holy home

<sup>36</sup> See <http://www.worldbank.org/en/country/zambia/overview> (Accessed October 21:2015).

E, ci-ne baliya ku mweo. Na Bena Kristu baleya ku mweo Na Bena Kristu baleya ku mweo E, ci-ne baleya ku mweo.	Jesus has gone back to His holy home O, yes, he's gone to his holy home All his believers will go to eternal life All his believers will go to eternal life O, yes they ' ll go to eternal life
Abantu bambi baleya ku kuloba Abantu bambi baleya ku kuloba E, ci-ne baleya ku kuloba. Iseni bonse tuleya ku mweo Iseni bonse tuleya ku mweo Bwe-le-ni tuleya ku mweo.	Those who don't believe will face eternal death Those who don't believe will face eternal death O, yes they will face eternal death Come all let us go to eternal life Come all let us go to eternal life Come back let us go to eternal life

Interviewee NJC-U20 of Mokambo congregation who is a music director in the New Jerusalem Church explained that the hymn has language which is easy to understand because its expressions are familiar to people's everyday living. It is sung in the style of storytelling. This is typical of many action songs in the New Jerusalem Church. Most action hymns are repetitive and the more repetitive they are, the more emphasis they make. It will be observed that the first line, *Ba Yesu Klistubaliya ku mweo*, Jesus Christ has gone back to his Holy home, in this song is repeated three times. Several respondents said this is typical of the way people do it when they want to emphasize a particular point. In this case, the point being emphasized here is Jesus Christ having gone back to his holy home to prepare a place where the righteous will be. This is based on the Gospel according to John 14:1-2. The tempo of the song goes smoothly with the tramping of feet as well as the movement of the singer's body. Other than the text, this also makes the reason why it is among the much liked hymns. Interviewee NJC-U20 continued to explain that the hymn has points which are put in a logical sequence: "Jesus has gone back to his holy home (eternal life)"; "His followers (Christians) are also going to eternal life"; "Those who do not believe are going to eternal death"; "Come all, let us go to eternal life". He continued to say that this is the summary of the message in the hymn and the sequence in which it is told demonstrates the

typical traditional way of telling a story or conveying a message through song. This, for instance, is the way the royal singers at a chief's palace would convey messages to and from their chief through ballads. In this particular case the hymn preaches a Christian message to the listener in a similar manner.

He further explains that the hymn's message in everyday life is to encourage Christians to uphold Christian virtues. The Christian virtues expect of them may include; love, kindness, patience, respect for all, arms giving, honest and many others. Christians should refrain from acts which will lead them not to attain eternal life. In their communities they should live at peace with one another, they should love one another, no backbiting; Christians should not tell lies or steal. They should not also indulge themselves in criminal activities such as murder armed robberies and many other vices. They should also not involve themselves in witchcraft practices.

Using the map of soteriological concepts developed by Conradie, in this hymn, salvation is viewed as moral transformation. For this to be very effective, people have to look up to a model for their living. In this case, Magesa (1997:69) explains that:

It is the responsibility of the religious leaders of the society, as well as the elders in the household, to pass on orally and be examples of all the moral codes of the clan and ethnic group from generation to generation. Only by properly living life in this world, as indicated by tradition, are the individual and the community guaranteed life beyond. Leaders have a unique responsibility to pass on tradition because, by virtue of their being leaders, they are ontologically in closer union and communication with God and the ancestors than the rest of the population.

Subsequently:

The images that may be illustrated in the case of the NJC urban context include; Religious leaders, Christians living exemplary lives and moral

codes set up by the community. Religious leaders in the NJC truly strive to be living examples to the members of the church.

### **8.1.3 Conclusion**

In the urban context of the New Jerusalem, out of the 10 hymns that were polled, 5 had a message of salvation as moral transformation (these are hymns numbered 1, 3, 7, 8 and 10) and 3 hymns had a message of salvation as God's victory over the forces of evil (these are hymns numbered 2, 5 and 9) while 2 hymns had a message of salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans. These are hymns 4 and 6). The researcher's observation is that the emphasis on the soteriological concept of "salvation as moral transformation" by the NJC in the urban context could be as a result of the founder's (Alice Mulenga Lenshina) preaching on repentance as a means of attaining salvation. Consequently, when members listen to the message in these hymns, they feel the urge to turn away from their wrong doings.

Therefore, this calls for changed individuals if salvation has to be attained. This is possible if individuals are to lead exemplary lives in order to influence others positively for the betterment of the communities in which they live. Conradie (2011:136) illustrates this:

as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.

Subsequently:

The most important Christian symbol in this regard is the incarnation, life and ministry of Jesus Christ: the example set by Jesus of Nazareth and highlighted, celebrated and glorified by his followers.

The study here notes that moral formation is an important aspect in the members of New Jerusalem Church in the urban context. When members sing these popular hymns, they encourage a sense of moral identity and individuals see themselves as virtuous persons and therefore striving for excellence in the attainment of salvation. Members feel they are saved from the wrongs of society and thereby creating a just and fair society for all. The context is that societies today where the majority members are living are corrupt and morals have decayed. There is a lot of drunkenness, thieving activities have increased, husband and wife grabbing are on the increase, adultery and many other vices to mention but a few. The remedy to this is creating moral upright communities which can be done through teachings and following moral codes and where individuals strive to become role models. Therefore, transformed individuals will make up transformed communities and this will result into communities which have been saved from all these vices. The images of salvation in this context include; moral codes which have become as a result of the strict rules which are set, religious leaders, counsellors and other elderly men and women who are an embodiment of moral law.



## CHAPTER 9

### A survey of popular hymns in rural New Jerusalem congregations

#### 9.1 Introduction

The selection of the New Jerusalem congregations in this context was not a problem because the rural context chosen was Chinsali District and the New Jerusalem Church was born in Chinsali. Consequently, Chinsali forms the stronghold of the church and highly respected among the many adherents of the Church. The other reason is that a majority of the general membership of the church in congregations around Chinsali are former members of the United Church of Zambia. They were very much willing to co-operate in providing information. Selection therefore was based on the overwhelming willingness to co-operate. Among the people interviewed included the Bishop of the Church, Pastors and choir leaders. The acronym NJC-U and NJC-R (New Jerusalem Church Urban and New Jerusalem Church Rural) with numbers are used to represent interviewees because all of them sought not to be named.

The following are the congregations where Church leaders were interviewed;

- Kasomo New Jerusalem Church congregation. Kasomo is a village in Chinsali District in the Northern-Eastern part of Zambia now Muchinga province. This is the birth place of the Church founded in 1953 then known as the Lumpa Church. The founder of the then Lumpa Church, Alice Lububusha Lenshina was born and raised in Kasomo village. Her ministry began in this same village. The New Jerusalem Church attaches great importance to this village which is named as Zion City. The membership at this congregation is 1700 people attracting membership from neighboring villages. Most of the members have historical roots of the UCZ and the Roman Catholic Church. This congregation pays particular attention to the music ministry. It is said that this is a training centre for the church's choir masters.
- Chikanda New Jerusalem Church was established in 1955. The congregation has a membership of 800 people mostly Bemba speaking people of Chikanda village.

The congregation is in the Chinsali District of Northern-Eastern Zambia now Muchinga province. Most members have historical roots of the UCZ and the Roman Catholic Church<sup>37</sup>.

- Nakonde New Jerusalem Church. Nakonde is a bordering town with Tanzania. Persecuted founder members also had to flee into neighboring Tanzania. After the persecutions, members decided to settle along the border. Just like on the Copperbelt, members are boarder dwellers of both Zambia and Tanzania. This congregation has a membership of close to a thousand people. The language spoken is Namwanga and Swahili; music ministry is very much practiced.
- Mpika's main New Jerusalem Church was established in the early 1970s. This is an offshoot of the Kasomo New Jerusalem Church. It is said that most members left Kasomo for Mpika District about 109 kilometers south of Chinsali in search of employment. Members managed to set up a congregation at Mpika. The membership at this congregation is on average of 700 people. Most of these members are migrant workers from Chinsali district and they are Bemba speaking people. It is a congregation which is also preoccupied with the music ministry.
- Mpika Tazara New Jerusalem Church. This congregation was established in 1976 at Tanzania Zambia Railways (TAZARA) village station in Mpikaka District. It was begun by a Mr John Kasuba who was one of the senior church leaders in the Lumpa Church at its inception. He and his family moved from Kasomo village in fear of church persecutions to settle in Mpika District at a village called Makola which today houses one of the train stations for TAZARA. After the persecutions, he sought permission from the New Jerusalem Church to open a branch of the Church at Makola village a move which excited Church leaders. The congregation has a membership of 300 people most of them Bemba speaking village dwellers of Makola village and a few rail workers and their families. This congregation too pays particular attention to the ministry of music.

Just like the urban congregations, the order and numbering of hymns does not suggest that this is how they appear in their manuscript. It must again be put on record that the Church has not yet produced any hymnal. Consequently the

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<sup>37</sup> The United Church of Zambia and the Roman Catholic Church suffered mass exodus of members to join the NJC.

numbering of hymns and the order as they appear represents how the hymns polled beginning with the highest. Below the hymn number is the hymn title with an English translation.

### Hymn 1

Naile kwifwe (When I went to the river)

<b>Bemba</b>	<b>English</b>
Naile kwifwe nasanga impande yandi iyi Impande yandi ka nkaye nkaye nkatole bane Nkaye nkatole yalila njele njele Ba Lesa baluluma pa kulete mfula mu calo - cesu Ndetasha Lesa pa kulete mfula mu calo cesu	When I went to the river I found my necklace So I must go and bring it back It is such a bright shining necklace The lightning thunders, the skies pours down I thank God for bringing rain, food , health, strength
Ndetasha Lesa pa kulete filyo mu calo cesu Ndetasha Lesa pa Lesa pa kutupo bumi mu calo cesu kutupa maka mu calo cesu Kantashe nati nawa naalangana Kuli mwe mwe ba mwiulu	I thank God for bringing rain (food, health, strength) to our world Let me thank him for giving us life in this world of ours

Interviewee NJC-R1 of Chikanda congregation said that the hymn was composed by Lenshina. He stated that the hymn is liked because of the message of the text. The message in the hymn is thanking God for bringing rain to humanity. The hymn is sung with percussions and a lot of dancing in a celebrative mood. He explained that the assumption of the hymn is that the gift of rain is indication of God's love to humanity. God does not want his children to starve and therefore he gives them rain so that they can grow crops, and harvest. The sign of rain is a sign of prosperity. Rain is a precious thing, in this case equivalent to the necklace

which is so valued and treasured.

Another interviewee NJC-R2 of the same Chikanda congregation vividly explained that most people in rural Zambia are dependent on rain for their very survival. Therefore droughts are not wanted because they are a sign of looming food shortages. Rain is an important focus of religious practice. A drought is considered to spell misfortune or calamity. Therefore, most people view misfortunes such as drought to be a result of inappropriate behaviour on the part of community members, or of the disruptive influence of bad spirits. This is supported by Conradie (2010:115-116) when he notes that a “predicament sometimes is a result of natural suffering and sometimes it’s due to individual, collective or accumulative human actions”. In any case, this “predicament is intolerable and has to be overcome” (Conradie 2010:120). Consequently, there is need to devise a remedy to the problem that has caused the drought. The remedy usually involves changing inappropriate behaviour (if caused by human action) that is believed to have caused the drought. The result will be having plenty food and a greener, healthy vegetation. However, what is required here is indeed salvation and not merely God’s providence (Conradie 2010:115).

Salvation in this case is viewed as God’s Victory over the forces of evil, death and destruction. Drawing from the biblical narratives, Conradie (2010:120) offers the following hypothetical example:

There is drought and famine in the land, but an alternative supply of food is found to give bread to the hungry. There seem to be evil forces at work in a situation- forces which are beyond anyone’s control- but their impact is restricted through rituals of exorcism.

Therefore, the seasonal coming of the rains renews the activities of the community, as well as reviving the life of plants and insects and animals. It is a blessing to humanity. The coming of the rains is an act of renewing life for both human beings and the environment.

Conradie (2010:120) explains that:

The most important Christian symbol which may be used here is the resurrection of Christ. It symbolizes the power of God to address any situation and to conquer even death. It is a triumphal manifestation of God's decisive victory over the power of evil.

God is essentially, perpetually, superlatively, infinitely good and people are the perpetual partakers of his goodness, and therefore ought above all his creatures to magnify his name. Worshippers are encouraged at anytime to recognize that God is working in their lives. Worshippers are encouraged to have a time of great rejoicing and singing and giving thanks to God almighty for his victory over the power of evil. Worshippers should be thrilled that they have a God that loves them and cares for them and is always there for them. The rain in this case is the image of salvation.

## Hymn 2

Twaisa kukulomba ipalo (We come to ask for blessings)

Bemba	English
Twaisa ku kulombe palo Shikulu Tubeleleni uluse, fwe benu Twapapata, Shikulu Tapaaba nangu iyacila imwe, Twalicimfya fyonse muli imwe Nimwe katula, nimwe Yesu	We come to ask for Thy blessing O Lord Have mercy on us, we Thy people We beseech Thee, O Lord No Lord is greater than You We have subdued everything through You Thou art the Saviour, Thou art Jesus.
Akatulanga - Shikulu Akatulanga - wa luse Akatulanga - Pa citamba maluba, luse lwakwe lusuma Elutulango kusuma Elukalanga kuli Tata wa luse	He will show us - Our Master He will show us- the merciful He will show us very attractive place His mercy is wonderful It will lead us where all is perfect It will lead us to the merciful God.
Mwalishuka, Aleluia, aleluia	How lucky you are, alleluia, alleluia

Pa kumona Shikulu, Aleluia Uwa luse lusuma, Aleluia, aleluia aleluia alleluia, alleluia.	To see the Master, alleluia The master of great mercy, alleluia, aleluia alleluia, alleluia.
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Interviewee NJC-R3 of Kasomo congregation a choir master explained that this hymn was composed in Kasomo village by one of the senior church leaders of the Lumpa Church. The name of the composer is not known. Interviewee NJC-R3 continued to say the composer was a committed choir member. Choirs in the Lumpa Church were highly respected for the reason that music from the choirs played a major part in the preaching of the word. Most songs sung were considered as homilies themselves.

Seventeen out of 20 interviewees said that this hymn is much liked because of the text. The explanation given by interviewee NJC-R4 of Nakonde congregation was that the hymn brings out humanly attributes of God. The researcher's observation was that among the Bembas of North Eastern Zambia now Muchinga, people often avoid mentioning the name God casually, outside priestly situations. More often the name will be implied in any one of the corporate names used for God. These would be; *Shikulu, Tata, Kalubula, Mfumumu*, or any of the praise names; *Kanshi-wabikwa* (the all knowing), *Mulopwe* (He to whom all prostrate fall), *Mwandanshi* (the omnipresent), and names to that effect which depict the attributes of God.

Interviewee NJC-R4 further explained that this is an appropriate traditional way to address a personality of great family status. For instance, to be a family man, one gains in social status, and to call by his family name a person who has a child is to belittle him. Unlike in the western world where a person may be called by his or her first name, a Bemba man Bwalya with a child called Musonda is no longer Bwalya. By virtue of his fatherhood he is initiated into a higher realm, a realm of responsibility in society. He is now addressed as *Ba shi* Musonda (father of Musonda). His wife would be called *Ba na* Musonda (mother of Musonda).

The status is not just for prestige; rather both of them begin to shoulder social, political, economic and cultural responsibilities. Similarly, a person whose son is *Shi* Musonda (the father of Musonda) is properly addressed as *Shikulu* Musonda (the grandfather of Musonda) or *Nakulu* Musonda (grandmother of Musonda). With this kind of corporate practice, fecundity is thus given more prominence. This concept thus has entered the language of worship among the members of the New Jerusalem Church. Hence, in hymns such as this one, God is called *Shikulu* with many further attributes. He takes the place of an ancestor; the corporate personality for final appeal in life.

What the researcher noted is that the hymn is more like a prayer thanking the merciful God, the Father of our Lord, God and Saviour, Jesus Christ. It's thanking God because he has shielded his people, rescued them, kept them, accepted them, had compassion on them, supported them, and brought them this far. The hymn is sung with a lot of praise with percussions and dancing.

Salvation here is viewed as moral transformation because as they thank God, in their everyday life, worshippers are constantly urged to stand for what they believe in. In this case upholding the Christian virtues into which they were baptized, virtues of love, care for one another, respect, and the promotion of human rights and upholding high moral values in their communities:

The elders are taken to be the repository of communal wisdom and therefore they are conceded leadership in the affairs of the people. One of the reasons for this is the nearness of the elders to the ancestors. And in the concept, legitimate power lay in the office sanctioned by ancestral norms, not in the person; and the person lost his or her right to exact obedience once he/she abused that office. But the elders themselves respect authority and hardly abuse it and often are committed to the demands of their office.<sup>38</sup>

Conradie (2011:136) explains this:

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<sup>38</sup> See [http://www.emeka.at/african\\_cultural\\_vaules.pdf](http://www.emeka.at/african_cultural_vaules.pdf) (Accessed October 21:2015).

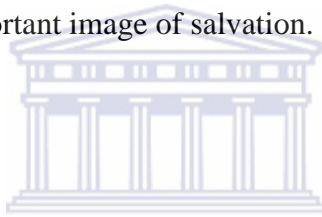
as finding an inspiring example to follow in order to cope with the demands of life and of society and to adopt a caring ethos (or sometimes merely to find personal fulfilment) typically with reference to the life ministry, parables, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.

Subsequently:

Having elders, village headmen and women in the NJC communities is an important aspect since they are role models of communities. In this case, they become a very important image of salvation.

### Hymn 3

Yemwe (Brethren)



<b>Bemba</b>	<b>English</b>
<p>Yemwe: Tuyemfye bane tuleyemfyo  bwinga                   Tulesefyo bwinga bwa  mwana wa mpanga E Shibwinga wesu  mwana wakwa Lesa Tulumbanye Mfumu  ya kutemwa kwesu Tutemwe bane,  tesekele bonse Pa kupele Mfumu ubu  bupe bwesu Ilambo lya cine e mitima  yesu Tuyemfye bane, eya tuyemfye bane</p>	<p>Brethren: Let us celebrate, celebrate  the wedding, celebrate the wedding  of Jesus the lamb yes, he is our  bridge groom; He's the son of God  let us praise Lord Jesus for he is our  love. Friends let us let us be happy  let us all rejoice. As we bring all  these gifts of love. This is our  sacrifice with all our hearts and  minds. Let us celebrate, yes let us  celebrate</p>
<p>Mwe Mfumu: Twaletu bupe bwa</p>	<p>Our Lord: We now bring before you</p>



<p>kutemwa kwesu Mbalala ne fyumbu ne fipushi Amani no bunga no lupiya E kutemwa kwesu kuli Tata wesu Twaipela [twaipa] kuli mwe tuli bantu benu Tuyemfye bane, eya tuyemfye bane.</p>	<p>our hearty offerings We offer these pumpkins, peanuts and potatoes Mealie-meal and eggs and money from our wages We express our true love to you God our Father And we sacrifice to you our souls and bodies Let us celebrate, yes, let us celebrate</p>
<p>Tata: Tulemutotela pa bumi bwesu Pa fipatala na babomfi bonse Pa masukulu na Bakafundisha Na baletuteka na Bafyashi besu Pa fifwalo fyesu na pa filyo fyonse na pa kutufwila mwatwanshishe mfwa Na pa busuma bwa maluba yonse Tulumbanye Mfumu ni Yesu Klistu</p>	<p>Father: We now bring our praises for the daily living For the hospitals and all those that serve therein Thank you for- schools and thank you for- teachers Thank you for the rulers and for all our parents Thank you for the love you gave us on the cross</p>
<p>Bonse: Tutotele Mfumu pa bupe bukulu Atumine Yesu kwisa kutufwila E ni Mfumu yesu akateke calo Ne mikowa yonse ikamutotela Pantu e mukulu wa shamfumu shonseTwatotela Tata ifwe bantu benu Mwe fibumbwa fya mu calo conse Lumbanyeni Mfumu e Kabumba wesu</p>	<p>Brethren: Let us clap to him for sacrificial love for He sent us Jesus Christ our great Redeemer He is King and He will rule over the whole world He is Lord of Lords and He is King of Kings All the earthly nations will prostrate before him Let us thank our Father as His humble children Let us praise the Lord God He is our creator Let the whole creation supplicate before him</p>

This hymn was apparently found in the Bemba UCZ hymn book and its number is 189. The composer and writer of the hymn could only be identified as an indigenous Zambian who worked closely with missionaries at Mbeleshi mission station in the Luapula province of Zambia. That the hymn also being sung by the New Jerusalem proves the fact that the New Jerusalem Church is an offshoot of the UCZ and the Roman Catholic Church.

Feedback from 14 interviewees out of 20 showed that the melody is accompanied by the claps, trills and even chants. Interviewee NJC-R4 of Nakonde congregation reported that these bring flavour to this hymn and help rekindle any inactive spirits of worshippers. Here the language is free from the pageantry of poetry and therefore simple for an ordinary member of the Church. It is sung in a responsorial style. The researcher's observation was that this hymn is among those that are very much used and generally liked by many members in both contexts. Every time people sing it they feel summoned for a response with any of the gifts to thank God (as a sign of giving to God, worshippers give to gifts to people in need. The gifts range from one kind to the other. This could be money, live stock or farm crops or even property which they value or they don't need it and have to pass on to others as a way of expressing gratitude to God) . Interviewee NJC-R5 said this hymn is a working hymn, meant to invoke the spirits of worshippers to action.

In this study, the observation in this regard was that thanking goes with clapping, *kutota*; hence the sentence let us clap. The second and the third lines, the climax, are addressed to the Lord; we bring offerings, we bring praises. The hymn signifies an act of performance before the king.

Kings (Chiefs) in traditional Zambia are much respected, they are an embodiment of traditional values and their authority is said to have come from God. Chiefs maintain the harmony of the communities they live in and are custodians of rich moral values. They maintain law and order and they themselves are living examples. In return, they expect the citizens of their communities to pattern their lives after them. They are appreciated by being given gifts and praises.

The traditional leaders' continuing importance in the social and political life of their communities is virtually indisputable. In many countries, they still play a major role in managing land tenure. Local justice, poverty inheritance, and the implementation of customary law, as well as conflict resolution, also continue to be important spheres of responsibility. Traditional leaders are often perceived as the guardians of their communities culture; playing an important role in cultural events and rituals.<sup>39</sup>

God is regarded as the king of kings who deserves all the praise and adoration. No person is expected to go into the presence of the king without gifts. The biblical reference is Exodus 23: 14-19. This arrangement is not based on acquired poetic skills. It is a spontaneous response from the worshiper's heart. This is the way an indigenous singer is urged to express his or her inward feelings. While the hymn is being sung, there is a lot of dancing and ululations.

The concept of salvation here is viewed as moral transformation. This can be explained as getting the traditional leaders as examples of moral living since they themselves are custodians of moral values. In this case, the traditional leaders and village community schools are images of salvation.

To this effect Conradie alludes to the fact that:

The most important Christian symbol in this regard is the incarnation, life and ministry of Jesus Christ: the example set by Jesus of Nazareth and highlighted, celebrated and glorified by his followers (Conradie 2010:131).

This is explicit in verse 3 when worshippers sing:

Thank you for- schools and thank you for- teachers  
Thank you for the rulers and for all our parents  
Thank you for the love you gave us on the cross

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<sup>39</sup> See <http://www.alan.org.na> (Accessed October 21:2015).

#### Hymn 4

Nandi nalimisebenyeko; mwe Yesu munjelele (I too was there, Lord Jesus have mercy on me)

<b>Bemba</b>	<b>English</b>
S. Nandi nalimisebenyeko	I was there when they despised you
Refr. Mwe Yesu munjelele	Lord Jesus have mercy on me
S. Nandi nalimitanikeko	I have also crucified you
S. Nalimipele ku fipondo	Many times I have betrayed you
S. Nalimitanine na menshi	I refused to give you water
S. Nalimikenya pabuta	Publicly I have denied you
S. Namishitische ne mpiya	I have sold your life for money
S. Nalimifwishilya mate	I spat on your face I confess

Interviewee NJC-R5 of Mpika Tazara congregation explained that it is believed that this hymn was composed by a man by the name of Petros Chitankwa who happened to be the husband to Lenshina the founder of the Lumpa Church. The song asks questions; where you there when: they crucified Him? When they gave Him up to be tortured? When, at the cross, they refused to give him water to drink? When they deserted him? When they sold him for pieces of silver? When they spat on him? The song then gives the confessional answer; ‘I was there.... Lord Jesus have mercy on me’. The words are direct and, we trust, sincere, for the singers seem to be saying, without pretence on their faces that they have resolved to confess it publicly. Most respondents said they like the hymn because of the texts which encourage the worshippers to confess if they are to have a good relationship with God. The hymn is based on 1 John 1:9. The hymn is sung in a solemn mood without percussion. This hymn is among the hymns that deal with the daily concerns of the community.

Interviewee NJC-R6 of Mpika main congregation further gave an example that in the Bemba land at the time of Lenshina the problems people faced and that stood at the very heart of their existence, included witchcraft, drunkenness, idolatry,

and enmity. Even today such vices are so rampant; consequently, these appropriately have become the subjects for hymn because the hymns convey the message against these vices. When Christians sing this hymn, they are encouraged to turn away from such vices. On the other hand, it is common practice among people to deny that they have not committed that which is not wanted by their communities even when they are pretty sure that they are guilty. Therefore this hymn encourages Christians to confess in order to put things right with other people for the sake of health relationships.

Another interviewee NJC-R6 of the same Kankoyo congregation who is a choir leader said worshippers celebrate the fact that before they came to know Jesus, they were like people who were in bondage under the enslavement of Satan (interviewee NJC-R6 gave a personal testimony that at one particular time he lived a life of thieving. He enjoyed stealing other people's property even things he had no use of. The habit continued even when he got married. Family members who knew of his thieving behaviour got concerned and thought of consulting traditional medicine men and women (Sangomas) for a remedy since they thought his deviant behaviour could have been as a result of being cursed or witched. Their efforts proved futile because there was no change in behaviour. Miraculously, there was a change in this kind of behaviour and the step he took was to confess and say sorry to the people he stole from those he could remember and majority of them were willing to forgive and forgave him. So he made peace with them). Now that Jesus is with them, they have all the reasons to celebrate freedom. The researcher's observation was that the hymn is liked so much because of the text. It is sung in a very celebrative mood with a lot of dancing and the beating of drums.

Interviewee NJC-R7 of Monkambo congregation also stated that the basis is that Jesus is now a life partner and for Jesus to be your life partner means there is reconciliation. Jesus has forgiven us and we desire to be with him forever. The fact that we are with Jesus all has been conquered.

Interviewee NJC-R7 continued to explain that in everyday life, this hymn encourages Christians to learn to forgive one another. People are encouraged to

reconcile (i.e. neighbour with neighbour, friends, husband and wife, siblings, workmates etc).

In everyday life, at times people abandon their friends and would not want to reconcile with others and instead live in communion with things like money, power, pleasure, greed and ambition. These slowly enslave people and cut them off from God and others. The desire for 'independence' leads people to depend even more on their selfishness. People end up like the prodigal son, lonely, and rejected by all. People are being encouraged to live in harmony with one another and to resolve their differences each time they differ and to remove any impediment that might come their way to disturb their relationships. Learning from the story of the prodigal son as recorded in the gospel of Luke 15:11-32, Ronzani (2007:44) explains that:

The parable of the prodigal son is above all the story of the inexpressible love of a Father God who offers to his son when he comes back to him the gift of full reconciliation. But when the parable evokes, in the figure of the elder son, the selfishness which divides the brothers, it also becomes the story of the human family: it describes our situation and shows the path to be followed. Prodigal son, in his anxiety for conversion, to return to the arms of his father and to be forgiven, represents those who are aware of the existence in their innermost hearts of a longing for reconciliation at all levels and without reserve, and who realize with an inner certainty that this reconciliation is possible only if it derives from a first and fundamental reconciliation the one which brings a person back from distant separation to filial friendship with God, whose infinite mercy is clearly known. But if the parable is read from the point of view of the other son, it portrays the situation of the family, divided by forms of selfishness. It throws light on the difficulty involved in satisfying the desire and longing for the one reconciled and united family. It therefore reminds us of the need for a profound transformation of hearts through the rediscovery of the father's mercy and through

victory over misunderstanding and over hostility among brothers and sisters.

This kind of salvation is viewed as reconciliation between God and humanity and on that basis within the body of Christ and between humans. To illustrate this further, the researcher noted that the couple whose debts were written off by their friend after they failed to pay back the money they owed as testified by interviewee NJC-U16. Interviewee NJC-R8 explained that in his community, there was a couple which owed a huge amount of money to their neighbour friend. The couple failed to pay back the money and they were about to be taken to court when their neighbour unreservedly cancelled the debts. The image of salvation in this case is the debt cancellation.

### Hymn 5

Tata nakula pebwe (God has built on the rock)

Bemba	English
Tata nakula pebwe, pebwe	God has built on the rock,
Mwine akula pa cakosa	He himself built on solid ground
Nangu umo pacalo uku aya kululula	None on earth will destroy what the
Icaimikwa nomwine	owner has built
Abanensu balefwaya bemye ubulwani	Our friends want to ill-treat us as they
Batucushishe filya bacushishe	did to Jesus
Nomba lyena nakalya	Now you cannot do so to us in the
Ni lilya line mwacushishe Yesu	same way
	You had your time when you ill-
	treated Jesus
	But now it is all in vain

The researcher observes that this is a victory hymn. This hymn encourages Christians to depend on God for spiritual strength against Satan and his demons. In Eph.6:10 Paul writes, “Finally, my brethren, be strong in the Lord, and in the power of his might.” Christians ought to stand firm to defend their faith.

Interviewee NJC-R9 of Nakonde congregation explained that it is believed that this hymn was composed by Lenshina the founder of the Lumpa Church which

later became known as the New Jerusalem Church. *Tata nakula pebwe*, here means that God has built His church on the rock, in the figure of the New Jerusalem Church. Therefore, none on earth, *Nangu umo pano calo*, is referring to the enemies of the New Jerusalem Church, which include the mission churches. The mission churches (more especially the present day UCZ and the Roman Catholic Church were perceived as not wanting anything to do with the former Lumpa Church for reasons that the Lumpa Church was accused of stealing members from these mission churches). The expression, *Abanensu*, in the fifth line is a teasing way of referring to anyone who is doomed to failure; in this case, the enemy churches (mission churches). What was discovered is that this hymn reminds the worshippers how they struggled to gain freedom of worship. Initially they looked at mission churches as enemies because of the way they treated their leader Alice Mulenga Lenshina. Worshippers reflect on the theological, political, social and cultural developments which the church passed through largely not to the pleasure of most members. Since now they are on their own, they feel saved from such hostile experiences. The hymn is sung in a triumphant mood with beating of drums and dancing.



In this study, it is noted that in everyday life this is same like when people speak of a person rescued by hunters from a fierce animal; a drowning person saved by a fisherman, a little child may wander into the street until a concerned adult saves the child and helps the child to locate his or her home.

The researcher also observed that a person surrounded by enemy warriors needs to be saved. A coal miner trapped in the earth needs to be saved. In other words, this is meaning to rescue, to keep from harm, to keep safe and sound, to rescue from destruction or loss, to deliver. The situation is implying that in each case, there was some kind of danger, danger which may even include poverty and anything that is unpalatable within life. When a person is rescued, there is a guarantee of safety or a security against danger.

However interviewee NJC-R10 of Kasomo noted that what comes to the singer and listener is that Jesus saves people from all dangers in life (Luke 19:1-10).



Jesus saved Zacchaeus from the power and bondage of sin; he fed over five thousand, saving those people from hunger (Mark 6:30-44). He saved Lazarus from death by bringing him back to life (John 11:18-45). All manner of sickness and diseases Jesus healed (Matthew 8:16), and in Matthew 8:23-27, he saved the disciples from terror of a deadly storm, proving that he can save from the fury of nature. In Matthew 8:28-33, he delivered a man from demon possession, proving he has total control over demonic forces. The message is that Jesus calms people's fears, gives people joy and peace, leads them away from the destruction that threatens them. Here the notion of salvation in this case is understood as God's victory over the forces of evil, death and destruction.

In their day to day living, members of the NJC emphasize so much on caring for one another. There is a good aspect of pastoral care. The aspect of healing and protection from evil is very significant. The researcher observes that generally speaking, among the members of the NJC, the problems of disease and evil affect the whole community and are not simply a private domain relegated to individual pastoral care. The NJC has clearly shown that African concept of sickness and healing is based on a holistic vision. This is supported by Sundkler (1961:220) when he talks about the Zionist type Churches saying "healing message is the pivot of all Church activity". This is because "Sickness is not merely a problem of an individual, for the well being of an individual, it affects to a greater extent the well being of the community and vice-versa," (Turkson 1994:74). This "concern about the patient's well-being is attractive as is the attention given to healing as a central issue which includes restoration of relationships with God and fellow human beings" (Oosthuizen 1992:204). The way sickness is viewed is that it is not simply a "physical problem but just as much a spiritual one to the extent that sickness is a holistic experience, so also is healing," (Turkson 1994:74).

The concept of salvation here is "salvation as victory over the forces of evil and destruction" and the soteriological metaphors that can be identified in the context of the NJC members here include; exorcism in the case of demon possession. The other images include rains and a good harvest in the case of

famine. The researcher noted that members of the NJC are always willing to help other members. This is during such times as famine.

### Hymn 6

Natulange tuli bana ba cine (Let us unite we are the true children)

Bemba	English
Natulange tuli bana ba cine	Let us unite we are the true children
Twiba nga balwani balya balecushe	Let us not children imitate the enemies
Mfumu	Who ill treated the Lord
Nefwe twalishuka	We too are fortunate
Umulwani alipimpa	The enemy is determined
Twilanga nafipondo filya fya kale	let us not imitate the enemies of the old
Ifyalecusha imfumu	who ill-treated the Lord
Fyaipeye katula	They killed the Saviour
Umulwani alefwaya ukutufumya kuli tata	The enemy comes to take away from our father
Satana alipimpa, euletufumya kuli tata	The keen enemy can stray us from our father

Thirteen respondents out of 20 gave feedback that this hymn is so liked because of the texts. Interviewee NJC-R11 of Nakonde congregation however stated that the message of the text is that children of God make no pretence that they are true children, *bana ba cine*. Therefore they have a Father, *Tata*. It was noted that New Jerusalem Church hymns sometimes make no clear distinction between God, referred to as *Tata*, as well as *Mfumu*, and Jesus who is also called *Mfumu*. Hence the Bemba expression, *Mfumu Lesa Tata*, is often used in order to make that distinction, and to stress the Fatherhood of God. One respondent said sometimes worshippers would even go even higher in the African family ladder and say of God as, *Lesha Shikulu*, meaning God Grandfather. The title is more affectionate to the omniscient, to the point of personifying God. In a Bemba community, *Tata* or *Shikulu*, carries corporate personality: the tribesmen will call their leader, *shikulu*; a wife will very often call her husband, *shikulu*. The title is therefore conferred on

the head of a family or community, who is expected to shoulder an amount of or the whole responsibility. He is the one to be relied upon for wise counselling, for the safe keeping, for finding means for the provision of food for the family of community and many more. The extended family also depends on him in times of crises, calamities and family squabbles.

Interviewee NJC-R12, one of the founder members of the Church, explained that the text message of the hymn is Christian unity. The biblical basis is 1 Corinthians 1:10 “ I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought”. She further clarified that the hymn is a caution that mutual love for each other could suffer unnecessary drawbacks if Christians do not realize that their main focus of their unity is to be united. She also noted that this however, does not mean that quarrels among Christians may not arise. It is okay to disagree on secondary issues and continue in healthy relationship among themselves. This is a typical life situation for NJC members in the rural context. They enjoy extended life attachments and value relationships so much.

Extended families are important in Zambia, and they are often large. In the extended family, a father’s brothers are also considered “fathers” and a mother’s sisters are considered “mothers.” Cousins are basically brothers and sisters. Other members of the same clan who are not actually blood relations may also be considered siblings. The father is the traditional head of the family, but women in rural areas head an increasing number of households, as men must frequently go to cities to find work. The HIV/AIDS epidemic has also forced the elderly or older children into the role of family head.

Each member of the community has a sense of belonging to one big community. However, differences amongst themselves may arise and the expectation is that these are amicably solved.

In this hymn salvation therefore is viewed as reconciliation between God and humanity and on that basis within the body of Christ and between humans.

In the NJC communities, this can be verified by community fellowship meals, community meetings and other social gatherings which may include the celebration of weddings and other initiation ceremonies. These promote unity hence improving on the quality of personal relations. The image of salvation here may be healthy extended families.

### Hymn 7

We mulendo uleya kwi (Where are you bound to)

<b>Bemba</b>	<b>English</b>
We mulendo uleya kwi Teko mutima obe Ubombeshe kuno kwine 'Suke Mfumu ise	Where are you bound to, pilgrim? Be calm, be patient Work hard right here Until the Lord comes
Refr. Lindilileni lindilila, Lindilila.	Wait patiently, wait patiently, Wait patiently.
Ubupanda kuli Lesa Tulemwebe fya cine Ubombeshe unakishe Elyo 'kesa tusha	Victory belongs to God We tell you the truth Exert all your energy on God's work You will rest in the end
Busho li mushilikale We Kalinda? Bushe ukeminina pe Ku menso ya Mfumu?	Are you a Christian soldier Dear waiting pilgrim? Will you always stand firm Before the Lord?
Mukomfwe penga likalila Ku mulu Imwe bonse mukema Pe shiwi lya ntanshi	The trumpet will sound From up there in heaven All of you will be raised At its first sound
Koloke, Ho! Koloke, Ho! Nimwe bantu bakwani?	Koloke, Ho! koloke, Ho! Whose people are you?

Koloke, Ho! Koloke, Ho!	Koloke, Ho! Koloke, Ho!
Nifwe bantu bena Yesu!	We belong to Jesus!
Lindilila!	Wait patiently!

One of the interviewees NJC-R13 of Kasomo congregation also a choir member narrated that the hymn was composed by one of the Church members by the name of Chungu. The hymn started as a choir song on Christian pilgrimage and service, possibly emanating from Chungu's own life experiences while she was at school. It is believed that she may have been reflecting on her future life as a prospective church worker at a mission school where she later served as a boarding cook and later as boarding mistress and school teacher. The song ended up as a hymn much admired. The hymn is sung with dancing and beating of drums. A much liked hymn indeed.

Interviewee NJC-R13 continued to elucidate that in practical life, the hymn is a homily preaching to people that they are headed for heaven as their final destination and that whatever they achieve along the way, victory must be attributed to God. The researcher's observation was that among the NJC rural context members, life is perceived as an earthly journey. Along the way, there are obstacles to overcome. Such obstacles may include; bereavements, illnesses, lack of food, shelter, clothes; people may oppress them and many other predicaments. These challenges are sometimes overcome either by the community members extending their help to the need or by the efforts of the individual himself or herself. These efforts may entail getting a new job or cultivating land in order to produce farm crops. For this reason, Christians are always encouraged that they are soldiers of the cross and that they need not be discouraged each time they are faced with these predicaments.

In any case, in their everyday life, among the members of the NJC, they try by all means to help one another. It is so beautiful to see how physical and spiritual needs of all members are catered for very effectively in the NJC. The daily problems of everyone are attended to by the community or by the prophet. This is by far as one would expect to get from the UCZ whose pastoral care programs

fail to adequately meet the needs of all the members in the congregations. The study notes that the UCZ should rethink her pastoral community praxis in this regard.

Salvation here is viewed as victory of evil and destruction:

on the basis of the resurrection of Jesus Christ- including healing in the case of sickness, victory amidst military threats, rescue from threats to safety, rain in the context of drought, feeding in the context of famine, liberation from political and economic oppression, overcoming the impact of disasters (including environmental disaster), the establishment of good governance amidst anarchy and corruption, exorcism from power of evil spirits and pervasive ideologies and finally new life (resurrection), even in the face of death itself (Conradie 2011:131).

The soteriological metaphors in this context include; getting a job, the coming of rains, cultivating land, managing to acquire farm inputs like fertilizer and other farm implements. In the rural context of Zambia, farm inputs are subsidized by the government. Therefore most rural dwellers are subsistence farmers. They create their own jobs and they see the government as being on their side in the area of farming.

### Hymn 8

Yesu Yesu (Lord Jesus Christ)

<b>Bemba</b>	<b>English</b>
Refrain	
S. Yesu Yesu e, A. Tuli bonse na Yesu tuli bonse	Lord Jesus Christ we are together with the Lord, we are together
S. Pa kusambilila A. Tuli bonse na Yesu tuli bonse	Ev'n when learning we are together with the Lord we are together

S. Na mu mapepo	Ev'n when praying
A. Tuli bonse na Yesu tuli bonse	we are together with the Lord we are together
S. Mu mayanda	In our houses
A. Tuli bonse na Yesu, tuli bonse	We are together with the Lord We are together
S. Mu kwangala	In our leisure
A. Tuli bonse na Yesu, tuli bonse	We are together with the Lord We are together
S. Mu masanshi	When we're sleeping
A. Tuli bonse na Yesu, tuli bonse	We are together with the Lord We are together
S. Lintu tulelya	And when feasting
A. Tuli bonse na Yesu, tuli bonse	We are together with the Lord We are together

Interviewee NJC-R14 of Mpika main congregation explained that the Biblical reference of this hymn is Deuteronomy 31:8 "The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed." The hymn begins with a refrain. The theme deals specifically with people's obligations. Respondents alluded to the fact that the hymn reminds worshippers that since they have been reconciled with God, Jesus now is with them all the time. In all their circumstances worshippers are assured of the ever presence of Jesus.

Commenting on the same hymn, Interviewee NJC-R15 of Kasomo congregation said in their everyday life, Christians in the New Jerusalem Church have a great awareness of the presence of Jesus with them and that Jesus warns the people against dangerous practices such as hypocrisy, impurity and many other vices. He continued to narrate that it is for this reason that worshippers are constantly summoned to Christian responsibilities such as unity and Christian service (Christian service may include; participating in Christian voluntary works like taking care of the widows and orphans in communities, tilling land for the aged and

the physically challenged people in communities and many others). Using the map of soteriological concepts developed by Conradie, in this hymn, Salvation can be viewed as moral transformation. He explains this:

as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights (2011:136).

The researcher observes that members of the NJC in the rural community always look up to the elders in the villages as their role models. This is specifically in the area of upholding high moral values of the community. The elders too have taken it up as their responsibility to provide leadership to the young ones. This is a tradition which has been handed over from time to time. Interviewee NJC-R16 explained that there is a fear that posterity can judge them harshly if they do not preserve the tradition of keeping to high moral standards.

It is for this reason that: the soteriological metaphors that the researcher notes here is the presence of elders. These are custodians and reinforces of the law. They are highly respected because they are an embodiment of the law themselves. The traditional cultural values of respecting elderly people are highly valued in the NJC. Because of this many people flock to the NJC to get counsel from these wise men and women.

### **Hymn 9**

Mwaka ukesa (Time will come)



<b>Bemba</b>	<b>English</b>
Mwaka ukesa ba Katula tukamona Kuli njeli bakalisha mapenga ifyalo fyonse Ku makumbi yafitule fyalo fyonse Mwaka ukesa e Bakatula tukamona ulubuto lwacalo	Time will come, we shall see Redeemer The angel will blow the trumpets in all the countries On dark clouds covering all countries Yes, time will come when we shall see the light of the world

Interviewee NJC-R17 of Mpika Tazara congregation and a music director explained that this hymn talks about Jesus as Redeemer and the light of the world. Angels are all over heaven to alert people of the presence of Christ and that Angels will be there to welcome us when time comes to meet the Lord. Interviewee NJC-R18 of the same Mpika Tazara congregation narrated that the hymn deals with the theme of evil or sin. It is grounded on the biblical understanding that Jesus is the light of the world. “In the beginning, was the Word, and the Word was with God, and the Word was God...in Him was life; and the life was the light of men” (John 1:1, 4). Jesus came to shine into all of the dark places in the earth. To the lost person, He is the light of salvation from sin; to the sick, he is the healer of the body; and, to the one who is tossed about emotionally, he is the Prince of peace.

The light of Jesus will shine into every dark place in a person’s life when he is allowed to invade the darkness. Light always dispels darkness, not the opposite, for darkness has no power over light. Darkness can only flee in the Presence of the Light of Jesus. God spoke into the void and darkness that covered the earth at creation and said, “Let there be light!” All of the works of his hands have been enjoying his light since. Jesus is the Light of the World, and he said that believers are the light of the world. In the book of Proverbs 20:27 it is accounted that “The spirit of man is the candle of the Lord, searching all the inward parts of the belly.” The light which shines out of believers’ lives is the light of the Lord, or Holy Spirit light. He will use believer’s spirits, or hearts, as His lamp to the

extent that believers yield to Him. He will polish the globe of His Lamp, that is, the believer, as people walk and abide in Him.

Interviewee NJC-R19 of Kasomo congregation testified that in practical everyday living, when worshippers sing this hymn, they see evil, the devil or Satan through the immediate tangible vices in their communities (these are practices which are not compatible with Christian practices i.e. witchcraft, stealing, corruption, murder and many others). He further states that this is very evident in that most hymns of the New Jerusalem Church are against the enemy. What the researcher noted was that in NJC rural context, Satan is considered as the father of all evil and he is clearly identified as an enemy whose work is associated with the vices of habits like drunkenness, *bucakolwa*; sorcery, *ubuloshi*, jealousy, *ubufuba* backbiting, *ulwambo* polygamy, *mpali* disunity, *akapatulula* and many more.

These vices are very true to both rural and urban contexts of Zambia. One good explanation to this is that people are not in formal employment other than most of them being substance farmers and therefore spend much time wrestling with these issues. In any case, all these are conquered by the strict measures put in place by society. These include laws to follow and consequences of breaking such laws are usually severe. Other measures are teachings conducted through village fellowship groups and also emulating role models like chiefs and village headmen and women. The NJC has put in place laws that are strictly observed by all the members. The images of salvation here are moral codes. The rules governing communities are strictly emphasized. NJC members are very committed to the rules which govern them and they strictly observe them. On the other hand, traditional leaders and religious leaders are also images of salvation. These are highly regarded and respected in the NJC communities. The concept of salvation here is “salvation as moral transformation”.

### **Hymn 10**

Mulemona kubalenwa, bashama (Drunkards are unfortunate)

<b>Bemba</b>	<b>English</b>
Mulemona ku balenwa, bashama Balemona milimo ya Mfumu Ebo Satana akulile nanda pa mitwe	Behold those who get drunk, they are unfortunate  They see the Lord's work, but not caring a thing  They are Satan's dwelling homes

Interviewee NJC-R20 of Mpika main congregation narrated that this hymn was composed in Chinsali Makasa village and addresses the issues of beer drinking. She added that it is believed that the hymn was composed by Lenshina herself. She explained that in everyday living, the drunkards are identified as Satan's dwelling homes. 16 interviewees out of 20 alluded to the fact that while in other societies the drinking habit would not be cynical; the consequences of the same habit in the New Jerusalem Church areas rendered it wicked for it brought about moral decay in most instances. It caused the breaking of families. It caused fights among people, sometimes resulting in the loss of lives. It brought starvation in homes as drunkards spent all the money they had on beer. So there were anti-social consequences of drinking, and they sing against it as a source of evil. The hymn is based on Psalm 37:27-29 which says:

Avoid evil, do good, and live forever. The Lord loves justice, and he will not abandon his godly ones. They will be kept safe forever, but the descendants of wicked people will be cut off. Righteous people will inherit the land and live there permanently.

This is the very reason why using the map of soteriological concepts developed by Conradie, in this hymn, salvation is viewed as moral transformation. He explains this:

as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets

and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights (2011:136).

The soteriological metaphors that can be identified in this context are the community laws forbidding the brewing and sale of traditional beer on weekends when people are expected to go out for work like cultivating land. The breaking of these laws may attract stiff penalties which may include the expulsion of an individual from the village. Because people have a very strong sense of community, everyone would want to obey the rules governing the community. As already noted above, members of the NJC are best known as law abiding citizens and their church leaders are often expected to be best examples in as far as keeping the law is concerned. Therefore, the other image in this case is the Religious leaders themselves.

### **9.1.2 Conclusion**

Out of the 10 hymns that were popular in the New Jerusalem rural context, 6 hymns (hymns numbered 2, 3, 4, 8, 9 and 10) had a message with the concept of salvation as moral transformation. 3 hymns (hymns numbered 1, 5 and 7) had a message with a concept of salvation as God's victory of evil and destruction. 1 hymn (numbered 6) had a message with a concept of salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans.

The study observes that people are struggling with moral issues; there is a lot of backbiting, insults, lying, pride, boasting, hating, anger, cruelty, false accusation, spite, disobedience, deceit, theft. Other issues include: witchcraft, stealing, adultery, sorcery, discrimination and drunkenness. Thus the soteriological message imbedded in these popular hymns shows that Christians are saved from these predicaments while others are striving to be saved from the same. Generally, it is the wish of New Jerusalem Church members in the rural context to advocate for a morally upright community. It is for this reason that a deep sense of responsibility and accountability are emphasized. Each one is

accountable to the other and each one feels responsible. On the other hand, another soteriological concept emphasized is God's victory over the forces of evil and destruction. This is to say, those that have been saved from the predicaments listed above also acknowledge the fact that it is God who has triumphed over the forces of evil. For example, many have openly confessed that at one time they practiced witchcraft. However, when they realized that witchcraft was evil, they surrendered their charms to their church leaders (Pastors) while others simply destroyed the charms themselves. Others also testified how miraculously they received healing from their terminal illnesses.

The researcher then also noted that this is what Conradie argues that the variety of soteriological concepts employed in the Christian tradition would allow people to use whatever concepts are deemed to be appropriate in their own context (2010:132).

In any case, the researcher's conclusion was that the hymns in the NJC rural context that are popular are those with the message of salvation as "moral transformation". The images of salvation common include; elderly men and women as inspiring examples, religious and traditional leaders and also the rules governing communities. WESTERN CAPE

# CHAPTER 10

## Conclusion

### 10.1 Recapitulation

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 researcher has 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. 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”.

In this study the researcher has first identified those 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, senior members and the musical leadership of the selected congregations. 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 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 was the soteriologies embedded in the

text of the selected hymns, that is, the notions of salvation expressed through such hymns. The study therefore sought to identify, describe and analyse the underlying soteriologies in the ministry of music in these two churches. The study has also assessed the significance of the similarities and differences identified in this way. The assumption is that there are different images of salvation embedded in such hymns and that these partially account for attracting people to the New Jerusalem Church.

Though there are many dimensions and themes addressed in hymnody, my focus has been on soteriology. The assumption is that there are different images of salvation embedded in such hymns and that these partially account for attracting people to the New Jerusalem Church. The researcher has used the map of soteriological concepts developed by Conradie on the basis of Aulén's classic analysis. Conradie has identified 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.

On this basis the research problem that has been investigated in this thesis was 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 therefore sought to identify, describe, analyse and compare the underlying soteriologies in the ministry of music in these two churches. The study has assessed the significance of the similarities and differences identified in this way.

In order to investigate this research problem the researcher adopted the following procedure. In each case the researcher has indicated how this is 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 the researcher has offered a brief historical and institutional overview of these two churches up to the present. This has been 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. 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 it was nevertheless possible to reconstruct that on the basis of the various hymn books that are currently used.

Thirdly, in order to recognise the soteriologies embedded in the text of hymns sung 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, the researcher has gratefully made use of the map of soteriological concepts developed by Conradie (2010), drawing especially on the famous analysis of Gustaf Aulén (1931). In chapter 5 the researcher has discussed the rationale behind this map of soteriological concepts and have offered a brief description of the various images of salvation that have been identified on this basis. The study has also made use of the available secondary material in this regard, drawing especially on Conradie's references.



On the basis of such background the researcher then sought to identify 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 study has adopted the following strategy in this regard: As indicated above, there are many UCZ and New Jerusalem congregations in Zambia. It would not have been 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 different images of salvation may well be prevalent in such contexts. For hymns sung in urban congregations my focus was 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 also be traced to Kitwe.

For hymns sung in rural churches the focus was on the Northern Province and North-Eastern part of Zambia (now Muchinga Province) and more specifically the Chinsali District. The Chinsali District was the birthplace of the New Jerusalem Church. The majority of its early adherents defected within the Chinsali District from the Roman Catholic Church and from the churches that merged to become the United Church of Zambia. The Copperbelt region, Northern Province and North-Eastern Zambia therefore have been regarded as representative of the rural and urban contexts of Zambia. Another reason for choosing these geographic contexts is that Bemba is the vernacular spoken in these 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 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 interviewees came from include; Mindolo, Chimwemwe,

Buchi, Mukuba, and Chambishi. 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 the Northern Province of Zambia 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 was done in Chinsali district and this 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 very much 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 has. The selected congregations included Kasomo, Chikanda, Nakonde, Mpika main and Mpika Tazara.

The researcher then proceeded to conduct interviews with the pastors and music leaders in each of these congregations (20 interviews were conducted). Respondents were asked to indicate at least 10 hymns that are very frequently sung in that congregation. The researcher also asked the respondents to help understand why such hymns are in their opinion popular. Such reasons included the text of the hymn, 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 study then identified, described and analyzed the underlying soteriologies embedded in the selected hymns. The researcher has done this on the basis of Conradie's conceptual map of various

soteriological images. The map includes a typology of three different types but also a classification of various metaphors under each of the three rubrics. The study has also tried to describe the Sitz-im-Leben within which each of these images operates. On this basis one may recover how the metaphor was extended to capture the meaning of salvation in Jesus Christ. This has been done through a close reading of the actual text of the hymns and on the basis of the interviews with the pastors, musical directors and other senior members of the church. Scriptural references have been followed up where needed in order to fathom what is behind the text of a particular hymn. Where information on the background of a particular hymn is available, that has been followed up as well. The results of this investigation have 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 (this constitutes chapters 6- 9).

On the basis of these descriptions of the soteriologies embedded in the selected hymns the study has sought to identify and explore similarities and differences in this regard. The study 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 are documented in the next section of this chapter.

## 10.2 Findings

What then 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?

Since Christian soteriology is a highly complex theme, the researcher has gratefully made use of the map of soteriological concepts developed by Conradie (2010) and statistically, this yields the following results:

Church and	Salvation as moral	Salvation as Victory over	Salvation as reconciliation between God and humanity
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context	transformation	forces of Evil and destruction	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)
<b>Average</b>			
UCZ	4.5	4	2.5
NJC	5.5	3	1.5

### 10.3 Similarities

Statistically, the model of “salvation as moral transformation” the findings are that the UCZ in both contexts has recorded an average of 4.5 out of 10 while the New Jerusalem has recorded an average of 5 out of 10. The findings show that this model is common in both churches though the UCZ only emphasizes this in one context namely the urban context (with the recording of 5 hymns out of 10 hymns) while the NJC emphasizes this in both contexts. The model of “salvation as victory over evil, death and destruction”, both the UCZ and the NJC have recorded a total of 3 hymns out of 10 in the urban context. This shows that the hymns with the message of “salvation as victory over evil, death and destruction” are not so popular in both churches in the urban context. On the other hand the concept of “salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans” has not been very popular in both the UCZ and the NJC. Statistically the UCZ has recorded an average of 2.5 out of 10 while the New Jerusalem has recorded an average of 1.5 out of 10.

#### **10.4 Differences**

The concept of “salvation as victory over evil, death and destruction” is predominant (this accounts to 5 hymns out of 10) in the UCZ rural context while the NJC does not emphasize this concept in the rural context though the ministry of exorcism is present. The other notable difference is that in the UCZ, different metaphors of salvation seem to be embedded within a particular hymn (there is an overlap in the New Jerusalem while the UCZ contexts seem to be distinct). The study observes that this is as a result of the UCZ having most of the hymns structured and with so many verses while hymns in the New Jerusalem Church are short and spontaneous. The other difference is that hymns in the NJC are sung with African traditional tunes and with the accompaniment of traditional percussion instruments allowing members to clap and dance while singing while most UCZ hymns are translated foreign hymns with the foreign tunes.

#### **10.5 Analysis**

The discovery of the study is that the general context in both churches within which the message of salvation embedded in hymns is perceived and appropriated is the worldview that Christians have. In this case, the message of salvation in hymns has to do with concrete realities, things Christians identify with in their day-to-day lives. It has to do with physical and immediate dangers that go against individual or communal survival and enjoyment, that is, life in all its fullness. The study notes that this embodies good health, general prosperity, safety and security; it also embodies the state of being which radiates peace and tranquillity. The study also noted that when Christians sing the hymns or listen to the hymns, they get the message of salvation about their experience that permeates their here and now life, and also promises them of a better tomorrow in the hereafter. In this case, the assumption is that there may be different images of salvation embedded in hymns which are frequently sung in both the United Church of Zambia and the New Jerusalem Church and that these may partially account for attracting people to a particular church.

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.

The findings can be traced under Conradie's soteriological paradigms which are;

- liberation (classic type of atonement for Aulen); Where criminal or civil justice is at stake and one talks about penalties and penal substitution (This can also be under Latin type),
  - (a) deliverance from predicaments which can be described as natural suffering, e.g., healing in the case of sickness, , rescue from threats to safety, rain in the context of drought, feeding in the context of famine, liberation from political and economic oppression, the establishment of good governance amidst anarchy and corruption, new life (resurrection), even in the face of death itself. Biblical images may include; liberation from slavery, feeding the hungry, water for the thirsty, deliverance from evil spirits (exorcism), healing.
  - (b) Reconciliation (Latin type for Aulen); forgiveness, where intimate partners are involved- in the context of personal relations, in terms of inter group conflict (labour disputes, war, civil war, colonialism) where intergroup conflict is involved one may talk about mediation, acceptance where people feel rejected, cancellation of debt, payment of debts, where two citizens are involved, as resurrection in a context of alienation, with specific reference to the cross of Jesus Christ, which becomes possible on the basis of liberating word of forgiveness. Biblical images can be identified as; forgiveness amidst family quarrel, cancellation of debt, adoption and inheritance.
  - (c) and reconstruction (modern type for Aulen); social and personal reforms, 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints,

martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights. Biblical images here may include; purpose and direction for those who are aimless, rest for those who are tired, hope for the fearful, peace for the anxious, restoring the dignity of those whose dignity have been violated.

In this study, it is noted that the map of soteriological concepts developed by Conradie, all the three concepts namely; “salvation as God’s victory over the forces of evil, death and destruction on the basis of the resurrection of Jesus Christ, salvation as moral transformation and salvation as reconciliation between God and humanity and on that basis within the body of Christ and between humans” and several other images of salvation do apply in both the UCZ and the NJC. Some hymns do even have two or three images of salvation embedded. For example, one notable example is the hymn no 78 from the UCZ hymn book. This hymn was popular in the urban context of the UCZ.

**Hymn no. 78 from UCZ Hymn book**

<b>Bemba</b>	<b>English</b>
<p>Apwe penga Iya kwa Lesa likomfwikwa mu calo, Apo bukaca bwa lubuto tutu, Apo abasalwa bakaya longana pe shilya, Apwakete na mashina, nkabeko</p>	<p>When the trumpet of the Lord shall sound And time shall be no more And the morning breaks, eternal, bright and fair When the saved of earth shall gather Over on the other shore, And the roll is called up yonder, I’ll be there</p>
<p>Apwakete na mashina,</p>	<p>When the roll is called up yonder</p>

<p>Apwakete na mashina,          Apwakete na mashina,          Apwakete na mashina nkabeko!</p>	<p>When the roll is called up yonder          When the roll is called up yonder          When the roll is called up yonder, I'll          be there</p>
<p>Ubushiku bwa kutinya apwa bafwa          bakema,          No kumono bukankala bwa kwa Kristu;          Apo abasalwa bakaya longana kwa          Lesa,          Apwakete na mashina nkabeko.</p>	<p>On the bright and cloudless morning          When the dead in Christ shall rise          And the glory of His resurrection share          To their home beyond the skies          And the roll is called up yonder, I'll be          there</p>
<p>Aleni, tulebombela Shikulwifwe nshiku          pe,          Tuye landa ku bantu ifya mweo;          Nge milimo yapwa, ne fwe twaya mu          calo cilya          Apwakete na mashina nkabeko</p>	<p>Let us labour for the master          from the dawn till setting sun          Let us talk of all his wondrous love and          care          Then when all of life is over          And our work on earth is done,          And the roll is called up yonder, I'll be          there</p>

The images embedded in verse one can either be liberation (liberation which could be deliverance from predicaments such as healing or even in the case of death) or reconstruction (building of character through moral education “morning breaks, eternal, bright and fair”). The image embedded in verse two is liberation which may signify rescue from threats to safety (“bright and cloudless morning”), new life (resurrection), even in the face of death itself (“when the dead in Christ shall rise”). On the other hand verse three has the image of reconstruction embedded i.e. becoming law abiding citizens (“Let us labour for the master from the dawn till setting sun”), building of character through moral education (“Let us talk of all his wondrous love and care”).



On the other hand, other hymns may have only one concept of salvation and possibly with several images. One such type of a hymn is no. 3 in the NJC urban context. The lyrics of the hymn are as bellow:

**Nshakaleke ukwenda na Yesu (I will never stop walking with Jesus)**

<b>Bemba</b>	<b>English</b>
Nshakaleke ukwenda na Yesu, Yesu- aliwama	I will never stop walking with Jesus; for He will never let me down
Refrain Nshakaleke ukwenda na Yesu, Yesu aliwama Nshakaleke ukwenda na Yesu, Yesu aliwam	I will never stop walking with Jesus; I will never stop walking with Jesus;
Nshakaleke kusubila Yesu Yesu aliwama	I will never stop trusting in Jesus, for he will never let me down
Nshakaleke kusoselako Yesu, Pantu takandekeshe	I will never stop speaking for Jesus, for he will never let me down
Nshakaleke kushimika Yesu, Pantu takandekeshe	I will never stop preaching of Jesus, for he will never let me down
Wilalaba ukwenda na Yesu, Pantu takakulekeshe	Don't forget always walking with Jesus, for He will never let you down.

In this hymn, verse one, the refrain and verse five may share the same image that of “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,

wisdom, suffering and death of Jesus Christ”, while verse two, three and four also have the image “building of character through moral education”.

The study’s investigation suggests that the soteriological concept common in the UCZ urban context is “salvation as moral transformation” while the UCZ rural context is dominated by the soteriological concept “salvation as victory over evil, death and destruction”. The study observes that the UCZ rural context may be having a lot of members who have relocated from urban to rural areas due to retrenchments they have suffered. Most of them who lost their jobs opted to go back to villages. The other reason is that people with prolonged illnesses also opt to go to villages where they would be taken care of by their relatives. It is for this reason that UCZ members in the rural context would see salvation as healing from an illness, or as financial prosperity. In this study, it is also observed that because of the way they may have lost their jobs, they would want to see an establishment of good governance amidst anarchy and corruption. Most of them describe their present situation as a reversal, as going backwards. People who once had responsible jobs find themselves jobless. Survival for most of them now depends on their success in the informal economy, sometimes bordering on illegal activities and crime.

The soteriological concept common in the New Jerusalem Church in both urban and rural context is “salvation as moral transformation”. The New Jerusalem Church shows that there is much emphasis on the soteriological concept “salvation as moral transformation” as this concept is prevalent in both contexts. This concept overlaps the two contexts (urban and rural) in the NJC while the UCZ emphasis on the soteriological metaphors is very distinct from each context. The UCZ urban context emphasis is on “salvation as moral transformation”. This is same with the two contexts of the New Jerusalem Church.

These findings show that Christians would flock more to churches with a strong emphasis on salvation as moral transformation. This is, as Conradie (2010:132) explains:

a way of life for the present in order to ensure a sustainable future (epitomised in the incarnation, life and ministry of Jesus Christ who demonstrated the full intent of God's law solidarity in suffering).

The study notes that the concept "salvation as moral transformation" gives Christians the awareness that all goodness is derived from God in personal relationship with Jesus Christ, and that all goodness is behaviourally expressed by the dynamic of God's grace alone, which is the out-working of Christ's life. The study also notes that according to most Christians, the God who is good is the one who activates the expression of his good character and enacts (in-acts) his good character in Christian behaviour. That is to say, God in Christ enables, empowers, energizes and enacts all good behaviour.

Most interviewees spoken to in the NJC were of the view that God is the final guardian of law and order, and of the moral codes of the people. Therefore any breach of norms is ultimately an offence against God and cannot escape punishment. In this study, it was discovered that in rural Zambia among the members of the NJC, ancestors too are considered the watchdogs of morality. One is expected to lead an exemplary life in order to please the ancestors. Any breach of the laws is against them and must also be punished. For this reason, misfortune is considered an indication of the wrath of God, ancestors or the work of human hands. This can be confirmed by a recent online publication which appeared in the *Tumfweko* paper with the headline; "*Pastor Says October/November Will Be Extremely Hot Because Of Witchcraft, Prostitution on the Land*". The paper reported that:

The weather is going to be extremely hot in the month of October and November like never before in Western Province especially the surrounding areas of Mongu and Sesheke," says Zambian Pastor Richard Vine. The pastor said that this is as a result of global warming but also as punishment idolatry, alcoholism, witchcraft and an increase of sexual immorality in the land. "God is saying very few intercessors are praying for western Province hence the increase of poverty and idolatry) this message is for the aged and those who have

health conditions that cannot stand or copy in extremely hot conditions to start taking precautions,” he added. However he said there is a good part about it because it will rain well in the coming season and there will be a health harvest next year.<sup>40</sup>

Though Pastor Richard Vine is neither a member UCZ nor the NJC, the belief in witchcraft, sorcery and magic are widely affirmed in most communities among the members of the NJC. Apparently this belief is shared by the majority of the UCZ members though it is not publicly talked about. The study deduces that this could be as a result of the indoctrination by missionaries that witchcraft does not exist, making it difficult for the established churches (mission churches) to accept that witchcraft actually has the power to harm and also the fact that the Zambian law currently does not support claims of witchcraft. Witchcraft and the physical manifestations in the form of charms, regalia, and potions are seen as mere evidence of superstitious beliefs.

However, among most Christians (both UCZ and NJC) there is recognition of the reality of witchcraft. Certain misfortunes like accidents, certain types of illness are quickly attributed to magic, sorcery and witchcraft. For this reason when people live without misfortune or when they are rescued from it, they consider themselves saved or redeemed. Though this aspect of salvation can best be represented by the concept “salvation as victory over the forces of evil and destruction” the NJC members feel moral purity is a means to attaining this. In fact, what the study notes is that among the members of the NJC belief in God implies a certain type of conduct, conduct that respects the order established by God and watched over by the divinities and the ancestors. Sometimes predicaments of all sorts of kinds (including HIV and AIDS today) are considered as having come as a result of not living a morally upright life.

Today, there are a lot of seminars and workshops organized by both the Church and the civil society to teach people ways in which to prevent the spread of HIV/AIDS. Such teachings include abstinence, correct use of condom, no sex

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<sup>40</sup> See <http://www.tumfweko.com/2015/09/02/pastor-says-october-november-will-be-extremely-hot-because-of-witchcraft-prostitution-on-the-land/> (Accessed September 20:2015).

before marriage and emphasis on sticking to one sexual partner who should be a wife of husband. Traditional counsellors also have taken up this challenge of sensitizing communities about the dangers of this scourge.

Consequently, living a moral upright life within a community is an obligation ordained by God for the promotion of the wellbeing of the community and individuals within a particular community. In fact, “according to a number of African peoples, God not only created the material world, but also established laws of nature and human customs” (Mbiti 1970:51). In traditional Zambian life, especially among the Bemba speaking people of northern Zambia, there is a strong belief that an exemplary life pleases the ancestors and in turn the ancestors bring fortunes to the living. The opposite of this will attract punishment from the ancestors. Mbiti (1970:70) testifies when he states that some African peoples conceive God’s salvation in moral terms. He cites an example of the Lunda people who believe that God saves the innocent and punishes the guilty. Punishment can either be in the form of calamities such as droughts, famine or illnesses and sometimes death. Therefore a morally upright life is highly emphasized. There is usually a saying that “it is only one who has broken the law that is afraid of the thunder”.

Thunder is believed by many members of both the UCZ and the NJC (in fact Africans) to be a manifestation of divine power and is even sometimes regarded as a divinity. Most people among the members of both the UCZ and the NJC in both the rural and urban contexts often swear by this divinity asking the wrath of this divinity to visit them if what they say is not the truth. Wrath can either come in the form of a disease, any form of calamity like loss of employment, famine, and drought, several others even death. It is for this reason that members would strive to live a morally upright life to avoid such kind of predicaments to befall them one day. Moral actions are not connected only to God and community, but also in harmony with the whole of the cosmos. People would want to live healthy happy lives. Inevitably, a message of forgiveness through repentance or purification is emphasized and therefore, the concept “salvation as moral transformation” in this case becomes paramount.

In this study, it is noted that the majority of the Christians in the NJC (both urban and rural contexts) their worldview of the visible and invisible ought to be in a harmonious, balanced and happy state. Consequently, misfortune, sickness, pain, suffering and other predicaments signify disharmony in this order of things and are considered to be punishment from God. This is precisely a breach of social norms which is an offence against God who is the guardian of morality of the community. Such a transgression cannot escape punishment. The researcher noted that the majority of Christians in the NJC emphasize God's punishment in this life. For example, sickness might also come from God as punishment for one's misdeeds. For this reason, good health is considered a merit of good deeds, fidelity to God, harmony with the community and with the entire creation. When one lives in agreement, in peace and unity with himself or herself, with his/her neighbours and with God, he or she is considered saved. This is considered to be a proof of a dignified moral life.

In both the UCZ and the NJC Jesus Christ serves as a model for Christians. Christians want the character of Jesus Christ to be expressed both in the Church and the social community. Justly speaking "salvation as moral transformation" a moral guide is needed. Conradie is explicit here as he refers to this:

as 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, wisdom, suffering and death of Jesus Christ, but also with reference to the judges, kings, prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.

And:

The most important Christian symbol in this regard is clearly the incarnation, life and ministry of Jesus Christ: the example set by

Jesus of Nazareth and highlighted, celebrated and glorified by his followers (Conradie 2010:131).

Both the UCZ and the NJC their core business is to express the character of Christ (Christ is holy, perfect, blameless, all loving, kindness, just, life etc). This is because there is a particular emphasis on God's goodness being expressed in the context of both the UCZ and the NJC; for it is there that God wants to demonstrate the interpersonal social community that he intended for humanity. The study discovers that in both the UCZ and the NJC, God wants to show that Christians can dwell together with fellow Christians in peace, when they allow God's goodness to be expressed one to another. This is evident through ecumenical meetings organized by ecumenical bodies which are taking place in which the UCZ and the NJC are involved. It is for this reason that both the UCZ and the NJC are among churches that demonstrates how God's people can get along with one another in goodness when each person is receptive to God's love and goodness being expressed to the other, despite diversity of race, sex, age, nationality, intelligence, personality type and difference of opinions. Whenever a Christian misrepresents the character of God in his/her behaviour by infidelity, dishonesty, greed, strife, jealousy, anger, dissensions, drunkenness, etc., then the intent of God to express his character in that Christian is not taking place. It is a tragic misrepresentation of the life of Jesus Christ.

In other words, for salvation to be attained, Christian living has to do with practical behaviour which consistently expresses the character of God. For example, among the members of the NJC, it is common practice to till land for the aged, widows and orphans for the purpose of growing farm produce to help these vulnerable groups. The members of the UCZ in both contexts have also introduced home based care groups. These are church based groups with the purpose of helping the needy, especially the terminally ill people. All this suggests that the nature of God is that God is good and always cares for his people. Christian living has to do with the practicalities of God's goodness being expressed in all of people's interpersonal relationships; husbands and wives, parents and children, employers and employees, friends, acquaintances and



general public. This is the very reason that in the NJC, there is a lot of emphasis on moral transformation, thus meeting head on with immoral practices. Apparently, most members of the UCZ do concur with this message of salvation despite the fact that the concept “salvation as victory over the forces of evil, death and destruction” is dominating in the rural UCZ context; still in some hymns images of reconstruction can still be traced. For instance, hymn no. 96 from the Bemba hymn book is common in the rural context of the UCZ with the concept of “salvation as victory over the forces of evil, death and destruction”. The lyrics of the hymn are as bellow:

<b>Bemba</b>	<b>English</b>
Mwe Lesa wandi, mube na ine Yaise mfifi; mwise mwe Cine Takwaba kwafwa uko nkashine Wa kwafwa ni mwe, mube na ine.	Abide with me; fast falls the eventide The darkness deepens; Lord, with me abide When other helpers fail, and comforts flee Help of the helpless, O abide with me
Lulepwa bwangu lwendo lwesu ‘lo; ‘Fya panshi fiya nge fya mu tulo; Fyonse fyaluka, fintu namwene Mwe bashaluka, mube na ine.	Swift to its close ebbs out life’s little day Earth’s joys grow dim, its glories pass away Change and decay in all around I see O Thou who changest not, abide with me!
Mwali no luse kale kuli ne; Ne lyo ne mubi nakaninine Mwakano kunsha; cikuku cine: Na ku ntanshi fi mube na ine.	I fear no foe, with thee at hand to bless; Ills have no weight, and tears no bitterness I triumph still, if thou abide with me
Ndefwaya Imwe, ndemukabila’ Ku bubu maka yenu yandwila; Mumbaka, mwensha, ku luse lwine;	I need thy presence every passing hour What but thy grace can foil the tempter’s power



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, parables, wisdom, suffering and death of Jesus Christ”. In any case, all things considered, the researcher’s observation is that both in urban and rural areas of Zambia, though people 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,

wisdom, suffering and death of Jesus Christ. Biblical images identified include; Purpose and direction for those who are aimless, rest for those who are tired, hope for the fearful, peace for the anxious and restoring the dignity of those whose dignity has been violated. The other images are African images which include; leading an exemplary blameless life, in the case of pleasing the ancestors and getting favours or blessings from the ancestors. The assumption is that these different images of salvation embedded in the NJC hymns may partially account for attracting members of the UCZ to join the NJC. In this study, it is noted that most members from the UCZ share in the belief that moral transformation is cardinal to the holistic wellbeing of a human being in relation to his or her fellow human beings and all that surrounds. The message that members get from NJC hymnal equals with what the people are experiencing or expecting.

The study observes that the UCZ practice of hymnal is still largely influenced by the western missionary mentality. This is in agreement with Hayward (1963:9) when he says “the trouble is that the western missionary approach has remained so largely at the intellectual and ethical levels of man’s consciousness, without touching the deeper emotional levels through myth and ritual, rhythm and music”. On the other hand, the NJC members have developed through their history a type of hymnal, organization and community life within the Zambian context and touching the daily lives of the people hence making hymnal message to be very relevant to both the listener and the singer. This is like what Desmond Tutu in Parratt (1987:52) states when he says that:

Christianity to be truly African must be incarnated in Africa; it must speak in the tones that strike a responsive chord in the African breast and must convict the African of his/her peculiar African sinfulness. It must not provide him with answers to questions he/she has never asked. It must speak out of and to his or her context.

The researcher observes that this is purely the *Ubuntu* philosophy. *Ubuntu* means humanness, the term *ubuntu* serves as the basis for a morality of co-operation, compassion, community and concern for the interests of the collective, for others and respect for the dignity of personhood and all the time emphasizing the virtues

of that dignity in social relationships and practices. It is acutely reflected in the preservation and stability of the community. This “conception of a person enshrined in the proverb *umuntu ngumuntu ngabantu*” (Shutte 1993:46) means that a person is only a person through his or her relationship to others. This is to say that it is a word describing an African worldview, which translates that an individual can only say I’ am, because we are and since we are, therefore I’ am” (Muzorewa 1985:18). It means that a person is not an individual that is living in a state of independence but he or she is communal, that is living in a state of relationships and interdependence and consequently, individuals need other people to be fulfilled “only in terms of other people does the individual become conscious of his or her own being, his or her own duties, his or her privileges and responsibilities towards himself/herself and towards other people” (Villa-Vicencio 1994:141). Each individual is therefore accountable to the other to God the creator and to the ancestors. There is a spiritual as well as practical dimension to this reflecting the idea that African persons are part of a long chain of human experience, connecting them to previous and future generations.

Commenting on ubuntu, Archbishop Desmond Tutu, in his book *No Future without Forgiveness*, says; *Ubuntu* is very difficult to render into a Western language. It is to say, ‘my humanity is caught up, is inextricably bound up, in what is yours’. In his definition, this means that there is a common bond between people and when one person’s circumstances improve, everyone gains and if one person is tortured or oppressed, everyone is diminished (1999:64). In other words, ethical responsibility comes with a shared identity. For example, if someone is hungry, the *ubuntu* response is that we are all collectively responsible and therefore something ought to be done. This aspect is not so common in the missionary established churches like the UCZ. This has to do with the historical establishment of these mission churches. Baur (1994:94) laments that “instead of presenting Christianity as a new vital force permeating the whole life of society, they preached it as a set of abstract truths and a complex of strange rites administered to the individual” and thus, “from its standing point of individualism, the relationship towards God was regarded as something individual requiring personal conversion, confession of guilty, faith and finally

also personal salvation,” (Turaki 1999:50). Baur further suggest that missionary Christianity was fundamentally opposed to the communal concept of religion among the African peoples (1994:24).

On the other hand, the expressing of *ubuntu* is vividly expressed in the African Independent Churches like the NJC. Venter (2004:35) writing on *Engaging Modernity, Methods and cases for the studying of African Independent Churches in South Africa*, acknowledges the fact that “the level of intimacy and care offered by Zionist Churches, financial and otherwise, cannot be matched by larger mainline congregations”. It is truly gratifying to see the sense of togetherness which exists in the NJC. People live like they belong to one body, the true reflection of Paul’s analogy of the human body (1 Corinthians 12:12-27). What happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. Emphasizing on this point, West (1975:197) has even further observed that “Independent Churches are caring communities, where individuals ‘matter’ and are supported by fellow members” and this is very evident in as far as their prayer life is concerned.

This study has noted that it’s a moral obligation for members of the NJC in a way to understand human individuality as forming up the community. Consequently, every member would want to be transformed in the manner acceptable to the wellbeing of the rest of the community members. In this case, as Christians, the members have their role model who is Jesus Christ. This is as Paul writes in 2 Corinthians 5:17-19 when he says:

If anyone is in Christ, he is a new creation, the old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation that is in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us a message of reconciliation.

Today, the UCZ is so much putting emphasis on moral transformation. The last past five years, the theme of the UCZ throughout the country was “seeking the

church transformed”. At individual congregational level, in the UCZ today both urban and rural contexts, the current slogan in the church services or any other UCZ church gathering is:

Leader: God is good! Response: All the time! Leader: All the time! Response: God is good!

This slogan is being emphasized in almost all UCZ congregations of both rural and urban contexts. The researcher’s observation is that among the members, God is indeed the final guardian of law and order, and of the moral ethical codes of the people. Precisely, this is the concept “salvation as moral transformation” with several images of salvation, which may be attracting members to the NJC. Consequently, the assumption that there may be different images of salvation embedded in hymns which are frequently sung in both the United Church of Zambia and the New Jerusalem Church and that these may partially account for attracting people to a particular church is correct.

### **10.7 Way Forward and Contributions**

In the light of the foregoing, the study suggests that these findings are helpful in the sense that this study will be a contribution to strengthening the ecumenical ties between and among churches both mainline and Independent churches. This is because there is a widespread tendency in Zambia for members of the public to look down upon the African Independent Churches and its members. This may be true also with some African countries. The study has presented a positive picture of the African Independent Churches (represented by the New Jerusalem Church) and has elaborated on their use of hymns in the salvation message. Thus, the study has offered a contribution that will enable people, and in particular authorities in mainline churches, to appreciate contributions of African Independent Churches to the universal Church and learn from them. Today Mission churches need to see value in what AICs do. Consequently, co-operation between AICs and mission churches is being encouraged. To this effect, ecumenism has been encouraged as one way of forging unity as it is noted that the NJC is now part of the ecumenical bodies in Zambia.

It is important that a strong ecumenical foundation among mission churches and AICs is created in order to have an atmosphere of collaboration, mutual respect and tolerance (Hinfelaar, 2004:304). The greatest obstacle to ecumenical initiatives could be that posed by those who are still very sceptical and critical of the motives of the AICs (Ndiokwere, 1981:280). However, for those who are still sceptical, it may be necessary to reflect upon what the participants in the dialogue between the Organization of African Instituted Churches (OAIC) of Kenya and the World Alliance of Reformed Churches (WARC) held on 9<sup>th</sup> to 14<sup>th</sup> February 2002 in Mbagathi, Kenya. During the meeting, delegates affirmed that:

We recognize that some of the AICs separated historically from member churches of the WARC, in a process of polarization in which the positions of the two sides became deeply entrenched. We acknowledge that ill-feelings and bitterness continue to exist between some of our members until the present day. We recommend that in the countries where this is the case leaders of the churches concerned meet to discuss the reconciliation of memories, and to consider how best to come together again in other situations, although bitter historical memories may not be present, prejudice and the lack of a spirit of common fellowship in the ministry may be present. Sometimes this prejudice is characterized by attitudes of rejection of the other based on false conceptions such as, lacking education, backward, and lacking the Holy Spirit, colonial churches. We commit ourselves to working much more strongly for mutual understanding and ecumenism, and we urge the leaders of the churches in our respective communities to work and act together to remove the misconceptions and prejudice, to build trust and share fully in joint Christian witness. In the crises that affect our continent, for the survival of our own people, we cannot afford disunity.<sup>41</sup>

The study will also enable church leaders in mission churches to focus their attention to good pastoral practices and reserve judgment on the pastoral practices

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<sup>41</sup> WARC 2002 (Accessed July 19:2015).

in the area of hymnody in AICs. It is hoped that there will be mutual recognition of the right of each church (Mainline and Independent) to exist and the fact that each one is genuine and has the ability to promote the interest of the people of Zambia. This research project therefore serves as a basis to promoting mutual understanding between mainline Churches and African Independent Churches in Zambia. The study also gleans lessons for the future handling of threats to the exodus of members from their churches to other churches.

### **10.8 Future research**

Human beings, the world over, are aching for a time of peace, fulfilment, prosperity, health, moral society and sustainability. They are tired of systems which harm them and degrade their environments. They want to be valued, respected, motivated, and sustained within human households. The study notes that humanity's quest for salvation lies in the realization of stewardship as the basis of attaining the salvific agenda. The study suggests that stewardship can ensure that moral imperatives, social, environmental and otherwise are protected. Therefore, the study recommends that humans in business, in government and in society at large should rise together and chart the way forward towards global and local policies which respect human life and the environment. This movement involves change of mind, soul, and body and human structures for the sake of all humans and non-humans. In this case, the subject of stewardship cannot be overemphasized. It is for this reason that the study also recommends that for future study, focus must be on stewardship as a basis of attaining salvation. The investigation will be on how mainline churches and AICs do stewardship. This will be a case of the UCZ and the NJC.



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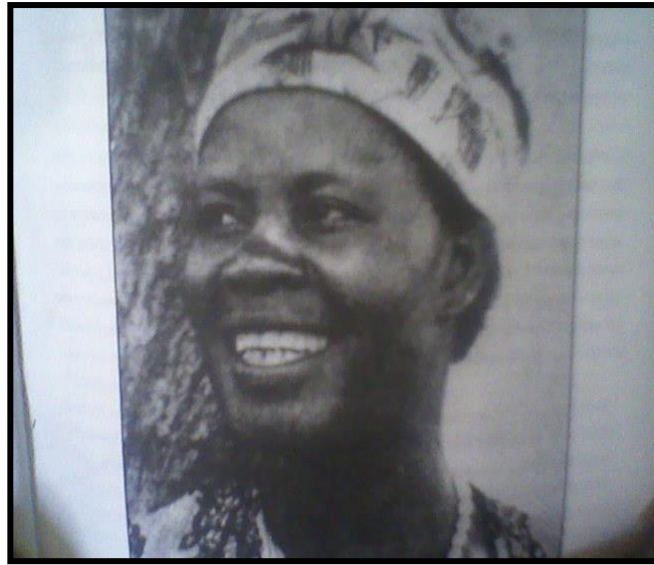


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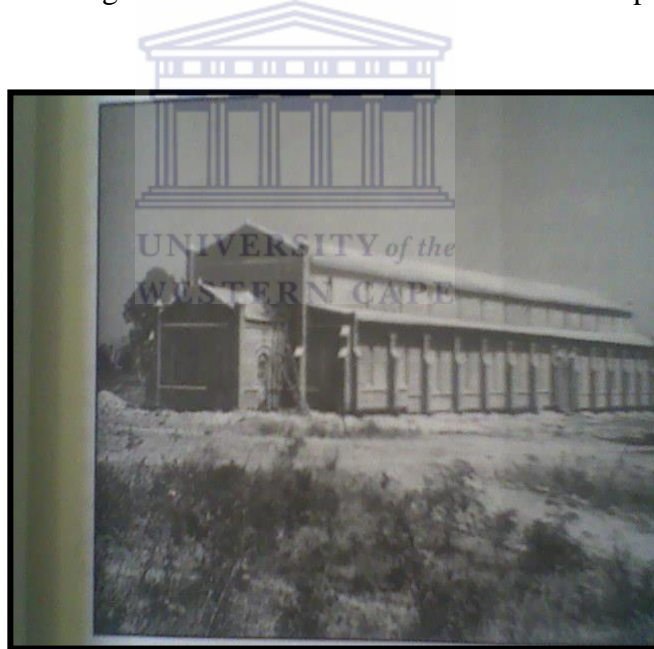


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## FINGURES AND TABLES



**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><b>Liberation</b></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><b>Reconciliation</b></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><b>Reconstruction</b></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>

	<p>political and economic oppression, The establishment of good governance amidst anarchy and corruption, New life (resurrection), even in the face of death itself.</p>	<p>to the cross of Jesus Christ, which becomes possible on the basis of liberating word of forgiveness</p>	<p>prophets and priests of Israel and to the saints, martyrs, church leaders and theologians in the history of Christianity- where these examples are then codified in moral codes, books of wisdom, catechisms and even in a bill of rights.</p>
African images	<ul style="list-style-type: none"> <li>• Deliverance from the power of the evil spirits (exorcism)</li> <li>• Deliverance from personal enemies</li> <li>• Deliverance from physical calamities e.g. overcoming the impact of disasters (including environmental disaster)</li> </ul>	<p>Acceptance in the community of the living and the living dead</p>	<p>Leading an exemplary blameless life</p>
Biblical images	<ul style="list-style-type: none"> <li>• Liberation from slavery</li> <li>• Feeding the hungry</li> <li>• Water for the thirsty</li> <li>• Deliverance from evil spirits (exorcism)</li> <li>• Healing</li> </ul>	<ul style="list-style-type: none"> <li>• Forgiveness amidst family quarrel</li> <li>• Cancellation of debt</li> <li>• Adoption and inheritance.</li> </ul>	<ul style="list-style-type: none"> <li>• Purpose and direction for those who are aimless,</li> <li>• Rest for those who are tired,</li> <li>• Hope for the fearful,</li> <li>• Peace for the anxious.</li> </ul>

	<ul style="list-style-type: none"> <li>• Redemption for those who are enslaved</li> <li>• Deliverance from trouble or distress (e.g. a group of people are held hostage by terrorist group. A high ransom is demanded from the government for their release. It seems unlikely that the ransom will be paid because the hostages are regarded as uncouth gangsters. What are their lives really worth? In a dramatic standoff the ransom is nevertheless paid)</li> </ul>		<ul style="list-style-type: none"> <li>• Restore the dignity of those whose dignity have been violated</li> </ul>
<p>Additional soteriological images from the history of Christianity</p>	<ul style="list-style-type: none"> <li>• Jesus' ministry of healing and exorcism</li> <li>• Conquering humanity's personal enemies</li> </ul>	<ul style="list-style-type: none"> <li>• Amnesty for political exiles</li> <li>• Jesus' associating and dining with those whom the world of His day marginalized</li> <li>• Becoming sharers in adoption as children</li> </ul>	<ul style="list-style-type: none"> <li>• Becoming law abiding citizens</li> </ul>

**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)
<b>Average</b>			
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. ....

i. ....

j. ....

2. What would you say are the reasons for frequently singing these songs?

.....  
.....  
.....  
.....  
.....

3. In your view, do you think the reasons given above are justified?

.....  
.....  
.....  
.....



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4. Indicate which hymns/ songs you are likely to be used in a service of:

a. Funeral

.....

b. Holy Communion

.....

c. Wedding

.....

5. What quality about the hymns sung in your congregation is unique to your church?

.....  
.....  
.....  
.....



6. Would you say hymns/songs play a very important role in your church?  
YES/NO. Tick whichever is appropriate.

7. Give reasons for your answer in question 6 above.

.....  
.....  
.....  
.....  
.....

8. Give any other comments on the frequently sung hymns in your church.

.....  
.....  
.....  
.....  
.....



## 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

