

THE ROLE OF MUSIC IN SERMONIZING AMONG SELECTED
CHURCH DENOMINATIONS IN NNEWI METROPOLIS,
ANAMBRA STATE, NIGERIA

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Abstract

This study investigated the role of music in sermonizing among three selected church denominations in Nnewi metropolis, Anambra state, Nigeria. The research focused on the perspectives of selected preachers from St. Paul's Anglican Church Nnobi representing the Anglican Church, St. Mary's Catholic Church Nnewi representing the Roman Catholic Church and Save the Lost Mission Inc. in Nnewi representing the Pentecostal Church. The study explained why sermonists irrespective of church denomination use music in their sermons. The method of data collection was based on interview and observation. The subjects of the study comprised two preachers and selected congregation members of the concerned churches cutting across gender and age brackets. The researcher in his findings arrived at the fact that the use of relevant music (songs) in church sermons plays vital roles in motivating and arousing the minds and emotions of listeners prior, during and after sermons. In summary, he concluded that sermon preachers of all denominations should endeavor to use relevant songs in their sermon deliveries for reaching and winning of souls for Christ. The study recommends that further studies should be extended to other church denominations like the Cherubim and Seraphim, Celestial Church and other white garment churches as well as other indigenous and orthodox churches to authenticate the outcome of this research hence the study did not

necessarily exhaust the whole truth intended to emerge in the subject matter discussed.

Introduction

The positive role of the use of music in preaching Church sermons has been doubted over the years among scholars especially amidst preachers of various church denominations. The need to prove or disprove this controversy prompted the researcher in carrying out this research. Some preachers have also disputed the extent to which music in sermonizing can affect the spiritual lives of Christians. The perspectives of preachers and congregations of three selected Church denominations in Nnewi metropolis have been ascertained in this paper to specifically arrive at a reasonable conclusion. It is hoped that the preachers of today through the outcome of this study will understand that effective Church sermons could be preached using relevant music. This means that a goal set in a particular sermon could be achieved using good songs at its delivery.

This study has also been considered to be very important in Christendom because it helps to explore the role of music in Church sermons among Church denominations hence it will increase the body of Christian knowledge generally. In consideration of music as a powerful means of preaching the word of God, preachers of various Church denominations will benefit from the outcome of this research, if convinced and thereafter, may decide to give music its rightful place in their various sermon deliveries. The study concentrated on the perspectives of preachers and congregations of the three selected Church denominations in Nnewi metropolis namely; St. Paul's Anglican Church Nnobi representing the Anglican Church, St. Mary's Catholic Church Nnewi representing the Roman Catholic Church and Save the Lost Pentecostal Church Nnewi representing the Pentecostal Church.

The study observes that music could be utilized in all spheres of life; in sports, in teaching, in preaching/sermonizing and so on. The basic joy of Christian faith makes music an important ingredient in preaching the word of God. The status of music as a universal language offers an outstanding vehicle for communication of any message, and more particularly, the message of the eternal gospel.

Concept of Sermon

According to Homby (2015), "sermon is a talk on moral or religious subject, usually given by a religious leader during a service." (p. 1011). The researcher sees sermon as "an admonition on a text of the bible delivered as part of Church service from the pulpit or any other platform in a Christian gathering from where the congregation could be preached to." Sermon in this study is used synonymously with all kinds of speeches by preachers of all denominations using bible texts made in the Church and any other public place. In this study, the following words are synonymous with sermon; "preaching", "the gospel", "homily" or "the word of God".

Concept of Sermonist

The term sermonist is defined as a person who delivers sermons, a person who adopts a preaching attitude. Accessed 2nd September 2020 from <https://www.thefreedictionary.com> In this study the term Sermonist is used interchangeably with "preacher", "priest", "Rev. Father", and or "Pastor" as the case may be.

Concept of Congregation

Merriam-Webster's Dictionary, online edition defines the word congregation as "an assembly of persons: gathering especially: an assembly of persons met for worship and religious instruction." Retrieved 2nd September, 2020 from <https://www.merriam-webster.com>

In this study the term congregation is used synonymously with the words "audience" "listeners" and "learners".

The Concept of Music

Defining music, Oshionebo and Akazue in Umeojiaka (2015) opine: "a simple definition of music is any agreeable sound. A more technical way of defining music is that music is the art of combing sounds into a composition, having structure and continuity." (p. 70). This implies that music consists of tones, and also has pitch. It is the quality of this tone and pitch that gives each sound a distinct quality, distinguishing it from another sound. This simply means that not every sound is musical. Music consists of tones, and that it uses these tones to communicate to its audience as opposed to literature which uses its language to communicate to the listeners. In his own view, Agu (2008) sees music as "the expression of man's deepest self." (p. 216). Ibekwe (2010) states "music is an age-less tradition which cuts across all generations. Its longevity is sustained by its unqualified relevance to life of the people." (p. 34). Ojakovo (2010) notes "music, is one of the most important means of disseminating information on human thoughts, ideas, emotions, traditions, norms and values. It raises several issues of social importance within a given society." (p.104). Ibekwe (2010) further explains "music in African context can be summarized as 'human intent expressed into action to communicate ideas, portray culture, symbolize events, socialize people, and stimulate emotions and other related functions." (p. 35). Agreeing with the above, Gaston in Mbanugo (2009) says "music has penetrating powers that strikes a common chord in the hearts of all human beings irrespective of country or state of origin. Music is nearly always an expression of goodwill reaching out to others, powerful expressions of interdependence of mankind." (p. 120). The above explanation categorically portrays that the use of relevant music (songs) in church sermons can aid in deepening the thoughts and emotions of Christian worshippers to feel the presence of God during

church gathering. In theological context, the book entitled 'The Theological Resource Team of Global Anglican Future Conference (GAFCON)' (2008) explains music as:

A vehicle of self-expression in many situations...a vehicle for conveying God's majesty and compassion, as well as the great acts and truths of faith. Music is always placed within a wider liturgical context, whether it is that of hearing the word, celebrating the Eucharist, Morning or Evening Prayer, or some other antiphons, the hymns, responsorial, Litanies, acclamations, greetings and responses, and even the prayers, may all be greatly enhanced by music being sung. (p. 80).

In support of the above opinion, Nwokenna in Umeojiaka (2015) writes:

The positive influence of music on our overall well-being has been recognized for centuries. Links have been drawn between music and our whole development; physical, mental, social, emotional and spiritual... Music is a reflection of our social relationships per excellence. It helps us understand those 'perceptible patterns' in life itself having the potential to represent forms of human interaction from the most elemental to the most complex. (p. 45).

Considering the above, the researcher is convinced that one cannot talk about church sermons as a means of winning souls without making reference to human psychology. In human psychology, the aspect that deals with learning and memory has a lot to contribute regarding music and church sermons especially as it concerns winning of souls. Dennis (2015) says "encoding is the process whereby information is thought to be put into memory: Storage relates to the methods assumed to be involved in the retention of information; retrieval

relates to the processes of recovering of stored information from memory. " (p. 147). For Church sermons to be effective in soul winning, the researcher strongly agrees with Dennis in his assertion "encoding, storage and retrieval enhance learning." For the congregation members to spiritually be connected to the word of God, the human mind needs to be conditioned to an emotional state that will allow for the penetration of the word of God. This means that during church sermons, spiritually motivating songs can induce the audience to be sober in their reflections. One major thing that is needed in sermonizing and winning of souls has to do with being connected to the spiritual realm which will lead to soberness, penitence and proper internalization of the word of God. The use of spirit filled music in sermonizing can help to achieve the above.

Role of Music in Sermonizing: Discussions and Analyses

Information leading to the analysis of this study was sourced from 66 people who acted as respondents to the questions of the study. Among them were six sermonists, two from each of the three selected church denominations. Sixty members of the congregation also formed part of the respondents; hence twenty persons came from each of the three denominations. The findings were based on the research questions as follows:

Question 1: Of the church seasons of the year, which one do you feel most comfortable to use songs in your sermon and why?

The six sermonists interviewed in this study to a very large extent agreed that in their sermons irrespective of church season, they feel very comfortable to use songs in preaching the sermon. However, they added that each season has its special mood. For example, a priest from the Roman Catholic Church did say "the Lenten season requires penitential songs while that of resurrection demands the use of praise songs in preaching the resurrection message". In addition, the two priests from the Roman Catholic Church reiterated "the use

of songs is seldom employed during homilies in celebrating the mass." To them homilies in the mass do not require much musical embellishments because a homily in the mass means breaking the word which needs no distraction. Meanwhile, they emphatically noted that apart from homilies in church worship there are still many other avenues where songs could be used to preach the sermon in the Roman Catholic Church. In this case they made mention of the "adoration service". They said "the use of relevant choruses goes a long way in making the hearts of congregation fertile to be receptive to the messages of the adoration". One of them added "adoration is normally held on Tuesdays very early in the morning, this is where people are allowed to pour out from the depth of their minds their various needs in prayer. This means that every Rev. Father on duty at every adoration must look for the best way of meeting the spiritual needs of the people."

On the light of the above, a priest from the Anglican denomination in agreement with their Roman Catholic counterparts said "music is a very important instrument and ingredient in church sermons....to preach with effective songs is like putting salt in a food, without salt in a food, the food will not be palatable." In support of the above view, another preacher from the Anglican Church said "in my sermons, I bring in songs such as hymns and choruses to drive home my points depending on the topic of the day". Having this in mind, the two preachers from the Anglican denomination agreed during different interview schedules that they use songs in almost every of their sermons. But particular reference was made to special revival programmes like the mid-week revivals (Wednesday Prayers) and during other end of the month programmes as well as during outdoor crusades.

When the two pastors from the Pentecostal Church were interviewed, they indicated that they do not operate based on church seasons but

they agreed that there were times in their churches when they emphasize on a particular event that happened in the life of Jesus Christ, such as Christmas and Easter. Nevertheless, they agreed that the use of songs in a no small measure facilitate their congregation in appreciating their sermons. For instance, one of them said, "In 1986 when I answered the altar call, it was the song by the preacher after his message that touched me to step forward to receive Jesus Christ', he added: "that day, I shed tears when the man of God sang with a solemn voice which mellowed my heart and made me to be under anointing weeping for my sins..."

On the part of the congregation, the two different groups from the selected churches that is; the adults and the youths agreed that they feel very much at home whenever they were preached to using songs that are relevant to the topics of the sermon. To them, music in sermons has some captivating force that appeals to the minds and souls. During the period of participant observation by the researcher, after a revival programme in one of the Anglican churches, a youth, responding to interview with the researcher said "You could see the mood in which I operated when the preacher was singing during the sermon today... sincerely speaking, the message intended for today's sermon was well assimilated because the song rendered by the preacher cut my whole being." The researcher rightly observed that one of the ways to reach souls in church sermons is through the use of spirit filled songs by the preachers to minister to the members of their congregation.

Question 2: Do you think that music can assist in achieving the goal of sermons?

The six sermonists interviewed agreed that music assists to a very high extent in achieving the goals of church sermons. One of the interviewees (preacher) said, "It is hard for me to sermonize without using relevant songs to introduce, emphasize or draw conclusions

during my sermons." In the case of the congregations, most youths cutting across the three selected churches agreed that the use of songs at sermons goes a long way in catching their interests. They reiterated their appreciation of sermon with the use of relevant songs irrespective of the church season. The adults however, explicitly explained that the use of music to a very high extent make them appreciate sermons. Having this in mind, one of the sermonists from the Anglican Church emphatically said, "I was able to memorize the books of the bible at heart during my days in Sunday schools because the books of the bible from the Old Testament to the New Testament were set to music or what you may call rhymes. I can't say for sure what you people call it in music terms but I know we used to recite the books of the bible using music because we used to tap our feet and sometimes used our fingers to make some rhythms as we sang it joyfully". Still on the use of music to achieve sermon goals, one of the Pentecostal pastors interviewed in this research did say, "In my house, many a time, I always use cane on my children to force them to maintain some silence at home. These children would always heat up the entire house and that of the neighborhoods chanting in unison all that they were taught in Sunday school. They vocalize all these in form of songs. I believe that they do not just enjoy the singing alone but one or two points from the lyrics of the songs could be registered in their sub conscious minds..." In the opinion of the researcher, when the above is done, learning could be said to have taken place and as such the message of the gospel would have been fully internalized.

Question 3: What kind of songs do you consider favourite for sermon delivery?

The six sermonists interviewed in this study agreed that songs from biblical texts were their most favourites in preaching the sermon. Nevertheless, one of the adult members of the congregation from the Anglican denomination said "songs derived from secular texts like

one of the songs by late Osita Osadebe impressed him greatly when a priest delivered his sermon in a burial service in a particular place. "Mak'ajo ayi g'ebi..." (Whether good or bad, we shall survive). He added that to him "songs sometimes are sermons in themselves... issues that bother on socio-political and religious lives of the nation may be addressed when they are set to music, especially when good preachers apply them in their sermons."

In a contrast view, some members of the congregation from the Pentecostal denomination disagreed totally as to whether secular songs have anything to do with church sermons. To them, lyrics of the songs to be used in sermonizing must be purely biblical, coming from either the Old or New Testaments of the scriptures. However, the majority of congregation members from the Roman Catholic Church agreed with the view of their Anglican counterpart who said that "secular songs can sometimes be appreciative in sermon deliveries." They also agreed that songs from biblical texts have much to do with the appreciation level of the sermon with special reference to soul winning. Generally however, the congregations of the three selected denominations no doubt agreed that music has a lot to do with the appreciation level of listeners as well as facilitates in soul winning when effectually utilized.

Question 4: Does music play any role in congregations' appreciation to sermons?

The six interviewed sermonists from the three church denominations agreed that the use of music in sermonizing makes people understand the message of the sermon better. They agreed that music uplifts morale and heighten attention. One of the sermonists from the Roman Catholic denomination said "songs in sermons are as appetizers in food". Meanwhile, an adult member from the Pentecostal denomination said "songs in sermons arouse interest of listeners prior, during and at sermon conclusions". Yet another youth member

from the Anglican denomination did say "the use of befitting songs in the middle of sermons helps to emphasize or re-emphasize the aims and objectives of a particular sermon topic." Both groups that form the congregation in this study unanimously agreed that songs in sermons make the minds of the congregations ready for what the preacher may want them to understand in the course of delivering the sermon. To them music in sermons boosts the interest and morale of listeners and at the same time, mellow their emotions to answer the altar call. They all agreed that the use of music in sermonizing makes points in sermons to be driven home very easily. Apart from the points made by the respondents, the researcher in his own observation notes that the use of songs in sermonizing appeals to the inner minds of the congregations hence it helps to convince the worshippers in religious gathering conscientiously to be receptive to the messages of the preachers. He observes that music gingers the congregation to listen with apt attention during church services. It serves as a communicative medium that facilitates the congregation to properly digest the messages intended for every sermon.

Question 5: About how many times do you sing in a sermon?

Although in different interviews, the six sermonists in their responses agreed that they sing songs as many times as possible while delivering a particular sermon depending on how the Holy Spirit moves them. However, there were different emphases made by different preachers. For example, one of the Pentecostal pastors in an oral interview with him said "I prefer introducing my sermons with the use of songs especially the songs which in themselves reflect on the message of my sermon topics."

On the above point, one of the sermonists from the Roman Catholic denomination said, "did you see me sing as many songs as possible during my adoration homily today...? at least I know that I sang up to three different choruses during my preaching ... one was before I

introduced my sermon topic, the other one was when I was trying to emphasize on the need of glorifying the name of the Lord in times of His blessings, while the third song was at the conclusion of my sermon this morning." In agreement to the above, one of the Pentecostal pastors explained "as you could see today, I used a chorus to start today's sermon, so singing of songs either prior, during or after sermons are sometimes spontaneous..."

Considering the above points, the two sermonists interviewed from the Anglican denomination in different interviews agreed that songs could be used to prepare the minds of worshippers before sermons. In their words they said, "This is why in the Anglican Church we have what is called the "Hymn for sermon". However, one of them said "in choosing the hymn for sermon, you must read the bible passages slated for the day, study very deeply the scriptures before choosing a suitable hymn that would reflect on the theme of the sermon." He further explained "even when a preacher does not want to choose a hymn for sermon from the hymn books, he is left with the choice to sing any suitable chorus (song) that may portray the message of the intended sermon topic."

It may interest you to note here that, the sermonists from the Anglican denomination did not end their points at hymns or songs for sermon introduction alone, but they furthered to agree with their Roman Catholic and Pentecostal counterparts to say that "songs could be used either for introducing, emphasizing and concluding sermons as the case may be".

Question 6: Do you think that the songs you normally use during sermons are relevant to your sermon topics?

The six sermonists interviewed in this study unanimously answered "yes" to the above question. Authenticating the above response, the researcher succeeded in observing them preach in their various

churches at least, an hour and half on two different visits. During this period, the researcher noted that each sermonist preached two sermons on a different visit using songs. These sermon topics and songs used in delivering their sermons served the purpose of softening the minds and emotions of worshippers in church services and as such makes for effective sermon deliveries and winning souls for Christ.

Music as a means of communicating God's word

It has earlier been noted that music is indispensable in all affairs of man; the Christian church is not exempted. It features predominantly in all segments of Christian activity hence music means a lot to the Church in preaching of God's word. Making contribution on the above, Umeojiaka (2015) notes "no activity is performed in Christian Churches without a befitting piece of music. Considering music as an indispensable tool in reaching souls at Church sermons, preachers of all denominations find music as a useful instrument very positive in preaching the word of God." (p. 2). The respondents interviewed in the course of this study were of the view that Christian churches of all denominations should invest money in training and re-training their pastors, choristers, organists and musicians to attain higher levels to ensure efficiency and effectiveness in their deliveries. The preachers also need basic orientation and training in music to make for the required outcome in their sermon deliveries. When the word of God is accompanied with relevant songs, the extent of captivating the minds of listeners is on a great positive. For example, one of the Rev. Fathers from the Roman Catholic denomination points out "music being very instrumental in preaching the word of God was the major means of evangelism in the orthodox churches that first came into Nigeria during the advent of Christianity." The researcher observes that in recent time, music continues to be the sharpest means of preaching the gospel and in winning of souls both for the new generation churches and the already established orthodox churches.

Today, some of the fastest growing churches throughout the world have their momentum propelled by the atmosphere of good music. This means that the effect of music in Church sermons cannot be over emphasized owing to the fact that music is the most vital agent of effective communication during the church missionary era and in the cotemporary church. Having the above in mind, Murdock (2000) explains:

Sometimes a preacher may not be extra ordinary in his preaching skills. He may not possess a good personality, but his ability to perform good music may create the most incredible climate for his preaching. The people may want to return again and again, week after week to enjoy his services solely because of the role which music plays in preaching the word of God. The power of music in preaching the word is so enormous that the ministry of music preceding the word usually determines how the people will receive the message. (p. 72).

With the above point in view, the researcher is of the opinion that "music is a form of attraction that compels the congregation to be apt to the word of God." At this juncture, it is important to note that music in church sermons can play active roles in soul winning when evangelical/sacred music is indigenized. Orakwe (2019) defines sacred music as "that which is being created for the celebration of divine worship... endowed with a certain holy sincerity of form." (p. 2). The researcher sees the need to explain that Christianity in Nigeria especially in Igbo land spread rapidly when religious (evangelical) music got indigenized.

Indigenization of Evangelical Music

Onuora - Oguno (2004) writing on indigenization of evangelical music notes:

...another group existed who wanted the indigenization of Nigeria music.... Churches were reviewing their mode of worship to suit the temperament of Nigeria worshippers; traditional instruments were integrated more into worship in the mainline churches. As the Pentecostal Church movement gained prominence, singing of choruses and dancing which hitherto was forbidden in the mainline churches became fashionable. (p. 147).

The researcher observes that the recent freedom in the use of indigenous songs or choruses to deliver sermons came into being as a result of the efforts made by the indigenous Africans, especially those of them from the main line churches in Nigeria. One of the priests interviewed from the Anglican denomination in the course of this study said "shortly after the independence, the struggle to inculcate the Nigeria mode of worship was advocated and later gained prominence..." Today, preachers of all denominations benefit from the use of employing indigenous choruses in preaching the word of God in a divine worship as well as in open crusades. This means that Nigerian preachers of today hardly preach without using relevant indigenous songs in driving home the points in their sermons.

Music and Evangelism in Igbo-land

Many ethnomusicologists have from time to time point at music as one of the means of propagating the Christian gospel. Starting from the bible days to the present day, music has been seen as a veritable instrument in preaching the Christian message of salvation. The colonial masters did not only see music as a powerful tool in their colonial role but utilized music as a serious tool for catching the interest of their converts during their missionary works and evangelism especially in Igbo-land. Taking the Niger mission for instance, the villagers rallied round the missionaries on hearing their

evangelical songs. This was reported to be one of the major ways that helped the Church Missionary Society (C.M.S) to create fertile grounds in making their early converts. The Roman Catholic Church and other churches that came into the Igbo-land after 1857 also used music as one of their veritable tools in evangelization. Before the advent of Christianity in Igbo-land, the people had music integrated in all their affairs, be it social or religious. Taking the religious aspect as an example, music was considered a sine-qua-non in all the activities that have to do with worshipping of God. Eventually when the missionaries came into the Igbo-land, they knew that music will go a long way in helping them plant Christianity in Igbo soil. In their bid to actualize this set goal, which was "Christianization of the Igbo-land", Okafor (2005) observes:

The Igbos have had long contact with the European traders, adventurers and missionaries through the coast. But systematic evangelization of Igbo-land could be said to have begun in 1857 when the Church Missionary Society (C.M.S) sent a Nigeria convert, the Rev. Samuel Ajayi Crowther, to evangelize Igbo heartland and the stretch of country leading to the Niger Delta. The Roman Catholics followed with a team which landed in Onitsha in 1884. Between these two major denominations, evangelization and education of Igbo-land had begun. They both used the school system to reach the people and win converts. (pp. 253-254).

In as much as the early missionaries used music as a sharp tool for the Christian gospel, yet some scholars are arguing its effectiveness in the modern church where the youth see music as a jamboree and mere entertainment. Against this backdrop, Morgenthaler in Umeojiaka (2015) writes:

Music is one of the most strongly debated in churches today, especially in an era where the average church membership spans multiple generations, each with their

own preferences. Debates over the effect of music in preaching the gospel more than any other issue... reveal such diversity within the church. When seeking to reach the lost, Christ commanded his followers to make disciples, he did not, however, say only through certain means. The scripture shows that music serves an important role in worshipping God and promoting the truth. Furthermore, Music is commonly known as the universal language, due in large part to its prominence in nearly every culture. (p. 37).

This means that the role of music in sermonizing has been an age long practice which has great effect on the appreciation level of listeners to sermons. Even though some people who are not musically enlightened might debate the extent of music's usefulness in sermonizing, yet it is established from the scriptural perspective that music serves an important role in worshipping God and it promotes the truth of Christian message. Music as a universal language in this case comes into play because of its penetrating power in mellowing the mind as well as catching the interest of listeners during church sermons.

Music as a Means of Sermon Delivery Today

As history discloses, music has the potential of proclaiming the gospel in an effective non-confrontational method, except for the traditional controversies that unavoidably arise. When music in sermons loses its spirituality, it becomes mere enjoyment, entertainment, motivational platform for speakers or noise. Today, some preachers see music in church sermons as mere aesthetic music. Aesthetic focuses on the musical style rather than the lyrics; it asks whether the music is entertaining or not. Some argue that music that entertains is too secular for sermonizing and soul winning. However,

Frame (1997) distinguishes entertainment from amusement in his defence of contemporary worship as he writes:

Music that is entertaining is of a high quality, skillfully played and memorable, it brings its text to dwell in the heart and mind. This differs from mere amusement, he argues, in that entertaining Christian music keeps its vertical and horizontal purposes" in the forefront; it relates both to man and to God. (p. 60).

Making reference to the affective role of music in sermonizing today, Terry (1997) opines:

When one thinks of music being affective, one often thinks only that it stirs the emotions of the listeners. In preaching the word, music is affective when it presents the gospel in a way that motivates the listeners to respond. They may respond by rejecting the gospel, inquiring further about Christ, or accepting Jesus in faith, but a response to the gospel is necessary. (p. 57).

Making his contribution Jourdan in Umeojiaka (2015) says:

Three factors must be considered when discussing affective music. First, no one song need express every aspect of the gospel message. People rarely listen to only one song and those that do are generally responding to the aesthetics rather than the lyrics. Whether in church or an evangelistic event, individuals will hear multiple songs, allowing each song to convey one or a few aspects of the good news. Second, not every song must directly reference Christ. Songs that address issues individuals face, such as temptation or depression, can be used to convey a message of hope that will inspire the listener to inquire about the source of hope. Third, the setting of the music-worship

service or evangelistic event-will impact the style of evangelism. (p. 41).

However, Hustad (1981) delineated two styles of evangelism as: *Impressive or expressive.... If it is impressive, it is prophetic; it preaches the gospel just as surely as the minister who occupies the pulpit. If it is expressive, it provides a medium for a Christian to worship his God or to state his Christian faith [emphasis in original]. In other words, music will evangelize directly or indirectly. The former occurs in evangelistic events, the latter in worship service. (p. 80).*

The researcher is strongly convinced that the use of music in sermonizing is putting the round peg in a round whole. It will be a right move in the right direction if the cotemporary preachers can adopt this approach in delivering their sermons in a positive dimension not as a mere entertainment or jamboree. When the above is effectually followed, church sermons would continue to make great impacts on the lives of the church members.

Summary of Findings and Conclusion

Church sermons should be preached with the use of relevant songs because through the result of the findings in this research, it was observed that the use of music in sermonizing goes a long way in catching the interest of the congregation in appreciating the sermons by sermonists the more. In this study, music has been proven to be very effectual in preaching of the word of God. The importance of music in preaching the word of God was brought to bear. This research exposed the efficacy and effect of music in reaching and winning souls for Christ during church sermons. The documentation of this finding has in no small way added to the literature of church music. In the light of the above, the researcher cannot claim to have covered every bit of information surrounding the truth of the

subject matter discussed. So, the researcher recommends that: Further studies on the role of music in reaching and winning souls at church sermons be continued by scholars of similar interest hence the researcher concentrated on the selected three major church denominations in Nnewi metropolis i.e. St. Paul's Anglican Church, Nnobi, St. Mary's Catholic Church, Nnewi and Save the Lost Mission (Pentecostal church), Nnewi.

Recommendations

1. The research should be extended to other church denominations like the Salvation Army, the white garment churches, Grail message etc. By so doing, more information may either come out with viewpoints supporting or disproving the result of this research with a different strand point of opinion.
2. Preachers of all church denominations should embrace the use of relevant music (songs) as a veritable means of reaching and winning souls for Christ.
3. The Church should invest tangible fund in training and retraining of her pastors and musicians.
4. Preachers of all church denominations should be given the required orientation and training on the proper ways to use music (songs) in their sermons to enable the church win more souls for Christ.

Suggestion for Further Studies

This study did not necessarily exhaust the whole truth intended to emerge in the subject matter discussed. He therefore believes that there could be more to be said about the role of music in church sermons having in mind some denominations he could not reach. If researches are made covering more churches and greater geographical areas, more truthful results may be achieved - hence the researcher believes that what he has done and said in this study

is not all and all and may not have provided enough information on the subject matter discussed. Therefore, he suggests that further researches touching the areas he did not trace could be carried out by other interested researchers.

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