

RELIGIOUS TEACHINGS AND RITUALS OF THE MUTIMA CHURCH IN
KASAMA DISTRICT, ZAMBIA

By

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Dedication

This work is dedicated to my parents, brothers and sisters for their untiring support and love, and to my wife Chileshe Annie Kafula and our two lovely daughters Monica and Mutende for sharing with me the joys and pains in my quest to pursue this study. I love you all.

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Declaration

I, Sendapu Vincent, do hereby declare that, this study is my own work as it has not been submitted to the University of Zambia before or, indeed, any other institution for similar purposes.

Signature:..... Date:.....

Approval

This dissertation of Sendapu Vincent has been approved as partial fulfilment of the requirement for the award of the Degree of Master of Education in Religious studies (M. ED RS) by the University of Zambia.

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List of Abbreviations

AICs	African Independent Churches
FGD	Focus Group Discussion
HIV/AIDS	Human Immune-Deficiency Virus/Acquired Immune Deficiency Syndrome

Abstract

This study investigated the religious teachings and rituals of the Mutima Church of Zambia's Kasama district. The study was necessitated by the knowledge gap on the religious practices and rituals of the Mutima Church. Studies that have been conducted by other scholars focused on the religious life of Emilio Mulolani, the founder of the Sweet Heart of Nimbus Church, popularly known as Mutima Church. The Mutima Church is a Zambian church with religious values deeply rooted in African Christian beliefs which greatly influence the interpretation of the bible. The objectives of the study were to: (1) explore the major religious teachings of the Mutima Church as a way of understanding its doctrines, (2) investigate the religious practices and rituals observed by the Mutima Church and (3) establish how the teachings and rituals of the Mutima Church have diverged from those of the Catholic Church.

Mutima Church members living in Kasama district constituted the target population of the study. The sample size was forty. The study was qualitative in nature and used interviews as the main method of data collection. The interview method was supplemented by observing Mutima Church services and other religious rituals, and using focus group discussions with church leaders, ordinary church members, marriage couples, youths and two Catholic Priests. To arrive at the targeted sample, purposive sampling was used. Data was analyzed and grouped in topics and subtopics according to the research objectives.

The study showed that the Mutima Church is a well established African Church with its own set of religious teachings and rituals that are regularly practiced by the congregation. The major religious teachings and rituals of the church largely draw on the theology of Emilio Mulolani, its founder. The major religious teachings of the Mutima Church include teachings on the Holy Trinity, the Virgin Mary, Jesus Christ, death, resurrection, judgement and eternal life. On the other hand, the important rituals of the Mutima Church include dawn prayers and fasting, baptism and marriage. The findings of this study reveal that the Blessed Virgin Mary holds a higher place than Jesus in the teachings of the Mutima Church. This view is supported by the numerous prayers, hymns and rites dedicated to her. The study also showed that the Mutima Church has maintained some of the religious practice from the Catholic Church but interpreted them differently. This finding indicates that the Mutima Church did not embrace Christianity in the form it was articulated by the missionaries but has innovatively fused in their local religious/cultural beliefs or doctrine into their own version of Christianity.

The study recommends that the Mutima Church should record and publicise its teachings and rituals so that people can read and understand them. In order to authenticate African Christianity mainstream churches should infuse local beliefs and practices into their liturgy. Moreover to avoid further splits, church leaders in AICs and mainstream churches should cooperate and pay greater attention to the physical and moral needs of ordinary members.

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CHAPTER 1: INTRODUCTION

1.0 Introduction

This chapter traces the rise of the Mutima Church against the background of older African Independent Churches (AICs) studied by scholars such as Bengt Sundkler (1961), Harold Turner (1967), David Barrett (1969), Perrin Jassy (1973), Brian Garvey (1974), David Beckmann (1975), Wyllie Robert (1980), Inus Daneel (1987), Hugo Hinfelaar (1994), Gary Burlington (1998), Allan Anderson (2001), David Gordon (2012), and Katarina Mildnerova (2014). The chapter further illuminates the research problem, the purpose of the study, aim and research objectives and questions. The chapter also highlights the significance of the study, delimitation, limitations and, finally, operational definitions.

1.1 Background

The origin of the Mutima Church, its teachings and rituals can best be understood against the background of older African Independent Churches (AICs) that broke away from mainstream European independent churches. From as early as the 19th century, African Christians were unhappy with the manner in which European missionaries preached the gospel without putting it into practice themselves (Turner, 1967 and Anderson, 2001). For this reason AICs broke away from mission churches. Other reasons included ineffective evangelisation, poor communication of the gospel, and alienation of the African culture in mission churches.

It was a common feature for many founders of AICs to call for the promotion of indigenous culture in their movements. This was contrary to the missionary teaching that Africans should reject their culture as it was heathen and in need of cleansing by the gospel. Turner (1967) argues that AICs provided security, fellowship and spiritual guidance in the midst of crumbling traditional structures and the influx of foreign religions. Barrett (1968) adds that schisms in European mission churches were the major

cause of the emergence of AICs across the continent. He maintains that Western missions exhibited a 'failure in love' in terms of their retrogressive attitude towards African people and their culture.

However, it was not just the failure of missionaries to appreciate African culture but also their unwillingness to adapt their message to African cosmological outlook that contributed to the rise of AICs. For instance, African Christians held a strong belief in evil spirits and witchcraft which they saw as a major threat against which one needed to be protected spiritually. Wyllie Robert (1980:20) affirms this in his study of prophetic healing churches by maintaining that "the emergence of African Independent Churches reflected a sense of disenchantment with orthodox mission Christianity, which seemed incapable of offering practical solutions to the kinds of problems that ordinary people could expect to face at anytime." In addition, missionary preaching was too superficial and impoverished, and did not touch on many facets of African life.

The inability by European Western mission churches to attend to the spiritual needs of Africans was expressed in the way missionaries handled illness and healing. The white clergy in mission churches did not pay attention to spiritual illness and spirit possession as they denied the existence of spiritually-inspired diseases which Africans believed afflicted them. Mission churches, therefore, clearly encouraged no spiritual healing and confronted diseases through the provision of modern medicine in hospitals and clinics. Yet, as Beckmann (1975:24) emphasises "medicine was often in short supply and failed to meet the needs of the expanding Christian community." This inability left a vacuum only to be filled by the proliferation of faith-healing prophetic movements that rapidly spread in Africa from the 19th century onwards.

The formation and growth of AICs began with the founding of the Nubian Church in ancient Ethiopia by Egyptian Copts (Daneel, 1987). From the early 1600s when Europeans began to carry out missionary work in Africa, a good number of AICs sprang up almost simultaneously from missionary-planted churches. Anderson (2001:46) reports

that such movements were “founded by charismatic leaders such as Krestos, a preacher who claimed to be an Ethiopian Christ in Amhara in about 1604.” He was executed, but his followers became a flourishing messianic movement complete with its own church hierarchy and rituals. In 1632, the first known Bakongo prophet, Francisco Kassola, a Catholic catechist, attempted to Africanise Christianity in the Congo, performed miracles, and had healing powers but he never began a prophetic movement (Anderson, 2001). He disappeared to escape arrest and was never heard of again. It was not until the year 1704 that the earliest prophet healing movement led by a woman, Kimpa Vita (Dona Beatrice-1684-1706), the Antonian, emerged in the Kongo kingdom of central Africa (Anderson, 2001). Later, Simon Kimbangu founded his own AIC in the Congo. Kimbangu preached and performed miraculous healings, and his theme was quite simple: “Throw away the fetishes (magical objects and amulets) and trust in God alone” (Daneel, 1987:60).

In the 19th century, Nigeria saw the secession of the Native Baptist Church in Lagos from the American Southern Baptist Mission (Barrett, 1967). Similarly, the United Native African Church broke away from the Anglican Church in 1891, followed by the Cherubim and Seraphim in 1925, the Church of the Lord (Aladura) in 1930 and Christ Apostolic Church in 1931. By 1922, there were seventeen AICs in Southern Nigeria alone with 90,233 adherents who included the Yoruba, Igbo, Ibibio, Tiv, Edo, and Igede (Barrett, 1967:19).

Among the AICs that emerged in Kenya were churches began by the Luo people in 1918 (Jassy, 1973). In 1932, Kivuli, like Saint Paul, received a vision that commanded him to build a church for Africans. Kivuli was an authorised evangelist of the Pentecostal church who claimed that Pentecostal elders were jealous of his power and tried to prevent others from listening to him. He was convinced that God speaks to His children through dream, an idea which was thrown out by the church authority. By 1941, within the framework of the Pentecostal assemblies, he had collected around him a body of followers who were, in a special sense, ‘his’. The new movement “gave birth in 1956 to the African Israel Neneveh Church” (Jassy, 1973:80).

Anderson charts the growth of these independent churches as follows:

...from a total of about 42,000 African Independent Church members in 1900, there were some 29 million or 12% of the total Christian population of Africa in 1985. This figure was projected to rise to 54 million or 14% by 2000. *The world Christian Encyclopaedia* estimates 83 million “independents” and 126 million “Pentecostals/ Charismatics” in Africa in 2000, about 20% of the all Christians (Anderson, 2001:7).

The history of AICs in Zambia is closely connected to the famous Lumpa Church of Prophetess Alice Lenshina Mulenga (Roberts, 1970; Van Binsbergen, 1981; Hudson, 1999). Though growing up near Lubwa mission, Lenshina was not a baptized Christian when she received her first visions in 1953. Lenshina referred her vision to the mission, informing missionaries at Lubwa of her spiritual experiences. A Presbyterian pastor baptized her (when she received the name of Alice), an event that seems to have had a profound impact on her, intensifying her visions (Van Binsbergen, 1981; Roberts, 1970). The religious movement led by Lenshina began in Chinsali from where her church spread quickly throughout North-eastern Zambia and the Copperbelt. According to Van Binsbergen (1981), the emergence of the Lumpa Church was part of a much wider process of religious change in Zambia at the time. Mildnerova (2014) adds that the religious doctrine of the Lumpa Church of Alice Lenshina, revealed to her through the Holy Spirit, was based on baptism, spiritual healing, witchcraft eradication and rejection of traditional religious practices and beliefs regarded as evil.

The 1950s witnessed another rise of an African initiated movement under the leadership of Emilio Mulolani (see photo 1 page 109), a splinter movement from the mainstream Catholic Church in Zambia’s Kasama District. Hinfelaar (1994) records the rise of Mulolani’s Church as follows:

Around the very time [that is the 1950s] when entire Protestant and some of the Catholic communities, mostly on the periphery of Bemba centrality[sic], were joining the Lumpa Church of Lenshina Mulenga, another movement of redress sprang up and struck at the heart of Bemba Catholicism. It was led by an ex-seminarian named Emilio Mulolani and appeal was for a genuine religiosity (*Amafunde ya Chishinka*) (Hinfelaar, 1994: 101).

Emilio Mulolani the founder of the Mutima Church, came from Katuli Village, near Ipusukilo Mission in Zambia's Luwingu District in the Northern Province. He was born around 1921 in a family of traditional Bemba priests (Hinfelaar, 1994). His grandparents were Simon Chisala Makumba and Monica Kabamba. They had seven children, the first born being Chilufya the mother of Emilio. At Kasama, Emilio's mother was working for a businessman known as William Stewart, who asked for her hand in marriage and fathered three children with her: Chanda Bernadette, Mwansa Abraham and William. During the First World War (1914-1918), Stewart was called up for military service. He took long to return, so Chilufya returned to her home village and married Mulolani who sired Emilio. It was believed that after an absence of so many years the white man would not return. But Stewart returned from military service and claimed back his wife. He reportedly hated the young Emilio and planned to get rid of him. Fearing for her baby, Chilufya took him back to her mother, Monica in Ipusukilo.

Emilio Mulolani came from a Catholic family and, as a child attended, schools at Nsombo, Ipusukilo, Lubwe, and Kapatu. He enrolled at Lubushi minor seminar in 1931 and went on to the major seminary at Tabora's Kipalapala in Tanzania in 1941 with the view of training to become a Catholic priest. However, his stay at the theological college in Tanzania was short-lived as he was obliged to leave after being declared unsuitable for priesthood (Garvey, 1974). On his return from Tanzania, he served as untrained teacher and catechist in Lusaka before going to Chalimbana Teacher's Training College near Lusaka. After his training, he was posted to Luanshya, where he claimed to have received his first revelatory spiritual experience. He described his religious experience as involving the shaking of the house in which he was sleeping as if in an earth quake. He claimed to have experienced a searing cold through his body followed by a very bright light (Mulolani, 1971). He taught his followers that his religion was open to all whose hearts were opened by the Holy Spirit to listen to the word of God. God spoke to such people using his angels because their hearts were the temple of God (Mulolani, 1971).

The turning point in Mulolani's life came on Ash Wednesday, February 7th 1951 in Lusaka. After failing to find relief from an overpowering sense of sinful guilt, Emilio

rejected Jesus, asked him to vacate his heart and make room for his mother, Mary. He then reportedly received a visitation from the Virgin Mary in which he was lifted into heaven and given a new revelation. From the revelation, he reportedly learnt that Mary was a senior saviour to her son Jesus and that Mulolani was to be Mary's Chief Apostle dedicated to spreading her message to Africans, her chosen people (Mulolani, 1971).

Mulolani claimed to have had seen several visions of the Virgin Mary through which she revealed to him that he was the rock on which she would build her Church. According to Hinfelaar (1994), Mulolani described one of his visions as follows:

Suddenly I felt myself lifted as in a trance. I moved slowly towards the red wound in the heart of Jesus. From it came a blazing light. I heard a voice whispering: *Ee libwe ee libwe lyobe* this is the rock, this is your rock. I entered it and felt at rest. I forgot about time. Vaguely I heard the voices of small children playing in front of the church, but I had no wish to return to the compound (Hinfelaar, 1994: 114).

Emilio Mulolani was a fervent preacher who enjoyed much success in attracting his fellow Catholics, gaining well over fifteen thousand adherents from the best and longest established Catholic families among the Bemba speaking people (Hinfelaar 1994). Some of his congregation attested that "they had never before had religion explained to them so clearly" (Garvey, 1974:332). In 1954, Emilio Mulolani founded a devotional movement called the League of the Sacred Heart of Jesus which aimed at condemning all works of evil and combating alcoholism. He helped missionaries who lacked the command of the local language. According to Garvey (1974: 332) "the Jesuit priests admitted that their inability to speak Bemba prevented them from following closely the development of Mulolani theology and devotional enthusiasm, but they were at first more than satisfied with his dynamism and personal appeal."

However, the glorious moments of Mulolani's fellowship were short-lived as the movement faced strong opposition and condemnation by the European clergy in Ndola in 1955. At Ndola, the *lingua franca* of the African population was Bemba. There

missionaries were more conversant with that tongue than those in Lusaka. Furthermore, Mulolani's visionary experience had given him a sense of authority which missionaries were unused to find in their African parishioners. Garvey reports that in Ndola

Bishop Mazziere was alarmed by the claims of Mulolani to have been granted visions and given messages by the 'Sacred Heart' and he sent the catechist to a psychiatrist who declared that the preacher was sane and by no means hysterical, but who advised him against continuing his proselytism. Mazziere forbade Mulolani to preach in the vicariate of Ndola... (Garvey, 1974: 334)

The mainstream Catholic Church also abhorred Mulolani's habit of holding dawn prayers which were characterized by singing and praying and lasting up to the next morning. According to Hinfelaar, Mulolani's

...catechism classes and discussions with the adult Christians were so attractive that everybody listened to him for hours spellbound. Soon he was receiving invitations from the homes of the Catholics in the newly built compounds (in urban areas) to teach them about God. Later on people were to recall that at such times he was like St Paul talking about his views and visions until deep into the night (Hinfelaar, 1994:103).

The white clergy were not happy with these developments and warned people not to listen to Emilio Mulolani, accusing him of being mad. They banned the group from meeting late at night but allowed them to meet during the day up to 20:00 hours. However, meeting at night was logical for congregates in urban areas who worked during the day. When Mulolani and his followers refused to obey the curfew, Catholic priests had Mulolani arrested but he was later released after a magistrate refused to rule over religious issues (Garvey, 1974). However, Mulolani was banned from Holy Communion, participation in mass and finally from all activity as a lay leader in the Catholic Church (Mulolani, 1971). Consequently, he and his followers began to meet as a separatist congregation in houses of his followers.

Burlington (2008) argues that it was Emilio Mulolani's unsolved and unconscious motivations that drove him to appropriate religious symbols from his cultural environment. In another article, Burlington (1998:75) argues that "Mulolani broke away

from the Roman Catholic Church when he realised that it would not honour his teachings.” Among these include the teaching that the Virgin Mary was/is the saviour of Africans and that he was her official representative on earth. For Emilio Mulolani, “Jesus embodied God’s male nature and was the saviour of Europeans, while Mary embodied God’s feminine nature in her role as Africa’s saviour” (Burlington, 1998:75).

In September 1956, Mulolani went back to Lusaka where his followers were beginning to introduce new hymns composed by Mulolani into the worship of their congregations. At about the same time too, Mulolani began to object to the custom which separated men from women in seating arrangement of the church. He saw social and Christian life as severely hampered by the traditional segregation of sexes. Furthermore, if husband and wife prayed and celebrated together in their homes, why could this not be symbolically expressed publically (Hinfelaar 1994; Garvey, 1974). He further argued that segregation divided the nuclear family units in their prayers, thereby constructing the slogan “the family that prays together, stays together” (Garvey, 1974: 337).

By 1957, the movement had separated itself from the Catholic Church and Emilio Mulolani himself was excommunicated and the ban on his preaching was not lifted. With these sanctions, the movement was left with no option but to separate from the mainstream Catholic Church. Mulolani consolidated his movement with the publication of hymn books and prayer books of devotion. In April 1958, his application for registration of his movement under the society’s ordinance was accepted. In July 1959, he declared to his three hundred followers in Lusaka that “We are and we will always remain Catholic, but not Roman Catholic” (Garvey, 1974:340). Subsequently, his movement became popularly known as the Mutima Church.

By the early 1960s, the movement boasted of hundreds of followers especially in Kasama district, where it became so popular that it shook the very foundation of the Roman Catholic Church, causing much apprehension among the European clergy. To date, the church claims adherents in Zambia’s Northern Province, the Copperbelt Province,

Muchinga Province, Central province and Lusaka Province. Burlington (1998:75) notes that “the vast majority of Mutima adherents are Bemba whose homeland is located in the northeast of Zambia.”

In spite of its significance, Emilio Mulolani’s movement has received little scholarly attention. The current literature focuses on his life and how his movement developed. However, since his death in 2015, there has been no major study of his church’s activities and doctrines. It is this knowledge gap that the current study seeks to fill by exploring the religious teaching, practices and rituals of the Mutima Church of Kasama district.

1.2 Statement of the Problem

From the time the Mutima Church was established in the 1950s, scholars such as Hinfelaar (1994) and Garvey (1974) have explored the religious life of its founder, Emilio Mulolani. Although there is a sizable literature on the teachings and rituals of the Mutima Church, there is hardly any exploration of how these teachings and rituals have revolved after the death of the founder. Nor is there any detailed study of how the teachings and rituals have diverged from those of the Catholic Church from which the former broke away. This study seeks to fill this knowledge gap. This study explores the religious teachings and rituals of the Mutima Church in conformity with Zambia’s vision 2030 that seeks to safeguard and promote the country’s tangible and intangible heritage as well as ensure the development of its arts and culture. Furthermore, this study might help to undermine the stigmatisation of African Independent Churches from which the Mutima Church and other AICs have not escaped.

1.3 Purpose of the Study

The purpose of the study was to explore the main religious teachings and rituals regularly observed by the Mutima church.

1.4 Research Objectives

The study had three main objectives:

- i. To explore the major religious teachings of the Mutima church as a way of understanding its doctrines.
- ii. To investigate the religious practices and rituals which are regularly observed by Mutima Church.
- iii. To establish how the teachings and rituals of the Mutima Church have diverged from those of the Catholic Church.

1.5 Research Questions

To achieve the above objectives, the study sought to answer the following research questions:

- i. What are the major religious teachings of the Mutima church?
- ii. What religious practices and rituals are regularly observed by the Mutima Church?
- iii. How different are the teachings and rituals of the Mutima Church from those of the Catholic Church?

1.6 Significance of the Study

The importance of this study is that its findings may contribute to the body of knowledge and literature on the Mutima Church and therefore promote a better understanding of its religious teachings and rituals. It is also hoped that the study will stimulate academic interest in further research on other African Independent Churches (AICs).

1.7 Delimitations

This study was restricted to the Mutima Church in Kasama district of Northern Province. Kasama was chosen because it enabled the researcher to have access to people with rich

data since it is one of the districts with the largest number of adherents of the Mutima Church in the country. This made it easy for the researcher to study the religious teachings and rituals of the Mutima Church.

1.8 Limitations

According to Kombo and Tromp (2006) limitations are challenges anticipated or faced by the researcher. The challenges encountered in the study included the following: Some respondents spoke a Bemba dialect not familiar to the researcher. This made it difficult to translate some Bemba words into the English language. However, the researcher endeavoured to engage old men and women to explain the difficult Bemba words in simple language. The researcher also had considerable difficulties in gaining the confidence of some church leaders who did not like the idea of interviewing ordinary members for fear that they may give misleading information. Through participant observation, however, the researcher managed to create rapport with other church leaders and secured their co-operation. The timing of data collection coincided with the farming season and the death of Emilio Mulolani, the founder of the church. This delayed the commencement of interviews as his followers were busy working in the field as well as mourning their dead leader. To overcome this obstacle, the researcher made use of Sunday the day dedicated to charitable works at Namfumu We tuna, the place of worship of the Mutima Church in Kasama.

1.9 Definitions of operational Terms

Important terms in this study are defined as follows:

African Independent churches (AICs): These are churches of African origin founded in Africa by Africans whose leaders broke away from mission churches.

Beliefs: These are doctrines of the Mutima Church that are accepted as the truth by the church's followers.

Ritual: This is a well established formal behaviour and a prescribed pattern of observance in the Mutima church.

Religious teachings: These are systematic presentations of religious facts, ideas and skills to followers of Emilio Mulolani.

Religious practices: These are religious actions observed by the Mutima Church members by following an established way of doing things that has developed through the years.

The Church: This term has been used to refer to the Mutima Church founded by Emilio Mulolani.

Soul: This is the spiritual part of human being that continues to exist after the body dies.

Convert: these are African Christians who have changed their beliefs and adopted the Mutima Church teachings and rituals.

Umupashi (spirit): This is the spirit of a dead person while at the same time it can be used to mean a vital or life force that characterizes a live human being.

Namfumu Wa Zambia: Literally means the Queen of Zambia. This refers to the central role played by the Virgin Mary in Emilio Mulolani's mariocentric theology.

Namfumu We tuna: Literally means the Mother church.

Umulubushi: Saviour who has come to deliver God's chosen people.

Umutima Walowa: Sweet Heart simply means all good things that come from the heart which manifest into actions.

1.11 Organisation of the Study

There are six chapters in this dissertation. Chapter One traces the rise of the Mutima Church against the background of older African Independent Churches (AICs). The chapter also illuminates the statement of the problem, purpose of the study, objectives

and research questions. The chapter lastly states the significance of the study, its delimitation, limitations, operational definitions and the structure of the dissertation.

Chapter Two discusses Horton's intellectualist theory which informs the study and explains its relevance to the current work. The chapter further reviews pertinent the literature on the religious teachings, practices and rituals in African Independent Churches (AICS) both foreign and local.

Chapter Three presents the methodology of the study, illuminating the research design, research study site, target population, sample size, sampling procedure, research methods and instruments, the procedure of data collection and data analysis. The last part of the chapter deals with the reliability and validity of measurements of the study and ethical considerations.

Chapter Four describes the teachings and the rituals practiced by converts of the Mutima Church. Chapter Five interprets these teachings and rituals in conformity with the objectives of the study. The chapter describes these ritual and teachings in light of the literature and the theoretical framework to the study. Finally, Chapter Six concludes the study and provides recommendations.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

This chapter firstly discusses Horton's intellectualist theory which guides the study and explains its relevance to the current work. Thereafter, the chapter reviews the literature on the religious teachings, practices and rituals in African Independent Churches (AICS) both foreign and local. The importance of the literature review, according to Bell (1989), is that it provides the researcher with ideas on how to categorise his or her own data and enables him/her to draw on the works of other scholars in order to support or refute one's own arguments and conclusions. Literature review also presents the researcher with a framework for establishing the importance of the study as well as a benchmark for comparing the results of the study with other scholars' findings (Creswell, 2003).

2.1 Theoretical Framework

The theoretical framework is the structure that can hold or support a theory of study. It is a reasoned set of prepositions which are derived and supported by data or evidence (Kombo and Tromp 2006:56). This research adopted Horton's intellectualist theory that sheds light on transformations in African traditional cosmologies occasioned by the continent's encounter with world religions notably Islam and Christianity. Horton's theory emphasises that these world religions acted as catalysts for reconfigurations of existing African religious beliefs and practices.

Horton's work has continued to be popular among historians and religious scholars who wish to understand African conversion to monotheism. Horton noted that many African religions operated on a 'two tier' system: a multitude of 'lesser spirits' which were concerned with local affairs, and a 'supreme being' or creator god whose sphere was the world as a whole. The Supreme Being was often not the object of direct worship, because it had little relevance to the day to day affairs of the local community. But with trade and improvements in communications, African communities came increasingly to confront forces outside them, which increased the relevance of spirits whose powers had

a broader geographical range. Hence Africans found it easy to embrace the universal God of Islam and Christianity. Horton argues that the contact between the traditional African society and the outside world brought in what he describes as an encounter between microcosm and macrocosm (Deryek Schrender and Geoffrey Oddie, 1989).

It is a well known fact that before the coming of European missionaries, Africans had their own religious cosmology characterised by what Horton call lesser spirits. When missionaries came, they introduced their own religious cosmology with a macrocosm-high spirit to borrow Horton's phraseology. According Horton, the encounter between the two cosmologies led to social and religious change, giving birth to an African Christian. However, African Christians sought after continuity between their traditional cosmologies and the new worldview. Horton's understanding of religious change in Africa resulting from the encounter between local religious belief and Christianity is presented in the simple diagram below.

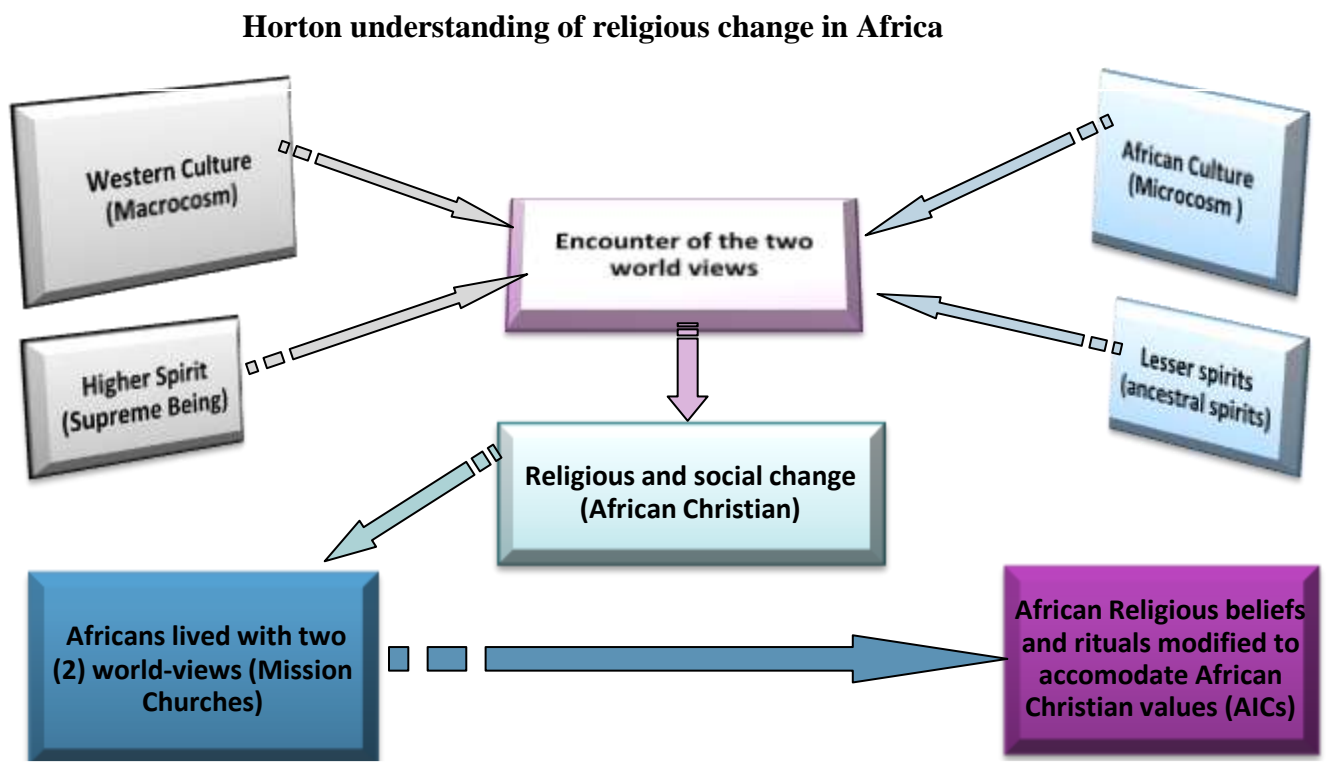


Figure3: A diagrammatic representation of the African religious Change (Source: author's own)

According to Horton's theory, Islam and Christianity came to coexist with the old religion African tradition and beliefs. This is evidenced by the works of scholars of independent churches in Africa (Sundkler, 1961; Turner, 1967; Barrett, 1968; Hinfelaar, 1994; Oosthuizen, 2000; Gordon, 2012). The missionaries held negative attitude towards the continuity of African traditional thought and practices. This was a denial of the fact that Africans held deeply-rooted religious cosmologies and cherished their own culture. As Barrett (1968:83) writes

...for centuries the foundation of culture in African tribes has rested on a number of dynamic institutions and beliefs found in varying forms in all parts of the continent, and which a given tribe centre on the family and on the home.

Dismissing African cosmologies and religiosity, European missionaries sought to impose their own religious beliefs upon Africans. As some scholars have noted, this conflicted with the fact that African religions were not so much articulated in dogmatic concepts they were lived-out and danced-out (Sundkler, 1961; Turner, 1967; Dillon-Malone, 1978). Among the beliefs missionaries introduced were monotheism and baptism which formed an important ingredient of the Christian liturgy.

Besides preaching the concept of one God, missionaries did not tolerant polygamous marriages which were legally sanctioned by African tradition religion (Sundkler, 1961; Welbourn and Ogot, 1966; Turner, 1967; Dillon Malone, 1978). The AICs that broke away from mission-dominated churches thus embraced polygamy and baptised the children of polygamous marriages. In the same vein, although missionaries dismissed belief in spirits, adherents to AICs strongly believed in spirit possession and/or in the spirits' power to torment people. Therefore, people in AICs continued to exorcise spirits much to the anger of European clergymen and women (Sundkler, 1961; Turner, 1967; Jassy, 1973).

Some scholars of religion have tested the applicability of Horton's theory of conversion. Among them include Richard Maxwell Eaton (1997), Brendan Carmody (2001) and Alexander Mubanga (2011). Eaton published an article entitled "Comparative History as world History: Religious Conversion in Modern India." Richard Maxwell Eaton's study among the Nagas tribe in India shows that missionaries modified the indigenous religion emphasising the great creator over the lesser spirits. Like Horton, Eaton argues that the introduction of Christianity among the Nagas transformed their worldview. According to the scholar, this accounts for the mass conversion of the Nagas to the new religion in the late nineteenth- and early twentieth-centuries.

On the other hand, Alexander Mubanga revisited Horton's Theory by reviewing Carmody's work that critiques Horton's theory of conversion. Writing about African conversion to Christianity at Chikuni Catholic Mission, Carmody (1992) attributed African conversion to Catholicism to modern education, employment and other material incentives given to converts. Mubanga wanted to establish the nature of conversion in light of Carmody's argument that socio-cultural factors were central to African conversion to Christianity at Chikuni. Mubanga's finding was that Christian parents played a crucial role in the conversion of their offspring. To Mubanga, parental influence resulted into what he called second conversion.

Horton's theory is relevant to the current study as it provides insights crucial to understanding of religious change of African converts. It is against the background of this theory and of the studies it has inspired that the current study explores the religious teachings, beliefs, rituals and practices that emerged within the Mutima church in defiance of the teachings and beliefs of Catholic missionaries.

2.2 Studies on AICs in Africa

If Robin Horton's theory suggests the impact of world religions upon African, other scholars have studied the origins and development of AICs. Among them is Bengt

Sundkler (1961) who conducted a study on the rise and practices of Zionist Church and other independent churches among the Zulu of South Africa. According to Sundkler (1961), these AICs did not draw a thick line between local and Christian teachings and practices. He maintains that the followers of Zionist churches continued to believe in the power of ancestral spirits and practiced polygamy. To Sundkler, the continuity of the belief in the power of spirits and ancestors in Zulu AICs proved attractive to their followers.

Sundkler (1961) perceives Zulu Zionist Churches as syncretistic with their adherents placing emphasis on such rituals as baptism, Holy Communion and other purification rites. According to Sundkler, these rituals derived their inspiration not only from Christianity but also from African traditional beliefs. Sundkler's observations are relevant to the current study as they provide an insight into the teachings and practices of AICs. His observation that adherents of AICs rethought or reworked the teachings and rituals of European Christianity in order to embrace the new faith in their own terms is of great importance to the current study, which seeks to illuminate the teachings and rites of the Mutima Church and its doctrines.

Like Sundkler, Welbourn and Ogot (1966) attributed the success of AICs in Kenya to the meaningful attention they gave to immediate or urgent religious needs of African Christians. Their study shows that local Christians tried to discover a new religious identity relevant to present situation that made them feel at home. For example, Welbourn and Ogot (1966:102) report that among Kenyan Christian followers of AICs, the author pointed out that "polygamy [was] allowed to men who had more than one wife on becoming members." However, "It [was] forbidden to others," who joined AICs when they were single or had only one wife.

Welbourn and Ogot (1966) maintain that by accommodating polygamists, AICs in Kenya created space for African Christians to practice their new religion without doing away with local marriage practices. In this way, the two authors argue that, local Christians

could marry according to traditional marriage practices, thereby Africanising the new faith. In this manner, Africans could express Christianity in ways that resonated with their culture. The significance of Welbourn and Ogot's work to the present study is that it illuminates the continuity of African religion in AICs that emerged in Africa which will be explored in great detail in the Mutima Church.

Unlike, Welbourn and Ogot (1966) who have looked at the contemporary status of independent churches in the dynamic African society, Harold Turner's (1967) two volume study highlights the spiritual life of the Aladura churches that seceded from the Anglican Church in Nigeria in 1922. According to Turner, the Aladura churches adapted the sacraments and liturgical material of the older church but incorporate them to address local needs and ways of thought. Turner demonstrates that the Yoruba in AICs appropriated Anglican rites and other practices to cleanse people who came into contact with dead bodies, sprinkling holy water over such bodies and blessing the grave, for example. Thus while Anglican missionaries preached that the dead had no power to contaminate the living, followers of the Aladura churches continued to believe in spiritual contamination believed to derive from the dead. Interestingly, followers of such churches drew on Anglican Christianity itself to deal with the fear of contamination arising from contact with dead bodies.

Turner's (1967) study reveals that Aladura churches selectively appropriated the sacraments of the Anglican Church, rejecting infant baptism on the ground that infants, by nature, cannot confess their faith. However, Aladura followers embraced from the Anglicans the sacrament of Holy Communion and adult baptism, deploying them to recruit new members. In the same vein, Aladura followers integrated Anglican prayers, and Holy water into healing practices, much to the ire of European missionaries. Turner's study of the life and faith of the Aladura churches is valuable in terms of its liturgical and theological analyses of the teachings and religious ceremonies of such churches. Such analyses are an important source of useful insights for this study.

Similar to Turner's study on the Aladura churches of Nigeria, a cultural anthropologist Perrin Jassy (1973) carried out a study among the Luo people of North Mara in Tanzania. Jassy (1973) argues that the Luo in AICs assimilated Catholic doctrines into their own belief system and practices. Jassy (1973:170) reports that Luo adherents to AICs perform mass in ways that echo local religious practices. For example, the priests in Luo-controlled AICs perform mass with their "back to the congregation and, during its essential parts, in Latin" in imitation of the Catholic Church. But Luo Christians in AICs also conduct marriage and funeral rites in ways that scarcely depart from traditional marriage and funeral ceremonies, with kinsmen and relations playing important roles in these rituals. In so doing, Jassy argues, the Luo people have drawn on Christian values to rework local marriages and funerals without fundamentally changing religious and social life and practices.

Jassy (1973) further observes that the sacrament of Holy Communion, a sacred meal celebrated in memory of Jesus Christ has met with little success in Luo AICs and plays a very small role in their liturgy. However, the Luo place a premium on the sacrament of baptism, regarding it as the most important sign of conversion in the eyes of the faithful. Jassy (1973) concludes that the Luo liken baptism to initiation in the tradition society. Perrin Jassy's insights are important to this research as they show the extent to which AICs have integrated Christian norms and values into their independent churches. Her work informs the current study with regard to the influence of the local culture on formulation of the church liturgy. This information is the key to understanding religious teachings and rituals of the Mutima Church as well as the behaviour patterns of its followers. On the other hand, Jassy's study is similar to the current study on the Mutima Church, which broke away from the mainstream Catholic Church. Jassy's study is useful as it provides a good background against which the current study may explore on how the Mutima Church has reworked the Catholic doctrine.

Jassy's observation that Luo churches have assimilated Christian values and practices is shared by Oosthuizen (2000). According to Oosthuizen, European missionary's refusal to integrate their Christian beliefs and practices into African religious and social life led

to the formation of AICs in South Africa. He argues that such AICs met the religious needs in the African community, thereby making Christianity relevant in the local context. According to Oosthuizen (2000), South African AICs considered the baptism ritual as a purification rite which washes away sin through immersion of the believer in water. He further observes that AICs used local religious symbols such as the staff to signify ritual purity and power. Oosthuizen observes that liturgy in AICs is practical theology, and through it the message is communicated. Scriptures, symbols, poetry, song, dance, and pictures have to be meaningful in the African context. Oosthuizen's study indicates that religious rituals and belief structures in AICs reveal a desire to preserve the traditional world in which the African embraced Christianity while they retained pre-existing beliefs.

Oosthuizen's work is limited to the causes of resentment and reasons why Africans opted to form their own churches. Nonetheless, his work is useful to the current study as it explains the socio-religious situation in which the churches emerged and expanded. However, the weakness of Oosthuizen's work lies in its failure to underscore the impact Christian beliefs and practices exerted on the major religious teachings and ritual knowledge in independent churches. The current study builds on Oosthuizen's work by exploring the impact of the Christian message on the religious teachings and rituals of the Mutima Church.

While Oosthuizen shows that Africans integrated Christian practices in their own religious worldview, Anderson (2001) provides an overview of AICs in different parts of Sub-Saharan Africa. He examines the reasons for the emergence and growth of AICs that resulted from the interactions between Christianity and African pre-Christian religions. Anderson (2001) argues that AICs partly emerged due to the need for spiritual purification and need to ward off the evil power of supernatural forces such as evil spirits, witchcraft and witchdoctors denounced by white missionaries. According to Anderson (2001:237) "exorcism from evil spirits was always one of the primary tasks of traditional diviners." AICs found justification for exorcising evil spirits in the Bible where it features as a common practice among early Christians. Anderson further shows that

another common feature in AICs is the continued use of the Bible, the heritage of hymns, creeds, and liturgies from their church of origin. His work is valuable to the current study as it opens a window on religious teachings, beliefs and practices in AICs in different African countries. This perspective on religious teachings, beliefs and practices in AICs in different African countries opens a window through which the teachings and rituals of the Mutima Church may be comprehended and analysed.

While Anderson (2001) exposes the current research to a galaxy of AICs in Eastern, Central, Western and Southern Africa, Daniel Kasomo and Loreen Maseno (2011) examine the Legio Maria Church, a church that broke away from the mainstream Roman Catholic Church in 1963 in Kenya. The study reveals that Legio Maria church mixed the Roman Catholic doctrines with local traditional beliefs. Kasomo and Maseno insist that Christians in the Legio Maria perceived dreams, visions, speaking in tongues, prophesy, rituals and taboos as all supported by the Bible. This is notwithstanding that European Catholic missionaries dismissed such beliefs as a sign of paganism.

Like European missionaries, followers of Legio Maria believed in one God, the trinity, rosary recitations and devotion to Mary as Mother of God and thus called themselves Catholics of Africa. Kasomo and Maseno (2011) further demonstrate that AICs in Kenya hardly abandoned their belief that some diseases were caused by evil spirits and therefore needed spiritual intervention to be cured. Such believers thus continued to perform healing through communal rituals, hypnosis and exorcism, while ultimately crediting the mother of Jesus and, Jesus Christ himself with the power to both heal and to redeem the sick from sin and death.

The difference between Kasomo and Maseno's study and the present work is that the former looks at breakaway churches in general while the latter focuses specifically on religious teachings and rituals of one church. Secondly, Kasomo and Maseno's study does not highlight the changes that might have taken place in the teachings and ceremonies in AICs, a task that this study undertakes.

2.3 Studies on African Independent Churches in Zambia

Having reviewed some relevant studies drawn from other African countries, this section reviews literature on Zambian Independent Churches. One of the important studies on AICs in Zambia is Brian Garvey's examination of the schism that resulted in the formation of Emilio Mulolani's church in 1958. Garvey (1974) argues that the schism was engendered by the indifference of Catholic missionaries toward their African convert's desire to practice Christianity in ways that met local spiritual needs. Garvey's contention is that Mulolani interpreted Christianity through the prism of local religious theology that resonated with the beliefs of his followers but upset the missionary clergy. Brian Garvey insists that Emilio Mulolani's success in attracting worshippers resulted from his ability to Africanise Catholicism and to challenge racial discrimination in the mainstream Catholic Church dominated by European missionaries.

Garvey (1974: 333) further observes that Emilio Mulolani's visionary experience gave "him a sense of authority," a situation to which missionaries were neither used to nor willing to accept. The catholic missionaries, Garvey argues, were also hostile to his claim that the Blessed Virgin Mary granted a vision and mandated him to build her a church for her favoured African children.

This study by Brian Garvey (1974) is relevant to this study because it highlights the socio-religious difficulties Mulolani's movement faced in the Roman Catholic Church, upon which this study will build. However, Garvey's study fails short in its exploration of the religious teachings and rituals of the Mutima Church. This creates a gap in our knowledge of the church, a gap that the current study seeks to fill.

If Brian Garvey pays lip service to religious rituals of Emilio Mulolani's organisation, Clive Dillon-Malone's (1978) takes seriously the religious activities of the Masowe Apostles, an African independent movement led by Johane Masowe in Lusaka's Marrapodi compound in the 1970s. The study defines ritual as the exterior form of

approach which man takes towards the supernatural Being. According to Clive Dillon-Malone, ritual is the 'etiquette' of religion.

The author demonstrates that Johane Masowe, the founder of the Masowe Apostles required all new members to undergo the ritual of baptism in the Holy Spirit, including those who had been baptised. The ritual of healing also played a part in struggle of the Apostles against the powers of evil, with the Apostles adhering to their strong belief in and performing rituals in honour of their traditional spirits.

Dillon-Malone (1978) further explores the marriage rites among the Masowe Apostles, showing that they in spite of their belief in Christian tenets their church permitted men to have as many wives as possible. Dillon-Malone further observes that the Apostles were not allowed to marry non-believers; nor were parents allowed to demand '*lobola*' (bride-price) when marrying off their daughters. No wedding rings are passed between the couple and no beast is killed for marriage celebration. In concluding his study, Dillon-Malone argues that the Masowe Apostles did not believe that they constituted a Christian church headed by Christ. To the contrary, they perceived John Masowe as their prophet and head of the Masowe church. They believed that their founder performed an intermediately role between them and God and that Jesus Christ performed a similar function but on behalf of the Jews.

Dillon-Malone's work is relevant to the current study as it provided a good source of comparison with regard to the Masowe religious teachings and rituals. Furthermore, Dillon-Malone's findings clearly indicate how AICs tried to strike a balance between their socio-cultural practices and beliefs and those of Christianity. However, this work diverts from Dillon-Malone as it investigated the religious teachings and rituals of the Mutima Church.

In another study titled 'Indigenous Medico-Religious Movement in Zambia', Dillon-Malone (1987) investigates the medico-religious rituals of the Mutumwa Church, another

AIC in Zambia. The study reveals that the Mutumwa Church innovatively merged local methods and beliefs of healing with those found within the Bible. In this way, Dillon-Malone contends that, the Mutumwa Church managed to attract many followers who believed that they were afflicted with health problems that required spiritual attention or healing. According to Dillon-Malone, the Mutumwa Church encouraged patients to join the church after their successful healing. He stated that the adherents believed that the illness of an individual would return unless they permanently embraced the church and be strengthened by the Holy Spirit. According to Dillon-Malone, healing became a pathway to conversion in the Mutumwa Church, a function that was similarly linked to baptism by complete immersion in water.

Dillon-Malone's study (1987) is different from the current work as it brings out the significance of healing practices in the Mutumwa Church, a phenomenon which is absent in the Mutima Church. The present work explores the religious teachings and rituals of Mutima Church.

A study that seriously examines religious teachings in an AIC is Hugo Hinfelaar's (1994) study of the Lumpa Church established by Alice Lenshina Mulenga in 1954 in Zambia's Chinsali District. According to the study, the Lumpa Church drew its inspiration from both Christianity and from some important religious elements of the Bemba culture. Hinfelaar contend that Lenshina adopted the figure of the light envoy and the symbol of traditional dogma that held the women as the mediators to the Christian message in a creative and innovative way. This innovative teaching was, according to Hinfelaar, inspired by the fact that Bemba-speaking people adhered to the belief that all the domestic rituals were the monopoly of married woman through whose ancestral spirit had access to the divine. Hinfelaar maintains that Lenshina's popularity derived from her widespread belief that she managed to restore women's religious authority. In that capacity, women could act as intercessors between Christ and followers of the Lumpa Church, and therefore, as the initiators of the cult of Christ. In a chapter in the same study, Hinfelaar (1994) observes that Emilio Mulolani's recognition of women as the

legitimate guides to the Divine made his church attractive to the Bemba- speaking women.

Hinfelaar's study contains vital information relevant to this study as it highlights the religious role of women in local religious rituals which African Christians have infused in their version of Christianity. The current study will use Hinfelaar's work to understand how the Bemba religious practices have influenced the doctrines and practices of the Mutima Church.

Another work that touches on the Lumpa Church is by Morris Mukuka Musa (1996) titled 'exploration of the life, work and contribution of Alfred Kapele Nkonde to the development of the Church from 1953 to 1994.' Like Hinfelaar, Musa portrays the Lumpa Church as a syncretism movement that combined both Christian and Bemba religious teachings. He argues that it was for this reason that the Lumpa Church preached against witchcraft and worked towards eradicating it. However, this did not go well as she elicited the wrath of the Roman Catholic and Presbyterian churches which operated in Chinsali and did not recognise the existence of witchcraft and opposed Lenshina's doctrines.

Musa's work is important to this study as it highlights the teachings and beliefs of the Lumpa Church, showing the influence of Bemba religious teaching on its liturgy. The study further shows the innovativeness of African Christians in reworking religious practices and formulating new teachings and practices that resonate well with the local belief systems and culture.

Morris Musa's views are echoed by David Gordon in his fascinating historical study titled *'Invisible Agents: Spirits in a Central African History'* published in 2012. Gordon imaginatively demonstrates the significance of such invisible agents as ancestors, spirits and Christ and the devil in shaping the political actions of Zambians from the pre-colonial era to the recent past. He convincingly shows that Alice Lenshina Mulenga's teachings were influenced as much by Christianity as by the politics of independence.

This, situation that earned the Lumpa Church stiff opposition from both missionaries and African nationalists attests to the ability of AICs to shape their doctrines and practices to their needs. In his conclusion, Gordon argued that, the teachings and rituals of the Lumpa Church contested the domination of both white clergymen and that of the rising African political actors. Its teachings equally sought to rid the society of social evils such as sin, witchcraft, drunkenness and ultimately moral corruption and thus recreate the social order.

Gordon's work is relevant because it highlights the teachings and rituals of Lenshina's movement on which the current study built. However, much as Gordon's work was limited to the Lumpa church, it does not provide much information on the rituals of the Lumpa Church. This is where the current study adds to the body of knowledge by paying attention to both the religious teachings and rituals regularly observed by adherents of the Mutima Church in Kasama.

Mildnerova (2014), an ethnologist who studied AICs in Zambia in general, argues that their popularity among women was not just a counter-reaction to the teachings of mainstream churches of European clergy, who denied women a say in the running of church affair and authority. Mildnerova also reflects women's quest for good health, economic well-being and marital difficulties arising from the urbanisation of Zambian women. Her study insists that AICs in the country's urban settings deal with these challenges in ways that were disapproved by mainstream churches. This work supports the perception shared by most the studies reviewed above, namely, that AICs offer their adherents solutions to life challenges. This work is vital to our study as it shows that AICs, including the Mutima Church, are an important site upon which their followers seek solutions to problems of social change.

2.4 Conclusion

This chapter has attempted to review literature on African Independent Churches in sub-Saharan Africa in general and Zambia in particular. The literature reveals that AICs split

from white-led churches which refuse to teach Christianity or practise it in ways that met the changing socio-economic and political needs of African converts to Christianity. In response to such needs, AICs developed their own doctrines and rituals that drew on both Christianity and local religions. In a nutshell, therefore, the formation, teaching, and rituals may be seen as a means by which Africans understood and came to terms with their changing world.

The next chapter presents the methodology employed in gathering data. It also discusses the research approach that the study used and recounts details surrounding data collection.

CHAPTER 3: METHODOLOGY

3.0 Introduction

This chapter outlines the methodology deployed in this study. It highlights the study's research design, research site, research instruments, sampling procedure, data collection procedure, data analysis techniques and reliability and validity of these measurements. The chapter ends with ethical issues.

3.1 Research Design

According to Bryman (2008) a research design is a framework for the collection and analysis of data which one employs in a research study. In this respect, it is a plan or blue print of how one intends to conduct a give research. Therefore, a research design is a necessary component of any research as it situates the researcher in the empirical world and connects his or her research questions to data.

For the present study, an ethnographic research design and qualitative research paradigm turned out to be suitable. Ethnography is a research method based on the assumption that every social group is distinctive in its own right, and in order to explore this distinction the researcher must engage with the group on its own ground (Roger, 2014). According to Hoey Brian (2014), ethnography is a study of people in their own environment through the use of such methods as participant observation, focus group discussion (FGD) and face-to-face interviewing. Ethnography enabled this researcher to interact with participants in the Mutima Church. This made it easy to observe the rituals of that church and learn its teachings. This approach was appropriate for this study because it allowed the researcher to explore and understand the teachings and rituals of the Mutima Church from the insider's point of view. This kind of engagement with the adherents of Mutima Church is the key to understanding the cultural and social context in which the Mutima Church operates.

3.2 Research Site

The study was carried out in Zambia's Kasama District. This district was chosen as the site of study because the area has good number of followers of the Mutima Church. Kasama district alone has three churches in the following areas: Chisanga Village, Musenga Township, and Kwa-Kasama Village. The availability of participants in these villages eased access to information on their experiences as followers of the Mutima Church.

3.3 Target Population

Target population refers to a group of persons or elements that have at least one thing in common (Kombo and Tromp, 2006). The target population for this study consisted of all members of Mutima Church, who share similar religious teachings, beliefs, rituals and other experiences.

3.4 Sample Size

Kasonde Ng'andu (2013) defines a sample as the number of participants or elements selected from a universe to constitute a desired a representation of a given population. The sample for this study comprised forty (40) informants categorised as follows: eight (8) married couples, eight (8) youths, six (6) ordinary members, eight (8) leaders and two (2) Catholic priests. Informants were picked for the following reasons: The youths were actively involved in church actives such as leading the prayers, preparing the communal meal, and, in the terminology of the Mutima Church, "working for God's blessing" (*ukubombela ishuko*). Married couples, on the other hand, teach and guide their families on the religious teachings and ritual of the church. Similarly, church leaders are charged with the responsibility of teaching and interpreting the doctrines of the church. The two Catholic priests were picked for their expert knowledge on the religious practices and rituals of the mainstream Catholic Church that in one way or another informed the teachings and practices of the Mutima Church. The priests provided useful data on how

the Mutima Church has deviated from the Catholic Church in terms of religious practices, beliefs, and rituals.

3.5 Sampling Procedure

According to Kulbir Singh Sidhu (1984), sampling is ‘a process of selecting a sample from the population.’ A sample is a smaller group drawn from the population that a researcher studies to understand the characteristic of the larger population (Webster, 1985). This study used two sampling techniques, namely simple random and purposive sampling methods:

3.5.1 Simple random sampling

Kombo and Tromp (2006:79) define simple random sampling as “a procedure in which all individuals in a defined population have an equal and independent chance of being selected as a member of the sample.” Simple random sampling was used in this study to select eight (8) youths for the Focus Group Discussion (FGD). The youths were asked to meet the researcher for two hours after a church service. The researcher then applied a lottery technique to select eight youths to take part in a FGD. Youths were asked to pick one paper from the box. The youths who picked papers at interval of four were selected to be part of the study.

3.5.2 Purposive sampling

According to Bless & Achola (1988), purposive sampling is a procedure a researcher uses to purposely target a group of people believed to be reliable for the study. It is also referred to as ‘judgmental sampling’ as the method of sampling is based on the judgment of the researcher. For this study, thirty-two (32) respondents were purposively sampled after the Sabbath day prayer service on Saturday and on Sunday, a day that the Mutima Church dedicates to charitable work at Namfumu We Tuna. The sampled were then

followed later for face-to-face interviews and FGD. Those sampled in this way, included ordinary members of the church, church leaders and married couples.

3.6 Research Methods and Instruments

Research instruments refer to the tools a researcher uses in collecting the required data (Ng'andu, 2013). This study employed the following research instruments: FGD guide, face-to-face interview guide and an observation guide.

3.6.1 Focus Group Discussion

As Kombo and Tromp (2006:95) state, an FGD “is carefully planned and designed to obtain information on the participants’ beliefs and perceptions on a defined area of interest.” This study deployed this method to collect information from two categories of informants of married couples and youths. Each group discussed open-ended questions formulated by the researcher, the discussions focusing specifically on the activities of the youth and the teachings of married couples, respectively.

3.6.2 Face-to-face Interview Guide

The face-to-face interview guide is a technique in which the researcher faces a respondent during an interview in which only two people are present, the interviewer and the interviewee (Mushingeh, 2000). For this study, face-to-face interviews were conducted so that the researcher could explore the subject at hand in depth and ask follow up questions. Kombo and Tromp (2006:94) argue that face-to-face interviews are well suited for exploring and confirming ideas and provide in-depth information about particular issues of interest. The interviews in this research were conducted in the local language, Ichibemba, and this enabled the researcher to collect more information because people were able to answer and express their views freely.

Sidhu (1984) states that an interview is a two-way process that creates space for an exchange of ideas and information between the interviewer and interviewee. According to Bell (1987), a major advantage of the interview is its adaptability. The face-to-face interviews enables the researcher to evaluate the information given since in such cases it is possible to observe an individual's reactions to particular questions, including the interviewee's tone of voice, facial expression, and hesitation, which can provide clues to the genuineness of responses.

After the face-to-face interviews and running through the interview guide, this researcher consulted some of the informants to get more data and clarifications. This enabled the researcher to fill gaps in information obtained from the first round of interviews.

3.6.3 Observation Guide

Sidhu (1984) remark that an observation guide 'seeks to ascertain what people think and do by watching them in action as they express themselves in various situations and activities.' According to Kombo and Tromp (2006:96), the observation guide turns the researcher into "an onlooker." In this study, an observation guide was used to enable me to get firsthand knowledge on the phenomenon under study in its natural setting. I actively participated in some church activities. These ranged from church services and Sunday activities to celebrations of baptism. Although these activities were time-consuming, they were useful as they enabled me to purposively identify respondents for the next interview.

3.6.4 Research Tools

Other research instruments were pens, writing pads, a digital recorder and camera.

3.7 Data Collection Procedure

Punch (2009) defines data collection as a process of finding information through research, or a process of gathering information aimed at providing answers to the research questions. Participant observation proved as a useful method through which I familiarised myself with the culture of the Mutima Church. But participant observation initially came with its own problems. Between 7 February and 7 March 2015, potential informants in the Mutima Church were busy cultivating their fields. Holding meeting with them thus proved difficult during this time. Only after the informants completed their farming activities was it possible to engage in participant observation. Participant observation was useful particularly in gathering data about the religious practices and rituals of the Mutima church.

3.8 Data Analysis and Interpretation

To Kombo and Tromp (2006: 110), “data analysis refers to the process of examining data critically and making inferences from it.” It is a systematic way of evaluating data using analytical and logical reasoning. After collecting data from the field, I scrutinised and analysed the teachings, beliefs and rituals of the Mutima Church that emerged out of interviews, FGDs and participant observation. Similarly, data from the field notes, face-to-face interview guides, and observation guides was extracted and typed on the computer. Recorded interviews were transcribed into typed material, summarised and organised according to chapters in this study.

The findings of this study were analysed and grouped in topics and subtopics according to the research objectives. The findings are presented in Chapter Four and discussed in Chapter Five.

3.9 Reliability and Validity of Measurements

Reliability refers to the extent to which the observables or measures that represent theoretical concepts are stable and yield the same results in different contexts (Bless and Achola 1988). In other words, reliability is a measure of how true a theoretical concept is. However, it is worth mentioning that in social sciences, there is a concern about establishing regularities in conceptions, opinions, behaviour, and so forth. Kombo and Tromp (2006:97) argue that no two interviewers, for example, are alike and an interviewee may provide different answers to different interviews. The researcher took care of this reliability problem by using more than one method of data collection that included face-to-face interviews, FGDs and participant observation.

Validity is the property of a test of actually measuring what it is supposed to be measured. According to Best and Khan (1989), the validity of a test is shaped by data-gathering instruments or procedures that enable the test to measure what it is supposed to measure. There is need for validation of instruments by conducting a pilot study, results of which constitute the items to be used in designing the instruments. The researcher took care of the validity issue by carrying out a pilot study which involved making observations and testing research questions. Mutima Church members were asked the research questions, with the researcher double-checking their responses. The interviewees were asked whether their answers captured from the interviews were recorded accurately and reflected the teachings, rituals and practices of their church.

3.10 Ethical Considerations

Ethical issues were taken into account during the whole process of data-collection up to the final writing of the report. Ethics concern what is wrong and what is right in the conduct of research. According to Bryman (2008), ethical issues in research refer to those practices that ensure that no harm is made to the respondents. Permission from relevant authorities was sought and the research objectives were clearly explained to the participants to help them make informed and voluntary decisions. The researcher also

explained to the respondents that their information was purely for academic purposes and assured them of high levels of confidentiality.

Youths who participated in FGDs were given consent forms to seek permission from their parents and/or guardians to participate in the study. In this way, confidentiality and their rights to privacy were respected. This right to privacy demands that direct consent for participation of minors in research must be obtained from adults, and in the case of children, from parents and/or guardians (Bless and Achola 1988). The researcher also ensured that the collected data was used for its intended purpose. The findings have been reported accurately.

3.11 Conclusion

This chapter has presented the research methodology used in the study, highlighting the research design, research site, sampling procedures, research instruments, data collection procedure, data analysis techniques and reliability and validity of measurements. The chapter ends with ethical issues. In the next two chapters, the findings of the study are presented and discussed, respectively.

CHAPTER 4: PRESENTATION OF FINDINGS

4.0 Introduction

This chapter presents the findings on the main religious teachings and rituals of the Kasama-based Mutima Church of Zambia. Among such religious teachings include those concerning the Holy Trinity, the Blessed Virgin Mary, Jesus Christ, and Emilio Mulolani. The chapter further explores the teachings of the Mulolani with respect to death, resurrection and Judgement Day and eternal life. Furthermore, the chapter sheds light on the religious rituals and practices of the Mutima Church ranging from those that are conducted on Sabbath Day prayers, church uniforms, dawn prayers and fasting, baptism and marriage. Lastly, the chapter attempts to demonstrate the ways in which these teachings and rituals in the Mutima Church diverge from those found in the Catholic Church. The data presented in this Chapter was collected from the observations, interviews and group discussions the researcher had with title holders in the Mutima Church among whom were apostles (*ababile*), apostles' assistants (*nkonkani*), and servants (*abasha ba mfumu*). Interviews with two Catholic priests yielded insights into how the teachings and practiced between the two churches differ. The Chapter is structured around the following research questions:

- i. What are the major religious teachings of the Mutima church?
- ii. What religious practices and rituals are regularly observed by the Mutima Church?
- iii. How different are the teachings and rituals of the Mutima Church from those of the Catholic Church?

4.1 Findings on the religious teachings of the Mutima Church

This section addresses the first objective of the study by enlightening the religious teaching informed by the teachings of Emilio Mulolani on the Holy Spirit, the Blessed Virgin Mary and Jesus Christ, Death, Resurrection and Judgement Day and Eternal life, dawn prayers and fasting, Sabbath day and Church Uniforms, Baptism, marriage. Data

presented here derives from face to face interviews and focus group discussions with church leaders, ordinary members, and married couples in the Mutima Church.

4.1.1 The Holy Trinity (*Ubutatu bwakwa Lesa*)

The Mutima Church shares the Catholic teaching that God is a Trinity (*butatu bwa Lesa*), viz God the Father, God the Son and God the Holy Spirit. But adherents of the church further teach that God the Father is also God-Ancestor (*Lesa Chikolwe*) that embodies two important spirits referred to as “grandfather” (*shikulu*) and “grandmother” (*mama*). On the other hand, God the Son is an embodiment of two other spirits called “father” (*tata*) and “mother” (*mayo*). The Holy Spirit (*mupashi wesu bonse*) is the custodian of all human beings.

In the doctrine of the Mutima Church, the God-Ancestor is a unisex spirit that is neither male nor female. The church, therefore, prefers to refer to God as an ancestor (*Lesa Chikolwe*) who stands in for grandparents, while God the Son (*Lesa mwana*) represents biological parents and the Holy Spirit (*butatu bwa Lesa*) guards over all the welfare of all believers. According to apostles’ assistants (*Nkonkani*) interviewed for this study, the God-Ancestor instructs and teaches to God the Son, who in turn reveals them to humans. This notion is based on the works of people in human society, where the “grandfather,” for example, passes his knowledge to his offspring, or the next generation.

The Mutima Church refer to God the Son in the trinity as the “Seed Heart” (*Lulelya*) or “Child of God” (*umwana wa kwa Lesa*). According to the teaching of the church in question, the “Child of God” is charged with the responsibility to transmit God’s teachings to humans as the former is perceived as more easily accessible than God-Ancestor. In the words of one “servant” (*umusha wa mfumu*) of the Mutima Church

God the ancestor can be compared to electricity that comes directly from the hydro-power station, while the Seed Heart (*lulelya*) or the Child of God (*umwana wa kwa Lesa*) acts like a step up and down transformer; we cannot use the electricity from the transformer until it passes through the distribution box to cool down so as to be used safely domestically (Interview with church leader, 27 February 2014).

In the religious discourse of the church, human souls are made in the likeness of the God-Ancestor (*ukupalana na Lesa*). Thus, the leaders of the Mutima Church teach that humans are children of the God-Ancestor (*abana bakwa Lesa*). This teaching therefore obliges the followers to totally submit to and obey the God-Ancestor.

The Mutima Church also teaches that the Blessed Virgin Mary revealed to the founder of the church, Emilio Mulolani, that although there were three persons in the Trinity, she instructed Mulolani to preach that there were five persons in one God. According to this teaching, on which apostles' assistants (*Nkonkani*) in the Mutima Church places much emphasis, the five persons in one God (*busano bwa Lesa*) were hidden from European missionaries. The assistants equated the five persons in God to the five geographical locations, namely the centre, the east, the west, the north and the south which, though facing different directions converge at the centre. This centre serves as the focal point from which the word of God disperses to all corners of the world. Another respondent likened the five persons in God to the five fingers and five toes found on each hand and foot of human beings. He added that although these toes and fingers perform different functions, they collectively act for the good of the human body. Similarly, adherents to the Mutima Church hold that the five persons in one God function for the benefit of all believers.

4.1.2 Teachings on the Blessed Virgin Mary and Jesus Christ

4.1.2.1 The Blessed Virgin Mary

The Mutima Church teaches that the Blessed Virgin Mary is the Mother-Creator (*nakabumba*), and rejects calling her as Maria as Christians in the Catholic Church do, arguing that this name belittles her. As *Nakabumba*, the Blessed Virgin Mary is highly respected (*alipelwa umuchinshi*) in the church and is called the Mother of God (Jesus Christ). According to this teaching, the soul of the Virgin Mary was free from original sin. The Blessed Virgin Mary was thus conceived without original sin, making her a

senior saviour over her son, Jesus Christ. Emilio Mulolani taught that white missionaries did not know the messiah ship of the Virgin Mary. Nor did they know that Africans were her favoured children as it was hidden from them. To Emilio Mulolani, unlike the Catholic missionaries, it was the Blessed Virgin Mary who would bring salvation to black people (*abena bulubwa*). Mulolani claimed that this was a secret that was revealed to him by the Blessed Virgin Mary herself, a secret he claimed was also hidden from white Christians.

From this perspective, adherents of the Mutima Church regard the Blessed Virgin Mary as their redeemer in whose womb human kind entered for gestation before birth into the eternal realm of God's kingdom. The respondents explained that the Blessed Virgin is also referred to as Mary Christ. To these respondents, Mutima Church is under her care and not that of Jesus Christ (see photo 2 page 109). Her message of salvation was given to the Mutima Church through Emilio Mulolani who called all black people to repentance. One of the apostles (*ababile*) declared that Mutima Church members do not worship the Blessed Virgin Mary but honour and respect her as the Mother of God (*nakabumba*) and ask her to intercede on their behalf to God as she is in heaven with Him.

4.1.2.2 Jesus Christ

According to the Mutima Church, Jesus Christ is a junior saviour to his mother the Blessed Virgin Mary and he is a saviour of the Jews and white people. The church teaches that Jesus Christ is an incarnate son of God who was divinely-conceived by the Blessed Virgin Mary. One of the apostles (*ababile*) cited Matthew 1:18, insisting that the Virgin Mary conceived Jesus Christ through the Holy Spirit before she became Joseph's wife. The apostle further explained that the Mutima Church acknowledges and respect Jesus Christ as the second person in the trinity and all his teachings form the basis of the teachings of the church. However, the main teachings of the Mutima Church are the teachings of their founder, Emilio Mulolani.

4.1.3 Emilio Mulolani's Major Teachings

This section deals with Mulolani's major teachings on death, resurrection and judgment day and eternal life, dawn prayers and fasting, Sabbath, church uniforms, baptism and marriage.

4.1.3.1 Death, Resurrection and Judgement Day and Eternal life

Emilio Mulolani taught that death is willed by God. Therefore, he enjoined his followers not to fear death. Mulolani further taught his followers not to mourn their dead like pagans. According to an apostle (*umubile*), a person who is about to die does not fear anything because his/her soul takes refuge in God. The apostle added that there is no need to fear death as Job 1: 21 says: "Naked I came out of my Mother's womb, and naked I shall return." The Mutima Church, therefore, teaches that just as God gives life, He also takes it away when he deems fit. As a product of God's own decision, death must therefore, be celebrated rather than feared. It is for this reason that the Mutima Church members celebrate the life of the deceased person and thanks God in prayers and songs in the belief that the deceased's soul will be welcomed by God in heaven (see photo 10 page 111).

The Mutima Church teaches that the face of the dead body should be washed for body viewing but not the entire body. Adherents of the church are taught that the dead body and the coffin in which it is interred turn into dust, making the washing of the whole corpse unnecessary. They are, however, taught that the dead person's soul is received by the Angel Gabriel. The angel in turn shows the soul the treasures that the deceased person earned on earth before death. This teaching is informed by the belief that the offerings that adherents make to the Mutima Church are kept by the angel in heaven and given to their owners' after a person dies.

Emilio Mulolani rejected European missionaries' doctrine of resurrection. Unlike the latter who believed in the physical resurrection of the dead, he taught that the dead would

not emerge from the grave since both their corpses and coffins would turn into dust. To the contrary, Mulolani preached that God would not recreate dead bodies from dust and that it was the soul that God demanded to return to Him in the same manner as the soul of Jesus Christ did.

According to Mulolani's teaching, true resurrection begins when a believer listens to and embraces the word of God and submits to Him. In the words of one of his followers:

Resurrection takes place when a person receives the word of God and submits to it. Saul converted to Christianity and became known as Paul. Saul stopped persecuting Christians to spreading their message as a missionary (Act 9:1-20). This earned him resurrection. Therefore, what a person does in his or her life determines what would become of him or her at the end of his or her life (Interview with church leaders, 25 February 2014).

Emilio Mulolani taught his followers that God has reserved three domains, namely Purgatory(*umutwala*), a place of suffering, Hell (*shenama*), a place where the devil and damned souls will suffer eternal punishment, and Heaven (*umulu*), a blissful place where resurrected souls will commune eternally with God and His angels. In the words of one apostle (*umubile*) of the Mutima Church:

When a person dies, his body and his soul separate with the latter seeing his/her relatives weeping before the dead person's soul is carried away by Angel Gabriel. After leaving the body behind, the angel shows the soul treasures stored for it in Heaven. After which the soul goes to purgatory where it remains until its sins are expiated. This is done because the soul needs to be thoroughly cleansed of sin. The cleansing is the function of the prayers that the living and the faithful conduct on earth. However, the souls of babies and of the mentally-challenged are exempted from this rule. Their souls thus go straight to heaven. The purgatory is like a police cell for holding the accused person waiting to be tried in the court of law. On the other hand, the faithful who pray for the souls in Purgatory act as lawyers so that the sins of souls in Purgatory can be pardoned to enter Heaven. For this reason, mourners take time to recite the crown of mercy (*ingana yaluse*) in honour of the dead and souls in Purgatory (Interview with church leaders, 27 February 2014).

One of the group member in a focus group discussion insisted that believer's prayers for the souls in Purgatory help the souls to enter Heaven. Such prayers are conducted at dawn and during fasting. However, the church does not offer prayers for souls in Hell. According to the Mutima Hell is the final destination of the devil and a place where evildoers pay for their sins.

4.1.3.2 Dawn prayers and fasting

Emilio Mulolani taught his followers who engaged in dawn prayers (*amapepo ya mukulola*) and fasting (*ukufunga*) edify their righteousness and holiness. In his words, these religious actions enable believers to acquire spiritual eyes and ears. To this end, the constitution of the Mutima Church requires believers to engage in dawn prayers and to fast on Wednesdays, Thursdays, and Fridays. One apostle (*umubile*) said Mutima Church members are encouraged to continue praying in their homes with their families on other days of the week. She stated that works of suffering, which include fasting and praying at dawn, are necessary to purify the souls of believers. The respondent further indicated that fasting and dawn prayers by the living believers have the potential to persuade God to forgive the sins of the souls in Purgatory. According to the teachings of Emilio Mulolani, dawn prayers are a healthy practice for the faithful. It is against this background that the Mutima Church forbids its followers from using harmful substances like alcohol (*ubwalwa*) and tobacco (*fwaka*). The Church teaches that beer and tobacco are catalysts that disrupt social relations in the community and render those who consume them impervious to God's word.

4.1.3.3 Sabbath day and Church Uniforms

Emilio Mulolani's teaching on the Sabbath was informed by Genesis 1 that teaches that "God created the earth in six days and on the seventh day He rested and blessed the seventh day and made it Holy." Therefore, he enjoined his follower to worship God on Saturday. One apostle (*umubile*) observed that it was wrong to worship God on Sunday, even if it is a respected day as Jesus Christ resurrected from the dead on Sunday.

On Sabbath, Mutima Church members are mandated to wear church uniforms and to enter the church bare-foot (see photo 3 page 109). The wearing of church uniforms is indicative of membership and symbolises the ranks of individuals in the church hierarchy, rather than to distinguish Mutima Church followers from non-followers or unbelievers. The respondents indicated that walking bare-foot into the church is influenced by the biblical story in Exodus 3 in God told Moses to remove his shoes at the sight of a burning bush. The removal of shoes before one enters the church signifies that the church is a holy place, much like the ground on which Moses stood.

4.1.3.4 Baptism

Beyond teaching that the Mutima Church is a holy space, Emilio Mulolani instructed his followers to baptise members of the church in the name of the God-Ancestor, the “Seed-heart” and the Holy Spirit by sprinkling water on the forehead of the convert. Mulolani taught that water has power to purify a person’s soul and that it is not in the amount of water used in the baptism that matters. Emilio Mulolani insisted that any amount of water could be used in baptising a convert, including water from a cup (see photo 7 page 111). He taught that baptism was an important part of the church liturgy as it was through baptism that church members were presented to God as his children. However, Mulolani forbade his followers to re-baptise new members of church if they were already baptised in other churches. He said that baptism alone cannot save anybody from the fires of Hell. What saved a person was total obedience and submission to the Word of God.

4.1.3.5 Marriage

According to Emilio Mulolani, marriage as an institution was created by God and was thus holy. His teachings on marriage were shaped by the biblical story of Adam and Eve (Genesis 2:18-24) in which God created the latter from the rib of the former and gave her in marriage to Adam. Mulolani taught that God did not ask Adam to work for Eve or give God gifts in exchange for his wife. Therefore, Emilio Mulolani forbade his follower

from charging or receiving bride price (*lobola*) when marrying off their daughters. Marriage brings together two people who are in love and wish to marry each other in the sight of God.

4.2 Findings on the Religious Rituals and Practices of the Mutima Church

This section addresses the second objective of the study by illuminating the rituals/practices informed by the teachings of Emilio Mulolani on rituals of death, dawn prayers, fasting, Sabbath day, church uniforms, baptism and marriage. Like the data in the preceding section, data presented here derives from focus group discussions and interviews with church leaders, ordinary members, married couples and the youths in the Mutima Church.

4.2.1 Rituals of Death

In accordance with Emilio Mulolani's teachings that death is willed by God and that it should therefore not be feared, death therefore, in the Mutima Church is celebrated in prayer, song and dance. The dead body is placed in a mortuary or kept in an isolated room until the day of burial. On this day, the corpse is washed on the face and dressed in uniform to mark the church status of the deceased. As an assistant to apostles (*nkokani*) explained, mourners gather at the funeral house with foodstuffs and beddings (see photo 8 page 111). Upon reaching the funeral house, mourners put on their respective uniforms and remove their shoes as the funeral house is regarded as a holy site. The mourners are guided by a master of ceremony who leads the funeral procession and asks another adherent to cite prayers in honour of the dead person. Since the Mutima Church does not have ordained priests, any church member may serve as a master of ceremony during the funeral. Similarly, other un-ordained church members perform such funeral functions as consecrating the grave or burying the dead body. This is because every follower of the Mutima Church is perceived as a priest in his or her own right and therefore can perform rituals usually done by ordained priests in mainstream churches.

An apostle (*umubile*) described what happens at the funeral for the dead as follows:

Songs are sung so that wailing is reduced. Mourners at the funeral house pray, mourning it-self being seen as a form of prayer. They cite short prayers (*amasali yepi*), the story of mercy (*ilyashi lya luse*), the crown of mercy (*ig'ana yaluse*), and the prayer story of death (*ilyashi lyanfwa yamubili*); thereafter, a person appointed to explain the cause of death (*isambo lyanfwa*) narrates the cause of the death. Then mourners give words of encouragement (*ifikoseleshi*) to the bereaved family, taking turns in doing so. The following morning, the mourners conduct morning prayers (Interview with church leaders, 24 February 2014).

On the actual day of burial, relatives and friends of the deceased prepare the dead body for church service. The body is then taken to the church for mourning, prayers, offertory (*mashikulo*) and body-viewing. The offertory (*amashikulo*) is given to the bereaved family and after the church service the mourners accompany the dead body to the grave, singing and dancing. If possible, most followers of the Mutima Church insist on burying their members in their own cemetery in Kwa-kasama village near Namfumu we Tuna. At the grave yard, a person appointed to narrate the story of resurrection of the dead and eternal life (*ilyashe lya kushukuka kwabafwa no bumi bwape*) blesses the grave (*ukupala inindi*). He or she then instructs the youths to lower the coffin into the grave and to throw some earth into the grave. The head of the deceased faces East (*kukabanga*) and a cross placed on the grave. Thereafter, Emilio Mulolani's teaching on resurrection and judgement day are explained to the mourners, with the youths completely burying the coffin while the congregation to sing a song to embrace suffering (*ukusekelela amachushi*). Thereafter the master of ceremony asks the congregation to sing a song entitled 'our world is good' (*ichelo chesu cheliwama*) to celebrate death and dance going round the grave. After burial the mourners return to the funeral house, where they bid farewell to each other. The Mutima Church forbids its members from consulting witch-doctors or holding any other death-related ceremonies after burial.

4.2.2 Dawn prayers and fasting

The Mutima Church attaches great importance to dawn prayers (*amapepo yamukulola*). Such prayers transpire on Wednesdays, Thursdays and Fridays, lasting from midnight till the following morning. According to one of the respondents the actual prayers commence at 03.00 hours with congregation engaging in praying, singing and dancing. Such activities in which God is worshipped are designed, according to one apostle (*umubile*), to keep the body awake so as to avoid failing into temptations. In this way, dawn prayers open converts' spiritual eyes and ears and through the prayers, Mutima Church followers implore God to care for them.

Adherents who participate in dawn prayers fast and pray in the following manner:

First week of the month: During this period the followers of Emilio Mulolani pray and fast from morning till 19:00 hours. But on Friday, they fast throughout the day.

Second week of the month: During this period the converts skip a day of praying and fasting, but they resume both activities the following day. Fasting on Monday, Wednesday, and Friday lasts the all day.

Third week of the month: During this period praying and fasting last the whole day for three continuous days between Monday, Tuesday, and Wednesday. The converts break the fast on Thursday and resume it on Friday.

The last week of the month is the week of forgiveness (*umulungu uwabuyelele*): Adherents of the Mutima church who participated in prayers and fasting are allowed to eat three regular meals so that the body is resuscitated.

The above findings were confirmed by respondents, who explained that constant praying and fasting help converts to keep a close relationship with God. They said praying and fasting are powerful tools for soliciting God's help, love, care and blessings. One of the apostles (*umubile*) added that praying and fasting for a long time not only find favour in

God's eyes but also purify the body enabling believers who fast and pray to be in contact with God.

4.2.3 The Sabbath day, Church uniforms and Veneration of Emilio Mulolani's soul

During fieldwork in Kasama, the researcher attended several Sabbath services of the Mutima Church. The researcher observed that every congregant who attended each service was dressed in a colourful uniform, entered the church barefoot, and sat on the floor covered with all kinds of materials, ranging from *chitenge* clothes and blankets to reed mats (*amatanda*) and tents. Although male and female converts sit together (*ukusuntikana*), their sitting arrangement is done according to the hierarchy they occupy in the church. Young children are regarded as innocent (*bakaele*) take up the front row followed by youths (*imisepele*), parents/married couples (*abafyashi aba upa na bashaupwa*), assistants to apostles (*nkonkani*) and the apostles (*ababile*) take the back row (see photo 5 page 110).

Sabbath services in the Mutima Church commence with one or two women leading the congregation in singing songs. This act is referred to by the Church followers as the "washing of the hands" (*ukusamba iminwe*), or absolution. Since the Mutima Church does not have ordained priests, Sabbath services are conducted by more than one member of the church as each convert is regarded as a priest or priestess (*shi mapepo/ namapepo*), and can lead the congregation in prayers. One of them, being the master of ceremony, guides the congregation at every stage. He announces the commencement of prayers and then invites a woman to lead the congregation in singing songs of praise with the gathering clapping hands, quickly and loudly. Converts engage in vigorous dancing and jumping up and down. This goes on for thirty to forty minutes, resulting in worshippers sweating profusely. The master of ceremony then calls for a five-minute break, for converts to refresh themselves outside the church. After that, the master of ceremony welcomes the congregants back by uttering the "Mutima Church slogan" or greeting, and then invites them to recite short prayers (*amasali yepi*). The congregants then continue

praying, singing and dancing. The service is summed up when the congregation sings songs dedicated to the Blessed Virgin Mary.

During the Sabbath service, much importance is attached to a special form of greeting between the congregants. Throughout the service, converts greet one another in the following way:

Greeting: “May the truth be known very well” (*Cishika eshibikwe bwino*).

Response: “So that the people may be saved” (*Abalubulwa ba londolwe*).

Greeting: “Glory to God” (*Ululumbi kuli Lesa*).

Response: “And peace to those who are submissive to Him” (*Nechibote kubalemunakilila*).

Greeting: “God is with you” (*Ubufumu bwaba nobe*).

Response: “And is also with you” (*Bwaba namuli iwe*).

Greeting: “Glory is to God” (*Ululumbi kuli Lesa*).

Response: “And peace to all those who obey him” (*Nechibote kubalemunakilila*).

This formulaic and relatively long greeting may be referred to as the “Mutima Church slogan.” The greeting is accompanied by hugging.

During the Sabbath service, the master of ceremony invites three church members, mostly the youths, each of whom recite one of the three important stories (*amalyashi*) from the Sabbath devotional book embodying the teachings of Emilio Mulolani. These are what the Mutima Church calls the seventh story (*ilyashi lyachine lubali*), the story of love (*ilyashi lya chitemwiko*), and the story of two hands (*ilyashi lya ndupi shibili*). The seventh story embodies Mulolani’s teachings about obedience to authority and appreciation of what God has created.

Before telling the story of love, the narrator greets the worshippers with the slogan already explained. This is followed by singing songs of praise during which the congregation claps hands and dances vigorously. The narration of the story of love ends with singing a song dedicated to the Blessed Virgin Mary. Similarly, the narration of the story of two hands is usually punctuated by songs of praise to the Virgin Mary. Two other special songs of praise are sung in honour of both the God-Ancestor and the Blessed Virgin Mary (*amalumbo imisango ibili emukuti amalumbo Yeshifwe nelya Nakabumba*). During this time, everyone kneels down in prayer and singing is led by two women in which everyone joins in. Thereafter, the congregation stands up and sings songs without clapping and dancing.

The service ends with a number of other rituals. Among these rituals, is the counting of church members present by the secretary who also presents and makes announcements. Thereafter, visitors are asked to introduce themselves by mentioning their names, intentions of their visit, briefly preaching the word of God (*ukupela icikoseleshi pa lwa kwa Lesa*) and the congregation recites the last prayers. Finally, the congregants take another short break while waiting for a communal meal to be shared among all worshippers. After the meal, church members bid farewell to each other, and disperse to their various homes.

It was further observed that followers of the Mutima Church do not read the Holy Bible in front of the congregation. After one church service, the researcher asked an apostle (*umubile*) to explain why the Bible was not read in the congregation. In response, she explained that reading the Bible was unnecessary. After all, the teachings and songs sang during Sabbath services derived directly from Emilio Mulolani who was inspired by the spirit of the Blessed Virgin Mary at the time he wrote down his teachings and songs in his devotional and hymn books. The apostle added that these devotional and books continue to be used during the service in lieu of the Bible. Another apostle (*umubile*), explained that converts who read these books do so under the influence of the Holy Spirit (*mupashi wesu bonse*).

4.2.3.1 Church Uniforms

Another common practice to which the Mutima Church attaches great importance is the wearing of the church uniforms. It was revealed that the uniform consists of a long robe and a sash for men and both apparel plus a head gear for girls and women. One apostle (*umubile*), explained that children (*bakaele*) wear white robes to symbolise light and purity as children are regarded as sinless. On the other hand, youths wear light green robes and pink sashes in imitation of new leaves and signification of their learning of the church teachings and rituals. The respondent added that single female parents and married women wear dark green robes and purple sashes with a dark green headdress and married men purple robes and dark green sashes without headgear. She explained that the dark green and purple attire represents old, strong mature leaves. This means that to those who wear such attire are strong enough to guide their families in matters of faith.

Furthermore, the findings revealed that there are different uniforms for specific officeholders or leaders in the Mutima Church. Male apostles' assistants (*nkonkani*) attend Sabbath church services clad in brown robes and black sashes, with women wearing black robes and brown sashes with a black headdress. An informant explained that black and brown uniforms stand for the black hair and brown skin of Africans. Both male and female apostles (*ababile*), on the other hand, wear sky blue robes and dark blue sashes with a sky blue headdress for women. According to one respondent, the sky blue and dark blue uniforms standing for the blue sky are worn by converts who have given up such things as wealth and marriage to work for God. That is, those training to become leaders in the church, are referred to as Nurses of Jesus (NJ), they also wear the same uniform as senior leaders, the apostles' assistants (*nkonkani*) and apostles (*ababile*).

4.2.3.2 Veneration of Emilio Mulolani's Soul

The Mutima Church has devised a new, elaborate ritual in honour of Emilio Mulolani, who died in February 2015. The adherents perform this ritual around the tomb of Mulolani in Ipusukilo Mission, where the founder of the church was officially buried on

16 August 2015 after his remains were kept for seven months in a small house at Namfumu we Tuna in Kasama District. The small house in which the remains were kept before burial, and to which the researcher was taken by the church's youths during the fieldwork, is like a chapel with an altar decorated with flowers, a picture of Mulolani and a plate for offertory (see photo 9 page 111). It was at Namfumu we Tuna in Kasama where the ritual now performed around Mulolani's tomb in Ipusukilo first took place.

According to an apostle in the Mutima Church, adherents performing the ritual in honour of Emilio Mulolani are,

guided by one apostle (*umubile*). The converts enter the small house bare foot, bow to the altar, clap three times, and kneel down. At the same time, everyone rolls on the floor (*uku kunkula*) and claps three times again. Thereafter, each worshipper puts money on a white plate and silently stands up and bows to the altar again before leaving the house (Interview with church leader, 25 February 2015).

These views were confirmed by an apostle's assistant (*nkokani*) who added that the church mandates converts and visitors to venerate (*uku chikula*) the soul of Emilio Mulolani. According to the assistant, converts perform such ordeals before greeting each other or do other things. Before leaving the place of worship (*Namfumu we Tuna*), they go back to the same small house to bid farewell to Mulolani's soul. No more offering is required at this time. According to the apostles' assistant the ritual that honours Mulolani duplicates what used to transpire whenever he visited his followers prior to his death. The assistant (*umubile*) further added that the ritual had now become mandatory and takes place at all places of worship of the Mutima Church.

4.2.4 Baptism

Besides rituals that venerate Emilio Mulolani, baptism is an equally important rite in the Mutima Church. As most respondents acknowledged and as the researcher discovered, followers of the church are baptised in infancy. According to the church leaders and the

researcher's own observation, the Mutima Church appoints an official to conduct the baptism ritual. For three days before the baptism takes place, the official fasts and prays in order to attain a state of purification. Respondent stated that

the ritual itself takes place in front of the congregation inside the church after the regular church service. An appointed church leader carries out the baptism ritual by first blessing the baptism water in a bucket and cup as the congregation sings. Parents and their infants to be baptised are called to the front. Using a big white cup, appointed official scopes the water and pours it over the head of each infant and makes a sign of the cross saying "I baptise you in the name of God grandfather (*mwishina ly shikulu*), grandmother (*ne ly mama*), father (*ne ly tata*), and mother (*ne ly mayo*) and the Holy Spirit (*na Mupashi wesu bonse*)" (observation of baptism ritual, 21 March 2015).

The respondents explained that the ritual of infant baptism is informed by the bible in Luke 2:22 in which "Mary and Joseph presented baby Jesus to the Lord." They further indicated that through parental dedication of the baby to God in baptism, the infant becomes a child of God. However, it was explained that those who join the church and are already baptised cannot be re-baptised.

4.2.5 Marriage

If the ritual of baptism in the Mutima Church is informed by the scripture of Luke 2: 22, marriage rites in the church derive their inspiration from Genesis 2:18-24 and local marriage customs. In accordance with Genesis 2:18-24 which teaches that God gave Adam Eve's hand in marriage without Adam making any marriage payments, followers of the Mutima Church demand no bride-wealth (*lobola*) from prospective husbands. One respondent in the focus group discussion (FGD) narrated the process of marriage in the church as follows: In conformity with local marriage practice, a prospective groom approaches a potential bride to win her love and acceptance. As soon as the couple is sure of their intention to marry, the man informs his parents who in turn look for an intermediary (*shibukombe*) to take a token often in form of money (*ubusonge*) to the parents of the prospective bride. However, since no payment is acceptable in the church,

the bride's family sends back the money to the bridegroom's family. This is a sign of acceptance of the man's marriage proposal.

Once the marriage negotiations are over, the bridegroom (*shibwinga*) sends the bride (*nabwinga*) to a place of worship (*kwa Namfumu*) for marriage instructions to be initiated by the apostles (*ababile*). The bride is exposed to training in both spiritual and secular matters for three months. The church holds that this training transforms the bride into a priestess (*namapepo*). The respondents explained that the training of brides last for three months, however, those perceived to have been immoral in their premarital life lasts for four months or longer. They also expressed that such training are designed to turn the bride into a good homemaker. Towards the end of the training period, the groom joins the bride in receiving marriage instructions.

The respondents further explained that, after the training, a simple wedding ceremony to which everyone is invited takes place in the church. One respondent added that on the actual wedding day, the groom and the bride present themselves before the church leaders barefoot while, dressed in new dark green and purple attire with a purple headdress for the bride. The respondents explained that the wedding ceremony takes place on Sunday and is accorded a full church service. Towards the end of the wedding church service, a narrative story from the book of genesis 2:18-28 (*ilyashi lya bwinga*) is recited by an appointed church leader who explains the reason for not paying bride price (*lobola*). After the leader blesses the couple, the congregation escorts the bride (*na bwinga*) and bridegroom (*shi bwinga*) out of the church while dancing and singing joyous songs.

Outside the church and at an appointed venue, the bride and bridegroom sit down on a mat close to each other. A woman instructor (*nacimbusa*) then bows to the newly married couple and presents a gift to them. This is followed by cries of joy resounding from those present, with some of them jumping, spinning around and singing. The master of ceremony then invites the father to the bride to address the new couple and to formally give his daughter to her new husband, advising her to remain faithful and to be a good wife. He also addresses his son-in-law, imploring him to uphold his faith and to

impart the teachings of the church to his wife and children. Thereafter, the bride's father presents gifts to the couple and silently walks away. The bride's mother takes over and addresses her daughter, enjoining her to obey her husband. She further challenges her son-in-law to take care of his wife. She advises him to be faithful to his wife, to work hard and to welcome visitors to his home. Like her husband, the mother-in-law ends her speech by presenting gift to the couple before walking away. In a similar way parents to the groom do the same.

Other people present, also participate in giving of speeches and gifts to the couple. Once this is over, a big feast is held in honour of the couple. The entire people present feast on food and drinks placed on the ground. Converts pick the food and drinks and share it among themselves with some dancers and singers reigning supreme on the dance floor. Dancing, singing and feasting continue smoothly into the night until all the food is consumed. This marks the end of the wedding ritual.

4.2.5.1 *Polygamous marriage*

With regard to polygamy, all the respondents agreed that the church allows polygamous marriages, that is, a man is allowed to marry more than one wife and refers to it as a means to securing God's blessings (*uku bombela ishuko*). It was explained that the church allows polygamous marriage but that such marriages are not treated differently from monogamous marriages. One respondent (i.e. apostle) added that the church allows a man to live with his wives under the same roof, sharing cooking utensils, food, and everything else just as monogamous couples do.

A married man seeking to marry another wife first consults his wife or wives to secure their consent. He must persuade them as to why he wants to marry another woman. If the wife grants consent, she looks for a co-wife for her husband. Once a prospective co-wife is found, the husband engages an intermediary (*shibukombe*) to take a token often in form of money (*ubusonge*) to the new wife's parents in the same way as a new groom does when he first marries. What follows next is akin to what happens when a marriage

is consummated for the first time the co-wife receives marriage instructions in the church and a wedding taking place. On the wedding day, the older wife (or wives) dress in the same manner as the co-wife and together with the husband receive the blessings of the church.

One of the respondents married to two wives for about thirty years gave his own personal experience, explaining how he consummated both marriages. The participant recalled that both marriages accorded with the biblical story in Genesis 25 in which Jacob son of Isaac who married four wives, Leah, Rachel, Zilpah and Bilhah. The informant recalled that when he informed his first wife of his intention to marry a second wife, the first wife endorsed his desire and found him another wife. In turn, the co-wife who was also in a focus group discussion recalled how her would be co-wife requested her to marry her husband. She recounted:

It was on a Sunday at Namfumu we Tuna, a day dedicated to charitable works (*ukubombela eshuko*) that the first wife approached me. She invited me to her home. Anxious to hear what she had to say, I visited her home the following afternoon. She welcomed and offered me a seat and water to drink. She then asked me if I could work for a blessing in her home (i.e. marry her husband). This question came as a surprise to me because I never thought of marrying a married man in my life. But I accepted the offer and requested to consult my parents first (*chilli ku bafyashi*) (FDG with married couples, 18 March 2015).

Contributing to the discussion, the first wife admitted that it was not easy to share a husband and that it called for strong faith and understanding of the teachings of the Mutima Church. She, however, justified her polygamous marriage as a way of living up to the teaching of Genesis 25 and 27. To the first wife, sanctioning her husband's second marriage was as much a sacred duty as it was her responsibility. She further said that they both lived with their husband in the same house, and that they have all continued to perform equal share of household chores.

4.3 Findings on differences between the teachings and rituals of the Mutima Church and those of the Catholic Church

This section compares the most important teachings and rituals of the Mutima Church to those that obtain in the Catholic Church. Among them are teachings on the Holy Trinity, the Blessed Virgin Mary, Jesus Christ, Emilio Mulolani, death, resurrection and judgement day, Sabbath day, eternal life, church uniforms; rituals of baptism and marriage. Like in the preceding section, data presented here derives from focus group discussions and interviews with church leaders, ordinary members, married couples and the youths in the Mutima Church. Other data for this section was obtained from interviews with two Catholic priests, Father Musonda Kaputula and Father John Nonde.

4.3.1 The Holy Trinity (*ubutatu bwakwa Lesa*)

All the respondents from both Churches indicated that there are differences between the Mutima and the Catholic Churches surrounding their teachings on the Holy Trinity. While followers in the former church share the Catholic teaching that God is a Trinity (*butatu bwa Lesa*), they, unlike Christians in the mainstream Catholic Church believe that the Trinity consists of three elements each of which in turn embodies its own spirits: God-Ancestor (*Lesa Chikolwe*) that embodies two important spirits referred to as the “grandfather” (*shikulu*) and “grandmother” (*mama*); God the Son embodies two other spirits called “father” (*tata*) and “mother” (*mayo*) and the Holy Spirit (*mupashi wesu bonse*) is believed to be the custodian of all human beings. On the contrary, the Catholic Church teaches that the Holy Trinity consists of only the Father, the Son, and the Holy Spirit.

4.3.2 Teachings on the Blessed Virgin Mary, Jesus Christ and Emilio Mulolani

4.3.2.1 The Blessed Virgin Mary

The Mutima Church equally shares the Catholic teaching that the Blessed Virgin Mary was conceived without original sin in order to be the sinless Mother of Jesus Christ and

that she was anointed to give birth to Him. However, while Catholics do not regard Mary as an agent of salvation, the Mutima church teaches, as earlier seen, that she is the Saviour of all Africans who redeems them from sin. One of the apostle (*umubile*) explained that, Jesus conferred this agency upon the Blessed Virgin Mary when He was on the cross and told His disciple John that the Virgin Mary would henceforth, be John's mother (John 19:27). The apostle further stated that the Mutima Church regards the Blessed Virgin Mary as an important mediator between Africans and the God-Ancestor and the source of authority under which Emilio Mulolani founded her church in Africa. For them, the Blessed Virgin Mary is the mother of the Church who intercedes on their behalf before the Ancestor-God.

Similarly, the Catholic Church shares the perception that the Blessed Mary was the Mother of Jesus and an important intermediary between God and humans. However, as one of the catholic priest explained, the Catholic Church departs from the Mutima in that they do not attribute the agency of salvation to her as they believe that Jesus is the only Saviour of humanity by virtue of His sacrificial death on the cross.

4.3.2.2 Jesus Christ

The Mutima Church teaches that Jesus Christ is an incarnate son of God who was divinely-conceived by the Blessed Virgin Mary. One apostle (*umubile*) explained that the church respects Jesus Christ as the second person in the Holy Trinity. His teachings constitute the core teachings of the Mutima Church. The point of departure, however, as one of the apostle explained is that, in the Mutima Church's doctrine, Jesus Christ is perceived as a junior saviour to the Blessed Virgin Mary. As a matter of fact, the Mutima Church, unlike the Catholic Church, teaches that Jesus Christ is a saviour of the white people and not Africans. The church holds that it is under the care of Mary, and not Jesus Christ. For this reason the Church follows the teaching of the Blessed Virgin Mary believed to have been handed down to Emilio Mulolani by the Blessed Virgin Mary herself.

Given these beliefs it was clear that adherents of the Mutima Church (as opposed to Catholics) do not believe in the second coming of Jesus Christ to judge the living and the dead. In contrast, one Catholic priest explained that Catholics regard Jesus Christ as an incarnation of God, fully God and fully Man. He further added that Christ is/was great teacher, whose teachings are the very teachings of God and thus the foundation of the Catholic Church. He also stated that the Catholic Church regard Jesus Christ as the rock on which their church rests. Another difference is that while the Mutima Church regards Mary as their Saviour, the Catholic Church holds that Christ is the Saviour of all humanity, black and white.

4.3.2.3 Emilio Mulolani

If the teachings of the Mutima Church and of the Catholic Church about the Holy Trinity and Jesus Christ differ, so do their teachings about Emilio Mulolani. One apostle in focus group discussion explained that the church reveres Mulolani likening him to Christ's disciple Peter and calling him as the Rock of Africa (*Chibwe mushipikishe*) (see photo1 page 109). He further added that for the Mutima, Mulolani is the rock on which the Blessed Virgin Mary planted her church in Africa. He is the successor of Peter. On the contrary, as one Catholic priest explained that in the Catholic Church the Pope of Rome is the only successor of Peter through a process called apostolic succession. He further added that, unlike in the Mutima Church, Jesus Christ is the ultimate source of authority of the Catholic Church. For the Catholic Church Jesus Christ bequeathed this authority to His apostles pointed out, for the Church which he passed on to His apostles (interview with Catholic Priest, 18 April 2015).

4.3.3 Death, resurrection, judgement and eternal life

Findings on death indicate that followers of the Mutima Church share the Catholic belief that death is the departure of the soul from the human body. Both churches teach that cessation of breathing is a sign of death which humans brought upon themselves through the sin of disobedience committed by Adam and Eve (Genesis 3:17-19). Both churches

hold that after Adam and Eve's disobedience, humans became bonded to Satan, deserving death because of their sins. Nonetheless, one apostle(*umubile*) explained that the Mutima Church believe that those who follow Emilio Mulolani's teachings given to him by the Blessed Virgin Mary are free from the bondage of sin and death. He further added that such Africans have received their salvation.

Such beliefs are in sharp contrast to the Catholic Church's teaching that the death of Jesus Christ on the cross freed the human race from the bondage of death. One of the Catholic priests had this to say: "Christ not only defeated death by His resurrection but also ensured the bodily resurrection of those who would believe in Him."

According to one church leader who explained that Emilio Mulolani rejected the Catholic doctrine of bodily resurrection, the dead would not emerge from the grave since both the corpses and coffins would turn into dust. The Church believes that God would not recreate the dead from dust. To the contrary, as one of the apostles emphasised: "it was the soul that God would demanded to return to Him in the same manner as the souls of the Blessed Virgin Mary and Jesus Christ did." Unlike the Catholics Church, the Mutima does not believe in day of judgement. As noted earlier in this study, they hold that human souls are judged during their life time spent on earth. Mulolani stressed that resurrection takes place on earth and occurs when a person receives the word of God and submits to it. On the other hand, the Catholics believe and teach that resurrection will take place on the last day of the earth when all the dead will be raised to be judged. According to one Catholic Priest, the Catholic Church teaches that Jesus will come again to judge the living and the dead, "those who have done good" coming forth "to the resurrection of life; and those who have done evil, to the resurrection of judgment" (John 5:29).

4.3.3.1 Eternal life

Concerning teachings on eternal life responses indicate that both the Mutima and Catholic Churches propagate the belief in heaven, purgatory and hell. However, they

hold conflicting notions and teachings over the question of eternal life. One church leader explained that the Mutima Church teaches that all human souls save except for those of babies and of the mentally-challenged, first go to purgatory where they remain until their sins are expiated. According to this teaching, once the souls are purified in purgatory, they go to heaven. On the contrary, the Catholic Church teaches that not all human souls pass through purgatory before going to heaven. According to the Catholic Church, only sinful souls that require cleansing pass through purgatory to be cleansed of sin and its ill effects. One priest emphasised that the Catholic Church teaches that human souls that are too corrupted with sins and disobedience to God are not completely shorn of sin and are thus destined to go to hell.

4.3.4 The Sabbath Day

The teachings of the Mutima Church and of the Catholic Church on the Sabbath Day are equally contradictory. As earlier noted, the teaching of the Mutima Church on the Sabbath Day is inspired by Genesis 1 which says “God created the earth in six days and on the seventh day rested and blessed the seventh day and made it Holy.” In conformity with this scripture, the Mutima Church worships on Saturday, and, as one apostle’s assistant (*Nkonkani*) put it, the church spends each Sunday doing charitable works at *Namfumu we Tuna* (a place of worship). On Sabbath Day, the Mutima Church, unlike the Catholic Church, does not read the Bible in front of the congregation. On the contrary, one Catholic priest explained that the Catholic Church teaches that Jesus resurrected on a Sunday and Catholic Christians, therefore, worship God on Sundays.

4.3.5 Comparison of Rituals and Practices in the Mutima and Catholic Churches

If major teachings in the Mutima Church fundamentally diverge from those of the Catholic Church, so do most of important rituals in both churches. Divergent rituals in the two organisations range from rituals of worship, Holy Communion, baptism to marriage.

4.3.5.1 Rituals of Worship

The researcher observed that rituals of worship in the Mutima Church differ markedly from those of the Catholic Church. The adherents of the Mutima Church attend weekly Sabbath services, entering the church bare foot wearing their colourful church uniforms and seating on the floor as furniture in the church is not allowed. Unlike in the Catholic Church, worshipping in the Mutima Church itself is led by any believer appointed to conduct the prayer service for the day. He or she is not ordained but leads the church in singing, praying, and calling other believers to recite Emilio Mulolani's teachings or other related activities. The use of a handmade walking stick (*inkonto*) is another distinct feature in rituals of worship in the Mutima Church. Each follower carries a walking stick in imitation of Moses of the Old Testament. It was observed that during prayers, the adherents use the stick to support themselves when standing and walking, kneeling and sitting. Conspicuously absent inside or outside the Mutima Church are statues and furniture common in Catholic churches. According to a church leader, "placing furniture in the church would obstruct worshipping gestures such as rolling on the floor (*ukukunkula*), dancing, jumping up and down." Lastly, the absence of an organised choir groups is another distinctive feature of the Mutima Church as every member participates in singing. No instruments are used in singing which involves strong clapping and dancing.

Conversely, rituals of worship in the Catholic Church are led and dominated by an ordained priest or trained catechist. On Sunday, the priest, dressed in robes, leads his congregation in both prayer and worship. With the exception of members of Catholic lay groups who adorn uniforms, Catholics generally wear no uniforms during prayer services. Christians attend weekly services in ordinary clothes, shoes, and do not carry walking sticks. Church uniforms are left to lay groups and the clergy, the walking stick is being reserved for the bishop as a symbol of authority. The Catholic Church has modern furniture and statues of Mary, Joseph, Jesus and saints, among others, installed inside or outside the church. Moreover, organised Catholic choir groups play live music using modern and traditional instruments in praising God.

4.3.5.2 Holy Communion

The teachings of the Mutima Church and of the Catholic Church on the Holy Communion are at odds. The former celebrates a communal meal (*ifya kulanga icitemweko*) which is served at the end of the Sabbath service each week (see photo 6 page 105). As one apostle (*umubile*) put it, the communal meal is not regarded as a sacred meal. Instead, it is seen as an ordinary meal served and eaten by one family of God to show love to each other. The communal meal has no restrictions and regulation: both young and old participate in eating the meal. On the contrary, the Holy Communion in Catholic Church is perceived as a sacred meal shared in memory of Jesus Christ (1 Corinthians 10:14-22). But whereas the Holy Communion in the Mutima Church is eaten by all adherents, in the Catholic Church, it is a preserve of baptised members who have undergone training in catechism and have passed the test. Moreover, prior to receiving the Holy Communion Catholics are encouraged to take the sacrament on confession.

4.3.5.3 Baptism

Divergent practices between the Mutima Church and Catholic Church may further be discerned in the manner they conduct baptism. Unlike the latter, the former recognises infant baptism as dedication of babies to God. Through baptism, parents in the Mutima Church dedicate themselves to guiding the babies in teachings, beliefs and practices of the church. The Mutima Church also accepts adult baptism but does not subject them to lessons in catechism. This is done in conformity with Emilio Mulolani's teaching that baptism cannot save anybody from the fire of Hell. What saves a person is total obedience and submission to the Word of God. Therefore, adult converts are baptised on the basis of their faith and acceptance of the church teachings and rituals.

The Catholic Church on the other hand conducts infant baptism to dedicate infants and children to God. The Catholic Church obliges adult converts seeking baptism to attend lessons in catechism in preparation for their baptism. One priest said that lessons in catechism enables converts to be eligible to receive the Holy Communion and the

sacraments of marriage (matrimony), holy orders (apostolic ministry), confirmation, reconciliation and penance, and anointing the sick widely practices in the Catholic Church.

4.3.5.4 Sacrament of Confession

With regard to the sacrament of confession, the Mutima Church and the Catholic Church hold conflicting views. The Mutima Church abhors this sacrament and has replaced it with works of mercy (*uku bombela ishuko*), dawn prayers (*amapepo yamukolola*) and fasting (*amafungo*). The Church deploys these practices as a means to ask God for forgiveness and pardon of their sins. One apostle (*umubile*) argued that it was better to confess to God than to a fellow human being (a priest), insisting that the priest to whom Catholics confess their sins is also a human being and thus a sinner. In conformity with Emilio Mulolani's teaching, the Mutima Church is opposed to this Catholic practice. The Mutima Church insists, to the contrary, that converts who should sin confesses before God.

The followers of the Catholic Church confess their sins by vocalising their repentance before a priest. The priest then gives reparation and through the power of his ordination, pronounces the words of absolution. In the words of one of the priests (interview with Catholic priest, 21 April 2015), Jesus Christ empowered priests to forgive sin when he mandated His apostles to forgive the sins of those who genuinely confessed (John 20:23) and when He gave Peter the key of the authority to bind and loosen sin (Matthew 16:15-20). Catholics are encouraged to take advantage of the sacrament of confession often, even if they are not aware of having committed any sin.

4.3.5.5 Marriage

Contradictory practices between the Mutima Church and Catholic Church may further be discerned in the manner marriage rites are conducted in the two churches. To be sure, both churches practice monogamous marriage in which one man and one woman enter

into a life-long commitment and raise children. However, unlike the Catholic Church, the Mutima Church allows its members to marry more than one wife. Furthermore, the church forbids its member from paying or receiving bride price (*lobola*). Church leaders confer marriage instructions to the bride for three to four months that prepare her in both secular and spiritual issues. On a wedding day the couple present themselves to the congregation, barefoot, dressed in green and purple church uniform for married people. The Mutima Church forbids its members from exchanging wedding rings and taking wedding vows.

Some marriage rites and teachings in the Catholic Church resemble those conducted in the Mutima Church. For example the Catholic Church also teaches that marriage is a life-long commitment between a man and woman. However, some marriage practices differ between the two churches. Whereas it is the bride alone who receives marriage instruction in the Mutima Church prior to the wedding day, the Catholic Church obliges both the bride and bride groom to attend lessons in preparation for their marriage. The couple is inducted in both the traditional and the Christian teachings on marriage and related practices. Unlike the Mutima church, the Catholic Church allows its members to demand and to pay bride price. Though it is a common practice in the Catholic Church for the couple on the wedding day, the bride is dressed in a white wedding dress while the groom wears a suit. One priest insisted that those who cannot afford to buy wedding dress and suit are encouraged to present themselves in smart attires. In front of the priest and the congregation the couple exchanges wedding rings and vows. Lastly, it is important to note that, unlike the Mutima Church, the Catholic Church forbids its members from having more than one wife.

4.4 Conclusion

This chapter has presented the findings of the study on the religious teachings and rituals of the Mutima church in Zambia's Kasama district. It reveals that the Mutima Church is a well established African Church with its own set of religious teachings, rituals and practices. The church's teachings and practices are informed by both Christian scriptures

and local or Bemba beliefs and norms. The Chapter has also showed how the teachings and practices of the Mutima Church diverge from those of the Catholic Church with respect to, *inter alia*, the Holy Trinity, the Blessed Mary, the Sabbath Day, baptism, marriage and manner of worship. The next Chapter is aimed at discussing these findings.

CHAPTER 5: DISCUSSION OF RESEARCH FINDINGS

5.0 Introduction

Informed by Robin Horton's intellectualist theory and the literature reviewed in Chapter Four, this chapter interprets the main research findings presented in the preceding chapter. The discussion here is guided by the study's research objectives, namely (1) To explore the major religious teachings of the Mutima church as a way of understanding its doctrines. (2) To investigate the religious practices and rituals regularly observed by the followers of the Mutima Church and, lastly, (3) To establish how these teachings and rituals have diverged from those of the Catholic Church. The chapter places emphasis upon the main teachings and of the Mutima Church, including teachings on the Holy Trinity, the Blessed Virgin Mary, Jesus Christ, death, resurrection and Judgement Day, Sabbath Day, eternal life, dawn prayers and fasting, baptism and marriage. It also shows how these teachings and rituals draw on both local and Catholic beliefs and denote differences in such beliefs.

5.1 Discussion on the Religious teachings of the Mutima Church

Among the fundamental teachings of the independent church under review are those that underline the Holy Trinity, the Blessed Virgin Mary and Jesus Christ and death and resurrection.

5.1.1 The Holy Trinity (*ubutatu bwakwa Lesa*)

The teaching of the founder of the Mutima Church with regards to the Holy Trinity is as much informed by Bemba spiritual beliefs as by the Catholic belief that the Holy Trinity consists of the Father, the Son and the Spirit. Inspired by Bemba beliefs in ancestors, the Mutima Church holds that the God-Ancestor is an embodiment of two spirits called "grandfather" and "grandmother" while the Son embodies two other spirits named as the "father" (*tata*) and "mother" (*mayo*) and the spirit (*mupashi wesu bonse*) is an

autonomous spirit in its own right. The church's teaching on the Holy Trinity reinforces Horton's theory that African religious change operates on a two-tiered system. For the Mutima Church's teaching on the Holy Trinity draws not only on Catholic doctrine but also on and coexists with the local religious belief in the spiritual agency of spirits. This observation also resonates with Oosthuizen's (2000) view that religious teachings, rituals and beliefs in African Independent Churches (AICs) reflect a deep desire to preserve the traditional world while embraced Christianity and other world religions, including Islam. Horton rightly contend that the encounter between the African and Christian cosmologies has culminated into religious change, giving birth to African Christianity whose adherents have embraced the new religion without rejecting their traditional worldview.

As the study by Garvey (1974) suggests, Emilio Mulolani reinterpreted the Holy Trinity and Christianity as a whole through the prism of local religious belief system. His interpretation of the Holy Trinity thus meshed well with the religious beliefs of his followers but upset the missionary clergy. Emilio Mulolani's interpretation of the Holy Trinity broadened it to include the local belief in the supernatural agency of the Invisible Other. According to the findings of this study, Mulolani inducted his followers in local religious teachings and infused them into his followers' understanding of Christianity.

5.1.2 The Blessed Virgin Mary and Jesus Christ

Robin Horton's theory is equally crucial to elucidating Emilio Mulolani's teaching on the Blessed Virgin Mary. For Mulolani's teachings on the Holy Trinity drew partly on the local belief in spiritual power, and his teachings on the Blessed Mary inspired by the Bemba belief that women were/are endowed with ritual and spiritual power. As Hinfelaar (1994) observes, in traditional Bemba society, women exercised this power to protect society from malevolent spirits, witchcraft and other sources of evil. It is in this light that Mulolani's declaration that the Blessed Virgin Mary was the Saviour of Africans must be comprehended. In conferring the status of Saviour upon the Blessed Virgin Mary, the founder of the Mutima Church reflected a deep desire to search for and

to find his own messiah, thereby liberating his church from the domination of Catholic teachings.

The Mutima Church's desire for its own Saviour parallels the search for a saviour in many other AICs, including the Masowe Apostle Church. The latter church perceives its founder, Johane Masowe, as "the messiah for African people" and Jesus Christ as the messiah for Europeans alone (Dillon-Malone 1978:61). Unlike the Catholic Church, the Mutima Church holds that anyone sent by God is a messiah and that the Blessed Virgin Mary, as the mother of Jesus Christ, was/is anointed by God to perform the work of salvation. Therefore, the Mutima Church regards itself as under the care of the Blessed Virgin Mary, rather than that of Jesus Christ.

5.1.2.1 Jesus Christ

The study vehemently established that the Mutima Church regards Jesus Christ as a junior saviour to His mother the Blessed Virgin Mary. To the followers of the Mutima Church, Jesus Christ is a saviour of the Jews and white people. This finding resonates with Sundkler's (1961) argument that adherents of African Independent Churches in South Africa reworked the teachings and rituals of European missionaries and thus embraced Christianity on their own terms. Converts of the Mutima Church follow teachings of Emilio Mulolani in the belief that such teaching were handed over to him by the Blessed Virgin Mary herself. Mulolani's rejection of the messiah-ship of Jesus Christ reflect the Mutima Church's abhorrence of racial discrimination in the mainstream Catholic Church, an observation that is also echoed by several others scholars of AICs (Sundkler 1961; Oosthuizen 2000; Gordon 2012).

5.1.3 Death, resurrection, judgement day and eternal life

This study established that the Mutima Church believes and teaches that death is willed by God and therefore it should not be feared. This finding is in contrast with Turner's (1967)

finding that adherents of the Aladura movement in Nigeria attribute death to evil forces and fear it as a source of pollution and contamination. As Turner demonstrates, Aladura converts thus carry out elaborate mourning rituals to purify those who come into contact with the dead bodies. In contrast, this study has established that the Mutima Church performs no elaborate mortuary rituals. For the church disassociates death from pollution. Its mourning rituals are therefore simple and conform to Mulolani's teachings on resurrection and eternal life. In accordance with such teachings, his followers celebrate death by merely giving thanks to God in prayers and songs during funerals.

The Mutima Church does not subscribe to the popular Catholic teaching on the Second Coming of Jesus. Inspired by the traditional belief in ancestors, the Mutima Church holds that there will neither be the physical resurrection of the body nor judgment day. This teaching meshes well with Horton's (1971) view that converts in AICs selectively appropriate the Christian faith. They accept some of its teachings and beliefs but also continue to adhere to pre-existing local belief that the dead turn into ancestors.

In view of this finding, it is no surprise that the founder of the Mutima Church rejected the messiah-ship of Jesus Christ and taught that there would be no Judgement Day. To Emilio Mulolani and his followers, human souls are judged during their life time on earth. Thus, resurrection takes place when a person repents his or her sins and submits him or herself totally to God. Mulolani's teachings on the human souls, resurrection and Judgement Day resonate well with Jassy's (1973) observation concerning the Luo of Kenya. Jassy (1973) reports that the Luo people believe that the soul of the dead is appropriated by angels in heaven and the dead will thus face no judgement.

5.2 Discussion on Rituals/Practices in the Mutima Church

This section discusses and interprets the important rituals or practices of the Mutima Church with specific emphasis on dawn prayers and fasting, rites of death, church conduct, baptism, and marriage.

5.2.1 Dawn prayers and fasting

The Mutima Church still attach great importance to dawn prayers (*amapepo yamukulola*) and fasting (*amafungo*) in conformity with the religious habits of its founder. To the adherent of the Mutima Church, dawn prayers and fasting are a powerful means designed to open converts' spiritual eyes and ears and to implore God to care for them. Additionally, they perceive bodily suffering through prolonged prayer and fasting as central to the purification of the human soul and avoidance of bodily temptations that lead to sin (Garvey, 1974; Burlington, 2008). Thus, dawn prayers and fasting are strictly practiced in the Mutima Church. It is believed among its converts that participating in such activities trains their spirit in righteousness and helps them to keep a close relationship with God.

In the church under probe, dawn prayers and fasting are held as a way of directing the attention away from the needs of the body (pleasure, sleep, food and drink) to the spiritual needs of the soul. This purifies the soul, making converts worth to be called to the temple of God-Ancestor as His beloved people (*mutima walowa*). The fasting practiced by the followers of the Mutima Church may be conceived of as a way by which they seek to not only purify their souls but also cope with the harsh economic reality they face in their day to day life. This observation is supported by Horton's view that Africans have adapted Christianity to suit their own needs and overcome their challenges.

5.2.2 Rites of death

If dawn prayers and fasting signify Mutima Church followers' need to purify souls and face their daily life challenges, their rituals of death largely draw on Christian beliefs and comprehension and management of death. In conformity with the Christian perception that death is willed by God, the ceremonies of death performed by the Mutima Church around the corpse are scarcely influenced by fear of the dead common in other AICs (see Turner, 1967). Thus, during rituals of death followers of this church are not afraid to touch the corpse. This is in marked contrast to Turner's finding (1967) that mortuary

ceremonies among the Yoruba in AICs are for cleansing people who come into contact pollution associated with death. To the contrary, the followers of Emilio Mulolani hold that performing such rites demonstrates lack of faith and trust in the God-Ancestor.

Mourning the dead in the Mutima Church cultivates both social and religious solidarity among its converts and reinforces its teachings. For the mourning itself is held to bring the bereaved family and other church members together. Therefore, the mourning is devoid of weeping and characterised by church teachings, prayers and songs in line with Mulolani's directives.

To a large extent, the rituals of death in the Mutima Church resemble some studied by many other scholars, including Turner (1967), Jassy (1973) and Dillon-Malone (1978). Collectively, these scholars agree that mourning in AICs encourage solidarity. Funeral rites among followers of most AICs, therefore, combine mourning with prayers and merrymaking to console bereaved family. In the Mutima Church such rites are an occasion for praising God, for celebrating the departure of the deceased and for strengthening social ties among the living converts.

5.2.3 Church Conduct

This study was informed that the Mutima Church holds weekly prayers on Saturday in conformity with the practices of the early Christian church and teachings of the Bible. This finding accords with Sundkler (1961) and Dillon-Malone's (1978) that Saturday is the day of worship in the churches they studied as it is perceived as sanctioned by the Holy Scripture. For adherents of the Mutima Church attending weekly services on Sabbath is in the belief that it is a holy day on which they should worship God, relax and forget for at least a few hours the problems and tensions of daily life. Although, Mutima Church converts engage in dawn prayers regularly, as earlier noted, they believe that attaining the fullness of religious experience can only be achieved on Sabbath. To the converts of the church in question, those who participate in Sabbath prayers are more

blessed and return home with their faith renewed by their experience of God's presence during Sabbath service.

The Mutima Church is regarded by its followers as a holy ground where God speak to them. It is for this reason that they remove shoes when entering the church and seat on the floor to signify humbleness before God. Each convert further carries a walking stick in imitation of Moses of the Old Testament and, of course, to support themselves when standing and walking, kneeling and sitting. It seems, however, that the walking stick is also a symbol of religious authority that God had revealed to Moses.

Furthermore, the Mutima regard worshipping seriously as they believe that it is the most effective way of communing to God and with each other in the community. For this reason converts, are encouraged to actively participate in all rites of worship. Unsurprising, therefore, Mutima Church implores converts to enlist in the choir and to participate in singing and dancing during prayer services. For the converts, praising God through songs and dance is not a preserve of a few individuals. They believe that those who actively participate in singing and dancing are joined by angels in heaven who sing praises to God in heaven.

In the same way that all followers of Mutima Church are enjoined to sing and dance, so is everyone perceived as priest in his or her own right. Thus, as noted in the last chapter, the worshipping is not directed by an ordained priest but anyone well versed in liturgy and rituals of the church service. Clearly, this reflects the belief in the Mutima Church that all Christians are called to priesthood. For the Mutima Church, therefore, any believer can lead the congregation in worshipping God.

Worshipping in the church under discussion is designed to praise the God-Ancestor, enhance inter-personal relations among converts, propagate religious truth (*chishinka ashidikwe bwino*) as defined by Emilio Mulolani and foster converts' comprehension of his teachings. To this end, during worshipping converts in the church warmly hug and

greet each other and their worshipping is punctuated by the teachings of Mulolani, his slogans and praises to God. As Jassy (1973) and Welbourn and Ogot (1966) demonstrate, such practices are common in other African Independent Churches. Jassy (1973), for example, reports that when Luo converts in AICs meet to worship, they pray and recite scriptures while facing each other. She further reports that the converts, warmly greet each other, shake hands, sing and pray together.

5.2.3.1 Church Uniform

Like Sundkler (1961), Welbourn and Ogot (1966) and Jassy (1973) observation of AICs elsewhere, the Mutima Church attaches a great deal of importance to wearing uniforms. Undoubtedly, the wearing of uniforms cultivates a sense of belonging and cohesion. During fieldwork, it became abundantly clear that Mutima church possess a great deal of intra-unity. Uniforms in the Mutima Church not only signify church ranks but also distinguish the church from other churches. To the adherents of this church, the uniform is a special spiritual symbol that identifies them as true followers of Emilio Mulolani.

5.2.3.2 Veneration of Emilio Mulolani's Soul

If uniforms proclaim that those who wear them are the true followers of Emilio Mulolani, it is equally true that many rituals surrounding the founder of the Mutima Church are designed to venerate (*uku chikula*) him. This is certainly true of altar rituals in which Mulolani's picture features prominently and during which converts bow, kneel down, roll on the floor, clap and place money in front of the picture. Inspired by local customs through which the Bemba people honour their traditional rulers, these rituals demonstrate respect, reverence and esteem Mutima church followers hold for Mulolani.

Rituals orchestrated for Emilio Mulolani venerate evidently his soul. The Mutima Church believes that Mulolani's soul is in heaven because he led a life of exceptional holiness. Through these rituals of veneration, the church seeks to evoke the spirit of its founder to not only speak to his living followers but also bestow upon them his blessings. This belief is informed by the local belief system in which benevolent ancestors are

perceived as the ultimate source succour and blessings. But it may also not be discounted that rituals that honour Mulolani may have been informed by the Catholic belief in Christian saints. The latter observation confirms Robin Horton's perspective that world religions namely Christianity and Islam have to no minor extent informed existing African religious beliefs and practices. At the same time, it also reinforces Sundkler's (1961) finding the Christian faith has unwittingly strengthened the belief in most AICs in the power of ancestors and spirits to influence the life of the living.

5.2.4 Baptism

Besides rituals that venerate Emilio Mulolani, the Mutima Church also attaches great importance to the ritual of baptism. Infant baptism in this church is indisputably inspired by practices enshrined in the Old Testament (see Nehemiah 10:36) under which infants were presented to God as His children. The baptism of infants in the Mutima Church enables most of the converts to the church to be baptised while they are still infants. This practice is indicative of the Mutima Church followers' desire to dedicate the offspring to God. In sharp contrast to other AICs, where baptism symbolises conversion to the church and cleansing of sin (see Sundkler 1961; Turner, 1967 and Dillon-Malone, 1983), infants baptised in the Mutima Church are not perceived as converts. For the Mutima Church holds that conversion is the preserve of adults, who are incorporated into the church as full-fledge members of specific churches while infants are perceived as innocent (*bakaele*).

However, as Sundkler (1961) and many other scholars show, other AICs reject infant baptism. This is because such churches hold that everyone must voluntarily and freely confess their faith before being baptised and that infants are ineligible for baptism as they are incapable of professing their faith. The rejection of infant baptism is almost universal in most AICs who regard baptism as a sign of conversion and salvation. While baptism in other AICs is an act of purification accomplished through immersion of the body in water (Oosthuizen, 2000), baptism in the Mutima Church is neither a purification ritual nor is it a pathway to salvation. For this reason, baptism in the Mutima Church does not

involve immersion of those who are baptised. For the Mutima Church salvation lies in embracing the word of God.

5.2.5 Marriage

If the ritual of baptism in the church under probe is inspired by the Old Testament, marriage in that church also as much as possible draws its inspiration from both Christian and local marriage customs. As earlier noted, marriage procedures in the church conform to local practices, including the counselling of the bride and the groom, inter-family negotiations, feasting and dancing in which both families and other church members play a no minor role. Marriage in the Mutima Church is, therefore, not just an expression of union and love between wife and husband as symbolised by their holding of hands on the wedding day. It is also a means of forging a relationship between concerned families as well as solidarity and cohesion within the church itself.

There are ways, however, in which the marriage in the Mutima Church diverges from local marriage practices. As may be recalled, for instance followers of the Mutima Church neither demand bride-wealth (*lobola*) nor hold elaborate marriage ceremony. Converts believe that charging or paying *lobola* turns a woman into a commodity which destroys genuine love between spouses and their families. This finding accords with the observation made by Dillon-Malone's (1978:95) about the Masowe Church in Zambia and Zimbabwe when he reported that, "parents are not allowed to receive 'lobola' when giving their daughters in marriage." Clearly, then, while the Mutima Church and other AICs have retained some local cultural practice around marriage, they have also done away with other practices and forged new ones in accordance with their own changing needs.

5.2.5.1 Polygamous marriage

The observation that the Mutima church adheres to some culturally-sanctioned practices is supported by the persistence of polygamy in the church. As Sundkler (1961), Welbourn and Ogot (1966), Turner (1967) and Dillon Malone (1978) observe of AICs

elsewhere in Africa, the Mutima Church marriage allows polygamous in accordance with Bemba culture and Genesis 27. For the Mutima Church the couple agree to enter into a polygamous marriage to work for God's blessings. The church does not therefore allow people in such relations to take polygamous marriage lightly. However, evidence from fieldwork shows that monogamous marriages have become more popular in the Mutima Church than polygamous marriages. Conforming with Horton's (1971) theory that AICs provide a context in which AICs followers adapt to changing times. The decline in polygamous marriages among Mutima Church converts in Kasama district seems to have been prompted by the country's economic meltdown in recent years and the HIV/AIDS pandemic.

5.3 Discussion on the differences between the teachings and rituals of the Mutima and Catholic Churches

As noted in the previous chapter, the Mutima Church broke away from the Catholic Church. This section, in addressing the third objective of this study, examines the ways in which the church has diverged from the Catholic Church in terms of major teachings on the Holy Trinity, the Blessed Virgin Mary, Jesus Christ, Emilio Mulolani, death, resurrection and judgement day, and eternal life. The section further explores how rituals of worship, Holy Communion, baptism, confession and marriage in the Mutima Church differ from those practiced in the Catholic Church.

5.3.1 Teachings in the Mutima and Catholic Churches

5.3.1.1 The Holy Trinity (ubutatu bwakwa Lesa)

The teaching of the Mutima Church on the Holy Trinity accords with that of the Catholic Church in as far as it recognises three spiritual beings: God-Ancestor (*Lesa-Chikolwe*), the Son (*Lulelya*) and the Spirit (*Mupashi-wesu-Bonse*). However, in the Mutima Church, unlike in the Catholic Church where the Father, the Son and the Holy Spirit are held to be one in substance and will, but distinct in some way, but not divided, the God-

Ancestor is regarded as an embodiment of two other spirits namely the Grandfather (*Shikulu*) and Grandmother (*Mama*). On the other hand, whereas the Catholic Church recognises the Son in the Holy Trinity as an embodiment of Jesus alone, the Mutima Church teaches that the Son consists of two other spirits identified as the Father (*Tata*) and Mother (*Mayo*) and that the Spirit embodies no other spirits. The additional spirits that the Mutima Church followers embed in the Holy Trinity are undoubtedly inspired by local Bemba religious culture and beliefs that recognised a multiplicity of spirits. This observation reinforces the findings of many scholars of AICs who all shares the view that those independent churches in Africa innovatively draw on local beliefs and infuse them into their own versions of Christianity (Sundkler 1961; Horton, 1971; Dillon-Malone 1987).

5.3.1.2 The Blessed Virgin Mary and Jesus Christ

If teachings on the Holy Trinity in the two churches under study show divergent views, so are their teachings on the Blessed Virgin Mary and Jesus Christ. Although the two churches believe that Jesus Christ was born of the Blessed Virgin, the Mutima Church accords His mother greater religious authority and influence than the Catholic Church. For the followers of the Mutima Church the Blessed Virgin Mary is not only an intercessor between them and Christ, but also as their Saviour. She is also the source of teachings that Mulolani bequeath to his church. To adherents of the Mutima Church, it was Mary who revealed these teachings to the founder of the church. By contrast, the Catholic Church regards Jesus Christ as the Saviour and therefore accord Him greater respect than Mary. To Catholics, Christ is the saviour of all humanity, white and black, by virtue of His sacrificial death on the cross. Furthermore, while the Catholic Church perceives Jesus Christ as fully God and His teachings as the very teachings of God, the Mutima Church does not share this Catholic doctrine. Neither does the Mutima Church believe in the Second Coming of Jesus Christ nor in the judgement of the living and the dead as Catholics do. On the contrary, the adherents of this AIC believe in Emilio Mulolani's teaching that people themselves choose either hell or heaven by their own deeds in life.

5.3.1.3 Emilio Mulolani

The Mutima and Catholic churches equally hold incompatible teachings and beliefs with respect to the founder of the former church, Emilio Mulolani and the Pope of the Catholic Church. For the Mutima Church, Mulolani is the incarnation of Peter, the disciple of Jesus Christ, and refer to him as the Rock of Africa (*Chibwe mushipikishe*) (see photo 1 page 109). To the followers of the Mutima Church, therefore, Mulolani is Peter's successor or in their own terminology, the rock on which their church is planted.

It is no surprise, then, Emilio Mulolani occupies the centre-stage in the life of the Mutima Church, whose liturgy is written and published as the work of the founder of the church. Not only do his followers hold his teachings and doctrines as sacrosanct but they also regard Mulolani as the founder of their church. This finding accords well with Dillon-Malone's (1978) observation that the followers of Masowe Church perceived the founder John Masowe as the prophet and head of the church. This is a clear indication that the Mutima Church and other AICs have innovatively formulated its own leadership code and confer upon it the same religious authority as the clergy from their church of origin.

The perception in the Mutima Church that Emilio Mulolani is Peter's successor conflicts with the Catholic Church teaching that the Pope is the rightful heir to Peter, who succeeded the apostle through apostolic succession, a belief that is rejected by the Mutima Church. Thus, the adherents of the two churches fundamentally differ over the founders of their respective churches and attribute varying religious authority and power to Christ and Mulolani. For this reason, while Catholics venerate Christ, their counterparts in the Mutima Church do not. Instead, the latter honour Mulolani whom the Catholic Church does not recognize.

5.3.1.4 Death, resurrection and judgment day

Contrary to the divergent views over Emilio Mulolani and the Pope, both the Mutima and Catholic Church's teachings on death are remarkably similar. Both churches believe that

death is willed by God as a result of Adam and Eve's disobedience (see Chapter 4). For the Mutima Church, the death of a church member is certainly a sad moment but also an occasion for praising the God-Ancestor joyously for willing the death of the deceased convert. For this reason, funeral and burial rituals in the Mutima Church are characterised by prayers, singing and dancing to honour God and smoothen the transition of the deceased person from the land off the living to Heaven. Except for dancing, similar rituals are performed by Catholics who, through prayers and dirges at funerals and interments, beseech God to forgive the sins of the deceased and to accept them in Heaven.

However, the Mutima and Catholic churches differ over the question of who will save the dead from the bondage of sin. The Mutima Church vests the authority and power to do so in the Blessed Virgin Mary whom the church perceives as the saviour of humanity. But, the Catholic Church and many other AICs (Sundkler, 1961; Welbourn and Ogot, 1966; Turner, 1967 and Dillon Malone, 1978) do not subscribe to this view, believing that Jesus Christ is the ultimate saviour who will liberate the dead and the living from both death and sin.

The two churches' teachings on resurrection and Judgment Day similarly conflict. Unlike the Catholic Church who believes in bodily resurrection and the Judgment Day, the Mutima Church teaches that there will be no physical resurrection of the dead. The church instead holds that true believers' souls will go to purgatory and thereafter heaven while those of unbelievers will go to hell after unspecified period of suffering and punishment in purgatory. The converts of the Mutima Church, therefore, dismiss the Catholic doctrine of Judgement Day. To the contrary, they believe in predestination: the actions of the believers themselves on earth will determine whether their souls will go either to hell or Heaven. The Catholic Church, however, preaches that the fate of the living of the dead and living will be decided by Christ on Judgement Day.

5.3.1.5 Eternal life

Like the Catholic Church, the Mutima Church propagates the belief in heaven, purgatory and hell but diverges sharply from the church of its origin with regard to the destiny of the souls of babies and mentally challenged. The Mutima Church believes and teaches that their souls are all destined for heaven and do not pass through purgatory. All other souls go to purgatory for purification. On the other hand, the Catholic Church teaches that only souls in need of cleansing of their sin are subjected to pain and suffering in purgatory before going to heaven. Lastly, both churches agree that human souls that are too corrupted with sins are destined to go to hell. As Garvey (1974) observed Mulolani employed an over literal interpretation of traditional theological terminology which gave consolation to simple listeners but upset the missionary clergy. The findings show that Mulolani combined traditional Catholic teachings and local beliefs because it was important not to cut-off too abruptly the sympathy which existed among African Catholics.

5.3.2 Rituals/Practices in the Mutima and Catholic Churches

This section explores similarities and differences in the rituals of worship, baptism, Holy Communion, confession and marriage in the Mutima and the Catholic churches.

5.3.2.1 Rituals of Worship

As may be clear from the previous section, the teachings of these two churches are fundamentally conflicting. However, there are also some similarities in the rituals of worship between the Mutima and Catholic churches. In the former church, rituals associated with prayer services always invariably begin with the symbolic washing of hands through songs. This symbolic gesture is perceived as a precondition to making the congregation spiritually clean and thus ready to receive the word of the God-Ancestor. Interestingly, weekly prayer services in the Catholic Church similarly always commence with the sprinkling of Holy water on the congregation by the priest, a gesture believed to cleanse Christians of their sin. This commonality in rituals of worship is not restricted to

the Catholic and the Mutima church. For as Turner (1967), Jassy (1973) and Kasomo and Maseno (2011) have observed for AICs elsewhere, independent churches have had a tendency to appropriate some rites of worship from mainstream Christian churches while rejecting other practices.

There is a notable divergence between the Mutima and Catholic churches as regard to eligibility to conduct rituals of worship. Unlike in the Catholic Church where ordained priests, catechists and prayer leaders are the only ones allowed to lead the congregation in prayer, the Mutima Church believes that all converts are called by God to priesthood. Thus, in the Mutima Church conducting or leading prayer services is not the preserve of ordained clergy. Any believer in the Mutima Church thus, qualifies to lead the congregation in prayers as long as he or she is conversant with the liturgy of the church.

Several practices during prayer differ between the two churches. Unlike converts to the Catholic Church, adherents of the Mutima Church always removal their shoes when entering the church, a site they regard as a holy ground. This gesticulation is complimented by wearing church uniforms and sitting on a floor as furniture is not allowed into the church. To the Mutima Church walking bare-foot, wearing of church uniforms and sitting on the floor signify submissiveness to the God-Ancestor and help to concentrate on worshiping. Church uniforms are not only perceived as special spiritual symbol but as a means by which converts to the Mutima Church identify themselves as true follower of Emilio Mulolani and their ranks in the Church. In contrast, most ordinary Catholics attend weekly Sunday services clad in their own shoes and clothes as wearing uniforms is restricted to priests and members of lay groups. The Catholic clergy wear priestly robes and sashes because they are said to be ordained by God, while lay group members take oath before the congregation to submit and obey rituals surrounding their uniforms.

Unlike the Catholic Church where the walking stick (*inkonto*) is a symbol of the authority of the bishop, almost all adherents in Mutima Church possess handmade walking sticks

as a religious inheritance from Moses of the Old Testament. Thus, all followers of the church carry their walking sticks to weekly prayer services to support them when praying or standing.

Another difference between the two churches lies in the fact that while seats and other forms of modern furniture are admissible into the Catholic Church, furniture is not allowed in the Mutima Church. Thus, worshippers in the latter church kneel, stand or stretch their legs on the floor during prayer sessions. For the Mutima Church, sitting on the floor promotes equality in the congregation and show humbleness before the God-Ancestor.

Finally, while the Catholic Church has well organised choir groups that play live music using modern and traditional instruments, the Mutima Church does not permit organised choir groups or instruments. This is because the Mutima Church encourages all its followers to engage in singing, dancing and praying in an all inclusive manner. This in turn is regarded as an effective way of smoothening communication between the converts of the church and God.

5.3.2.2 Baptism

If the rituals of worship in the two churches are fundamentally different, the sacrament of baptism in both churches displays both similarities and differences. This study established that the two churches practice infant baptism but differ in the ways in which they interpret this ritual. For the Catholic Church, baptism results into the remission of sin, a belief that is based on teaching of the Bible. Mutima Church, however, does not believe that the ritual of baptism removes inherited sin. Inspired by Luke 2:22 with its observation that “Mary and Joseph presented baby Jesus to the Lord,” the Mutima Church believes that infant baptism transform the baptised into children of God. Interestingly, both churches believe that baptised infants are admitted to Heaven once they die. However, the church rejects the Catholics belief that the sacrament of baptism

is the pathway through which converts receive gifts of the Holy Spirit (Act 19: 5-6; Corinthians 12).

Another difference between the two churches lies in the way adult baptism is conceived and conducted. Unlike in the Catholic Church where people to be baptised are subjected to catechetical lessons and an intellectual test, the Mutima Church neither subjects its converts to such lessons nor to the intellectual test. For the Catholic Church, catechism lessons and the test prepare converts for Holy Communion and other sacraments such as those of marriage and priesthood.

It is apparent that the Mutima Church has modified the Christian sacrament of baptism. It has infused into it its own meanings and related rituals as part of the church's wide effort to localise Christianity with its practices. This view is in tandem with the argument by such scholars as Sundkler (1961), Welbourn and Ogot (1966), Turner (1967) and Dillon Malone (1978) that AICs have Africanised the Christian faith to suit their own aspirations, expectations and culture.

5.3.2.3 Holy Communion

As Sundkler (1961), Turner (1967), and Jassy (1973) observe for AICs elsewhere, the sacrament of Holy Communion has hardly received attention in many AICs. It thus plays a very little role in their liturgy. It is, therefore, unsurprisingly that the Mutima Church does not celebrate the Holy Communion as a sacred meal, like the Catholic Church. In the Catholic Church, the Holy Communion is sanctioned by the Holy Scripture (Luke 22:19-20) that invites believers to emulate and practice the Lord's Supper. The Holy Communion symbolises the union of Christ with the faithful and is activated by receiving the sacrament. For the Mutima Church, however, the communal meal is a collective expression of love in the congregation during which food is served and eaten by everyone present without any restrictions. In the Catholic Church, the Holy Communion is only open to converts who are baptised and have passed through catechism lessons. The

Mutima Church holds that such practices in the Catholic Church discriminate against some believer and are therefore, unfair.

During Holy Communion, the Catholic Church uses unleavened bread and wine consecrated by an ordained priest. Both the bread and wine are consumed by the priest and baptised members of the congregation. But, in keeping with local notions of hospitality, Emilio Mulolani commanded his followers to together drink water and shares the communal meal of Nshima, Zambia's staple food, which is cheap and readily available. As Hinfelaar (1994:108) rightly observes, once the Mutima Church "had cut themselves off from participation in Catholic services, the [Holy Communion]... [was] no longer to be celebrated so much in a public church but rather within the family." Clearly, the Mutima Church has transformed the sacrament of Holy Communion to reinforce traditional hospitality. It has thus created a new and uniquely African comprehension of Holy Communion. This mirrors Emilio Mulolani's strong rejection of European versions of Christian rituals, a point that is poignantly made by Brian Garvey (1974).

5.3.2.4 Sacrament of Confession

Just as the Mutima and the Catholic Churches have conflicting views regarding the Holy Communion, their teachings and practices around the sacrament of confession are equally dissimilar. The Mutima Church believes that human beings are bound to error and need God's forgiveness. To erase such sins, the church encourages its converts to remain pure by taking part in works of mercy (*uku bombela ishuko*), dawn prayers (*amapepo yamukulola*) and fasting (*amafungo*). Mutima Church followers believe that such religious activities purify their hearts and open their spiritual eyes and ears, enabling them to effectively communicate with God. To these converts, these religious practices are better than confessing sins to a priest, a common practice in the Catholic Church. The Catholic Church, however, vests the power and authority to pardon sin in each ordained priest before whom Catholics confess their sins in accordance with the teaching in John 20:23.

The teachings and practices around the sacrament of confession in the Mutima Church support Horton's theory that African Christianity operates on a two-tiered system. On the one hand, the practice of confession in the church reflects the local belief that ultimate confession of sin or wrong doing derives from genuine forgiveness and humility of the offender. On the other hand, the sacrament of confession in the Mutima Church seems to draw on the biblical teachings that encourage works of mercy. It is for this reason that the church encourages its adherents to engage in helping the sick, feeding strangers and other acts of mercy which are also practised in the Catholic Church.

5.3.2.5 Marriage

If the Mutima Church has altered some Catholic sacraments, it has also reinvented rites of marriage. As noted in the last chapter, the church forbids payment of bride price (*lobola*), a practice perceived as prerequisite to marriage in all parts of Zambia. The Mutima Church believes that a wife is not a commodity to be bought but is a free gift from God to man (see Genesis 3:20). Furthermore, the church perceives children born of the union as a free gift from God-ancestor. For this reason, the church encourages parents to give their daughter to a man without demanding any payment. But the Catholic Church on the other hand sanctions paying or receiving the bride price as a prerequisite for any marriage to be blessed in the church. The Catholic believes that payment of bride price not only legalises marriage but also unites the families of the bride and bride groom. Secondly, it helps to stabilise the marriage and demonstrates the extent to which concerned parties seek to ensure that the marriage succeeds. It is for this reason that the many relatives of groom contribute towards paying the pride price.

If the two churches hold conflicting views over the question of bride price, they similarly differ in their perception of what an ideal Christian marriage is. For, while the Mutima Church recognises polygamy as sanctioned by the Old Testament, the Catholic Church condemns it as a pagan practice. Catholics perceive monogamous marriage as ideal but,

to the Mutima Church, marrying more than one wife is a religious duty blessed by God and is in accordance with the Holy Scripture (see page 55).

Both churches under study give marriage instructions to a couple that prepare them in both secular and spiritual issues. However, unlike in the Catholics where the bride and groom receive marriage instructions at same time, in the Mutima Church the bride receives marriage instruction alone for three or four months. The prospective husband receives marriage instruction only few days prior to the wedding day. The Mutima Church believes that giving such instructions to a woman is the key to transforming her into a God fearing wife. This in turn prepares her as the custodian of the spiritual welfare of the family. This finding is supported by Garvey (1974) and Hinfelaar (1994) who observe that among the Bemba, women are in charge of the household religious rituals.

5.4 Conclusion

In summary, this chapter has attempted to discuss the findings of the study. Informed by the study's objectives and theoretical framework, the chapter illuminates the following themes: (1) the religious teachings of the Mutima Church, (2) its rituals practices, (3) and how these teachings and rites differ from those of the Catholic Church. The next chapter draws conclusions and makes recommendations on the basis of the findings of the study.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

This chapter concludes the study and makes a number of recommendations. The conclusion highlights the major religious teachings of the Mutima Church on the Holy Trinity, the Virgin Mary, Jesus Christ, death, resurrection, judgement and eternal life. The conclusion also summarises the similarities and differences in these major teachings of the Mutima Church and those of the Catholic Church. It further highlights the rituals of the former church, comparing them to those of the latter church. Finally, this chapter makes its recommendations.

6.1 Conclusions

The study showed that the Mutima Church is a well established African Church with its own set of religious teachings and rituals that are regularly practiced by the congregation. The major religious teachings of the Mutima church largely draw on the theology of Emilio Mulolani, its founder. Convinced that he was mandated by the Blessed Virgin Mary to redeem Africans from sin, Mulolani taught that Mary was/is the ultimate saviour of Africans and that Jesus Christ was/is a saviour of the Jews and white people. Thus, the Blessed Virgin Mary holds a higher place than Jesus in the teachings of the Mutima Church. This view is supported by the numerous prayers, hymns and rites dedicated to her.

This study has ascertained that most of the teachings of the church under probe draw as much on Bemba cultural and on Christian religious beliefs. This particularly the case with regard to the Mutima Church's teaching on the Holy Spirit. The teaching that the Holy Spirit consists of a God-Ancestor besides the Son and Spirit is clearly inspired by the Bemba beliefs in ancestors and the New Testament. This demonstrates the spiritual creativity and innovation of the adherents of the Mutima Church in particular and African Christians in general. This teaching shows that the Mutima Church did not embrace

Christianity in the form it was articulated by the missionaries who denounced the African ancestor as agents of Satan. Followers of the Mutima Church have clearly innovatively fused in their local religious/cultural beliefs and tenets into their own version of Christianity. Such beliefs are at variance with those of the Catholic Church which exhorts Jesus Christ over and above the Virgin Mary.

This study establishes that the teachings and rites of death in the Mutima Church largely draw no less on Christian and local beliefs and practices surrounding death and its management. The church teaches that death is willed by God and, therefore, it should not be feared. In accordance with this teaching, the Mutima Church, unlike the Catholic Church, does not perform mortuary rituals to cleanse people who come in contact with pollution associated with death. The church believes that performing such rites demonstrates lack of trust in God, the giver of life. Thus, for the Mutima Church, mourning is an occasion for praising God and celebrating the departure of the deceased and for strengthening the social ties among the converts. Such beliefs and related practices are in sharp contrast with those in Catholic Church who combine mourning with prayers and merrymaking to console the bereaved family.

This study further argues that the Mutima Church and Catholic Church hold conflicting teachings on resurrection and Judgment Day. Unlike the Catholic Church which believes in bodily resurrection and Judgment Day, the Mutima Church teaches that there will be no physical resurrection of the dead. To the contrary, the Church teaches that, when a person dies, his/her soul goes to heaven or hell. The church teaches that all souls, except those of babies and the mentally-challenged, go to purgatory for purification. On the other hand, the Catholics Church teaches that only souls in need of cleansing of their sin are subjected to pain and suffering in purgatory before going to heaven. The Mutima Church dismisses the Catholic teaching that resurrection and judgement will transpire when Christ return. Mutima Church does not believe in judgement of the resurrect but insists that resurrection itself is the consequence of repentance of sin and submission and total to God by the living. Thus, while the Catholic Church preaches that the fate awaits

sinner after their resurrection and on Judgement Day, the followers of the Mutima Church hold that people are judged during their lifetime on the basis of the action or deeds.

If the teachings of the two churches on death and resurrection are conflicting, their rituals ranging from those of worship, Holy Communion, baptism to marriage are equally divergent. This study shows that rituals of worship in the Mutima Church are designed to reinforce the identity of this independent church. These rituals include animated preaching, singing, dancing and wearing church uniforms on Sabbath. Such rituals are central to the identity of the Mutima Church and markedly distinguish them from the Catholic Church. In a nutshell, then, the rites practice in the Mutima Church may be said to be one way in which the church distinguishes itself from the latter church from which it broke away.

In the same vein, this study argues that the rituals of the Mutima Church are central to understanding its hierarchy and exercise of authority and power. The different colourful uniforms adorned by adherents mark the different ranks that the wearers hold in the church, just as the robes of the Catholic priest denote his priesthood and religious authority. All converts in the Mutima Church wear one type of uniform or another whereas in the Catholic Church robes and uniforms are the preserve of the clergy and lay groups.

The study confirms that the ritual of Holy Communion in the Mutima Church is greatly influenced by the Bemba culture. To reinforce a spirit of communalism and cohesion, within church, Mutima followers share a communal meal (*ifya kulanga icitemweko*). This is served and eaten by the followers as one family of God to show love to each other. It is seen as an ordinary meal and therefore no restrictions surround it. This is in sharp contrast to the beliefs and practices of Holy Communion in the Catholic Church, where the meal is regarded as a sacred meal and shared in memory of Jesus Christ.

Unsurprisingly, therefore, the Catholic restricts Holy Communion to baptised members of the church.

This study shows that although the two churches practise the sacrament of baptism, they interpret it differently. For the Catholic Church, baptism results into the remission of sin. The Mutima Church, however, rejects this view, maintaining that remission of sin is the consequences of one's deeds such as praying and fasting. For the Mutima Church, the importance of this rite lies in its transformation of the baptised into children of God, a belief that is based on scripture (Luke 2:22). Interestingly, both churches recognise infant and adult baptism and hold that baptised infants are admitted to Heaven once they die. Adherence of the followers of the Mutima Church to this belief, clearly demonstrates the influence Catholicism has had on that church.

This study has also established that there exist some contradictory practices between the Mutima Church and Catholic Church in terms of marriage rites. Unlike Catholics who encourage monogamous marriage, the Mutima Church condones polygamy (*ukubombela ishuko*) in accordance with the scripture. Unlike Catholics who regards the payment of bride price (*lobola*) as a prerequisite for blessing any marriage, the Mutima Church forbids its member from paying or receiving *lobola*. Furthermore, the Mutima Church forbids its members from wearing a wedding dress, suit, exchanging wedding rings and taking wedding vows. In rejecting monogamy and surrounding practice, the Mutima Church exhibits its cultural autonomy from the Catholic Church from which it broke away and demonstrates that the former church has Africanised the Christian message.

6.2 Recommendations

Based on the findings of this research, the following recommendations are made:

1. African Christianity can only be authentic when mainstream churches infuse local beliefs and practices into their liturgy. To this end, such churches should emulate the Mutima Church through accommodating local beliefs and rites.

2. The Mutima Church needs to record and publicise their teachings and rituals so that they can become public knowledge.
3. The teachings of Emilio Mulolani deserve greater attention for they can contribute to social and religious cohesion.
4. In order to avoid further splits in churches, the clergy in AICs and mainstream churches should cooperate and pay greater attention to needs of ordinary members who need both physical and spiritual help. This therefore calls for church leaders to be more attentive to new religious ideas, teachings and rituals.

6.3 Recommendations for Further Research

1. More studies should be conducted on African Independent Churches to establish how African traditional religious beliefs and practices influence the teaching and rituals in AICs. Such research should illuminate the socio-cultural factors that lead to the formation of AICs and their operations.
2. New studies should highlight the operations of AICs, their beliefs and rituals.

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Appendices

Appendix 1: Consent form

I am Sendapu Vincent, a postgraduate student of Religious Studies at the University of Zambia doing research on the Religious Life of the Mutima Church members. I am requesting for your voluntary participation in this project. Please read the information below carefully and ask questions about anything you may not understand before deciding whether to participate or not.

1. There are no risks in taking part in this study. In fact, taking part in it will enable you to share information that may popularise the Mutima Church and thus win more converts for it.
2. If you are less than 18 years, you are required to obtain consent from your parents before you decide to participate in the study or not.
3. Participation in this study is voluntary and you have the right to discontinue at any time if you so wish.
4. All the responses will be highly appreciated, treated confidentially and used for academic purposes alone.
5. If you accept to take part in this study, please sign on the space provided below.

Participant's signature :.....

Date:

Consent form (in Bemba)

Nine Sendapu Vincent, umusambi uulecita amasambililo mufya kwa Lesa pesukulu likalamba (UNZA) neulefwailisha palwa mipepele namafudisho mu lukuta lwa ba Mutima Walowa mwiboma lya Kasama. Indemulomba munjafwilishe, no kuipela mu masambililo yandi aya. Namlomba ukuti mubelenge ifi ifilipe samba, kabili muli abakakulwa, ukwipusha ifyo fyonse mushumfwile ilyo tamulatampa umulimo uyu.

1. Tapali ubwafya nelyo bumo mukuibimba muli aya masambililo. Nakubulamo ulubali mu masambililo aya, nishi naimwe mwaba pali abo, ba kalundulula ba mapepo mulukuta lwenu, no kulenga abantu abengi ukwingila mulukuta lwine ulu.
2. Inga mulinemyaka yakufyalwa ikumilimo na cine konse konse noukwisa pe samba mu li abakakulwa, ukwipusha aba fyashi benu, libe tamulaisansha, muli uyu mulimo.
3. Ukubalamo ulubali mu masambililo aya, kuipelafye, kabili namukwata insambu yakuleka nangu ukukana konkanyapo amasambililo aya ukuligana no bufwayo bwenu.
4. Ubwasukp bwenu mu mulimo uyu, ukapokelelwa no mulimo wenu, akasungwa munkama uukabommfiwa mu masambililo, epela.
5. Inga cakuti mwasumina ukubulamo ulubali mu masambililo aya, namulomba ukuti mufwatike icifwati nobushiku pesamba apa.

Icifwati

Ubushiku:

Appendix 3: Observation Guide

Area: Date:..... Time:.....

ACTIVITY	THE MAIN FEATURES OF THE ACTIVITY	COMMENT
SICKNESS: Observe how the sick are treated.		
FUNERAL: Attend the funeral procession.		
BURIAL : Attend the burial ceremony.		
MARRIGE: Attend the marriage ceremony.		
BAPTISM: Attend the baptism ceremony.		
CHURCH SERVICE: Attend the church service.		

Appendix 4: Interview Guide for Church leaders

Please note that this is purely academic study which seeks to investigate the religious teachings and rituals of the Mutima Church in Zambia's Kasama district. The information you give will not in any way interfere with your job.

Researcher introduces himself and talks about the research being undertaken and its relevance.

Questions

1. Who is Emilio Mulolani?
2. Who is the Blessed Virgin Mary?
3. Who is Jesus Christ?
4. Do you believe in the holy Trinity?
5. Why do you worship on Saturday?
6. Who conducts prayers in the Mutima church?
7. Explain to me the order of the Mutima Church service?
8. Does your church give the Holy Communion (umukate) to its members?
9. If the answer is yes, who qualifies to receive the Holy Communion?
10. Kindly recite the Mutima church creed (*nasumena*)? (set principles, beliefs and values)
11. Does your church baptise its members? If yes, what are the conditions for someone to be baptized in your church?
12. Explain to me the whole process of the Baptism ritual?
13. Do you have any comments or clarifications?

Thank you for your time and participation in this study

Interview guide for Church leaders (in Bemba)

Nine, Sendapu ndimusambi pe sukulu likalamba (UNZA) muno calo cesu caZambia, neulefwailisha imipepele ne cisumino, mu lukuta lwa ba Mutima Walowa mwi Boma lya Kasama. Indi uwansansa pakumfwa ukuti namsumina ukubulamo ulubali no kungafwa, mu masambililo aya. Umulimo onse mukapela mu masambililo aya ukaba munkama nokubomfiwa mu masambililo epela.

Amapusho yantukulushi mulukunta lwa Mutima wa walowa

1. Bushe Emilio Mulolani nani?
2. Bushe Maria Nyina wakwa Yesu, nani ?
3. Bushe Yesu Kristu nani mulukuta lwa Mutima Walowa?
4. Bushe mwalisumina mu Bene Batatu (Holy Trinity)?
5. Cishi mwasalila ubushiku bwa pa cibelushi, ingo bushiku bwamapepo?
6. Bushe ni bani abatungulula amapepo mulukuta ulu?
7. Londololeni ubutantiko bwamapepo mulukunta lwenu?
8. Bushe aba mulukuta, balapoka imfumu (Holy Communion)?
9. Inga nifyo, ni mu musango nshi? Bushe nibani basuminshiwa ukupoka Imfumu?
10. Bushe cisuminonshi icaba mulukuta lwa Mutima wa lowa?(creed (ipepo lya *nasumena*))
11. Bushe mwalikwata ulubatisho mulukuta lwenu? Inga nifyo fine, nibani basuminishiwa ukubatishiwa?
12. Ndemilomba mulodolole ifi kumo mukonka pa kubatisha abamulukuta lwenu?
13. Bushe na mukwatako nafimbi fintu mushileko iyo mwinga fwaya ukuti tulansha nyepo?

Natotele pa kusendamo ulubali muli aya amasambililo

Appendix 5: Focus Group Discussion with Married Men and Women

Please note that this is purely academic study which seeks to investigate the religious teachings and rituals of the Mutima Church in Zambia's Kasama district. The information you give will not in any way interfere with your job.

Researcher introduces himself and talks about the research being undertaken and its relevance.

The discussants are requested to introduce themselves.

Questions

1. Explain to me the whole process of the marriage rite in your church?
2. Does your church encourage the payment of bride price (*lobola*) before marriage can be blessed? Why?
3. Does your church give marriage instructions to the couple to be married? If yes, explain how it is done.
4. Does your church allow a man to marry more than one wife? If yes explain to me the whole process of marrying more than one wife?
5. What is the Church's position on divorce?
6. According to your Church teachings, what causes sickness in peoples' lives?
7. Where do you go when you fall sick?
8. Does your Church encourage praying for the sick? If the answer is yes, how is it done?
9. According to the religious beliefs of your Church, what causes death?
10. How do you mourn the dead and for how many days before burial?
11. What other things are done in line with the funeral?
12. Do you have any comments or clarifications concerning the discussions?

Thank you for your time and participation in this study

Uku lanshana mwebumba lya baba mucupo (Focus Group Discussion)

Ine, ndimusambi pe sukulu likalamba (UNZA) muno calo cesu caZambia, neulefwailisha imipepele ne cisumino, mu lukuta lwa ba Mutima Walowa mwi Boma lya Kasama. Indi uwansansa pakumfwa ukuti namsumina ukubulamo ulubali no kungafwa, mu masambililo aya. Umulimo onse mukapela mu masambililo aya ukaba munkaama nokubomfiwa mu masambililo epela.

Amepusho

1. Ndemilomba mulodolole ifi kumo mukonka pa kukwata icupo abamulukuta lwenu?
2. Bushe ulukuta lwenu, lulakoselesha wiba ukulipila impango/ lobola , libeta kulaba ukufya icupo? Cinshi calenga?
3. Bushe abali pakukwata icupo, balafundwa palwa cupo mulukunta lwenu? Inga nifyo fine, lundololeni ifyo uyomulimo ucitwa.
4. Bushe ulukuta lwenu lulasuminishe bashitata uku kwata abakashi uku cila pali umo? Inga nifyo fine, lundololeni ifyo ciba pa kuti shitata akwate abakashi uku cila pali umo.
5. Bushe ulukuta lwenu lumona shani palwa kulekana lwa fyupo?
6. Uku konka nama fundisho yamulukuta, bushe nishi ilenta amalwele mubumi bwabantu?
7. Nikwi mubutukila ilyo lintu mwalwala?
8. Bushe ulukuta lwenu lulakoselesha ukupepelela aba lwele?
9. Uku konka nama fundisho yamulukuta, nishi ileta ifwa kumutunse? Inga nifyo fine, ciba shani?
10. Bushe mulosha shani abafwa elyo pashiku shinga?
11. Bushe kuliko nafimbi ifikonkapo panuma yakushika?
12. Bushe na mukwatako nafimbi fintu mushileko iyo mwinga fwaya ukuti tulansha nyepo?

Natotele pa kusendamo ulubali muli aya amasambililo

Appendix 6: Interview guide for Catholic priests

Please note that this is purely academic study which seeks to investigate the religious teachings and rituals of the Mutima Church in Zambia's Kasama district. The information you give will not in any way interfere with your job.

Questions

1. Kindly explain why the Catholic Church is called Holy Apostolic Church?
2. Who is a Pope?
3. According to Catholic doctrine, what is salvation?
4. What is the position of the Mary and Jesus Christ in the Catholic Church?
5. How many sacraments are observed in the Catholic Church?
6. What is baptism?
7. Kindly explain how baptism is conducted?
8. What is the rationale behind infant baptism in the Catholic Church?
9. Why are catechism lessons given to people to be baptised?
10. What is Holy Communion?
11. Who participates in the sacred meal?
12. Does the Catholic Church encourage the payment of bride price (lobola) or the exchange of gifts between the two families? If yes explain why?
13. Does the couple receive marriage instructions from the church? If yes, what is its significance?
14. What is the Catholic Church's position on divorce and polygamous marriages?
15. What is the view of the Catholic Church on life after death?
16. Do you have anything to add that you think you have left out in the discussions?

Thank you for your time and participation in this study

Appendix 7: Interview guide for ordinary members

Please note that this is purely academic study which seeks to investigate the religious teachings and rituals of the Mutima Church in Zambia's Kasama district. The information you give will not in any way interfere with your job.

Questions

1. What does Mary the mother of Jesus Christ mean to you?
2. Where does the teaching of your church come from?
3. Who conducts prayers in your church?
4. How are prayers conducted in your church?
5. Do you have a choir group in the Mutima church?
6. Does your church give the Holy Communion (umukate) to its members? If yes who participates in the sacred meal?
7. Do you believe in the Holy Trinity?
8. At what age are the Mutima Church converts baptised?
9. What method of baptism is used in your church?
10. How are cases of sicknesses handled in your church?
11. In your own opinion what causes death?
12. Explain the teachings of your church on life after death?
13. Explain to me the burial ceremonies in your Church?
14. Do you have any comments or clarifications concerning the discussions?

Thank you for your time and participation in this study

Amepusho yaba mulukuta aba shakwata icifulo

Ine, ndimusambi pe sukulu likalamba (UNZA) muno calo cesu caZambia, neulefwailisha imipepele ne cisumino, mu lukuta lwa ba Mutima Walowa mwi Boma lya Kasama. Indi uwansansa pakumfwa ukuti namsumina ukubulamo ulubali no kungafwa, mu masambililo aya. Umulimo onse mukapela mu masambililo aya ukaba munkaama nokubomfiwa mu masambililo epela.

Amepusho

1. Bushe bupelibulo nishi Maria akwata mulukuta lwenu?
2. Nikwi ama fundisho yaba Mutima yafuma?
3. Nibani batungula amapepo mulukuta lwenu?
4. Londololeni umusango ubutantiko bwamapepo bwatantikwa mulukuta lwenu?
5. Bushe mwalikwata bakimba mulukuta lwenu?
6. Bushe aba mulukuta, balapoka imfumu (Holy Communion)? Nibani aba poka imfumu
7. Bushe mwalisumina mu Bene Batatu (Holy Trinity)?
8. Bushe ababatishiwa mulukuta lwenu bafwile ukuba nemwaka inga?
9. Musango mubatisha abamulukuta?
10. Bushe amalwele yapokelelwa shani ngayaisa pakati kenu mu lukuta lwenu?
11. Bushe utontonkanya shani palwa mfwa?
12. Ndemilomba mulodolole palwa kububa no bumi panuma yakufwa?
13. Londololeni ifyo mushika abafwa mulukuta lwenu?
14. Bushe na mukwatako nafimbi fintu mushileko iyo mwinga fwaya ukuti tulansha nyepo?

Natotele pa kusendamo ulubali muli aya amasambililo

Appendix 8: Focus Group Discussion with youths

Please note that this is purely academic study which seeks to investigate the religious teachings and rituals of the Mutima Church in Zambia's Kasama district. The information you give will not in any way interfere with your job.

Researcher introduces himself and talks about the research being undertaken and its relevance.

The discussants are requested to introduce themselves.

Questions

1. Explain to me the whole process of the baptism in your church?
2. At what age did you get baptised?
3. What is the importance of baptism?
4. Does your church encourage people to take the sacrament of confession? If yes how is it done?
5. Who conducts prayers in your church?
6. What is Holy Communion?
7. Who is legible to receive the Holy Communion?
8. According to your Church teachings, what causes sickness in peoples' lives?
9. Where do you go when you fall sick?
10. Does your Church encourage praying for the sick? If the answer is yes, how is it done?
11. According to the religious beliefs of your Church, what causes death?
12. How do you mourn the dead and for how many days before burial?
13. Explain to me the funeral procession of the Mutima Church?
14. What other things are done in line with the funeral?
15. Do you have any comments or clarifications concerning the discussions?

Thank you for your time and participation in this study

Amepusho ya misepela

Ine, ndimusambi pe sukulu likalamba (UNZA) muno calo cesu caZambia, neulefwailisha imipepele ne cisumino, mu lukuta lwa ba Mutima Walowa mwi Boma lya Kasama. Indi uwansansa pakumfwa ukuti namsumina ukubulamo ulubali no kungafwa, mu masambililo aya. Umulimo onse mukapela mu masambililo aya ukaba munkama nokubomfiwa mu masambililo epela.

Amepusho

1. Londolole ifi kumo mukonka pa kubatisha abamulukuta lwenu?
2. Bushe mwabatishiwe nemwaka shinga?
3. Bukakala nishi bwaba mukubatishiwe?
4. Bushe ulukuta lwenu lulakoselesha abantu uku ya kucilapilo? Inga nifyo londololeni ifyo ciba?
5. Nibani aba tungulula amapepoe mulukuta lwenu?
6. Bushe umukate/ imfumu nishi?
7. Bushe nibani basuminishiwa ukupoka imfumu/ umukate?
8. Ukukonka namafundisho yamulukuta lwenu, nikwisa amlwele yafuma?
9. Nikwi mubutukila nga mwaponenwa na malwele ?
10. Bushe ulukuta lwenu lulakoselesha abatu ukupepelela abalwele? Inga nifyo londololeni ifyo ciba?
11. Ukukonka namafundisho yamulukuta lwenu, bushe nikwi ifwa ifuma?
12. Bushe mulosha shani abafwa elyo pashiku shinga?
13. Londololeni ifyo mushika abafwa mulukuta lwenu?
14. Bushe kuliko nafimbi ifikonkapo panuma yakushika?
15. Bushe na mukwatako nafimbi fintu mushileko iyo mwinga fwaya ukuti tulansha nyepo?

Natotele pa kusendamo ulubali muli aya amasambililo

Appendix 9: Photos

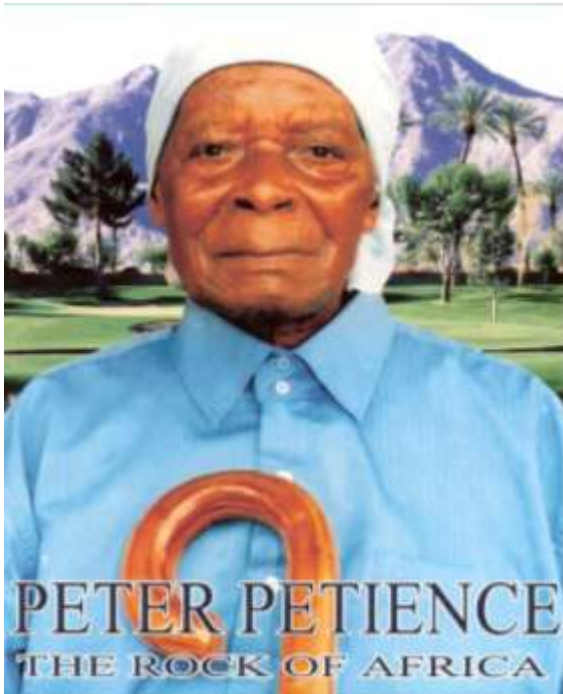


Photo 1: Emilio Mulolani the founder



Photo 2: A poster at Nafumu Wetuna



Photo 3: Converts remove shoes



Photo 4 : The altar: Emilio, Mary & Jesus



Photo 5: Converts sit on a floor bare-foot; the church leaders take the back row



Photo 6: Converts partaking in a communal meal



Photo 7: Infant Baptism



Photo 8: Converts at a funeral house



Photo 9: An altar dedicated to Mulolani



10: Converts sing and dance at the Funeral