

**THE EVANGELICAL CHURCH OF CENTRAL AFRICA FACING SOCIO-ETHNIC
PROBLEMS: MISSIOLOGICAL PERSPECTIVES FROM THE REPUBLIC OF
BURUNDI**

by

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DEDICATION

I dedicate this work:

To God Almighty for the breath of life, love, grace and protection;

To the staff of the University of South Africa and to my Professors;

To my Supervisor, Professor Kalemba Mwambazambi, who kindly agreed to supervise my research in spite of his heavy schedule and to whom I am deeply grateful;

To Professor Nzash U Lumeya for his affection and encouragement;

To my dear wife, Cecile Niyimpa, who has been so courageous in difficult times;

To my dear children, Eunice Iradukunda, Réi Mahoro and Lois Mugisha;

To Karen Breckon who edited this work with love and understanding;

To my scholarly collaborators: Tharcisse Mpawenayo, Charlie Avila, David Mbuluki, Sublime Mabiala, Justin Kingombe, Esperance Ntezukobagire, Pascal Ndayishimiye, Radjabu Amnobe, Michel Sindayigaya and Bukas Basumbandek; and

To my family in Christ

DECLARATION

Student number: 4193-229-3

I declare that the “Evangelical Church of Central Africa facing socio-ethnic problems: Missiological perspectives from the Republic of Burundi” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature

Date

Privat-Biber Harimenshi

June 01, 2011

SUMMARY

Since independence, Burundi has lost over a million of its inhabitants to ethnic conflict. Political collaboration is divided along ethnic lines and this has destroyed the ethnic solidarity and good social relationships that characterized the pre-colonial period.

Ideally, the mission of the Evangelical Church of Central Africa (ECCA) when faced with Burundi's tragic and successive socio-ethnic wars should have been to promote peace, social justice, ethnic cohabitation, national reconciliation, respect for human rights, national reconstruction and to denounce all harm and discrimination against the human being.

The ECCA has a sacred mission to announce the gospel to all humanity and to assist the people towards the positive socio-economic and political transformation of Burundi.

This study will be of help to missiological scholars and to the church so that it may better carry out its prophetic mission according to God's vision and with the purpose of positively transforming Burundian society.

Key terms

Church; Mission; ECCA; Burundi; Ethnic; Conflicts; Reconciliation; Transformation; Socio-Politic; People.

LIST OF ABBREVIATIONS

1 Cor:	1 Corinthiens
1 Th:	1 Thessaloniens
2 Th:	2 Thessaloniens
2 Tim:	2 Timothée
AEE:	Association des Eglises Emmanuel
AG:	Assemblée Générale
Apoc:	Apocalypse
ASBL:	Association Sans But Lucratif
CADHP:	Charte Africaine des Droits Humains et des Personnes
CCDC:	Comités Communaux de développement communautaire
CDC:	Comités de développement collinaire
CDSE:	Compendium de la Doctrine Sociale de l'Eglise
CEEFC:	Communauté des Eglises Évangéliques des Frères en Christ
CENAP:	Centre d'Alerte et de Prévention des conflits
CETA:	Conférence des Eglises de Toute l'Afrique
CNEB:	Conseil National des Eglises du Burundi
Col:	Colossiens
COMESA:	Common Market for Eastern and Southern Africa
CSLP:	Cadre Stratégique de la Lutte contre la Pauvreté
Deut:	Deuteronomy
ECCA:	Evangelical Church of Central Africa
EEA:	Eglise Evangélique des Amis
EEAC:	Eglise Evangélique de l'Afrique Centrale

EMA:	Evangelical Mission for Africa
EMU:	Eglise Méthodiste Unie
Eph:	Ephésiens
Es:	Esaïe
Ex:	Exode
Ez:	Ezéchiel
Ezech:	Ezéchiel
Gen:	Genèse
Hé:	Hébreux
II Cor:	2 Corinthiens
IPC:	Indice du Prix à la Consommation
Jer:	Jérémie
Jn:	Jean
Lc:	Luc
LDGL:	Ligue des Droits de l'homme des Grands Lacs
Matt:	Matthieu
Matth:	Matthieu
Mc:	Marc
Mt:	Matthieu
ONG:	Organisme Non Gouvernemental
ONU:	Organisation des Nations Unies
Phil:	Philippiens
Prov:	Proverbes
Ps:	Psaumes
PV:	Procès-Verbal
RDC:	République Démocratique du Congo
Rom:	Romains
SFGFP:	Strategic Framework for Growth and the Fight against Poverty

SIDA: Syndrome d'immunodéficience Acquise

UNICEF: United Nations International Children's Emergency Fund

USA: United State of America

VIH: Virus de l'Immunodéficience Humaine

VMR: Voix du Monde Rural

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The dissertation that I present here is entitled: “The Evangelical Church of Central Africa Facing Socio-ethnic Problems (1989-2008): Missiological Perspectives from the Republic of Burundi”. This dissertation marks the end of my current theological research at the University of South Africa (Unisa) for the degree of Master of Theology in Missiology.

This research began with my preoccupation with a hypothesis and to prove this hypothesis I was lead to investigate a number of factors which caught my imagination, some of which include: the socio-ethnic conflicts in Burundi, the consequent violations of human rights, Christian mission, the challenge this presented to Burundi’s churches, the dangers of ethnic fundamentalism and the socio-economic and political problems in Burundi.

The habit of the Evangelical Church of Central Africa (ECCA) has been to keep silent and thereby to betray its members. However, in addressing the present context, Sanneh (1983:19) wrote: “if the present Church does not return to the spirit of sacrifice of the Primitive Church, it will lose its authenticity, betray the confidence of millions of believers and will be denounced as a mundane club that is meaningless for the 21st century”. Therefore, the church cannot be naïve and refuse to transform socially, economically and politically in relation to its direct environment under the pretext of its spiritual nature (Kalemba 2009:229). The church should be present in the world and guide the people. For that reason, I address my sincere gratitude to every individual that contributed to my spiritual, moral and intellectual education. My acknowledgement goes directly to God the Almighty, my Creator, who by His grace allowed me to complete my Master’s studies.

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CHAPTER 1: GENERAL INTRODUCTION

1.1 Introduction

In this introductory chapter, an overview will be provided of the socio-ethnic problems experienced by the ECCA between 1989 and 2008, together with brief definitions of the concepts integral to this study, and will explain the purpose of and the research methodology used for this dissertation. The delimitation of the research subject in time and space will be discussed, as will the research question and the current state of research in this subject area. The key questions evoked by this research will be presented, and the main missiological analysis of this study in the context of previous research into ethnic conflict in the Republic of Burundi. The usefulness of the analytical and evaluative tools used by this study will be demonstrated in the course of the investigation. Conceptual tools of analysis and criticism will be used to dissect the various socio-ethnic problems in Burundi and the missiological challenges that the ECCA consequently faces, and the research sources will be covered as well. Lastly, the subdivision of the dissertation and a partial conclusion of this first chapter will be given.

1.1.1 Purpose of this Research

The goal of this study is to analyze, demonstrate, evaluate and contextualize the tragic social crisis caused by socio-ethnic problems in Burundi and the weaknesses of the response of the ECCA to these challenges and what the Church may do to better deal with similar challenges in future. Thus, the research will make a comparative study of the theological contribution of certain theologians and Christians from various Burundi church communities in their search for social peace and national reconciliation, in order to demonstrate the overall contribution of the ECCA to the resolution of different socio-ethnic conflicts in the Republic of Burundi and to demonstrate the missiological implications.

Intellectuals, political leaders, communities, the Burundi churches in general and the ECCA in

particular are encouraged to abandon conflict-generating behaviours that have spread like a dangerous microbial infection throughout Burundian society. Indeed, the problem of ethnicity (Hutu, Tutsi, and Twa) should not, in my personal view, be an insurmountable obstacle to the Christian mission in Burundi. Zola (1989:8) emphasises that “belonging to the nation of Christ transcends all our human allegiances to ethnic-based human ideologies, because it is a universal and holy nation that anticipates the Kingdom of God and is broader and more extensive than all the nations' land”. In this way, the key issues for Christianity in Burundi are addressed in the hope that the Christian mission and Church in Burundi will successfully meet the unique demands and challenges of the situation.

It is hoped that a genuine national consciousness can be achieved in Burundi that will unify the members of each Burundian culture and help them towards acceptance of “The Other” and build a successful working relationship for the development of Burundi. Kalemba (2010:4) argues that Christians must act from the foundation of the “love of God and of neighbour, in order to bring about missionaries and African Christians who can live in the larger society, with ethics and behaviour significantly based on the model of Christ who is the supreme head of the Christian mission”. With this stance in mind, it is possible to fulfill the purpose of this research by finding better ways to respond to socio-ethnic problems and to suggest possible solutions that can help missionaries, Christians and other leaders of Burundi to perform their duties in a way that promotes and keeps lasting peace, according to the will of God.

1.1.2 Research Questions

A process of contemplation brought about the idea for this research and the research question is actually composed of several questions which the researcher found himself asking. The first questions sprang from asking several questions about the mission of the ECCA evoked by the way the Church handled the various socio-ethnic problems Burundi experienced between 1989 and 2008, and the contribution of other Burundian churches in the resolution of these conflicts. These relevant questions were finally distilled into the key question:

- 1 Why the ethnicity of the Burundian people is exclusive reason behind their conflict with one other?

Some secondary questions also bubbled to the surface and these included the following:

- 2 In such times of war, gross violations of human rights and the rule of law, and the extremities of political insecurity, what could the Churches of Burundi do to assist peace and social justice in Burundi?
- 3 How did the ECCA react to the various socio-ethnic conflicts in Burundi? What was the orthodoxy and orthopraxy of the Church in the midst of these intricacies?
- 4 Has the ECCA really played its prophetic role and promoted national reconciliation?
- 5 What can the ECCA do, missiologically, to resolve the socio-ethnic conflicts between Hutu, Tutsi and Twa and to bring about reconciliation and the long-term peaceful cohabitation of these warring peoples?
- 6 What is causing the antagonism between Hutu, Tutsi and Twa?
- 7 Why is the ethnic conflict we have already witnessed between Hutu and Tutsi only the tip of the iceberg?

These are the crucial questions to which this research will respond in the hope that the outcome will contribute to the African development of the discipline of Missiology and will equip the ECCA with the missiological tools to realise its Christian Mission, and to help the Church to promote social peace, reconciliation and the national reconstruction of the Republic of Burundi.

1.1.3 Delimitation of the Study

Many, if not most, African countries have experienced troubled and painful transitions out of the colonial period into the postcolonial period, and some examples could include: South Africa, which is still working on the transition from apartheid to democracy; Rwanda, which descended into the nightmare of ethnic genocide; Zimbabwe, where the postcolonial period

began peacefully enough, but later witnessed the State's expropriation of white-owned farms by means of violent land invasions and without appropriate compensation for the farmers, and an increasingly repressive grip on power by the ruling party; and the Democratic Republic of Congo and Somalia, where interminable war has caused great human suffering. However, this study will be limited to the socio-ethnic Republic of Burundi and to the role of the ECCA in Burundi.

The study will be further focussed as an investigation into the missiological challenges of the ECCA when faced with the different socio-ethnic problems of Burundi between the years 1989 and 2008. Indeed, these inter-ethnic problems have weakened the testimony of the church in Burundi as its members perpetuated expressions of hatred, the refusal to forgive others, revenge, cultural prejudices and tribalism.

Obviously, 1989 was chosen as the opening year of the study because it is the year before the bloody events that plunged Burundi into a national tragedy which did not truly cease until 2008. This last year represents a time when the people of Burundi felt renewed hope and energy for the tasks of peace, social justice, truth and reconciliation. Many Burundians conceive of the present multidimensional crisis as unique in the history of peoples to the point where they completely lose all points of reference and despair that peace will ever come.

Thematic boundaries are necessary to this study, so the analysis will be limited to the following major themes: church, faith, Christian mission, the Burundian people, reconstruction, and ethnic reconciliation. Obviously, there are relevant subjects that will be apparent as the research progresses, but these will not be the focus of the study. So, for example, the research may touch on important subjects such as xenophobia, racism, poverty, famine, disease, refugees, populations displaced by war and so on, but these will not be treated in depth.

1.1.4 Current State of Research

1.1.4.1 The Missiological Theoretical Basis

The socio-ethnic challenges faced by the ECCA in Burundi between 1989 and 2008 will be

examined in terms of the theory of paradigm change put forward by David Bosch. This theory will not be critiqued in any depth but it will be discussed where it is relevant to the analysis of the study, in particular as a tool to critically evaluate the missiological contribution of the ECCA to the resolution of Burundi's internal ethnic conflict (Kalemba 2010:3). In this context, the theory of paradigm change is an important tool for analysis and missiological critique.

Bosch (1995:245) argues that "science does not progress in a cumulative manner, but by revolutions". In other words, the solution to the various socio-ethnic problems in the Republic of Burundi does not lie in the accumulation of knowledge. Kalemba (2009:226) underlines "revolutions occur when individuals begin to perceive reality in a way qualitatively different from their predecessors and from their contemporaries". However, changing paradigms also imply the search for a new model or a new theoretical framework to replace the old model.

Such changes seldom occur without conflict because the scientific community is by nature conservative, and there is not always common ground between the old model and the one that supplants it. The viewpoints of these conflicting paradigms tend to diverge more and more to the point where "we can even say that these scientists come to belong to different worlds, when they live in the same universe" (Bosch 1995:245). The defenders of the old paradigm are often unable to enter into the views of supporters of the new model and as the transition from the old to the new paradigm seldom takes a purely rational approach, partisans of the old and the new paradigms may be found in a dialogue of the deaf. As Hiebert (1985:12) points out "supporters of the old paradigm often tend to close the arguments of proponents of the new model" who, in turn, are resistant to the "deeply emotional challenges posed by the new model" These challenges threaten the way supporters of the old order perceive reality and they regard the world they have built to be in jeopardy.

The mission of the Evangelical Church of Central Africa will be critically analysed and contextualised on the basis of this theory of paradigm change because, in missiology, as in other theological disciplines, missiologists and theologians can realise that it is time to change their approach to analysis and theological criticism. Bosch (1995:247) writes:

We saw a turning point and we're giving away an understanding of reality to adopt another. And in the current context, we note, first, a growing neglect of theories

developed during the enlightenment and, secondly, the search for a new approach and a different understanding of reality. So they're looking for a new model that actually exists.

1.1.4.2 Previous Research

The researcher is not aware of any previous studies on how the ECCA coped with the socio-ethnic problems in Republic of Burundi.

A number of descriptive, but not theological, studies were carried out that proved helpful but which did not put forward concrete solutions. The studies consulted include:

- 1 Kagabo (1988) "About recent events in Ntega and Marangara";
- 2 Mboninyibuka (1994) "Psychosis as a consequence and reaction to political and ethnic conflict in Burundi";
- 3 Njejjimana (1999) "The political conflict in Burundi: Post-colonial analysis and test of socio-psychological interpretations";
- 4 Sinduhije (2002) "Scale of responsibility in African wars and conflicts in the COMESA countries: The cases of Rwanda and Burundi";
- 5 Niyindiko (2003) "Mechanism of regulation of conflicts in multi-ethnic and multi-cultural areas: The case of the Buyenzi zone";
- 6 Ngayimpenda (2004) "History of political and ethnic conflict in Burundi: The first steps to Calvary, 1960-1973";
- 7 Havyarimana (2007) "The role of the institution Abashingantahe in managing and resolving conflicts: Origins to 1993";
- 8 Manirambona (2008) "The problem of the scenario approach in the management of conflicts in Burundi"; and
- 9 Nkurunziza (2008) "Psycho-sociological analysis of conflict resolution in Burundi: Traditional and modern".

The present research is theological and missiological, and hence fills a void in the research which will make a useful contribution. To do this, the research will also rely on the scriptures in order to dissect and provide essential missiological perspectives to positive transformation of Burundian society and to reinvigorate the Christian mission according to God's ordinances.

1.1.4.3 Sources

The main sources used to describe the missiological challenges of the ECCA were books, private conversations and interviews, field surveys and articles related to the study. As demonstrated by Mouton (2001:88), it is essential to scientific researcher to consult "books, monographs, conferences, articles and papers". The private conversations and interviews and the field survey were particularly helpful towards identifying the contribution of the ECCA in Burundi. Mouton (2001:81) affirms that the "interview/conversation is one of the sources" most necessary because it "provides additional information to research".

1.1.5 Research Methodology

This study will make use of the qualitative research method, that is to say, the analytic-historical and critical theological method. In fact, the subject of this dissertation is a reflection which is of both theological and socio-historical concern. In its theological aspect, it is based on biblical texts and different theological documentation. In its socio-historical aspect, it will also appeal to the anthropological approach: "emic" and "ethics". This allowed an evaluation to be made from the indigenous perspective of the socio-ethnic problems experienced by the people of Burundi and an assessment of the latter according to the Bible.

Furthermore, the researcher's personal knowledge and 18 years of work experience at the National ECCA will also be exploited in the development of this work, as Mouton (2001:63) recommends "personal experience is a major source for the winner". The books selected for this study were examined with scientific rigor.

1.1.6 Division of the Dissertation

This study is divided into six chapters.

The first introduces the dissertation and outlines the different definitions of the research concepts. The second chapter presents the ECCA and the Republic of Burundi. It provides an historical overview of the ECCA, its organization at the national and provincial levels, its clerics, and so on.

The third chapter concentrates on a missiological analysis of the different socio-ethnic problems in Burundi. In the first section, the origins of the Christian mission in Burundi are traced, and in the second section, the ethnological problems of Burundi are described.

The fourth chapter examines the missiological contribution of the Evangelical Church of Central Africa as it faced the socio-ethnic problems of Burundi from 1989 to 2008. The specific contribution of the ECCA to the socio-ethnic conflicts is analyzed.

The fifth chapter examines the missiological implications and perspectives for the future.

Finally, the sixth chapter will conclude the investigation.

1.2 Definition of the key concepts used in this research

This section is devoted to explaining the key concepts used in the dissertation, including: church as the missiological basis of this dissertation, because without the existence of the church, no one can properly speak of Christian mission. The view of Christian mission by different scholars will be examined to illuminate its etymological sense. In addition, ethnic rhetoric will be examined for a better interpretation and understanding of the challenges that the ECCA is facing. Even if the followers of different religions cannot share the same beliefs, it is possible to live in peace with everyone if the term “religion” is understood in terms of the individual’s relationship with his Creator.

The ECCA is known to coexist peacefully with all religions, whether Christian or non-

Christian. When the people of God are engaged in the management of the politico-administrative sphere, it is important to define the term “political” in order to help Christians to play a valid role in the positive transformation of Burundi. Thus, the concepts Church, Mission, Ethnicity, Religion, Politics and Reconstruction will be defined and analyzed in the paragraphs that follow.

1.2.1 Church

The word “church is the translation of *ἐκκλησία* which identifies a group of people as an assembly in an autonomous state” (Derek 2001:9). According to Thiessen (1987:347), “[the] New Testament has spiritual content, so it means a people called out of the world and things sinful”. According to 1 Corinthians (12:13), the church includes all those who are “born of the Spirit of God” and, by the same Spirit, have been “baptized into the body of Christ” In this interpretation, the church is presented as a living body vitally connected with Christ, under His direction, a unit that is composed of men and women with a diversity of gifts and that cooperates as an idealistic way to accomplish a common task (Thiessen 1987:348).

Kalemba (2009:228) defines the church as “Christians, gathered to hear the Word of God taught, and to be corrected, trained, informed, to become a holy house, a family, building, etc.”

I sees the church as a gathering place, yes, but more important, it is a place of belonging, a place where one’s true identity is found, a place of openness, a place of mutual love, a place of healing and spiritual growth, a place of forgiveness and sharing.

However, some characteristic features are synonymous with the word “church” are outlined by the Dictionnaire Oecumenique de Missiologie (2001:103), “a community of baptized believers in which the word of God is preached, apostolic faith is declared, the sacraments are administered, the redemptive work of Christ to the world is shown, and a ministry of the bishop is exercised by bishops or other ministers in the community”. *My own translation from French* {une communauté des croyants baptisés dans laquelle la parole de Dieu est prêchée, la foi apostolique est confessée, les sacrements sont administrés, l’œuvre rédemptrice du Christ pour le monde est temoignée, et un ministère d’évêque exercé par des évêques ou d’autres

ministres dans la communauté}.

According to Matthew (28:19, Luke 24:48, Acts 1:8), the church is a mandated entity commissioned to go into “the world” and “make disciples of all nations”. Thiessen (1987:370) affirms that “[the] Bible commands us not to convert the world, but to evangelize. This means that the church has a debt to the world, that is to say, the church is obliged to give the world an opportunity to hear the Gospel and accept Jesus Christ”. However, the mission of the church is not limited to evangelization, but also includes a social mission. Bosch (1995:10) writes “the focal areas for action in the church are many and are based on challenges the church faces. The salvation that Christians are meant to celebrate, and they can testify in word and deed, is manifested in the proclamation of the Gospel as the Gospel is also fighting against all forms of evil, either personally or in the social field”. Martin (1981:84) adds that “the church always has individuals sensitive to the needs of the poor, the excluded and minorities”.

In fact, it seems unwise to separate the concept of church from mission as they are so integral to one another, and hence these two concepts will be treated together.

1.2.2 Christian Mission

Generally, this term is subject to several interpretations and it deserves to be explained to grasp its true worldly and biblical meaning. Mission is derived from the Latin word "missio", which is when someone is charged to perform a defined task, to do something in a determined way, so it may be described as a mandate. This is supported by Bodho (1998:19) who advises that “the mission is a task, a vocation, a charge that is authorized, ordered by Jesus Christ. It is a mandate that Jesus Christ gave the disciples to evangelize the world”. Nzash (1999) estimates that “the word mission comes from the Latin word mission which means to send or post to action, demonstrating that the mission is the act of sending a man (Christian) or a woman (Christian) in the name of Jesus Christ ... in a transcultural context”. The mission is like a bird with two wings one is the spiritual and the other social. In other words, the mission of evangelization means to cross boundaries. But Barrett (1982:834) defines the Christian mission as “surpassing all boundaries, by men and women who love Jesus Christ, to proclaim the Good News to all peoples”. Bosch (1995:22) thinks the task relates to the “Missio Dei

(Mission of God), the revelation of God's love, the love of God to the world, God's covenant with and for the world, the nature of God and his action on both the church and the world and that the church has the privilege of participating". The *Missio Dei* expresses the good news that God is a God of humanity.

This reality is expressed in the words of Zorn (2004:67) when he says that "God has concern for the world and the world itself is the scope of the *missio Dei*. This concerns every human being in all aspects of existence". The mission reveals that God turns to his fallen creation and offers providence, redemption, and completion. This happens in ordinary human history, not only in the church and through the church.

God's mission is broader than the mission of the church. The *Missio Dei*, God's activity, embraces both the church and the world, and the church has the privilege of sharing in this. However, the Christian mission has its origin in God, who is the source, and the church is the result. Saayman (2009) states that the "Christian mission is first" and it comes from God to communicate to all men the love of the Father through Jesus Christ, who bestowed his full attention upon even the smallest among us in the communion of the Holy Spirit. Christian mission highlights the dynamic relationship between God and the world, particularly as recounted in the history of time of the covenant, Israel, and then, finally, in the coming, life, death, resurrection and exaltation of Jesus of Nazareth. Bosch (1995:13) adds that "one cannot establish the mission, without that continuous reference to the basis of our faith: God's self in Jesus Christ".

God is the cause of Christian missions, and missionary work is consistently concerned with the wider and deeper needs and requirements of human life. Kalemba (2009:227) makes the interesting point that "God is the First Missionary par excellence, calling the human being to the task of maintaining the cultural development of the cosmos". Christian mission means, in other words, spreading the Gospel message and extending the church. Obedience to the mission imperative contained in Matthew 28:18-20 is an act of faith that is based on the Supreme Order of Christ.

The testimony in word and deed universally publishes the Good News of the living God, the

God of truth, creator of all things visible and invisible, God of love and unity in Christ. As a ministry, mission has many facets: witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization, and many other things. However, setting limits can indefinitely confine the *missio Dei* within our own narrow predispositions, which is why Kalemba (2009:228) said that “we must beware of any attempt to define the mission so determined”.

1.2.3 Ethnicity

According to Lubo (2002:23) this word is derived from the Greek *εθνος*, “people: all individuals may belong to different races and different nations, united by a particular civilization and a common language”. Panoff and Perrin (nd: 96) define the term in a similar way “ethnic group derives from the Greek *εθνος* ... is a grouping of individuals belonging to the same culture (same language, same customs, etc...) and recognizing themselves as such”. They also speak of an ethnic group. This fundamental concept in ethnology actually receives different definitions for the number and choice of characteristic elements from scholarly writers. Mariro (1998:103) provides a definition closer to the latter, considering the “ethnic group as a distinct population living within a larger society whose culture is different from his. The members of this group are, or feel, or are supposed to be united by ties of a racial, national or cultural nature”.

Thus, Mariro (1998:102) emphasises that the traditional definition of ethnicity as a “closed group descended from a common ancestor or, more generally, having the same origin”. From this point of view, race is a group of people claiming the same ancestor. Although the various authors writing on ethnicity disagree on many things, even when they agree on the general definition of the word “ethnicity”.

In the Great Lakes region in general and in Burundi in particular, it is questionable whether the word is understood in the same way as in other parts of the world. In fact, for politicians such as Michel Micombero, the meaning of the word “ethnicity” has changed and has created a dramatically violent leading to what Ntabona (1994:333) calls “ethnic fundamentalism”. This is an exclusive ideology insofar as it promotes a concentration of power in the hands of a small

group of farmers who use their ethnicity as the basis of their claim to power. The numerical majority in terms of ethnicity is empowered to govern itself democratically, while the minority ethnic group remains in control of all the machinery of state.

To ensure protection against the pressure of majority power, Mariro (2005:11) avows that “in Rwanda and Burundi, ethnicity was the weapon the Hutu / Tutsi, as officials of the Belgian trusteeship, sharpened to better control the situation”. However, groups of families in a geographically variable region have their own world view and understanding of ethnicity. The researcher views ethnicity as a particular group of people with common bonds and sociological affinities. In the next section, religion will be defined.

1.2.4 Religion

Lubo (2002:29) called religion “the relationship between man and what he regards as sacred, and with superhuman powers in which he believes”. For Auroux (1990:226), “the concept of religion appears in ancient Latin to designate a sphere of social life that is independent from the state”. This sphere is that which governs all the practices and beliefs related to the sacred. Auroux (1990:226), said that “religion is defined well by the idea of divine worship; etymologically, it is what takes care and collects”. In *After Thomas Aquinas and St. Augustine*, quoted by Auroux (1990:226), it is stated that “religion is a part of the virtue of justice, one that concerns the worship of God” and that religion has two sides: one side is “subject to cultural and social changes, the cult and its terms” and the other is a “universal side, defined by minimal belief”.

In the researcher’s view, the Christian religion can be regarded as the true worship of God because it imposes the duty to respect and honour the dignity of every man and woman regardless of social status. The true worship of God, says James (1:27), is a pure religion, to look after orphans and widows in distress and to keep oneself unblemished by the world. Regardless of whether people are Christians or not, their worldviews will be based on their different religions. For Christians, “their religion is a historical fact of divine origin, a revelation from God to humanity” (Puech 1970:105). From the Christian point of view, it should be noted that God takes the initiative to reveal Himself to man, while every educated

Muslim believes in the doctrine of the six articles of the law as expressed in traditional Islamic theology and observes the “the five pillars of Islam” (Bimpenda & Hansen nd: 9-14).

However, “the Vedic followers of Hinduism in the northern part of India may witness the end of Brahmanism, but this belief is marked by the belief in Brahman and the important role played by the priestly caste” (Puech 1970:996). The Buddhist religion believes in the “transmigration of souls, and it is widespread in Gangetic India whose inhabitants fear being constantly reborn among the damned, animals or hungry ghosts, with the ultimate hope of ascending to heaven to enjoy the bliss of union with the Divine” (Puech 1970:1146). After lengthy consideration of the solution of the problem of fear, “Buddha understood that things would be reborn after their death according to the acts they had performed. Those who had lived good lives would be rewarded with good fortune and happiness, while others automatically received punishment for their misdeeds” (Puech 1970:1148). Thus man, being a social being, does not let himself be influenced only by the spiritual, but also wants to change the environment in which he lives. This is the last concept that needs to be clarified.

1.2.5 Politics

Politics comes from the Greek word “politik” which refers to the activity that organizes and manages a city (polis), more generally, a community whose members form one body, by tacit or explicit agreement that they share a common destiny (Auroux 1990:226). In French, “where the term appears during the XIVth Century, the concept is multi-faceted, because it concerns a set of phenomena that differ from other languages” (Auroux 1990:226). In addition, Auroux (1990:226) wrote “politics is both the organizing activity, the art of government, all political affairs, the regime theory and the science of analyzing these phenomena”. Plato, quoted by Auroux (1990:226), described politics as a “science directive”. From Plato to the modern authors, all agree that political society is divided into rulers and ruled: the power or authority that controls the citizens, who obey. Lubo (2002:50) definition of politics states that it derives from “politicos” for the city (polis) or citizen (political), that is to say, all citizens live under the same laws. It also states that this concept has two meanings. The first is broad aspects of the community life of the city and the second is strictly for the government of the city, state or

regime, and involves power, political rights, and political organizations.

1.2.6. Reconstruction

According to Kalemba (2009:229) “reconstruction is a work of rebuilding what was destroyed, an action to restore something to its original state”. But according to Eboussi-Boulaga (1996:77), the word reconstruction “evokes a lot of destruction and cataclysmic discovery. When the people are found amid the rubble, the task is not to repair, to swallow, but to build a new, though on the same sites of culture and politics”.

Theologically, to be up to the challenges of reconstruction in Africa in general and Burundi in particular, Kā Mana (1996:61) thinks that the “Christian faith” Burundi is intended to establish the practical relevance and “fertility of the Gospel for the major problems facing the people of Burundi”.

Chipenda (1996:66) points out that “in 1900, Africa had 10 million Christians and in 2000, they were 330-350 million. 16,000 Africans each day choose the Christian faith”. Bududira (1998:40) says that even in a country such as “Burundi where 65% are baptized Christians and where the social weight of the church is important, the non-negotiable tenets of the Lord at the very heart of education were publicly violated: the love of neighbor and respect for the life given by God”.

However, in these circumstances, the problem for churches in general and for the ECCA in particular is pastoral implementation. The church in Burundi is at a crossroads, the intersection of the word of God with the problems of men and women. For that reason, the researcher endorses the vision of rebuilding Africa as advocated by Kalemba (2010:3), “a vision which supports the missiological paradigm shift in Africa to convey the positive transformation” of Burundi. Bosch (1995:236) states that “Christians are called to draw the signs to the new world of God, where they are, amongst all these structures”. In fact, it is important to note that the theology of reconstruction advocated by Kā Mana (1990) and Mugambi (1998) struggles against “inhumanity, whatever its origin, and advocates the theology of reconciliation of cultures and civilizations in Jesus Christ”. Kā Mana (1993:114) advocates the reconstruction

of Africa through a theological discourse that “stresses the primacy of the act over pragmatic and dogmatic orthodoxy”.

In the researcher’s opinion, Kā Mana (1993:32) seeks through his theology of reconstruction in Africa is “the articulation of the being and acting in an awareness of ongoing production of self and invention of the future through the creative power of imagination, ethics and rational mind”. For this reason, the theology of reconstruction in Africa advocated by Kā Mana is a missiological vehicle and a possible way to overcome the deep crisis now affecting countries such as Burundi, the Democratic Republic of the Congo, Uganda and Rwanda at all levels: social, economic, political, spiritual and cultural. Kā Mana (1993:116) analysed the “multifaceted crisis by trying to understand the causes, depth and challenges”, and to apply adequate remedies by releasing the “dynamics of anti-catastrophic crisis that Africa requires”.

1.3 Partial conclusion

This first chapter introduced the problems of socio-ethnic conflict and the purpose of this study; it outlined the research questions and delimited the study, and took a brief look at current research, the theoretical background, the sources, the proposed research methodology and the subdivision of this research.

From the theoretical point of view, the importance of Bosch’s theory of paradigm change to the analysis, evaluation and review of the missiological contribution of the ECCA in resolving the socio-ethnic conflicts in Burundi has been explained. The latter theory takes into account systems, experience, time and space.

With regard to the research method, it was explained that books, articles and private conversations / interviews and field surveys will be the major sources of information upon which to build an analysis of the socio-ethnic situation in Burundi and the consequent missiological challenges the Evangelical Church of Central Africa must meet. The concepts key to the study such as church, mission, ethnicity, religion, politics and reconstruction were defined.

It was considered that the Christian mission overcomes all borders through the men and

women who serve Jesus Christ and preach the good news to all peoples. The Christian Mission has its origin in God who is the source and the church is the result. Although the various authors writing on ethnicity disagree on many things, they do agree on the general definition of ethnicity. The commonly held view is that ethnicity comprises the characteristics of a group of people who claim a common ancestor. However, for political purposes, the Burundian politicians have generated a range of conflicts around ethnicity that has led to gross violations of human rights.

The concept of religion was analysed as the vertical relationship between man and his Creator and the horizontal relationship between man and his fellows. Politics originated as the art of organizing and managing a city, and reconstruction is a necessity for Burundi in the face of its recent troubled socio-ethnic history.

In Chapter two, the focus of the first section will be on the Republic of Burundi and this will be followed by a section on the Evangelical Church of Central Africa.

CHAPTER 2: PRESENTATION OF THE REPUBLIC OF BURUNDI AND THE ECCA

2.1. Introduction

This second chapter will present a picture of the Republic of Burundi and of the ECCA as they are the framework within which this study is situated.

In the first section of this chapter, the following aspects of the Republic of Burundi will be described and discussed: historical background, geography, population, languages and religion, the administrative divisions and major cities, and the climate and economy of Burundi.

In the second section, the following aspects of the ECCA (known in French as Eglise Evangélique de l'Afrique Centrale, (EEAC) will be described and discussed: historical background, organization at national and provincial level, the clergy, its doctrine and its relationship with the state, its profile and the various theological themes raised by the Council of the ECCA.

In this part of the dissertation, the Republic of Burundi will be introduced in order to place the study in its context.

2.2. Presentation of the Republic of Burundi

2.2.1. Historical

The Republic of Burundi was “once a tiny appendage of the Belgian colonial empire and is still sometimes confused with its northern neighbour, Rwanda” (Gahama 1949:13). The Republic of Burundi is in East Africa and it is a landlocked country. In the 1850s, the kingdom of Ntare Rugamba was densely populated and a powerful entity with a shared language and culture, and the consciousness of belonging to one nation led by one Mwami, or

King.

Between June 1903 and 1905, the King Mwezi Gisabo resisted the German colonialists, but in 1906 he was compelled by circumstances to accept the Treaty of Kiganda and to recognise the Protectorate established by Germany (Gahama 1949:13). After much hesitation the Germans in Burundi inaugurated a policy of indirect rule based on the maintenance of traditional authorities (Gahama 1949:20). Gahama (1949:20) affirms that “in 1897, when Usumbura ... became chief of the district which included Rwanda and Burundi (and was occupied by a company called Schutztruppe from German East Africa), it became in 1906 one of the three residences in the Northwest of the colonialists”.

Economically, the influence of the Germans initiated coffee cultivation, the founding of the new capital at Gitega and the beginning of a railroad in Tabora, Kagera. The defeat of the Germans in the First World War saw the Germans driven out of Africa (Gahama 1949:20). Gahama notes that when the first Europeans arrived in Burundi, the great empire of the East African Great Lakes, was ruled by King Mwezi Gisabo (1852-1908) who had inherited the kingdom of Ntare Rugamba from his father, and the kingdom was politically well structured and organised, with a good administration and possessed a system of traditional judicial courts. The King expanded his kingdom into the large surrounding chiefdoms and he entrusted these to his son, Baganwa (Gahama 1949:22). The chiefdoms are further divided into sub-chiefdoms controlled by Tutsi and Hutu and princes of lesser importance.

The arrival of the Belgian colonialists in Burundi “witnessed the immediate undermining of royal power, but the later eras will own that Mwami’s legacy was removed only with the major administrative reforms of the years 1926-1933” (Gahama 1949:21).

The Republic of Burundi became a Francophone. Lubo (2002:83) affirms that “Burundi, formerly colonised by Germany, was after the First World War colonised by Belgium. Three different races live in Burundi: Hutu, Tutsi and Batwa”. Gahama (1949:303) writes that “in the precolonial period, the Burundian population consisted of four social groups (Hutu, Tutsi, and Batwa Baganwa)”, but Manirakiza (1990:13) thinks that, before colonialism, Burundi was

largely unknown. The Burundian dynasty dates back to the late 17th Century after Christ. Its founder was Ntare Rushatsi. Since then, at the coronation of the new monarch, the King adopted one of four names that are still regularly used to this day: Ntare (1795-1852), Mwezi (1852-1908), Mutaga, or Mwambutsa (Manirakiza 1990:14).

According to Niemegeers (1995:87), there was a cycle of four kings: "Ntare" means "lion" and refers to the first king of the dynasty and represents the animal kingdom; "Mwezi" means "moon" and thus encompasses being as beautiful as the moon and being in connection with cosmic power; "Mutaga" means "midday" to evoke perhaps the sun at its most powerful and, finally, "Mwambutsa" which means "the vine" and represents the plant kingdom, and it also has connotations, as Gahama Manirakiza points out, of the verb "kwambutsa" which means "to cross a river", a name which signifies the end of a cycle leading to the transition to a new cycle, beginning again with Ntare.

Manirakiza (1990:103) notes that "Mwambutsa IV ascended the throne in 1915 at the age of three years, his son succeeded him in Ndizeye in 1966 at the age of 17 years". Mariro (1998:47) points out that on the eve of colonization Burundi was an integrated nation, culturally and linguistically homogeneous, with a single language and shared same customs and traditions. It was a society that had its own disparities, for example, in terms of gender, but there was no ethnic tension. Gahama (1949:275) states that "in the precolonial period, the population consisted in reality of four social groups living together, speaking the same language and sharing the same culture: the Hutu, the Tutsi, the Batwa and Baganwa". Perraudin (1996:28) adds that "in the pre-colonial Burundi, we do not encounter reports of Hutu-Tutsi conflict. Given the foregoing, the evolution of events during the pre-colonial period boded nothing of the later antagonisms and ethnic clashes".

However, the colonists chose themselves an ally in the minority Tutsi – they began by flattering the minority Tutsi, taking them for a superior race, fine, intelligent, organized and cultivated (Manirakiza 1990:30). Gahama (1949:408) explains how the segregationist policies of Belgium carry "a heavy historical responsibility for the dramatic events of 1959, 1963 and 1973 in Rwanda, and of 1965, 1963 and 1972 in Burundi". Simbizi (1992:5) stresses that the

colonial interlude was dominated by the principle of "divide ut imperes" and reinforced their dominance by facilitating access to school for the children of Tutsi princes, chiefs and deputy chiefs. Indeed, from its accession to its independence on 1 July 1962, Burundi experienced a great deal of socio-political upheaval.

According to information from the Ministry of Youth, Sports and Culture, when Prince Louis Rwagasore died 60 years ago, the monarchy was replaced by a Republic which was achieved by harmonizing relations among various political and ethnic groups. Burundi had dark days in 1993-1994: the clashes claimed thousands of lives and displaced more than 600,000 Burundians (Interview of 13 October 2010). This was followed a decade of instability and simmering war which destroyed the country's infrastructure and the people were exhausted. The year 2005 represents a milestone in the political history of the country and offered the hope that Burundi is in the process of normalization and reconstruction. Three major events marked the year 2005: the popular referendum which established the new constitution; the democratic presidential elections, and the democratic legislative and local elections. The referendum and the two elections were held under the supervision of international observers who reported any major incidents despite the persistence of the rebels (Interview of 13 October 2010).

Unfortunately, peace in Burundi remains fragile and socio-economic concerns are to the fore as the country depends heavily on international aid. The challenges of today are immense after the transition: national reconciliation and reconstruction, strengthening the rule of law, and economic and social development. In the opinion of the people, these challenges can be met if the international community remains alongside the new Burundian authorities (Lubo 2002:112).

Burundi covers "an area of 7,834 sq km of which 2,000 are occupied by the waters of Lake Tanganyika and some small inland lakes" (Ndayirukiye 1991:4). Ngayimpenda (2004:1) describes Burundi as "a landlocked country, located respectively at approximately 1300 km and 2000 km as the crow flies from the Indian and Atlantic oceans. Most of the country lies between 1500 and 2000 km altitude". Burundi is one of the most populous countries in Africa

in terms of population density. Ngayimpenda (2004:1) adds that the "population census conducted in 1990 reported a population of 5,356.266 persons at an average density of 207 inhabitants per km². Today the population of Burundi is estimated round 8.1 million inhabitants". Over four decades, the population of Burundi has increased at an average annual rate of "2.6%. The spatial distribution of this population reveals huge disparities, extreme densities ranging from single to quadruple if we remain at the provincial level. The population is characterized by its youth (49% of the population is younger than 15) and the rate of illiteracy is estimated at 65%" (Ngayimpenda 2004:1).

Economically, the "primary sector alone occupies 92% of the workforce. In addition, nearly 92% of the population live in rural areas where they practice subsistence agriculture" (Ngayimpenda 2004:1). Ndayirukiye (1991:113) points out that "the vast majority of Burundians, almost 90% of the population lives scattered on the hills or in dense banana plantations, or on hills covered with natural pastures".

2.2.2. Geographical Position and Topography

The Republic of Burundi is between 2° 20' and 4° 27' south latitude, 28° 50' and 30° 53' east longitude. It is located in East Africa in the Great Lakes region and shares its borders with Rwanda to the North, with Tanzania to the East and Southeast, and with the Democratic Republic of Congo to the West and Southwest (Mworoha 1987:35). Burundi is a landlocked country. Bujumbura, the capital, is accessible via three corridors. The Northeast Corridor, from Mombasa through Kampala and Kigali, the Central Corridor from Dar Es Salaam, Kigoma and through the southern corridor from the port of Mpulungu in Zambia. The nearest port is Dar Es Salaam which is 1254 km from Bujumbura. The port of Mombasa is 2042 km. However, Lake Tanganyika, one of the Great Lakes of Africa, has a surface area of 32,900 km and is a major waterway linking Burundi to the Democratic Republic of Congo, Tanzania and Zambia, and helps to mitigate the negative impact of being landlocked (see <http://fr.Wikipédia.org/wiki/Burundi>). However, the map of the Republic of Burundi below shows the general topography of Burundi.

2.2.3. Map of the Republic of Burundi



2.2.4 People, Languages and Religions ethnic groups

The Republic of Burundi is one of East Africa's most populous countries and according to Harroy (1987:21) has "more than 8.1 million inhabitants in an area of 27.834km². Like Rwanda, it has three ethnic groups: Tutsi, Hutu and Twa". Niemegeers (1995:63) adds that this population would comprise "15% of Tutsi, Hutu 80% and 5% Twa". Affirm Simbizi (1992:56), the colonial writers saw Rundi (Burundi) as a pyramid in which ethnic herders, the

"Tutsi, represented 14% of the population and they held the levers of power; next came the Hutu peasants who formed the bulk of the population (85%); at the base of the pyramid were the pigmy Twa group who were, numerically, insignificant (1%)".

My viewpoint is that while several Burundian and foreign researchers repeatedly quote these percentages of 85%, 14% and 1%, these figures are more than 50 years old and it is hard to believe that these percentages remain correct and static for so long. Ntamwana (2005:146) demonstrates that "the case of Burundi is very strange: we speak of Hutus and Tutsis in percentages, but we never had the courage to count and identify them. It's quite funny!". The presence of three ethnic groups in Burundi is confirmed by Mworoha (1987:41), who certifies that the survey near Kayanza (Burundi) "in 1971, on a single hill, we have demonstrated 11 clans belonging to one or other of the three categories of Hutu, Tutsi and Batwa".

The anthropology of colonial tradition imposed the image of a population split into three ethnic groups, the Batwa, Hutu and Tutsi, who were systematically presented as belonging to three different "races", and described respectively as "pigmoids, Bantu negro and Hamitic, and which gave rise to stereotypical portraits to prove that size, skin colour and facial features distinguished them from each other automatically" (Mworoha 1987:91).

In Burundi, Kirundi, French and Swahili are spoken throughout the country. From the religious viewpoint the Constitution of the Republic of Burundi states in its first article that: "the Republic of Burundi is a secular country" (Constitution of March 2005). However, there are four traditional religious denominations: Catholic, Protestant, Muslim and the Indigenous Religions. Burundi's population is predominantly Christian with "62% Catholic, 14% Protestant, 7% indigenous religions and 1% of Islam" (<http://fr.Wikipédia.org/wiki/Burundi>).

2.2.5. Administrative Divisions and Main Cities

Burundi is organized into 17 provinces, namely, Bujumbura Mairie, Bujumbura Rural, Makamba, Bururi, Rutana, Ruyigi, Gitega, Muramvya, Mwaro, Cankuzo, Karuzi, Muyinga, Kirundo, Ngozi, Kayanza, Cibitoke, Bubanza. The provinces are subdivided, according to the report of the Minister of Planning in 2008, "into 129 municipalities and 2,638 counties. Each

county is administered by a Board of 5 elected members". The municipalities are administered by a Municipal Council of 25 members elected by universal suffrage and the municipal administrator who manages the day to day administration with a secretary of the Municipal Council.

The provincial governor and his advisers are appointed by presidential ordinance. The Community Development Committees (CDC) and the Communal Community Development Committees (CCDC) are in place in all municipalities in the country. They are responsible for the design and implementation of development plans of their administrative entity (Ministry of Planning 2008:2). Indeed, the main cities of Burundi (apart from Bujumbura), which is the capital, as Ndayirukiye (1991:242) writes, are "Gitega, Rumonge, Ngozi, Kayanza, Muyinga and Ruyigi".

2.2.6 Climate

According to Ndayirukiye (1991:82), "Burundi has a tropical climate; highlands with considerable altitude variation (772m to 2.670m above sea level); the mean annual temperature ranges from 17-30 degrees centigrade; the average annual rainfall is 1500mm". Harroy (1987:19-20) says that an important characteristic of Burundi, which clearly distinguishes it from Rwanda, is that while the country is dominated by a "vast undulating plateau, is richly green thanks to the good rainfall and temperate climate, the land gradually slopes in the east towards dry and rather inhospitable savanna". Its western part plunges suddenly into the Great Lakes region known as the "Ruzizi Plain which an average altitude of 1000m. This region of Burundi has a subtropical climate that is much warmer than inland and has a lower precipitation of about 800mm per year".

Ndayirukiye (1991:83) likewise describes Burundi's climate as "subequatorial...but moderate temperatures prevail over the greater part of the country. It is tropical for the duration of the dry season which exceeds three months, but is sub-equatorial during the rainy season when there is an interplay of atmospheric circulation". Burundi is unique owing to its marginal position in relation to the monsoons of the Indian Ocean, and so the country is less affected by

the monsoons than countries on the coast. This, added to the topography of the land and combined with the local atmospheric forces, creates an extremely diverse climate.

2.2.7. Economy

According to reports from the Bank of the Republic of Burundi (2004:10), it is important to note that the overall growth performance in the real sector, which depends on the evolution of agricultural production, has been volatile. Burundi's economy relies on the primary sector as the main source of revenue for the country as it accounts for over 90% of export earnings (Ministry of Planning and Reconstruction 2008:2). In the Bank's opinion, subsistence agriculture forms an important share in the national economy. It contributes "25% of the GDP and occupies most of the labour force" (Economic Reform Support Grant 2004:10).

The Burundian economy is growing at a rate of 3,6% per year but the growth has a "sawtooth" pattern with years of significant expansion followed by years of sluggish growth. In the monetary sector, the price index (CPI) rose by a monthly average of 9.5% during the first six months of 2008 against 4.8% during the same period in 2007 (Economic Reform Support Grant 2004:10).

In 2007, inflation was significantly higher than in previous years, reaching 14.4%. In contrast, the average increase in prices from 2006 to 2007 was more moderate and was 8.3%. Taxation and the budget allocation for social upliftment at the expense of the security sector continues, as evidenced by the pro-poor expenditures which rose from 59.2% of the total expenditure in 2006 to 62.3% in 2007 and 65.5% in 2008. The expenditure on education rose steadily from 30 billion FBU in 2004 to 95 billion in 2008, which means this budget tripled in 4 years. In 2008, expenditure on education accounted for 25% of the total budget of the State against 15% in 2004. The next page gives an overview of current economic indicators in Burundi (Report of the Ministry of Planning and Reconstruction, 2008).

Since its independence, the Republic of Burundi, with an estimated 8.1 million inhabitants (Jean-Pierre & Dupaquier 2007:8), has experienced a history marked by bloody conflict. The years 1965, 1972, 1988, 1991 and 1993 were marked by clashes and ethnic massacres between

Hutus and Tutsis, the two major ethnic groups in Burundi. However, the social sector has been severely affected by the conflict that has prevailed in Burundi over the past 12 years. This has led to a dramatic decline in production in virtually all sectors of the national economy and has resulted in the aggravation of poverty. Life expectancy fell from 51 years in 1993 to less than 42 years in 2005. Income per capita is below US \$100, which is well below that of other African countries and the average for sub-Saharan Africa is estimated at over US \$500. Worsening poverty has also been reflected by the limited access of the Burundian population to basic social services (Jean-Pierre & Dupaquier 2007:12). The gross enrollment rate, which reached 67.8% in 1993, fell to 42% in 1996. This situation has gradually improved between 2005 and 2008, but the needs remain immense in terms of the numbers of children of school-going age, the destruction of infrastructure, the dropout rate of girls and the shortage of teachers. Burundi is among the poorest countries in the world with a per capita income estimated at US \$83 in late 2004 and the gravity of Burundi's poverty presents a major risk to lasting economic recovery and the social stability of Burundi (Strategic Framework for Growth and the Fight against Poverty 2006:18-20).

Burundians are subject to various risks that negatively affect their economic situation. This concerns both collective risks such as drought or falling prices for agricultural products, and individual risks such as unemployment or illness. Some groups are at higher risk than others and these groups are discussed below.

2.2.8 The Rural and Urban Poor

In general, the poor rural and urban areas have limited financial resources that limit their access to quality basic social services. Urban unemployment and poverty are the common predicament of people living in the urban areas, while people living in the rural areas are physically and economically vulnerable to natural hazards such as drought and its negative impact on crop yields. The men and women of the African continent and of Burundi in particular, are convinced that money can be placed at the service of authentic human development in the context of a social economy (Voice of the Countryside 2007:12). To this end, in eleven provinces of Burundi, the ECCA encouraged its members to come together to

create mutual self-help socio-economic associations with such goals as: to collect financial contributions or loans from the villagers to create a financial safety net to cope with foreseeable setbacks in their lives and even to try to obtain external funding. These solidarity funds enable farmers to be their own bankers and insurers (Voice of the Countryside 2007:13).

The granting of micro-credit is a means to develop the agro-pastoral sector. Obviously, the ECCA has the responsibility to manage wisely the blessings God makes available to redress the plight of the rural and urban poor. However, solidarity finance works on criteria that are not purely financial and makes room to offer credit to the excluded, to poor communities and entrepreneurs with limited resources. It relies on networks and local actors. It places the human individual at the heart of the economy and promotes the association of persons before the associations of capital. It focuses on democratic values and economic success that is informed by the ethics of a society of men and women who are free and equal (Voice of the Countryside 2007:15). However, the Church also has a duty to preach the Gospel to the poor, because Christ can transform poverty for those who have faith in Him. Those who are transformed in Christ can play an important role in the concomitant transformation of Burundi, because Christianity is not an inner feeling or sensation so much as a committed partnership with to transform Burundi and the wider community (EEAC 2007:9).

2.2.9 The Internal and External Refugees

The various conflicts across Burundi have created an unprecedented humanitarian disaster with high numbers of internal and external refugees. Many of them are destitute thanks to the looting and destruction of their property, and many are left with severe physical and psychological disabilities, malnutrition and endemic diseases. According to a survey conducted by UNICEF in 1997, 84% of Internally Displaced Persons (IDPs) had conjunctival infection. The internally displaced are subject to high rates of HIV and the high prevalence of sexual violence (Strategic Framework for the Fight against Poverty 2006:19-20). However, respect for human rights and the dignity of displaced persons and refugees is an essential ethic for all Burundians to internalise. For that reason, the starting point for the real rehabilitation of displaced persons and refugees is for their communities of origin to accept because it is not

possible to express the joy when people can return home (Psalms 127:4).

If the ECCA can develop a Christian base for the communities it could help support peaceful coexistence between people who have fought, but decide to come home and be finally reconciled. In addition, the Church can develop at its base capacity for the peaceful resolution of conflicts, promote social support mechanisms and develop the habits of community management of social infrastructure and micro-projects in the interest of lasting reconciliation. In a country like Burundi, torn by socio-ethnic conflicts, justice for all can be applied, a justice that is neither selective nor marked for vengeance, but restorative justice.

Individuals of working age in households with family members living with HIV/AIDS are confronted with serious difficulties. The disease has consequences for all the family members and some of these consequences include unmet basic needs, the cost of treatment and the role of caregiver often passes to children, grandchildren and grandparents (Strategic Framework for Growth and Fight against Poverty 2006:20).

Obviously, the ECCA has a responsibility to be a living entity in the midst of suffering, the entity that seeks to breathe life into even the most dry bones (Ezekiel 37:10), and to assist existing or potential members of the Church who are now in despair. The Church can bring hope to AIDS patients and play a role in stopping the spread of the disease, but it can also provide social support and appropriate supervision for people already infected and affected by the pandemic. Ignorance steals the ability of Christians to support others as human beings as highlighted by Kalemba (2010), Maluleke (2005) and Kä Mana (2005). HIV/AIDS patients are also created in the image of God (EEAC 2007:68). Jesus Christ came and touched the untouchables (Luke 5:12-16), and he used touch as a method of healing. For that reason, the ECCA has the challenge to move closer and touch those living with HIV and to overcome in themselves the dehumanizing attitudes that have attached a stigma to this illness in certain communities. The Church has an essential mission to be among men, not to condemn them but to help them realize God's plan for them and allow Christians to meet in the world and take on the role of the yeast in the dough .

2.2.10 War, Children, and the Elderly and Disabled

One of the consequences of war and HIV/AIDS is the appearance of a large number of widowed heads of households. Thus, at the household level, widows make up 31% of the heads of Burundian households (Strategic Framework for Growth and Fight against Poverty 2006:20). The widows are a particularly vulnerable category in society because of discriminatory practices against women, such as a lack of access to inheritance, land, credit and education (Strategic Framework for Growth and Fight against Poverty 2006:20). Indeed, the socio-economic challenges that widows face are an important factor that exacerbates poverty generally. For that reason, the ECCA can defend the cause of the unfortunate and the poor (Jer 22:16).

Children are an important category of victims of the conflict and AIDS. War makes orphans of the children and this has led to the appearance of street children, unaccompanied children, child soldiers, children affected by HIV and child-headed households. The data indicates that while 24% to 27% of non-orphans work over four hours per day, this proportion sits between 36% and 40% for orphans (Strategic Framework for Growth and Fight against Poverty 2006:31). There is very little data concerning persons living with disabilities which, no doubt, is a telling sign of their neglected needs and rights. However, the inter-ethnic conflict is a key factor in the growth of citizens with physical and emotional handicaps caused by violence. Some of these people make a poor living by begging in the city of Bujumbura (Strategic Framework for Growth and Fight against Poverty 2006:31). But according to Article 22 of the Burundi Constitution "no person shall be discriminated against because of his or her origin, race, ethnicity, gender, social position or because of his physical or mental disability".

Thus, by supporting those who directly serve children, the elderly and the disabled, the Evangelical Church of Central Africa will help to meet a tremendous social need. Of course, its support can be spiritual, material or financial to the extent that these vulnerable people are more exposed to poverty. Aubert (1976:83) wrote that "the mission of the Christian is to live life with other men, to walk with them in their sufferings and their hopes".

2.2.11 The Batwa

The Batwa are estimated to comprise 1% of the population and they are socially and culturally isolated, and live in dire poverty. In recent years, the Batwa have been actively discriminated against. Emerging from a decade of conflict, Burundi seeks to base its national life on the principles of good governance, to reach political normalization, to restore economic and social order and end the cyclical crises, and to ensure peace, security and sustainable development for all, and to build a new society of peace and justice, respectful of the liberties and fundamental rights of human beings (Strategic Framework for Growth and the Fight against Poverty 2006:20).

To this indeed, the church endorsed the joys and hopes and sympathised with the sorrows and anxieties of all the men and women of Burundi without making distinctions of race, colour or religious beliefs (EEAC 2004:21). In my opinion, the ECCA's mission and mandate provide it with a role to play in transforming the lives of the people of Burundi through its ministries of advocacy for the well-being of the Hutu, the Tutsi and the Twa. It can collaborate and interact according to this mission with everyone in Burundian society and try to undo the evil of socio-ethnic discrimination and racism lodged in the heart of Burundi through a true conversion of the heart. Aubert (1976:119) says that "brotherly love extends to those whom we fight, what we fight what are the ideas and injustice while respecting the people who are always our brothers to love".

The rights of the minority Twa can be respected and the Twa should be able to live in safety, and God is compassionate to the poor and oppressed.

After this brief overview of the Republic of Burundi and some of its socio-ethnic problems, this chapter will now turn to a consideration of the ECCA under the following headings: a historical overview of its national organization, the organization at the provincial level, the ecclesiastical doctrine on the relationship of the church with the state, its profile and its most important theological tenets.

2.3. Presentation of the ECCA

2.3.1. Historical Overview of the ECCA

According to the Ministerial Ordinance No. 550/215/94 of December 1994, the ECCA was established at the instigation of some influential members of the Churches Association of Emmanuel (CAE), also known as the Association of Brethren Churches in Burundi.

The Association was headed by Carl Johnson, an American missionary of the Churches of the Friars which had started up in 1949, in Florida, in the USA. Johnson settled in Burundi in 1949 and in 1950 he began his Christian mission on behalf of the Association. His missionary work prospered and he set up 120 local churches throughout the country. In 1955 he decided to change the Association's name to "Emmanuel Mission" (EEAC 2009:1). This name change had the effect of destabilising the Church and 100 local churches from among the 120 churches established by Johnson left and chose to work under the authority of the Free Methodist Church in Burundi. The Free Methodist Church had been established in Burundi since 1935 by the American missionary John Wesley Haley. Unfortunately, this was the first division in the Mission Emmanuel (Kabera 1985:20).

Later, circa 1988, another incident occurred, caused by Carl Johnson's financial mismanagement and poor administration of the Church. Carl Johnson held all the administrative, financial and church community powers of the Church, while the indigenous pastors had no authority over the management of the Church. However, there are three reasons that form the basis of this second division according to the correspondence of 6 March, 1991, between Nzaniye and Im, a Korean missionary who resides in Nairobi:

- The missionary, Carl Johnson, worked alone and with his family, and failed to prepare the future indigenous leaders of the Church;
- He took donations in kind that were meant for the Church for himself and his family, and he firmly resisted requests for more transparent management; and
- The Church did not have a clear administrative structure. Johnson treated his pastors and parishioners as his subjects and expected them to obey his dictates. Members of

Carl Johnson's Church included, among others, Prosper Ndabishuriye, Andrew Nzaniye, Sylvester Hakizimana, Etienne Ntamasabiro and Jean Ntahompaye (Mpawenayo 2009).

By 1989, the infighting between Carl Johnson and the people mentioned above was so fierce that the then Minister of Religious Affairs, Mr Aloys Kadoyi, found it necessary to separate them. In this climate of discord the "Community of Protestant Churches of the Brethren in Christ" (CEEFC) was established on 30 September, 1989, registered by the Ministry of Religious Affairs of the Government of Burundi under Ordinance No. 550/243/89 of 30 September 1989 and this Church became the Evangelical Church of Central Africa (ECCA) in December 1994.

In 1989, the General Assembly of the Community of Protestant Churches of the Brethren in Christ was held in Bujumbura from 4 to 5 October, and Nzaniye decided that Andrew was the first Community Legal Representative (CEEFC), Prosper Ndabishuriye was appointed Secretary General, Andre Ndikumana was made Treasurer, and other members added to form the Executive Committee were Fabien Ndorimana, John Gahungu, Tharcisse Mpawenayo, Stephen Ntamasabiro and Jeremiah Ndayishimiye (EEAC 1989:2-3). From this period forward, the new community (CEEFC) became independent and autonomous vis-à-vis the Association of Churches Emmanuel (ACE), led by the missionary Carl Johnson, and consisted of seven local churches of which five later became parishes. These parishes were led respectively by the following pastors:

Simeon Baseka and Venant Ndimurigo Coming (Parish Nyabaranda);

Sylvestre Hakizimana and André Ndikumana (Parish Bwiza);

Manasseh Ntahomvukiye and Privat Harimenshi (local church moved Kigobe currently Cibitoke);

Etienne Ntamasabiro and Balthazar Mayoya (Parish Gatumba);

John Ntahombaye and Jeremiah Busabusa (Parish of Rukaramu);

Japhet Nditoreye and Amon Sindaruhuka (Ruhagarika local church), and

Tharcisse Mpawenayo and Thomas Ntunguka (Parish Gisovu) (EEAC 1989:5).

In February 1992, this community of five parishes and two local churches possessed about 1640 members (EEAC 2009:1). In 1994, the General Assembly of the CEEFC in its extraordinary meeting in November, decided to change the name to the "Evangelical Church of Central Africa" (ECCA). The main reason for this change was missiological strategy, because the leaders of the community wanted to extend the activities of the Gospel into Central Africa (PV General Assembly, EEAC 1994:1). Currently, the Church community consists of 64 local churches grouped into five parishes with about 7906 members. It is present in 11 out of 17 provinces that form the Republic of Burundi and specifically in the provinces of Bujumbura Mairie, Bujumbura Rural, Bubanza, Cibitoke, Bururi, Makamba, Muyinga, Ngozi, Kirundo, Muramvya and Kayanza (EEAC 2008). According to the Statute of the Church, the ECCA has set itself five major objectives, which are:

- The implementation of new parishes in Central Africa, more precisely in the Democratic Republic of Congo, Rwanda, Congo-Brazzaville, Central Africa and Gabon;
- To write and distribute Christian literature for the purpose of evangelization;
- Discipleship;
- To enhance education through the establishment of primary, secondary and biblical schools;
- Community development (EEAC 1989; 1993).

As an expression of these objectives, the ECCA worked in collaboration with other Christian groups such as EMA and DUFASHANYE on educational and health development projects. Unfortunately, between 1989 until 2008, the Church has only succeeded in establishing one primary school in Rweza and one health centre in Ruziba, and the work of these institutions is supported by an association from The Netherlands called Dufashanye and in association with a Korean mission known as "EMA". Over an interval of 20 years, the ECCA has produced five graduates in theology, including one graduates in missiology in Kinshasa, in the Democratic Republic of Congo, and the Church has no one with a Master's or Doctorate in Missiology, and yet hopes to evangelize all of Central Africa.

Compared to other Protestant churches in Burundi, the ECCA is growing slowly owing to the extreme slowness of the realisation of the five objectives listed above. Therefore, the ECCA would seem to lack adequate social spirituality and intelligence for its harmonious development to thrive. It is high time for the ECCA to reassess its world view and to dynamise its Christian mission in order to achieve the worthy objectives above.

2.3.2 Organisation at the National Level

The national office of the ECCA is located in the town of Bwiza at 21, University Avenue, Bujumbura. The Church is a non-profit organisation, accredited by the Burundian government, and led at the national level by six organs:

1. General Assembly
2. Executive Committee
3. Committee of Wise Men
4. Districts
5. Parish
6. Local Church

These bodies operate in order to promote the unity of the member churches of the ECCA. The General Assembly is the supreme organ of the ECCA and its decisions are irrevocable. The Executive Committee is headed by the Legal Representative and the latter is responsible for conducting the ECCA's administrative affairs and is the Church's representative to state bodies and other associations. It is composed of five members whose roles are listed below:

1. Legal Representative
2. Representative Legal Assistant
3. Secretary General
4. Treasurer
5. Five members representing Districts (Parishes)

Besides the Executive Committee, the Committee of Wise Men was established in 2007 and the latter are responsible for the spiritual life of the Community. It is composed of the founding members of the Community who are practicing pastors in the and former

representatives of the community who have rated their service as excellent and two delegates from each district. The districts have representation on the Executive Committee, but at present this is not functional. A district is composed of three to five parishes. The parish is composed of three to five local churches and approximately 300 to 500 members. The ECCA is divided into five parishes:

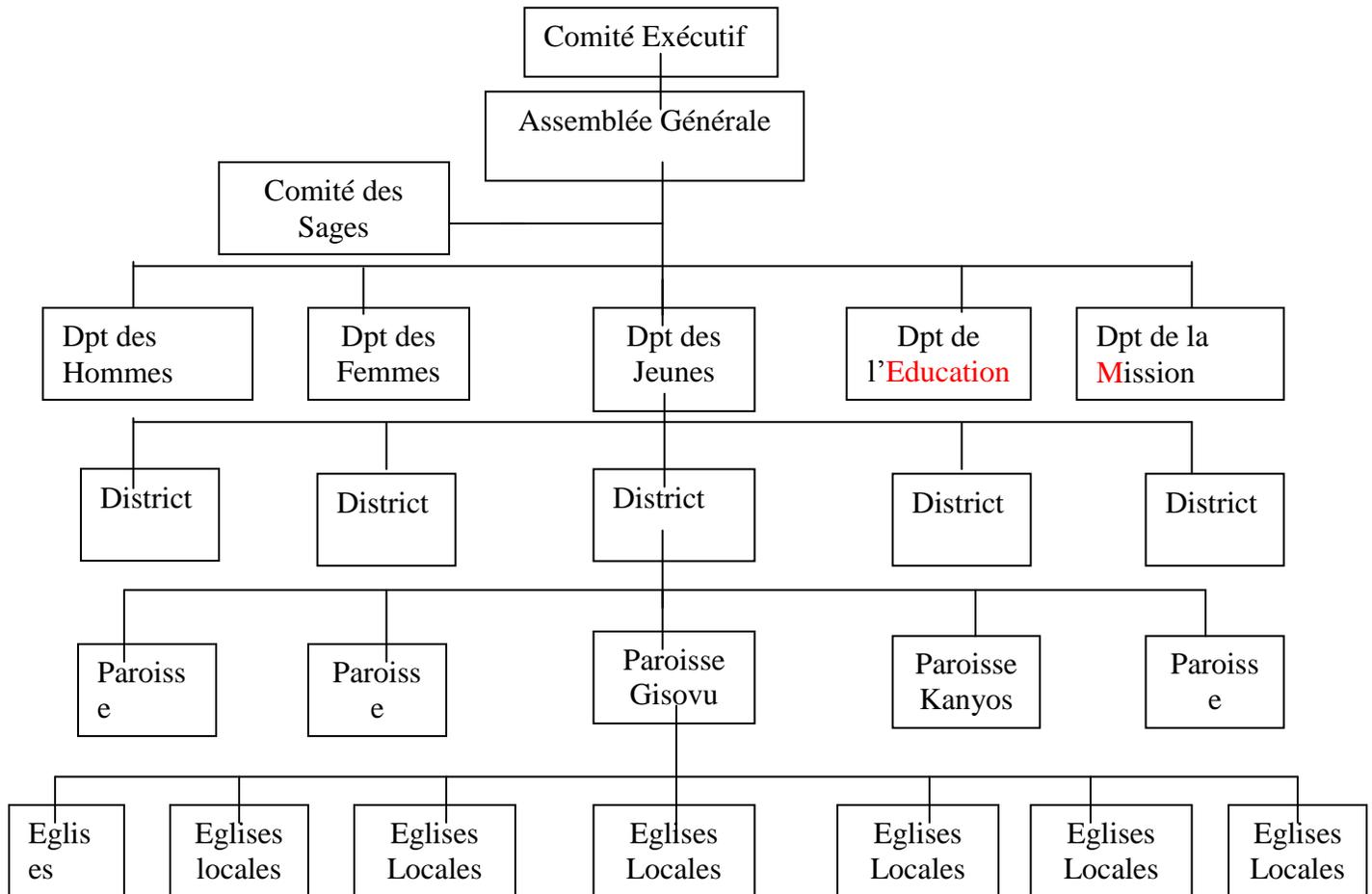
- The parish of Bwiza with 24 local churches,
- The parish of Gisovu with 12 local churches,
- The parish Gatumba with 10 local churches,
- The parish of Rukaramu with 11 local churches, and
- The parish Kanyosha with 8 local churches.

The recognizes the role of the local church and the latter may be localized in a particular place and its composition should be 20 to more than 25 people baptized in water (EEAC Church Statutes 2009). There is not yet the office of the Legal Representative and delegate of the ECCA and the Church's administrative and spiritual development has been slow and this affects its dynamic operation and effectiveness.

As Rudi (2004:27) writes "today, we must have a holistic view of business management. We need solutions, not a bureaucracy that compartmentalizes problems. We must develop a team of creative solutions that will enable us to solve our problems".

Basically, the ECCA is structured as follows:

Organigram of the ECCA



(Statutes of EEAC 2008:4)

2.3.3 Organization in the Ecclesiastical Provinces

The ECCA as I have outlined above is divided into five large parishes with Bwiza Parish, Gatumba Parish, Gisovu Parish, Kanyosha Parish and the Rukaramu Parish. These parishes form the pivot of the community concentrated in the town of Bujumbura and the surrounding rural area. Each parish is headed by a pastor who, in turn, organizes the parish and seeks to extend the parish into other provinces because the community is not yet organized at district level. Each pastor has an office in his parish. Pastors who work in the provinces cannot take any unauthorized decisions and cannot administer any of the sacraments, such as Holy

Communion and baptism. In the researcher's opinion, this practice is contrary to the Christian mission under the command given by Jesus Christ, which says: "all authority has been given me in heaven and on earth. Go and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, until the end of time" (Matthew 28:18-20).

It is puzzling to observe that the very conduct for which Carl Johnson was condemned in 1989 has been adopted by the founding pastors of the ECCA vis-à-vis other pastors and elders of this community. This is evidence of the great challenge the Christian mission of the ECCA must overcome. The words of Paul in his letter to Timothy (1Tim 4:12-16) are relevant here:

Let no one despise your youth, but set an example for the believers in speech, in conduct, in love, in faith, in purity. Until I come, apply yourself to reading, to exhortation, to teaching. Do not neglect the gift that is in you and which was given thee by prophecy, with imposition of hands of the college of elders. Apply now entirely to this task, so that your progress is evident to all. Watch yourself and your teaching, with perseverance. For in doing so, you will save yourself and your hearers.

Great leaders are open to others and willing to share their knowledge with those who aspire to become the leaders of tomorrow. Unfortunately, there are no offices for the provincial or district councils, perhaps owing to a lack of proper organization within the community. The ECCA needs many well-trained men and women to reorganize and administrater the community's vision of God and to advance spiritually and physically towards this ecclesial identity. It is a big challenge that is called to overcome.

2.3.3.1 Parish Councils for the ECCA

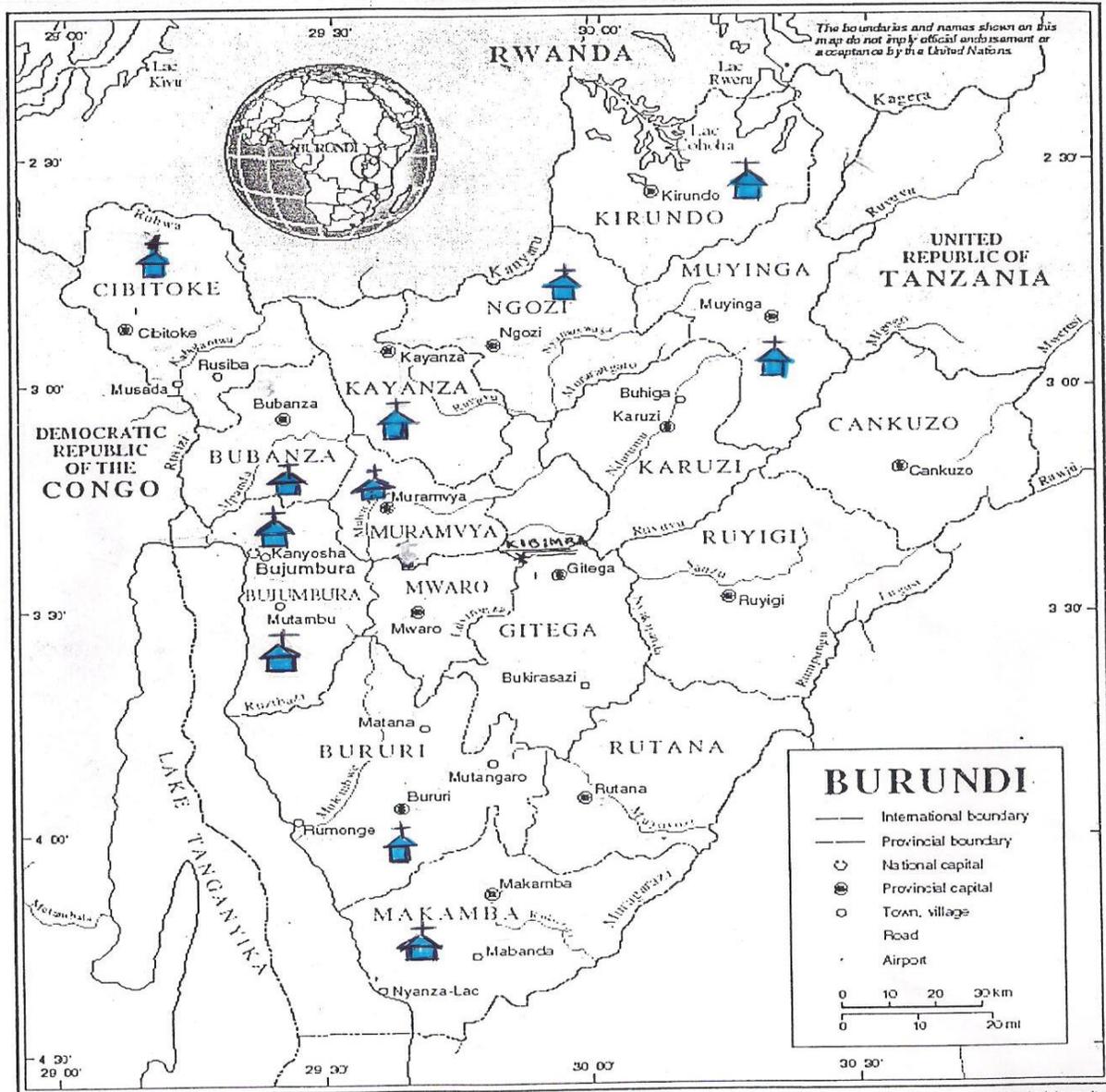
The parish councils for the local churches have not yet all been determined. There are several departments within the council and it is the foundation of the community. It enjoys financial autonomy and has its own administration whose operation can be consistent with decisions taken within the same parish. The role of the parish council is to resolve conflicts that arise in the parish. The board has the ability to appeal to the Executive Committee for the spiritual life of the community.

Thus, decisions of the parish council are taken into account by the Executive Committee and

the General Assembly in cases for their approval. The parish is composed of the pastor responsible with assistants, evangelists, elders, deacons and the faithful (EEAC 2004). Thus, the map below shows the geographical location of the ECCA in Burundi.

2.3.3.2 Map of the Implementation of the Ecclesiastical Provinces of the ECCA

Carte du Burundi



Map No. 3753 Rev. 3 UNITED NATIONS
January 2001

Department of Public Information
Cartographic Section

The map above represents the Republic of Burundi and it illustrates the boundaries between the provinces, the national capital, other major cities, villages and roads as well as the international airport of Bujumbura. There are also icons to indicate the presence of the ECCA in 11 out of 17 provinces in Burundi.

2.3.4 The Doctrine of the ECCA

From the outset, the Protestant churches adhered to the principle of secularism and the separation of church and state with regard to the relationship between church and state (Stamp n: 10). However, the ECCA is under Burundian law. In Burundi, the ECCA is an incorporated non-profit association (ASBL). The Constitution of the Republic of Burundi specifies that the Church does not pursue any political purpose.

However, the ECCA accepts an open collaboration with the state in the social field. The two institutions have the same objectives, but they complement each other. For that reason, the ECCA opted for a system of separation on one side and on the other, a system of complementarity. The church may have an influence in all spheres including social policy and its contribution can be seen; however, if it does not always remain the light of the world and the salt of the earth, it will jeopardize such testimony to its value.

Wherever possible, the ECCA supports the efforts of government in health, literacy and schooling. In principle, there should be no conflict between church and state. Both institutions are in the service of humanity socially, culturally, politically, economically, psychologically, educationally and recreationally. However, the ECCA has sometimes come into conflict with the state over certain issues and Church officials have been imprisoned and the Church threatened with forceful closure. Nsilu (1999) remarked that "we talk of antagonistic relations. It is possible, however, for antagonism to be avoided but there was an exchange of violence between the two ... institutions until the people of Burundi wondered whether these exchanges of words or statements are used for something".

However, antagonistic relations are not unexpected or abnormal between church and state, when one considers that a church may interfere in the affairs of state or challenge the state and

vice versa. As part of its prophetic mission and in good conscience, the ECCA has to raise its voice on issues related to problems of socio-ethnic conflict regardless of the state's or an elite's interest in perpetuating such problems, and this can cause the church to be accused of interfering in the affairs of the state and can be viewed with the same antipathy as an opposition party. However, as a declared institution, the church carries out its functions and provides services from the point of view that it is in the world but not of the world, and inevitably it may come into conflict with the state or an influential class.

States sometimes fall prey to inhumane forces and stifle the freedoms of their own electorate, and there has been a resurgence of discrimination and the deprivation of people's and peoples' fundamental human and civil rights, even though the African continent has accepted and recognized the Charter of the African Union on the rights and freedoms of man (Jean-Pierre 2000:4). When a church refuses to perpetuate any kind of discrimination against certain groups of people, when it defends both individual and collective rights, when it promotes peace and harmony between the inhabitants of the same country and when it ensures that those rights are not violated by individuals, the community, or a complicit state, then the Church is fulfilling its mandate. However, the role of the church as a prophetic voice, "requires people to be courageous, frank and open-minded. For this prophetic voice to succeed, a good social atmosphere is necessary to allow people to speak freely" (Nsilu 1999:11).

Thus, the ECCA can serve as a model for Burundians and demonstrate that despite confusion and crisis, Burundians can stand against injustice, corruption and other social ills. The church is often a good channel for expressing peaceful challenges to state authorities on important issues. If, in the process of struggling against evil, an antagonism springs up between the state and the church, it remains important for the church and its leaders to safeguard their principles. From the foregoing, it is apparent that the Evangelical Church of Central Africa can work with the State in support of its good deeds, and avoid unnecessary confrontation in order to preserve unity and peace. Matthew (5:13-16) affirms:

You are salt for the earth. But if salt loses its taste, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled under people's feet. You are a light for the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a bushel; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in people's sight, so that, seeing

your good works, they may give praise to your Father in heaven.

2.3.5 Theological Profile of the ECCA

The ECCA is an evangelical denomination which means it shares the cardinal doctrines of other evangelical churches world-wide and which were inherited from the Brethren community from which it originated. In a region where Pentecostal and charismatic churches dominate, the ECCA stands out as a fundamental evangelical denomination. In general, the Church believes in the name and gifts of the Holy Spirit, and Sunday services are characterized by speaking in tongues, prophecy and ecstatic praise. Scripture and scripture-based teaching is central to all meetings and all members are encouraged to conduct their lives according to the truth that is found in scripture (EEAC Church Report 2009:1).

Stamp (nd:8-11) outlines the theology of the ECCA as consisting of the following major tenets:

- The Evangelical Creed is a common genetic heritage, with a large number of convictions based on the Bible. The Church acknowledges that statements should not be interpreted in isolation, for example, the instruction that a woman must cover her head when she prays and and may have a ministry within the church is open to diverse interpretations;
- It relies on the same foundation as the Protestant reformers of the sixteenth century (Martin Luther, John Calvin ... etc): *sola scriptura*, *sola fide*, *sola gratia*. In addition, the Church readily acknowledges it is heir to the so-called radical reform or “Anabaptist-Mennonite“ which developed at the same time as the idea of the separation of Church and state and invited men to a personal faith commitment;
- The ECCA has no monopoly on truth. However, she believes in the existence of a single absolute truth, that of Jesus Christ, who when speaking of Himself says: "I am the Way, the Truth and the Life, and no man cometh unto the Father except through me“ (John14:6). For evangelicals, the truth cannot be owned by any church or any

group of people. Just follow the Christ, who came to reveal God the Father;

- The Church follows the teaching and example of Christ, who enjoined us to love our neighbour as ourselves. This Christian love leads to respect for others and their beliefs, and eschews violence and bigotry. They have no intention of forcing their beliefs on others;

- The Church has a firm position on the principle that marriage is reserved for heterosexuals, and the protection of life until natural. However, the Church draws from the Bible values of undeniable modernity. Respect for the rights of every creature of God, regardless of its origin, has practical implications for the Church's social and humanitarian action, and its fight against discrimination. It indicates a growing interest in issues related to ecology and an economy that respects the dignity of man;

- The celebrates the joy of being forgiven and freed from guilt. The centrality of the cross and Jesus' work is fundamental, for the ECCA; there is no authentic Christianity without the keystone of history. Moreover, the Evangelical Church of Central Africa loves life, especially as it is a gift of God;

- The Church derives its value from the Bible and the desire to practice the teachings of Jesus Christ as discovered in the Gospels;

- The authority of the Bible lies in the field of faith and covers all aspects of life: personal moral, ethical choices, values. The Bible usually occupies a prominent place in the spirituality of the Evangelical Church of Central Africa, as it nourishes the faith of believers. Daily personal reading is encouraged. Public reading during worship and Bible studies are the backbone of the life of the ECCA.

Socio-economic change is taking place in many evangelical communities, and some evangelical communities accept homosexual and lesbian marriage, and authorize the official celebration of gay and lesbian worship, contrary to what the Bible says in Leviticus (18:22)

"You shall not lie with a man as one lies with a woman". In the researcher's view, it would be hypocritical for the ECCA to pretend that it does not have a stand on this controversial issue. If it raises its voice against an active homosexual or lesbian lifestyle, it will be in honest defence of the Church's evangelical theology and out of a desire to protect the souls of these men and women from danger, not out of any wish to persecute or discriminate against homosexuals and lesbians.

Evangelism is an essential dimension of mission and involves the proclamation of salvation in Christ to those who do not yet believe, and it further involves the call to "repentance and conversion, the forgiveness of sins, and the invitation to become living members of the community of Christ's earthly life and try to serve others through the power of the Holy Spirit. Progress reports from church leaders are just as reports as progress reports in business" (Bosch 1995:22). If leaders are self-aware it will help them to make the necessary corrections. It would be productive if the General Assembly were to give their attention in their upcoming session to the following problem areas:

- To implement a uniform structure in all the parishes and local churches for a good community organization;
- The commitment of the servants of God and of the youth to consolidate the fraternal bonds between members of different parishes;
- The adoption of new strategies for mission and new implementation techniques churches in the various provinces;
- Begin effective programmes to take care of or offer support to orphans, widows and other vulnerable members of the community, and to prioritise and undertake a variety of community development projects;
- Make a place for women's ministry in the community and in church leadership;

- Evaluate the remuneration of ministers;
- Train future leaders and missionaries;
- To ensure that the organisation and distribution of the Church in the 17 provinces of Burundi reaches the districts;
- Call on the support of other servants of God to serve within the full time. The church has somewhat neglected its mission is to inspire, train and "put the other foot in the stirrup". It must not fall behind the other churches who have the wisdom to come together to address the highly relevant topics related to the prophetic mission of the church in Burundi. The ECCA is called to reorganize its structure and rethink and take responsibility for its Christian mission.

2.3.6 Growth of the ECCA

This section of the research will take a look at the data presented in the 2009 Church report (2009:2-4) of the ECCA. This report examined the number of members left in the five parishes of the ECCA.

Table 1: Parish and member numbers (1989-2008)

Bwiza Parish	Pastors	Member numbers
Bwiza	Sylvestre Hakizimana	650
Cibitoke	Jean-Chrysostome Ndaruvukany	70
Kinama	Gaspard Nzobakenga	100
Maramvya	Pierre Batakanwa	120
Rutegama	Fiacre Hakorimana	100
Kivuzo	Nathanaël Nzeyimana	100
Gikomero	Christian Macumi	25
Kigari	Juvenal Nzitunga	200
Rukore	Esaïe Misago	45

Murungurira	Anatole Kayobera	30
Giheta	Pascal Nyabenda	65
Kizenga	Pascal Masabarakiza	80
Ruyumpu	Jean Macumi	50
Marangara	Nestor Manariyo	75
Mutara	François Nyabenda	80
Gihoma	Libère Ndayishimiye	100
Mbuye	Damas Ndahabonywenayo	70
Musasa	Siryuyumusi	150
Mbaba	Jeremie Minani	50
Bomba	Pascal Nambayandi	120
Busoni	Jean Nahimana	25
Congori	Désiré Nkurikiye	50
Kagoti	Ezéchiel Ndayanse	175
Masanze	Boniface Singirinyuma	40

Gisovu Parish	Pastors	Member numbers
Gisovu	Alexandre Bitangimana	350
Rweza	Melchior Nyandwi	320
Ruvumu	Laurent Ndinzakaha	400
Gatebe	Vincent Nibigira	60
Muyinga	Salvator Nzopfabushe	90
Munagano	Herman Ntirandekura	70
Musugi	Mathias Ndayizeye	200
Murambi	Félicien Ntahomvukiye	200
Mugendo	Gédéon Girukwishaka	200
Ruvyagira	Serges Manirihweza	98
Kavumu	Leonard Baryababo	91

Gatumba Parish	Pastors	Member numbers
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Gatumba	Laban Ndereyimana	360
Ruhagarika	Japhet Nditoreye	260
Ndava	Amon Sindaruhuka	123
Warubondo	Pascal Buregeya	55
Mugina	Samuel Nizigiyimana	30
Cunyu	Jean-Bosco Niyiragira	52
Mvugo	Manassé Bukuru	200
Gatabo	Leonard Niyongabo	30
Rugombo	Pérès Sibomana	22

Rukaruma Parish	Pastors	Member numbers
Rukaramu	Jean Ntahombaye	250
Mitakataka	Francois Bucumi	60
Ruvyagira	Donatien Bukuru	53
Karama	Aaron Ngendahayo	80
Gihanga	Stany Bangirinama	40
Kizina	Réno vat Bashingwa	104
Kinyinya	Pascal Nyabenda	220
Buramata	Bernard Nyandwi	45
Gihanga	Thomas Ndayizeye	40
Kagwema	Léonard Manirakiza	25

Kanyosha Parish	Pastors	Member numbers
Kanyosha	André Nzaniye	600
Ruziba	Emmanuel Muhitira	220
Magara	Epitas Baranyikwa	200
Mwange	Zeburon Murefu	80
RDCongo	Sibakwe Lukamba	160

In the light of the foregoing Table, it is apparent that the ECCA in Republic of Burundi has a

diversified presence even if it is growing slowly.

The social and political situation in Burundi leaves many observers puzzled by the violent crisis that ravaged the population of Burundi when statistics reveal that 95% of the population describe themselves as Christians (Bududira 1998:64). The scale, complexity and intensification of socio-ethnic conflict in Burundi are a source of amazement and deep concern for the churches of Burundi in general, and the ECCA in particular.

Griffiths (1982:104) argues that "the new churches cannot be isolationist ghettos preoccupied with their own salvation and mutual support among Christians. They are obviously a colony of heaven on earth, surpassing the pagan society around them, and manifested in good works for the kind God to whom they belong". Moreover, to improve the church, it is not enough to improve its internal operations: it requires its members to come together with the opposition, and to serve the whole society in the name of Christ. Improving the church can serve to develop, both individually and collectively, a living exemplary relationship with the surrounding world. However, the church's main tasks are to ensure that its social and spiritual mandates bear beneficial fruit for Burundian society.

2.4. Partial conclusion

This second chapter presented a picture of the Republic of Burundi as the context in which the EEAC is situated, and an overview of the history, organisation and growth of the Evangelical Church of Central Africa. It has been demonstrated that Burundi is a landlocked country in the heart of the Great Lakes Region. Its history, geographical position, topography, economy, language and religions have played an important part of its history and development. Kirundi, Swahili and French are the languages used for communication. There are three ethnic groups, namely, the Hutu, Tutsi and Twa, and they became trapped in a spiral of ethnic violence from 1965 based on racist logic. At one time, the Republic of Burundi was a homogeneous country linguistically and culturally, but the forces of colonialism and the power struggles of postcolonial Burundi have disrupted that sense of community and unity. In religious terms, the four major religious denominations were highlighted, namely, Catholicism, Protestantism, Islam and the indigenous religions.

Burundi covers an area of 27834 km², and is divided into 17 provinces and 129 districts. The main cities are Bujumbura, Gitega Rumonge, Ngozi, Kayanza, Muyinga and Ruyigi. Although the climate is sub-equatorial, the temperature over most of Burundi is temperate; throughout the dry season, which lasts for over three months, the climate is tropical, but in the rainy season it shifts to sub-equatorial owing to all the rainfall and the interplay of the tropical convergence zone. Burundi's economy is dominated by agriculture which provides the country's main source of income and it accounts for over 90% of export earnings.

The chapter then turned to the history, organisation and growth of the ECCA from its inception in the late 1940s until 2008. It is led by six national bodies including the General Assembly, the Executive Committee, the Committee of Wise Men, Districts, Parishes and Local Churches. These bodies operate in order to promote the unity of member churches. In terms of ecclesiastical provinces, it is divided into five parishes, namely, Bwiza, Gatumba, Gisovu, Kanyosha and Rukaramu. The Church is found in 11 provinces of Burundi, namely, Bujumbura, Mairie, Bururi, Makamba, Bubanza, Cibitoke, Kayanza, Muramvya, Ngozi, Kirundo and Muyinga.

The ECCA frankly cooperates with the State, and campaigned for the separation of power between state and church. The ECCA is an evangelical denomination of Central Africa and it shares the cardinal doctrines of fellow evangelical churches around the world. The evangelical movement is growing in Burundi, and is part of Burundi's history. However, the ECCA has suffered from a certain lethargy which prevents it from resolving important issues at meetings and so gives the necessary boost to the areas in which the Church operates.

The third chapter will now consider the socio-ethnic problems experienced by Burundi.

CHAPTER 3: A MISSIOLOGICAL ANALYSIS OF DIFFERENT SOCIO-ETHNIC

PROBLEMS IN BURUNDI

3.1 Introduction

This chapter is a missiological analysis of the different socio-ethnic problems of the Republic of Burundi faced by the ECCA between 1989 and 2008. Therefore, this first section will make a brief survey of the early history of different churches in Burundi, for example, of the Catholic and Protestant missions in Burundi and their impact on the lives of Burundians. The contextualization of the Gospel can bring about a positive life change in the believer or potential believer. However, even though the Catholic and Protestant missionaries sought to win Burundi over to the Gospel, it is necessary to note that the conflict did not take long to manifest within these missions. The missiological conflicts will be dealt with in the second part of this chapter.

In the third section, the socio-ethnic portrait of Burundi will be presented as this was at the root of the painful events that have taken place in Burundi. In this section, three historical periods will be discussed: pre-colonial, colonial and post-colonial, to enlighten scholars on the coexistence of the different ethnic groups before and after Burundi's independence, because before one can cure a disease, it is necessary to know the symptoms and causes. Thus, the sources of ethnic conflict in Burundi and the political, legal, socio-economic and international consequences of that conflict will be discussed before assessing, in the fourth chapter, the missiological contribution of the ECCA to addressing these problems.

3.2. The genesis and evolution of the Christian mission in Burundi

Missionary work is not without human faces and the first Western missionaries to leave their countries to evangelize Africa did not have an easy task. Lory (1958:25) wrote: "I would like to recall them without romance, without bias and dignity, as they deserve. When they raised their cassocks to sink into the savannah or the forest, nothing distinguishes them from the

explorers". Lory rightly notes the difficulties shared by missionaries and explorers. Lory (1958:25) agrees that they "all have to overcome the same practical difficulties". Nothing could be undertaken without a minimum of physical infrastructure, and everything had to be improvised "from scratch". Unavoidably, the first generation of missionaries worked closely with the task of exploration in Africa. Many expeditions attempted to push inland, but without helping one another they would have found it difficult to withstand the difficulties of climate and terrain. The technique of penetration beyond the coast was very slow to develop. The missionaries were very conscious and, indeed, afraid of the interior. Lory (1958:25) points out that "during Stanley's first expedition in 1871 in search of Livingstone, Stanley quickly lost his two white companions". Lory (1958:26) also comments that in "China and India, there were thousands of roads, trails, landmarks, pack animals or staff. But nothing like that existed in Central Africa; every mile was to be hard earned on difficult terrain, and waterways, though valuable, were cut fast".

Towards the 1900s, much of the area between Lake Kivu and the escarpment was still *terra incognita*. If travellers passed through this area, they were able to collect only fragmentary information. Lory (1958:27) argues that the missionaries, instead of staying in a region, "could send detailed information to the population they were trying to win over to the Gospel". The documents passed to their superiors contained reports on the region's "geography, ethnology, language, and were very popular with learned societies who were able to classify a treasure trove of knowledge". By default, the missionaries became geographers, historians, surveyors, botanists, zoologists and they made substantial contributions to the accumulation of knowledge in the West of what was, until then, an unknown continent. It is in this context that Perraudin (1963:43) says that "in January 1879, the White Fathers were at the gates of Burundi, a mere one hundred kilometers from the border. For nearly two years they tried in vain to enter that country". Griffiths (1982:130) adds "the purposes of God actively oppose the satanic forces. Belief in the devil and the powers of evil were brought from a myth that had expired. But though these first early missionaries suffered heavy losses in human life, Christianity was announced by the Angry West". The Catholic and Protestant missions settled and developed apace in Burundi, despite various obstacles.

3.2.1. Beginning and Evolution of the Catholic Mission in Burundi

In 1879, the first caravan sent from Belgium by Cardinal Lavigerie reached Rumonge on Lake Tanganyika on 28 July, 1879. After a year and nine months, two Catholic fathers and a paramedic were killed in Rumonge on 4 May, 1881 by the indigenous Muslim population at the order of Chief Bikar. The survivors took refuge on the other side of the lake in Mulewa, which they founded five months earlier in the Masanza (Collart 2000:7). This was the first attempt by Catholic missionaries to penetrate the Republic of Burundi. However, despite the massacre of Rumonge, writes Perraudin (1963:63), the “White Fathers did not cease trying to evangelize the people of Burundi. The Catholic missionaries resumed their explorations and their attempts in 1882, 1884 and 1886”. For this reason the Catholic Father Guillet, the new Superior of the Mission, arrived in Tanganyika, Masanza, on 3 March, 1882. In early July 1882, he left, along with Coulbois, to explore the northeast shore of Tanganyika, known as Uzige. The population density favourably impressed the missionaries and the local chief, Rusavya, received the missionaries alone in his house, and showed neither fear nor surprise at their coming, and according to Perraudin (1963:63) underlines “if you like my country, I open it to you. I welcome you with pleasure into my home”. Thus, Rusavya allowed the missionaries to choose a location. The Catholic Priests cast their sights on an inhabited area, situated at some distance from the lake, and quite close to a major market in Magara.

Thus, the missionaries came to Masanza and they were pleased with these initial contacts. However, in 1881, a letter addressed to the Lavigerie missionaries was interpreted as an invitation to establish a trading post in Ujiji and this prevented them from returning to stay with their friend Rusavya because Ujiji was unsuitable as a centre for evangelization. This was the Catholics' second attempt to establish their missionaries in the Republic of Burundi.

On the 31 December, 1883, at a meeting in Kibanga, the Superior of the Missions in Tanganyika voted to create two new mission stations, one in the Marungu south, the other in the Uzige. In January 1884, Fathers Guillet and Coulbois revisited Chief Rusavya to renegotiate their position near the lake. The Chief, with the same graciousness as “before, consented to receive the missionaries and to give them a site even better than their earlier

choice. He promised to build four huts and to bring water from a nearby stream via a channel” (Collart 2000:7).

Another Chief, Bikar Rumonge, also invited the two Catholic missionaries to his home. These developments augured well for the future of the mission. On 7 March, 1884, the priests Coulbois and Randabel, and Brother Gerard, journeyed to Uzige. Perraudin (1963:64) think that “the Catholic missionaries founded the first mission station called St. Michael in Uzige and the mission was received with sympathy by the population, and they promised to do a fruitful and lasting job”. This new attempt by Collart (2000:7) would last seven months until 19 October, 1884, when the missionaries were “driven out by Rumaliza (Mohamed Ben Rhelfan), the Arab slave”. This expulsion ended the hesitation of the missionaries. They abandoned the Uzige and returned to the site of their success at Kibanga on 29 October, 1884. Two months later, the mission's founder, Father Guillet, died. Thus, on 19 March, 1886, Father Charbonnier, the Pro-Vicar Apostolic of Tanganyika, paid a visit to Kibanga.

After a few days, Rusavya brought gifts and encouraged Father Charbonnier to let the missionaries return to Uzige. The circumstances of the time did not permit this request to be fulfilled. After being consecrated bishop in Kipalapala on 24 August, 1887, Msgr. Charbonnier died at Karem on 16 March, 1888, without being able to do anything for the northern part of this vast territory (Malemeko 2003). The fate of his successor, Msgr. Bridoux, was not much happier. He arrived in Kibanga on 28 January, 1889, and died at that mission on 21 October, 1890, trusting Father Josset with the provisional administration and the task of founding a station at Rusavya (Perraudin 1963:66). It should be noted that each attempt to implement a missionary station cost the Church dear in terms of human life, but it is important to remember that in the missionary field, the missionary may be exposed to anything but not to resignation.

While some missionaries were expelled and others lost their lives in Burundi, they kept to

their primary objective of preaching the Gospel to the Burundi people and of establishing mission stations. This noble mission, according to Perraudin (1963:67), continued over the “Easter of 1891 with the Fathers Josset, and Pruvot Randabel, who sailed for Uzige. On the advice of Father Coulbois they thought it prudent, however, when passing Ujiji, to sound the powerful Rumaliza”. The Arab Chief Heri-Equipped received visitors at his home with courtesy and offered them hospitality in his home. Informed of the purpose of their trip, he replied that “the country is for whites, decide what you want, I will put no obstacle there” (Malemeko 2003). The missionaries asked for letters of recommendation to Chief Rumaliza to spare them the hardships of slavery. Rumaliza agreed to give them the letters. Armed with these precious documents, the Fathers established themselves along the eastern shore of the lake.

They quickly realized that the Arabs inspired terror in the area. In Kigoma, the local chief invited them to “stay home, assuring them he would join the Germans who were willing to expel the Arabs” (Perraudin 1963:67). The Catholic missionaries refused to be tempted by this offer, as they pursued a different objective. As they advanced, they were impressed with the population density, the richness of each culture and the almost complete absence of slavery. The Catholic missionaries noted with pleasure that, unlike many nomadic African tribes, the people of Burundi were sedentary, very attached to their occupations, subject to a monarch's authority and the undisputed Mwezi name, and the way that local officials enjoyed considerable autonomy.

The true missionary cannot have a triumphant attitude in the field where God sends the missionary as a lamb among wolves. Thus, when the White Fathers arrived back home to Rusavya amid general rejoicing, the indigenous opposition was still very fierce. In conclusion, this great missionary journey between 1882 and 1891 was marked by several attempts to establish mission stations, with failures on the one hand and loss of human life on the other hand. Kalemba (2009:227) notes that:

The Moslems were unhappy with this sympathy, and launched the rumour that in

reality the White Fathers were only slaves of Rumaliza. Barely denied, these treacherous rumours circulated and took on a formidable influence: the Wangwana (ruffians in the pay of the Arabs) were preparing for Uvira, saying they are coming to Rusavya to attack, to call the whites home.

When he got wind of this threat, Chief Murundi ran among missionaries and begged them to submit, without delay, the letters of recommendation they had received from Rumaliza. The Fathers obeyed and went to Uvira. Relieved of this great weight, the envoys to Burundi took the path of their adopted country. But a disappointment awaited them in the person of two Wangwana who, on behalf of Rumaliza, banned any construction at the Uzige.

Desiring to have a clean heart, the Fathers wrote in Uvira an answer that hid, in praise, a categorical refusal to submit. There was much to lose. Rusavya did not hear it that way. But a few days earlier, he trembled at the thought of an attack by the Wangwana, and he spoke now of fighting rather than yielding. He even offered Kivoga and palm oil to the fathers if they agreed to stay. Prudence prevailed, and, not without deep regret, once again, the White Fathers left Burundi. Rusavya, to show his fidelity, had twelve jugs of palm oil carried to shore. This gesture touched Father Josset deeply and he and his companions returned Karema bit by bit, but Father Josset died shortly after his arrival at Karem on 4 July, 1891 (Perraudin 1963:70).

Obviously, the harvest of these first attempts was small. The missionaries had several reasons for their decision to turn back and it was recommended that any renewed attempts should focus on a town called Buyogoma. The point of departure this time round was the shores of Tanganyika, but between the lake and the Victoria Nyanza to Ushirombo, the Pro-Vicar Apostolic seat was at Unyanyembe. Shortly after 21 June, 1896, Father Gerboin, Pro-Vicar Apostolic of Unyanyembe, decided to resume the evangelization of the populous countryside where many of his colleagues had once toiled. Kalemba (2009:228) describes how “for this mission to the Buyogoma, Father Gerboin appointed two missionaries from the Netherlands: Van der Burgt and Van den Biesen”. Collart (2000:9) also notes that “those who were selected to found the first mission in Urundi (Burundi) [were] two fathers from the Netherlands: van der Burgt (33 years) and van den Biesen (27 years)”. By 30 June, 1896, the caravan of Van der

Burgt and Van den Biesen was ready to leave for Ushiroambo Buyogoma. A week later, the caravan came into contact with the Uha lead by Chief Kihumba and who would have liked to retain the missionaries. On 20 July, 1896, the missionaries decided to proceed into the interior of Burundi. They stopped at the head to Sengoma Kisagara. The missionaries immediately recruited some men of the town as helpers, and set off for Buyogoma. As they went, they communicated to the auxiliary local authorities that the great leader Senyamurungu had consented to receive them. They paused on 12 August, 1896, in Kamunda with Senyamurungu's brother, Rusabiko. On 22 August, 1896, the caravan resumed its journey. Nine days later the missionaries erected their tents at the confluence of Ruvubu and Kayogozi. They believed that this would be a good site for the mission and proclaimed their gratitude to St. Anthony, the patron saint of the new missionary post (Perraudin 1963:79).

Unfortunately, this new hope lasted no longer than it took the morning dew to dry because “the mission land was not virgin territory” (Malemeko 2003). Therefore, when out in the field, the missionary may be called by the exigencies of the time not to resist and to accept the critical spirit with which they are received. Perraudin (1963:79) explains that soon “alarming rumours soon undermined their optimism ... Rusabiko was preparing to evict the intruders. The envoys of the mission to the high chief were not even received. Subordinates were content to renew their orders to leave the country”. It was a great setback for the missionaries and their mission ended with a hasty departure. The missionaries did not insist on staying, affirms Perraudin (1963:81), and “on October 18, 1896, the Fathers Malagarazi crossed the river border and headed south to Ujiji, and plodded, monotonously, through a sparsely populated region, that was generally sympathetic”. Van den Biesen had injured his foot and as his condition worsened, he had to be carried in a hammock for the rest of the journey. Finally, on 28 October 1896, van der Burgt and van den Biesen arrived at the German station at Buyogoma, and were cordially welcomed by the officers of the Kaiser (Collart 2000:9). Captain Ramsay, meanwhile, offered his guests a place on the dhow, which the German Government would shortly use to visit Kajaga to replace the head of the post, Sergeant Mueller.

The Catholic missionaries and the Captain of the German army left on 12 November, 1896, for Uzige, where they settled temporarily with the intention of exploring Burundi. However, a week later they landed on the shores of Uzige at the mouth of the Kizingwe. Relations with the German station of Kajaga were cordial. Wakanya was always benevolent and even if he had been strongly influenced by Rumaliza, he was extremely intelligent and avoided creating problems (Perraudin 1963:82-83). In the researcher's opinion, if the receiver of the Gospel is receptive, the missionary can evangelise such a country more aggressively, as Paul says in 2 Timothy (4:2): to “preach the word and to insist at every opportunity, favourable or unfavourable”. There is no question of abandoning the work for which they are called, but different circumstances can mark the end of such a hope.

God decides otherwise, and at the beginning of 1898, Father van den Biesen suffered fever and stomach problems. On 11 January, 1898, Van den Biesen managed to celebrate Mass, but his condition deteriorated rapidly into vomiting and delirium and he died on 15 January 1898 (Perraudin 1963:83). But before that day, a letter from Monsignor Gerboin enjoined the Fathers to abandon Uzige and retreat to the position of Misugi recently founded at the eastern border, closer to Ushirombo. Van der Burgt buried his brother, collected the luggage and said goodbye to the converts they had made (Malemeko 2003). Comforted by his faith in the durability of the work of God, van der Burgt set off for Misugi in February 1898, which took twenty-two days. With joy, van der Burgt found his colleagues, and after a few days rest, he returned to Ushirombo. The evangelization of Burundi, however, was underway and would not be interrupted (Perraudin 1963:85).

3.2.1.1 The Mission Stations at Muyaga and Buhonga

After this period of great suffering for the first Catholic missionaries in Burundi, there followed a more stable period during which the Catholic missions were finally founded (Perraudin 1963:87). The mission that was erected first was at Muyaga in January 1898. The Catholic Bishop Gerboin agreed to inspect the site. Finally, he said to the three missionaries at Misugi: "so if you want to go, and if you think you can do more good there, consult God and

do the best things". On 25 May, 1898, they left for Misugi Muyaga (Perraudin 1963:88). The missionaries faced everything from hostile demonstrations and discouragement to the wonder of seeing large groups of supporters flocking to the mission. The second station was situated at Buhonga, and Perraudin (1963:93) states: "The missionaries began seeking a suitable location. They thought they had discovered one on December 4, 1902 in Buhonga. It should be noted that these pioneers deserve recognition for their great love for the people to whom God sends them and there is no success without sacrifice".

3.2.1.2 The Mission Station at Mugera

The third mission was installed in 1899 at Mugera by Fathers Desoignies, van der Burgt and van der Wee. Situated on a sacred mountain, the task was not easy for the missionaries because they met with threats and hostility. Perraudin (1963:90) points out that by settling on a sacred mountain it was inevitable that missionaries would be requested to leave immediately as no foreigner was allowed to sully the mountain with his presence. The missionaries were unaware that the king was born at Mugera along with two great kings which made it sacred. However, the Superior, Father Desoignies, said to indigenous people: "I am here and I intend to stay here" (Perraudin 1963:90). Following these threats, the missionaries did not give way but energetically set about persuading the king that if they abandoned the Mwezi Mugera it would result in the inability of the missionaries to settle in the heart of Burundi. Garner (1997:57) underlines "winners cause things. They do not stay doing nothing until something happens. Dynamic and energetic, they feed constantly their wishes and positive thoughts. They know that once the seeds are sown and the land is plowed, the harvest will be good".

3.2.1.3 The Mission Stations at Kanyinya and Rugari

The fourth Catholic missionary station was established at Kanyinya. Four days after Christmas, a new caravan reached the hill of Kanyinya on 11 January, 1905. The beautiful lakes that surrounded the station earned it the name of "Our Lady of the Lakes" which the Catholic missionaries conjoined with "Our Lady of Good Counsel", under whose patronage

the mission was placed (Perraudin 1963:97). While at Rugari, a labour settlement was the site of the fifth mission station. Arriving at Ushirombo on 21 December, 1908, Father van der Wee departed on 26 Decembe, 1908, for Rugari and arrived in the month of January 1909. The foundation enjoyed rapid success. Huts were used for schools, and the outdoors, and at the mission school 320 students, including six young princes, were taught the basics of reading, writing and catechism. The catechumens flowed. The Catholic missionaries soon counted 130 who come regularly, while a further 350 applicants awaited (Perraudin 1960:98).

3.2.1.4 Buhoro Mission Station

The sixth Catholic station was the Buhoro mission. Perraudin (1963:99) notes that as well as the previous mission stations, Buhoro, placed under the patronage of “Our Lady of Perpetual Help”, did not survive. Initially created on 11 February, 1912 by Fathers van der Wee and Roch and Brother Polycarp, it was closed permanently in May 1915 owing to the outbreak of World War I.

Before closing this section on the beginning and evolution of the Catholic missions in Burundi, it is interesting to note that the number of mission stations had increased by 11 units between 1937 and 1957, including: Kisanze (1937), Mabayi (1939), Rutovu (1940), Kiganda (1940), Muramba (1941), Nyamurenza (1942), Mpinga (1945), Mutumba (1945), Ruganza (1945), Ijenda (1946) and Muhanga in 1949 (Siaka 2000). According to this approach, the missionary Roman Catholic Church was working to regain the territory of Burundi because, for the Vatican, the mission is an implementation of churches in new countries, in wilderness. The missions become the manifestation of the presence of Rome (Siaka 2000). My analyses demonstrate that since 1957 until now the Catholic missions in the Republic of Burundi are progressing well in spite of the ethnic challenges.

3.2.2. Retrospective of the Development of the Protestant Mission in Burundi

According to Gahama (1949:235) the penetration of the Protestant missions into Burundi started “in 1911 on the initiative of the German Society for Missions in Neunkirchen. In 1916, the company had been operating five stations, including three on the ridge of Rubura (1911); Kogabami (1912), Banga (1912), and two on the central highlands of Muyebe (1935) and Kibimba (1935)”. However, the work was in its infancy and had not been particularly successful as demonstrated by Gahama (1949:235): the Protestant churches, “after the war, had barely begun evangelizing and left little trace in the population”. Despite the willingness of Protestant missionaries to resume the mission stations mentioned above, Gahama (1949:236) notes that by 1918 “the Americans have expressed a desire to succeed the Belgian government and especially the Catholic fathers [...] it is clear that Belgium tolerated Protestant missions primarily from Belgium”. When other congregations wanted to settle in Rwanda-Urundi, it was categorically opposed through the Catholic missionaries who had the endorsement of the colonial administration. However, later, missionary efforts by five major churches had reached into Burundi:

3.2.2.1 The Evangelical Church of the Friends of Burundi

In 1933, Arthur, Edna and Rachel Chilson were sent by the Middle America Yearly Meeting in search of a place to begin a missionary work in Africa and God led them to Burundi (EEAC 2009:11). They arrived at Kibimba on 20 April, 1934 at the border between the province of Gitega and Mwaro in the town of Giheta near the river that shares Kaniga Gitega and Muramvya. This place had belonged to the Danish Baptist Mission since 1928 and is now called Union of Baptist Churches.

The Danish Baptist Mission welcomed the Evangelical Friends. Later Ralph and Esther Choate arrived on 31 December, 1935, to help the missionaries to build the station at Kibimba. Later, other missionaries from the United States of America were added and three other major stations were established: the first in Mutaho in 1938, the second at Kwibuka in 1945 and the third at Kwisumo in 1945 (EEA 2005:11). These stations were successfully run by different missionaries such as Arthur, Edna and Rachel Chilson (1934), Ralph and Esther Choate

(1935), Dr. Bolton (1936), Arthur and Faith Ford (1938), Helen Ridgway (1938), Clayton and Lola Brown (1940), George and Dorothy Thomas (1944), Eli and Alice Wheeler (1946), Alfred and Ruth Miller (1946), Clyde and Mary Thomas (1947), Perry and Marjorie Rawson (1947), Floyd and Leora Muck (1947), Geraldine Custer (1949), James and Doris Morris (1951), Lawrence and Dolores Ehinger (1952), Randall and Sara Brown (1953), Twila Jones (1956), Paul and Leona Thomburg (1956), Reta Stuart (1957), David and Annie Riley (1958), Lyle and Janet Wheeler (1958), Marvin and Ethel Bales (1959), David and Mae Kellum (1960), Willard & Doris Ferguson (1961), Bob and Esther Kellum (1963), Don and Pat Cain (1964), Gary and Ann Fuqua (1967), Edward and Joan Rawson (1968), Edward and Sandy Dealy (1969), Gary and Connie Young (1971), Dean and Irene Getting (1975), Caroly Hinshaw (1977), Robert and Connie Shaffer (1979) and Ed Rehwinkle (1981) (PV ACS 2005:11-12).

Indeed, when the first missionaries arrived, they began the work of prayer at Kibimba. Freedom of worship, prayer and teaching had been granted by the Belgian King Leopold II on 2 June, 1936 by a ministerial order of the Belgian colonies (EEAC 2005:11). By 1 December 1937, the church's membership had increased to 1,400 members. In February 1939, the membership reached 4,000 members and by April 1940 the figure stood at 4500. In June 1936, 14 out of 17 converts were received into a Bible school (EEAC 2005:11). Other places to teach the word of God were found all around the mission stations. The first monthly Church Council and the first quarterly meetings were led respectively by Etienne Banderekeye Bahenda and Solomon in 1959 (ACS 2005:12). Unfortunately, the Evangelical Church of the Friends of Burundi does not have statistics for the years between 1960 and 2008. Now, 75 years after its founding, the Church of Evangelical Friends of Burundi has only 14,300 members which would signify a poor growth rate for the Church. Krol (2001:3) states that: "the stagnation indicates a problem in the church or community life". The Evangelical Church of the Friends of Burundi might find Krol (2001:8-14) advice given below useful:

- The Church of Evangelical Friends can apply the practical theology that attracts people;

- It can focus on training people for specific tasks;
- The Church of Evangelical Friends may designate in each local church leadership that will motivate others and give them the chance to flourish;
- It can set down a structure that facilitates the effective distribution of tasks among the believers;
- The Church of Evangelical Friends should have an organizational culture that inspires, welcomes and attracts members and visitors;
- It can have a faith that expects everything from God and which resonates in all its activities;
- The Church of Evangelical Friends can promote the maintenance of friendly contact, mediation and visits;
- Finally, the Church can focus on evangelism and compassion. He who brings the message of love without love is in error. Evangelism is looking for everyone, not just those who show interest. In the deaconate and evangelism, the church is based on everyone and not just members.

This advice can be applied to all the five churches to revitalize their mission to Burundi and to encourage their spiritual and numerical growth.

3.2.2.2 United Methodist Church of Burundi

Historically, the work of all the Methodists is the legacy of John Wesley, born in 1703 in the town of Epworth, England. On 24 May, 1738, John Wesley held a crusade of prayer at Aldersgate in the City of London, in England. During prayer time, he felt filled with the Holy Spirit and he received strength in his heart to do God's work and to originate the Methodist Church (EMU 2008:1).

John Wesley ordained Thomas Coke to direct the Methodists of North America, but Wesley

was himself pastor of the Anglican Church and was in this church until his death. Thomas Coke and Francis Asbury were then ordered to direct all their energies at America. On 24 December, 1784, Thomas Coke and Francis Asbury started up the Methodist Episcopal Church in Baltimore, Maryland. Francis Asbury became the charismatic leader, and both men were made the first bishops of the Methodist Episcopal Church (EMU 2008:1). In 1828, a group of lay pastors, when their voice was heard in the Church, withdrew from the Methodist Episcopal Church to form the Methodist Protestant Church (EMU 2008:1). However, by 1844, the practice of slavery in America had divided the church. Those from the Southern states of America named their church the Methodist Episcopal Church South. On 10 May, 1939, three churches, that is to say, the United Methodist Church, the Methodist Episcopal Church South and the Methodist Protestant Church formed one church called the "Methodist Church".

In 1968, the city of Dallas, Texas, this same Methodist Church united with the Evangelical Church of the Brethren to form a church called the United Methodist Church (EMU 2008:2). However, the Church's missionary work was started in 1939 in Burundi by members of the missionary society known as the World Evangelical Mission, and the majority of these missionaries were drawn from the United Methodist Church of America. The lessons they gave were the early teachings of John Wesley on salvation and sanctification. It was John Wesley who began the work of all those who call themselves "Methodists". On 17 August 1980, the missionaries entrusted the work of leading the Church to indigenous members and the first Burundian bishop of the Church was Alfred Ndoricimpa (EMU 2008:3).

In April 1984, the United Methodist Church of Burundi entered into an alliance with the United Methodist Church half way across the world in Baltimore, Maryland, United States of America. The official ceremonies took place at the opening of the General Conference of the United Methodist Church (EMU 2008:1). Thus, in August 1984, the United Methodist Church of Burundi was received into the Central Conference of Africa at a conference held in Kinshasa in the Democratic Republic of Congo as an effective member of this Church. The United Methodist Church of Burundi worked in close unity with the National Council of

Churches of Burundi, with the various national Councils of Churches throughout Africa and the World Council of Churches (EMU 2008:4).

3.2.2.3 Free Methodist Church of Burundi

Reverend JW Haley, a missionary in Mozambique and South Africa for many years had a keen eye for new missionary work in Central Africa. It was his desire that such work should be able to sustain and govern itself from the beginning. His first contact with Ruanda-Urundi (now Rwanda and Burundi) was in 1926, but he himself was not able to visit the region until 1932. The Crash of the stock market on Wall Street and the subsequent Great Depression meant there were no funds available for new missionary endeavours. However Haley, under pressure from the Holy Spirit and at great personal cost, arrived in Burundi Muyebe on 2 May, 1935, to open a mission station (Cox 1990:44). According to Kabera (1985:22), on 22 September, 1935, “more than 50 people manifested a desire to accept Jesus Christ as their Saviour and Lord”. Haley had a great desire to expand the mission field and further mission stations were established respectively at Kayero (1936), Kibuye (1938), Rwintare (1940), Mweya (1940), Ngagara (1955) and Kibogora in Rwanda (1942) (Cox 1990:45). From 1942 until December 2008, the Free Methodist Church of Burundi currently has two Bishops, Noah Nzeyimana and Buconyori Elias, 34 districts, 221 parishes, 478 pastors and 125,000 Christian followers (Ndayongeye 2009). I think this church has accomplished its mission in comparison to the other churches mentioned above.

3.2.2.4 The Anglican Church of Burundi

In 1875, according to Slageren (1969:45) “the explorer Stanley made contact with Kabaka, king of Buganda Mutesa and Stanley, being very impressed by the personality of Mutesa, tried to use him against slavery in Central Africa. Mutesa, in turn, tried to take advantage of power from the whites to maintain independence vis-à-vis Arab influences”. In 1877, the missionaries Wilson and Mackay travelled to Buganda for missionary work, and King Mutesa allowed them to preach to the elite people of the Ugandan royal court. A school was

opened and the number of Christians increased steadily. However, the Anglican Church of Burundi began in January 1935 through the initiative of two missionaries, Sharp and Leonard Stanley Smith from England, together with Pastor Kosiya Shalita, a Ugandan. They came from Gahini in Rwanda. In this period, they began to preach the Gospel in Matana Bururi and Buhiga in the province of Ngozi. In 1936, they established a mission station at Buye in the Ngozi province and this became the seat of the Anglican Church of Burundi, Rwanda, Uganda and Zaire, now the Democratic Republic of Congo (Slageren 1969:45).

The Anglican Church of Burundi is a Christian church that bases its faith on the Word of God and the Apostles' Creed (CNEB 2009:11). This is a church that works in several countries worldwide and practices the "Anglican Communion". In Burundi, the Anglican Church works in all provinces of Burundi and is divided into six dioceses, namely: Buye (1965), Bujumbura (1975), Gitega (1985), Matana (1990), Makamba (1997) and Muyinga (2005). Nkunuzwami Burundi was the first bishop who led the Anglican Church from 1965 to 1978 (CNEB 2009:11). At this early stage the Anglican Church had only one diocese – Buye – but now the Anglican Church of Burundi has more than one million Christians. Therefore, I think the Anglican Church of Burundi made a significant missionary impact in spite of various ethnic problems.

3.2.2.5 Union of Baptist Churches of Burundi

A small group of ten believers founded the Baptist Church of Denmark in Copenhagen on 31 October, 1839 (Bimpenda & Hansen nd:12). They had gathered for Bible study one night and decided to go to the sea outside the town to be baptized because the Government of the day, with the support of the Lutheran Church, persecuted the Baptists. The Lutheran Church was officially supported by the Government and there was no freedom of worship for other religious denominations in Denmark. The churches won this freedom ten years later on 5 June, 1849. After 50 years of existence, a number of Danish Baptists felt called to work in the missionary societies (Bimpenda & Hansen nd: 13). In early 1883, children of the Sunday school collected money to send to Boston in the USA in support of American missionaries working in the Congo. At that time, a missionary received a salary of US \$400 per annum. A

missionary named Emmanuel Broholm, born in Denmark on 31 August, 1858, and ordained on 23 June, 1888, at Copenhagen, was sent to Africa as the first Danish missionary (Bimpenda & Hansen nd:14). He had three years' training in a biblical mission at Morgan Park, Illinois, USA. He left England from Liverpool in a boat called Ambriz on 3 October, 1888, and arrived in the southern Congo on 28 November, 1888 (Bimpenda & Hansen nd:13).

There, the Baptist Broholm Emmanuel met fellow countryman Peter Frederikson who was sent by the Missionary Society Livingstone Inland Mission. They worked together from 13 January, 1889, at Kinjila in south Congo. On 1 March, 1891, Emmanuel Broholm baptized two converts, but then became ill with a high fever while his counterpart Peter Frederikson was on sabbatical in Denmark and he found Broholm seriously ill when he returned to Kinjila (Bimpenda & Hansen nd:14).

He tried in vain to cure Broholm, but some eight months later he died at Kinjila on 25 November, 1891. On 16 December, 1892, another missionary named Christian Nielsen, born in Præstø and married to Sina, who had Norwegian citizenship, came to Kinjila to continue the work of Emmanuel Broholm. They worked at both Kinjila and Kifwa until August 1901, and in that year Sina contracted malaria and died. Christian Nielsen decided to take his two year old daughter, Stella, to England, but when they arrived in England, Nielsen fell desperately ill and died in a London hospital on 29 November, 1901. This succession of unfortunate events discouraged the Baptists of Denmark and they stopped the work of sending missionaries for another twenty years. However, a pastor named Jutland Gotfred Pedersen insisted on the resumption of missionary work. At an annual conference held in Vira, in northern Denmark, this decision was reaffirmed once again. The Baptist Mission of Denmark and Gotfred agreed to go to Bulgaria in 1921 to proclaim the Gospel for a period of two years among Muslims (Bimpenda & Hansen nd:13). In 1923, the Baptist missionaries in Denmark and Sweden returned to the banks of the Kasai River in the Congo. It was Niels Peter Andersen and his wife Johanne Andersen, a nurse, and Ruth Melkaer, who came to help the work at Kasai (Bimpenda & Hansen nd:14).

Then in 1927, at the annual conference held in Odense, the Baptists decided to send the couple Johanne and Niels Peter Andersen to Burundi. In 1928, they sailed from Marseilles in France to Dar es Salaam and arrived in Bujumbura on Ascension Day, 17 May, 1928 (Bimpenda & Hansen, nd:15). On 22 May, 1928, the Andersen family went to the interior of Burundi. They were accompanied by Pierre Ndengeje and a team of porters. After two days of walking, they arrived at Kibimba and spent the night there to celebrate the feast of Pentecost. The next day, they were booked to visit Gitega for paperwork and then they returned to Muramvya to meet the director, Rene Juja (Bimpenda & Hansen nd:15).

From there they went to Bukeye, in Banga, where they found old buildings left by the Germans in Kayanza. From Kayanza, Ngozi, they went to meet with the director and the latter advised them to start their mission at Musema. The family pitched a tent at Musema on 19 June, 1928. On 19 July, 1928, Johanne Andersen began nursing the sick and in the course of that year, Johanne treated 7, 424 people at the door to her kitchen. In 1929, two more missionaries and Ruth Ellen Hauge Melkjaer, who were qualified nurses, joined the team, and on 14 November, 1930, the missionary Hans Jensen also arrived in Musema. At the end of 1930, the Church had 103 boys and 41 girls coming to catechism (Bimpenda & Hansen nd:16). On 1 January, 1931 the Church baptized nine girls and 25 boys as new members of the Church and they were baptized by immersion. This unforgettable day, Andersen sent a telegram to say that 34 Denmark faithful came to be baptized that day and that this occasion marked the beginning of the Baptist Church in Burundi (Bimpenda & Hansen nd:16).

During the first three years, the Church had 250 members and 500 Christians came every Sunday to pray. Indeed, it was the first great awakening of Musema late in the year 1934. The Church had already baptized 906 converts in 1947 and by the Church's 25th jubilee celebration, the Church had 1,290 members. The Baptist Church extended to Rubura Ruhinga in 1948 and 1950. In 1948 the Baptist Church had 527 members and, after five years, the Church at Rubura had 1,120 members and the church at Ruhinga had 200 members (Bimpenda & Hansen nd: 21). From 1950 to 1989, the Church saw significant numerical growth. Given

the foregoing, the five churches mentioned above did not grow in the same way. The Anglican Church had many members from other churches. Obviously, in numerical terms, they have a job to do in fulfilling their Christian mission in Burundi. But it is noteworthy that these churches do not have statistics that show the quantitative and qualitative growth. For that reason, it is difficult to find sufficient data for the years between 1989 and 2008.

3.2.3. Theological impact of Catholic and Protestant Missions in Burundi

It is important to note that according to Romans (1:16) "the Gospel is the power of God for the salvation of everyone who believes". The first Catholic missionary activity in Western Africa had a theological impact in several areas including the spiritual, on the founding mission stations, the training of priests and traditional religious in Burundi. On the spiritual level, Perraudin (1963:204) notes that statistics released by Bishop Gorju mention 15,474 people baptized by June 30, 1923, and according to a report made ten years later in June 1933, the number of people baptized had grown to 253,665. Perraudin (1963:151) adds that during this period the missionary priests and nuns focused on the catechism and Nsilu (1999:10) comments that the methods of evangelism used by these clergy do not provide assurance of a true conversion especially as the focus was more on education than on the sacraments or scripture. Lubo (2002:61) states that "in 1959, 55% of the Burundian people were already baptized".

Although Burundi was considered by the missionaries as the land of Zebulun and Naphtali (Perraudin 1996:196), the Burundian Christians accepted the Gospel message, but when political unrest or ethnic problems have arisen, countless atrocities were perpetrated. In a predominantly Christian country, it is hard to believe that Burundians can kill each other because of their ethnicity. In the researcher's view, the theological impact of the Catholic missions was socially good and evident. The first impact was the general fidelity of the baptized to remain monogamous in marriage. The second impact was the need to maintain the "dot" set by government at a moderate rate and, third, the payment of contributions and offerings to the Propagation of the Faith.

When the Catholic missions are compared to the Protestant missions they were very significant for Burundi people in those early years, but after the Second World War, the evangelism of the Protestant missions had various social impacts on the Burundi population. The Protestant missionaries had withdrawn during the War. It is true that Western missionaries, Catholic and Protestant, had the intention of sharing the Gospel with the people of Burundi, but the fact that the missions derided the existing religious beliefs of the people of Burundi in their efforts to evangelize and contextualize the Gospel, but this led to dangerous misunderstandings on both sides. This behaviour was due to the “idea among Catholics and Protestants that traditional religions that existed before the coming of missionaries in Burundi and the church were pagan and an offshoot of the devil” (Nsilu 2000:12). For this reason, the church was built on a prefabricated liturgical theology from the West. Today, “it is possible that millions of people in Burundi could begin to recover from the traumatic experiences of ethnic cleansing, civil war and genocide in Burundi with a Christian majority that turns back to God” (CETA 2007:42).

3.3 Burundi's ethnic problems

According to Auroux (1990:880) the term ethnology was used, probably for the first time, "in 1787 by a Swiss theologian, Alexandre-Cesar Chavannes, to describe the history of the progress of peoples to civilization". Rediscovered in 1830 by Andre-Marie Ampere, the term became increasingly relevant as a discipline and in 1839, the physiologist and linguist William Frederic Edwards founded the company Ethnological Paris (Auroux 1990:881). To this date, and for a long time, ethnology became a "raciology". As Lubo (2002:60) states, the words "ethnic, ethnicity, ethnic hatred, ethnicity, work and go into a current debate, even in our daily. Like it or not". However, Jean-Pierre (200:104) states that the social categories (*amoko*) of the Burundian population (the Hutu, the Tutsi, the Baganwa and Batwa have been described as "races" and "tribes", as "ethnic" groups and even "castes". Gahama (1949:275) writes that numerous "Belgian authors were pleased to present Burundi as a country where two ethnic groups are in constant opposition: the Hutu and Tutsi". Lubo (2002:61) also stresses that "in

reality, in the precolonial period, the population consisted of four social groups (Hutu, Tutsi, Baganwa, Batwa), obeying the orders of the same Mwami (king) with a rich cultural and linguistic homogeneity". In this regard, I don't fully agree with Mvuyekure and Gahama because there are subgroups among the three social groups that make up the population of Burundi, and the Baganwa are considered as Tutsi and not as a separate ethnic group.

Moreover, the colonial and missionary literature made much of the differences between "the minority Tutsi lords" and "the mass of Hutu serfs" they dominated. Therefore, the colonizers of Africa sometimes built up or favoured certain tribes or ethnic groups and the attendant consequences for the harmonious balance of power were disastrous. For this reason, the daily life of ethnic groups in Burundi during the precolonial period, their cohabitation in the colonial period and the sources of ethnic conflict after the decolonization of Burundi in 1962 until 2008 will be analyzed.

3.3.1 Ethnic Groups in Burundi during the Precolonial, Colonial and Postcolonial Periods

Precolonial Burundi is little known by scholars and Mworoha (1987:10-11) points out that "the pre-colonial Burundi ranks among preliterate societies. Therefore, the study of its history and its civilization is necessary for the authentic use of oral sources". Perraudin (1996:28) adds that "in the pre-colonial Burundi, there are no reports of Hutu-Tutsi conflict. There were often wars, but it was between traditional leaders and between leaders and the Kingdom". The peoples cohabited peacefully and shared the hills, the architecture of their huts, they lived through a mix of agricultural and pastoral activities, shared the same language and same basic beliefs, their customary relationships were flexible and protection was woven in at all levels. Mariro (1998:47) explains that in spite of the likelihood of Hutus rising "to duties with the royal court or to positions of deputy chiefs or heads of the divisions between the Hutu and Bahutsi mountains, the lowlands and in the east, there existed a particular class of Baganwa who considered themselves as neither Hutu nor Tutsi, but all favoured a certain social integration".

Thus, Gahama (1949:275) argues that “in the precolonial period, the population consisted in reality of four social groups living together, speaking the same language and sharing the same culture: the Hutu, the Tutsi, the Batwa and Baganwa”. In my opinion, the relationships between the various components of Burundian society during the precolonial period were of good omen, because there was the social inclusion of all. Unfortunately, this social integration was rather restrained and disrupted during the colonial period because of the philosophy of colonial domination, and also during the post-colonial period, because of poor recovery of Western policy and conflicts caused by Westerners to recover the African lands during the colonial period.

Manirakiza (1990:102) thinks that "the Burundi of today is far from being a hell; there is hope for future generations". Thus, it is necessary to promote a return to the ethnic solidarity that characterized the social relations of the precolonial monarchical era, because the Hutu, the Tutsi, Batwa and Baganwa are all sons and daughters of Republic of Burundi, despite the fragmentary effects of the colonial period that ultimately disintegrated Burundian society.

God sent Jesus Christ to be the saviour of the world, and God created heaven and earth and all the peoples of the world from clay. God loves every ethnic group in Burundi and they all belong to the same Godly family. According to Genesis (12:3), the appeal addressed to "Abraham and his descendants, the children of Israel" is part of his plan of salvation for all peoples. Thus, the approach of the ECCA remains indispensable for the good news, because it does not support ethnocentrism and seeks to reconcile God's children with each other and with God. God requires all Burundians to make peace with one another that they might enjoy the fruits of reconciliation. Thus, the Hutu, the Twa, Tutsi and the Ganwa can again become one people united in Christ and with Christ (John 17:21). Thus, the ECCA can become a source of unity among all Burundians and it needs to be ready to challenge all the players who cause ethnic division and destroy national cohesion.

3.3.2. Ethnic Cohabitation in the Postcolonial Period

Over the last thirty years, the Great Lakes Region has witnessed the death, injury and exile of millions of people as a direct result of ethnic violence. As has already been explained, the ethnic groups of Burundi lived in social harmony before colonization. Mariro (2005:207) wrote that the generation of the “1960s had understood the importance of such a heritage. Gathered around the Prince Louis Rwagasore, Hutu, Tutsi, Twa, young and old, rural and urban, illiterate and educated, had mobilized against colonial domination, placing his hand against the Belgian trusteeship, for the rebirth of their nation, for independence”. However, by threatening this invaluable heritage in the years since 1965, the Burundian elites bear a heavy responsibility before the judgment of history.

By turning the crisis of 1965 into a massive ethnic confrontation, they opened the way for national chaos. Lubo (2002:63) notes that "the independence of the 1 July 1962's objective was peace. Peace, which lasted only the space of a morning as the post-colonial elites took hold of a climate of mistrust. An explosion took place in 1965". It was repeated with greater force in 1972. Niemegeers (1995:77) adds that on "15 January 1965, Pierre Ngendandumwe had formed his new government. The same evening, while visiting the bedside of his hospitalized wife in the clinic of Rwagasore, he was mercilessly slaughtered in the parking lot by unidentified gunmen". This new crime caused grave mistrust and inflamed feelings of ethnic hatred; the seeds were planted before independence by the Belgian colonizers. The Hutus blamed the Tutsis for killing their leader. Despite vigorous denials by the Tutsi, who denied responsibility for the murder, an irremediable cleavage occurred. However, Bahimanga (nd:5) notes that the Hutu leaders demanded the democratization of society, while their fellow Tutsi were suspicious of the democratic ideal of "one man one vote". The result was a string of misfortunes that locked into the perverse logic of the "to the death" struggle for power between the leaders of these two ethnic groups and for the conquest of the public space and the lure of postcolonial luxury.

After the independence of Burundi, the members of the Tutsi army progressively gained more and more control of power and the mono-ethnic Reychler (1999:59) argues that "the Batwa

were assimilated to the Hutu, and they were economically marginalised, which coupled with social and cultural decolonization meant that they were being excluded from modern life." All these distortions that mark today's political development and the domestic socio-economic situation of Burundi originate in this voluntary exclusion, compounded by the daily and deliberate choices of the politicians who have succeeded one another in Burundi.

Obviously, events since 1965 have created the objective conditions for the onset of the disaster of 1972. Those in power seemed unable to devise mechanisms to escape the cycle of recurring crises. Poor crisis management created many frustrations and an atmosphere of suspicion, intrigue and permanent confrontation between the elites. More than ever they were waging a fight in order to gain access to or to maintain power (EEAC 2005:43). To bring this situation to an end, it will be necessary for the Burundian political actors to provide an opportunity for the people of Burundi to choose their political leadership freely. Burundian citizens can participate in a functional democracy if they can participate in free, fair and transparent elections. Thereby, they entrust their representative with a mandate and delegate some of their power as citizens. According to Hadorn (1995:7), "all power rests with the people. Its right that people of Burundi establish a government that promotes their safety and prosperity". Thus, anyone of voting age, can elect leaders both locally and nationally, to see to the daily concerns of the people of Burundi and, consequently, to establish laws which ensure that fundamental human rights are protected and realised (EEAC 2008:8). In the same way, the church can pray for legislators and make sure that the principles which govern the laws of Burundi are the principles of God's love and love for one's neighbour and of justice and peace, not hate and injustice.

3.3.3. Sources of Ethnic Conflict in Burundi

Scholars have considered the genesis of the antagonism between Hutu and Tutsi in Burundi and they have not yet reached consensus. The conflicts in Burundi were certainly rooted in the colonial presence of Germany until 1918 and of Belgium from 1918 to 1962. Binagana (1999:268) underlines the fact that "the Belgian colonialist, as a result of Germany's defeat,

has applied the sacrosanct principle of divide and rule, favouring the Tutsi". Lubo (2002:30) made use of the Biblical Hamitic myth in his native policy of "indirect rule" which ultimately proved so harmful. The Belgians arrived in Burundi in 1916, a people with a strong sense of organization and a rich sense of belonging to a nation. Sinduhije (2002:82) quoted Ryckman's description of the Tutsi:

Also Tutsi men were naturally intelligent, endowed with leadership skills, while the Hutu, timid, gay and *roublands* were less malignant, and had been enslaved, etc. The same Ryckman wrote in 1931, famously in Burundi, the Tutsi were destined to rule, their position beside the inferior races which surround them provides considerable prestige! Their qualities and their defects enhance yet!

However, Perraudin (1963:400) thought that in the period of "guardianship, Belgium has promoted the Ganwa caste and ethnic Tutsis at the expense of the Hutu. Given the foregoing, it should be noted that it would be a mistake to continue to believe that this analysis was a slogan during colonization". Jean-Pierre (2003:309) noted the speech of an American visiting the region in the early twenties, who said: "the Watussi people are a wonderful [...] Although they have had very little contact with the white race, they are intelligent and lovely" and show "interest in the works of the white man [...] this race has to be admired and travellers are glad to associate with them". In my opinion, it was the way the Belgians privileged one ethnic group over another which introduced division within Burundian society. Jean-Pierre (2003:311) states that "the Tutsi were not only synonymous with beauty, but with being a people called to dominate, while the Hutu, true blacks in the radicalized vision of the late nineteenth century, were the subjects intended to obey".

Indeed, the poor analysis of the country in the colony established a false division between the minority Tutsis and the majority Hutus. Lubo (2002:23) went further and reaffirmed that "the policy of administrative reform that was carried out by Belgium in Rwanda-Urundi during the period 1920-1945 deposed the Hutu territorial administration. On the whole, it is now established that it was Belgium which racialized social relations between the Hutu and Tutsi elite in Burundi". To this end, Kofi (1998:26) affirms that the "colonial laws and institutions inherited by some new states were designed to exploit local divisions, not remove them" and Tutu and Kä Mana (2005) would agree with him. Obviously, the power structure of the

colonies lay behind many of the ethnic conflicts currently experienced in the francophone countries of Africa, not least in Burundi. In order to manage vast territories with a small administration in an efficient manner, the colonial powers selected allies in the conquered populations according to anthropological criteria, the need for dominance and practical administrative needs with little consciousness or conscience about the long-term and disruptive effect their interference would have. Bududira (1998:57) notes that "the colonizers, however, deliberately chose to use ethnicity as an important element of their political philosophy". Obviously, if the settlers had a significant part in developing a theory about the peoples and ethnic consciousness, the missionaries also share some responsibility. The tactics used to convert Africa to Christianity, writes Bududira (1998:57), reveal that "the missionaries' plan of action was equal to that of a colonial power: the search for interested people who were strategically well-placed to evangelize; Cardinal Lavigerie recommended that his missionaries discover and convert customary leaders to create organic Christian Kingdoms".

The missionary literature popularized the stereotypes and theories of ethnic identities by using the myths of race and caste so in vogue in 19th Century Europe. Given that these external factors actively contributed to the development of a negative ethnic consciousness and to discord between the peoples, the presence of these factors in no way condones the actions of the perpetrators of violence in the post-colonial regime. Bududira (1998:57) stresses that "if, at the theoretical level, the Europeans can be considered the fathers of ideology, it is indeed the nation's leaders who made the conflict break out". For this reason, it is important for Burundians to be self-aware and look beyond the troubled colonial past for the causes of conflict that lie within themselves. Nevertheless, it is clear that the political rivalries and the struggle to manage and conserve power of today reveal the presence of the European hand in African affairs (Ela 2003:69). The changing ages of the heads of state in the Republic of Burundi is revealing. Mwambutsa IV ascended the throne in 1915 at the age of three years and he reigned until 1966 when his 17-year-old son, Ndizeye, succeeded him. Ndizeye was overthrown by Micombero who was 27 years old, and Micombero was succeeded by Jean-Baptiste Bagaza Micombero in 1976 in the age of 31 years. President Pierre Buyoya put an

end to the Bagaza regime in 1987 at the age of 38 years (Manirakiza 1990:103). This demonstrates the changing nature of political power in Burundi, from long and stable reigns or terms of office and the peaceful accession to power, to shorter periods in office and the overthrow of those in power. Thus, the assumption and maintenance of power became a driving force in the country's politics, and it was only a matter of time before it became the major source of conflict.

In Republic of Burundi, the Democratic Republic of Congo, Zimbabwe and Somalia, internal factors caused the plunge in to self-destruction experienced by these countries. These internal factors include the "winner takes all" policy after elections, the temptations of wealth, the corrupt or environmentally hazardous exploitation of resources, patronage, attachment to prestige and the prerogatives of power were all part of the complex causes of violence and instability. When political leaders are not held sufficiently accountable, when their schemes are not transparent, when there is no adequate check on the use of power, when constitutionality is not respected, when there is no peaceful means to replace those who will not relinquish power, when human rights are disrespected and remaining in political control becomes excessively important, then the stakes become dangerously high (Kofi 1998:3). This is all the more so in Africa where the state is usually the largest employer and political parties essentially follow regional or ethnic lines.

The multi-ethnic character of most African countries makes the road to conflict statistically more likely, especially when the violent politicization of ethnicity has been encouraged. In Burundi, Rwanda and the Democratic Republic of Congo, the external factors are certainly important. Burundi and Rwanda share the same history and the same people, but both countries are accused of supporting the rebellions that destabilized their governments. Kofi (1998:3) wrote that "mediation efforts and peace led by African countries were more frequent in recent years, but we must recognize the role that some African governments play in supporting, or even instigating, conflicts among neighbours". Kofi makes a convincing argument as it is reasonable to believe that those in power will try to maintain a monopoly

over economic, political and social power and this can lead to feelings of revenge, popular uprisings and rebellion. Bududira (1998:59) thinks that "it is the unequal distribution of state resources that crystallizes ethnic credentials. This unequal distribution (added to the existing extreme poverty) is the origin of this context for all sorts of social and political disruption". Kalemba (2009:228) affirms that "in postcolonial Africa, politicians and military leaders have often used the same methods to exploit these resources to satisfy their own interests". However, what is still missing in the current crisis in Burundi is a political class that can emerge from the partisan concerns and work for the good of the Burundian people without a preoccupation with ethnic consideration.

While Burundi has already taken such important steps as educating Burundian children and freeing them of the colonial past and of implementing the democratic process by organising democratic and transparent elections, but much remains to be done to consolidate democracy. Obviously, the way forward is to lay the foundations for a real democracy and ensure that is safely entrenched at all levels, but it will take time.

I think the promotion of a democratic and human rights culture is the key to success and a priority for any government that wishes to prevent the recurrence of Burundi's bloody conflicts and to successfully fight against poverty. The ECCA can remind those in power that the Burundian people yearn for equality before the law, justice, freedom, peace, security, well-being, dignity, for their interests to be truly represented and cared for by those in office, and an end to the ethnic enmity that has been nothing less than a national tragedy for Burundi. The Church is called to preach unity among human beings and to question all those who violate the unity of Burundi.

3.4 Consequences of the ethnic conflict in Burundi

Obviously, the implications and consequences of socio-ethnic conflict in Burundi were gravely serious for Burundians and for the ECCA. According to Mukuri (2002:225), "the Great Lakes region has seen over thirty years of ethnic violence that resulted in the death and

exile of millions of people". Mukuri (2002:226) refers to information given by the High Commissioner for Refugees which states "in 1990 in Burundi, 23,587 Burundians sought refuge in Rwanda, 150,689 in Tanzania, mainly in the camps of Mishimo, Ulyankulu, and Katumba in the region of Kigoma and 13,293 in the Democratic Republic of Congo (Zaire). Following the events of Ntega and Marangara in August 1988 approximately 50,000 fled Burundi for Rwanda, mainly south of Butare".

Humanitarian organizations such as the UNHCR and the ICRC reported that "more than 600,000 Burundians have fled the country after the assassination of President Melchior Ndadaye. The World Refugee Survey of 1995 stated that 440,000 refugees remained in Zaire and Tanzania. In mid-December 1996, the situation had improved somewhat since the total number of refugees was 247,604, of which 213,043 were in Tanzania, mainly in Kigoma, Kisulu and Kibondo, another 30,000 were in the DRC, mainly in the region of Uvira and 4561 were in Kivu and Rwanda (Mukuri 2002:227). In early 2000, the estimations for Arusha stood at 345,000 refugees since 1993 in the countries of the region, with an additional 200,000 people having fled to Tanzania since 1972 (Mukuri 2002:227). As Simbizi (1992:2) describes, "in the space of 20 years over 700,000 were massacred, most of whom were Hutu".

These figures should give pause to missiological Christian leaders because they reflect the profound changes within the region and its social disintegration, especially as most of the Burundi refugees were Christians. This destabilized both the Republic of Burundi and the ECCA, because the Evangelical Church of Central Africa lost many members due to these displaced sections of the population and to the violence itself.

3.4.1 At the Political Level

The political situation in Burundi today is very much a consequence of its colonial history and Gahama (1949:407-408) points out that "the segregation policy of Belgium practiced at all levels focused, admittedly, on the Ganwa aristocracy at the expense of the Hutu. The Tutsi bear a heavy historical responsibility for the dramatic turn of events in Burundi". The policy of privileging the Hamitic Tutsi over the Bahutu soon proved an effective tool in the hands of the

colonial administration in its diplomatic relations with traditional leaders (Jean-Pierre 2002:11). The administration flattered them into thinking that their origin had nothing in common with that of their subjects, which served to crystallize the divisions between different groups in society. Bahimanga (nd:5) demonstrated that:

Since independence, the country has already lost nearly one million of its inhabitants because of ethnic conflict. Ethnicity has become the baseline data in policy discussions. The political division is based on ethnicity and ended up closing down the bursts of ethnic solidarity that characterized the social relations in precolonial times of the monarchy. The adversarial relationship of the respective leaders within a system that has caused the supremacy of the Tutsi created mutual distrust, and it has ended up creating ethnic barriers trapping many of the Burundians in suffocating ethnic ghettos.

Unfortunately, the Burundian people regret that the Arusha Accord was based on ethnic conflict in Burundi, so that the ethnic divide is now a keystone of the law. The agreement contains a false ethnic portrait of the Burundi nation, where everyone falls under the flag of Hutu or Tutsi, while the Twa have been overlooked by the law and the powerful. The problem in Burundi cannot be resolved in ethnic percentages. Respect for human rights was lost in the various conflicts in Burundi, but respect for others and for the right to life is a divine commandment. Deuteronomy (5:18) reminds us that it is strictly forbidden “to kill” and the ECCA may invite Burundi people to love their fellow brothers and sisters regardless of their ethnicity (Luke 10:27). Hatred and tribalism are banned among Christians since the Hutu, Tutsi and Twa become children of God, and according to John (1:12) are one in Christ (Col 3:11). The ECCA has a duty to teach the Christian doctrine of brotherly love and obedience to Christ to each member of the body of Christ. Thus, the Burundian people know that Christians are the supporters of Burundi if they manifest Christ's love for each other (John 13:35).

3.4.2 At the Judicial Level

In a divided society, the judiciary's role is to find solutions to national reconciliation and concord, and to do this, it must be independent and impartial. Unfortunately, as Mukuri (2002:283) claims, "the Burundian justice system has been under pressure not only from the executive but also from political parties, the forces of change and of the democratic

opposition". In fact, it was common knowledge that, like the military, the judiciary had been affected by ethnic prejudice as well. During the crisis, the Burundian judiciary has been vilified even by those who benefited from it, but especially by those afraid of being brought before the Bench (Mukuri 2002:283).

The lack of independence of judicial institutions does not promote the correct treatment of cases, and this situation was not helped by the separation of powers. Moreover, the impunity of the reigning politicians made the work of judges difficult. They worked in harsh conditions that deserve more attention from the people of Burundi. Over the last forty years, each new leader was surrounded by strong men that he placed above the law and their breaches of human rights continued until they were overthrown by the next conqueror, and the settling of accounts seriously reduced the capacity supporters of a former regime to resist the abuses of power (EEAC 2005:26). The security of Burundians was seriously damaged when impartial justice was replaced by the personalization of justice (Manirakiza 1992:102). In fact, God, Creator of Hutu, Tutsi and Twa, is a God of justice. For this reason, the ECCA can be on the side of the defenders of human dignity and of the uncompromising fight for social justice for all according to the vision of God.

Every Christian leader should desire that justice prevail in Burundian society so that the people can be reconciled and released from oppression. The peoples of Burundian are created in the image of God and every human being has an intrinsic dignity, whatever their religion, skin colour, culture, class, gender or age. Every human being is entitled to be respected and served by their leaders, not exploited. Jeremiah (7:5-7) affirms that: "But if you really amend your behaviour and your actions, if you really treat one another fairly, if you do not exploit the stranger, the orphan and the widow, if you do not shed innocent blood in this place ... then I shall let you stay in this place, in the country I gave forever to your ancestors of old". Therefore, the ECCA is expected to teach respect of others, social justice and the right to life among its members in response to the prophetic call of the Lord. The ECCA can promote social justice and equality before the law for all Burundians, because the church has not only

the mission of evangelization of the world but also the social mission of the transformation of society.

3.4.3 At the Socio-economic Level

The socio-ethnic crisis in Burundi has inevitably paralyzed or disrupted the society and economy of Burundi from 1993 to date. Burundi's precarious socio-economic life was aggravated when the economic blockade was imposed on the Republic from 31 July 1996 by the international community, and the despair of the people deepened and almost irreversible fractures in the solidarity of the community took place. The economic misery of the people is mainly due to the chronic insecurity that prevents people from going about the task of production, the destruction of production facilities, the destruction of life (often the breadwinner of a family), and finally the barriers to the safe, and therefore free, movement of persons and property which has reduced trade and investment.

Through the Gospel, there is lot of help that the ECCA can give the Burundian people in the way of spiritual and psychological encouragement, and practical help with socio-economic issues. It is necessary that the ECCA stimulate Burundians to work for the benefit of society for, as Kalemba (2009:226) advises, "ethnic conflicts remain the cause of poverty". Thus, it is necessary that the ECCA rethink its Christian mission in Burundi and its prophetic mission. The ECCA is in a good position to re-conscientise the people of Burundi to work hard and strive for sustainable socio-economic stability. They need to demand more of the government officials, whose salaries are paid for by the taxpayer, to do more to improve the living conditions of the Burundian population.

3.4.4 Internationally

Burundi, and its capital city, Bujumbura, have become very cosmopolitan with foreign communities from across the world -- residents include Rwandans, Congolese, Tanzanians,

French, Belgians, Asians, Indians and Pakistanis to name a few, and the crisis was a blow to these foreign communities as well (Mukuri 2002:253). The Rwandans were intimately affected by the intricacies of the Burundian crisis, and the Rwandan Tutsi were the first victims of ethnic violence. They were accused by the Burundian government of having participated in massacres of the Hutu in various provinces and in Bujumbura (Mukuri 2002:263). Throughout the violence, the Congolese living in Burundi deplored the negative role their home country played in the destabilization of Burundi. The violence extended beyond populations of African origin to include nationals from Europe, as Mukuri (2002:263) noted: "of these, the French have been most affected. The French have been most affected by this crisis". This was due to the fact that the Burundian government of the time took refuge in the French Embassy in Bujumbura at the outbreak of violence.

I think, God's Word calls Burundians not to oppress foreigners and not to shed innocent blood (Jeremiah 7:6). The ECCA can benefit from this multicultural presence in Bujumbura to announce the Gospel to all nations (Acts 19:10). Unfortunately, as pointed out by Griffiths (1982:18), "the problem of the church is that it is a Cinderella sitting among the ashes of its institutions and suffering from a serious memory lapse. She does not know where she is going". An awakening is important for the ECCA so that the Church can have a new awareness of its Christian mission in major cosmopolitan cities. God is also the God of foreigners and they are equally under His protection.

3.4.5 In the Evangelical Church of Central Africa

According to Mukuri (2002:73), "the balkanization of ethnic neighborhoods in Bujumbura Mairie actually began with the 1993 presidential elections. Indeed, the people grew in solidarity between Hutu and Tutsi ... before the current ethnic exclusion". Obviously, religious practices have been disrupted between 1989 and 2008, owing to the ethnic division. Moreover, the availability of religious settings and places of worship was a difficult problem to solve. Burundian churches, including the ECCA, were hard hit by the events of these years. They have been traversed by divisions and suspicion related to the crisis. In 1996, the majority of the members of the ECCA's parish of Bwiza fled to Uvira in the Democratic Republic of

Congo with their pastor, Sylvester Hakizimana, as refugees.

Refugees in the Democratic Republic of Congo tended to be Burundian Hutu and they shared the ordeal with others displaced by war. This problem has caused more suffering and poverty in the refugee camps, and the parish of Bwiza lost many of its members. After 1996, some church members returned to Burundi while others chose to remain in the Democratic Republic of Congo for their safety. Consequently, some parishes belonging to the ECCA were closed, for example, those of Cibitoke Home Church and Rukaramu Church. The problem is that because of ethnic war, some parishes of the ECCA were not only closed but were also occupied by a legion of rebellion soldiers (Interview September 12, 2009).

The ECCA has paid a heavy price and lost many members of the Church in this national storm. Today, some members of the ECCA are victims of the socio-ethnic inaction of their parishes. Currently, it is not that the ECCA remains inactive when the other ecclesial communities play their role of yeast in the dough, but that those who are responsible for the Church are still sleeping and do not take action against ethnic violence. For this reason, the United Methodist Church, the Union of Baptist Churches, the Episcopal Church and the Methodist Free Church are to be praised for their strong and active stance against the ethnic violence in Burundi. Those churches assist the national peace and reconciliation processes. This is good missiological work and the ECCA would do well to promote democracy and good governance in Burundi, because it is a divinely ordained scheme which guarantees freedom for peoples created by God in His image. This will strengthen respect for the equality of all before God and before the Law.

The positive political views of certain pastors, teachers and faithful members of the ECCA and their promotion of respect for others are encouraging. The Bible teaches the value and importance of human life and the sanctity of which is the basis for the establishment of government, and points to "Noah ... the father" as a good example of good governance

(Genesis 9:6). For this reason, I estimate that the ECCA can play a major role in establishing peace, truth and reconciliation in the Republic of Burundi.

3.5 Partial conclusion

The missiological analysis of Burundi's different socio-ethnic problems formed the backbone of this third chapter. The genesis of the Christian mission and the ethnic problems that manifested in Burundi were examined. The establishment and evolution of the Catholic and Protestant missions were described, and because the Catholic missionaries began timidly on 28 July, 1879, under the leadership of Bishop Lavigerie, and because of the multiple barriers created by aboriginal resistance, the establishment of the Catholic Church in Burundi was gradual.

The Protestant missionaries arrived in Burundi in 1911 through the initiative of the German Mission in Neunkirchen, and by 1916, the Protestant missionaries were operating five mission stations, including three on the upper and two on the central highlands. Protestant missions experienced two major difficulties, namely, the king's wars and the colonial politicians who supported the Catholic mission. The Protestant missionaries were accused of heresy and separatist missions and the Catholic missionaries were considered as the only possessors of truth. In today's context relations between the Catholic and Protestant missions in Burundi are greatly improved thanks to ecumenism. For this reason, the modern ecumenical movement remains a positive example of mutual respect and appreciation between churches. In the second section of this chapter, the ethnic problems of Burundi during the pre-colonial, colonial and postcolonial period were analysed, together with the sources and consequences of this ethnic conflict.

Those who did speak up did not suffer any penalties, and neither were they isolated or rejected for having spoken out about the crimes, with the exception of the killing the Catholic Bishop, Joachim Ruhuna, who was accused of having cursed the rebels who were

fighting against the national army. The problem which we find with the ECCA between 1989 and 2008 was the Church's choice of silence and inaction. The churches were capable of changing the course of events thanks to their very real influence. The Burundian churches that sheltered the refugees faced a tremendous dilemma related to the ethnic divisions. Churches that sheltered the Tutsi were more secure and those that sheltered the Hutu were left alone and ignored, and they did not receive any material assistance or military protection.

I have made use of the terminology "manhunt" so as to describe how the persons belonging to different ethnic groups were deprived of the culture of peace in Bujumbura town. The two ethnic groups flourished the sword, not peace. However, it was not only in Bujumbura town, but also in the provincial rural countryside that we noticed areas occupied only by the Hutu or only by the Tutsi. Those areas occupied by the Hutu or the Tutsi were characterized by insecurity, and anyone who dared to travel across these territorial areas was likely to undergo serious torment, ill treatment or slaughter.

The fourth chapter will investigate the missiological contribution of the ECCA and how it dealt with the different socio-ethnic problems of the Republic of Burundi.

CHAPTER 4: THE MISSIOLOGICAL CONTRIBUTION OF THE ECCA TO THE RESOLUTION OF THE SOCIO-ETHNIC PROBLEMS OF BURUNDI

4.1 Introduction

This chapter will analyse and evaluate the missiological contribution of the ECCA to resolving the socio-ethnic problems of Burundi. The chapter is divided into two sections, the first of which will focus on the specific contribution of the ECCA, while the second section will focus on an evaluation of that contribution.

The socio-ethnic problems of the Republic of Burundi were caused by all the role players, and that including the religious denominations. The churches, including the ECCA, contributed significantly to the restoration of confidence and a good harmonious relationship between the various components of Burundian society. However, it remains important to check if the ECCA fell short of its ecclesiastical task compared with the other churches in Burundi.

4.2. The specific contribution of the ECCA

Firstly, the specific contribution of the ECCA to the socio-ethnic problems in Burundi was a negative one. The ECCA was a “silent church” because during the crisis from 1989 to 2008, the Church failed to raise its voice to denounce and condemn the violence committed against the Burundian population.

Obviously, the mission of the ECCA, when faced with a tragic inter-ethnic war, was to use all its might against the demeaning of others, and against the injustice, violence, oppression and exaltation of bloodshed characteristic of that period. The murder of brother by brother recalls Genesis (4:8), when "Cain spoke to Abel his brother and as they were in the field, Cain rose up against his brother Abel and killed him". The ECCA can be renewed if the leaders of the Church confess the sin of silence and the failure to assist, and ask the forgiveness of the people of Burundi.

On 24 October 1993, many representatives of the Christian Churches Apostolic Nuncio, together with several NGOs, visited the refugees' camp and clearly denounced the attempted military coup and condemned the violence. Stopping short of a compromise with coup leaders, many representatives were nostalgic for the old hegemony that included the Church, favoured the "mezza voce" (Ntamwana 2005:14). This was good work because it stopped provocation and negative ethnic news, and it was unfortunate that the ECCA was not present at this meeting. It should be noted that useful actions taken by the above-mentioned churches, with the exception of the ECCA, were both collective and individual. Ntamwana (2005:242) considers that "l'église dont la caractéristique est l'unité la plus consommé, ne peut pas vivre au Burundi sans constituer le projet de départ de cette unité {the church which's characteristic is the unit most consumed cannot live in Burundi without constituting the initial project of this unit}" *My own translation from French.*

Unfortunately, the ECCA has been torn by factionalism since 1989, and the Church will have to renew its efforts to purify itself. The Church has need of healing which will then cascade down to the body of the lay faithful through its devoted pastors, evangelists, prophets, teachers and members. The suffering of the people when they fell prey to ethnic divisions has led to distrust, memories of trauma, discrimination, hatred and ethnic division among peoples. However, the ECCA has been mandated to ongoing reconciliation with Christ, as demonstrated by Paul in 2 Corinthians (5:19-20): "for God was in Christ reconciling the world unto well ... and he has given us the message of reconciliation and we are ambassadors for Christ ... ". A courageous approach can take Burundian society to a new level of awareness and motivation to achieve national reconciliation and reconstruction. Corinthians 2 (5:20) and John 1 (3:15) remind us: "be reconciled with God, reconciling us with each other, because anyone who hates his brother is a murderer and no murderer has life remaining in him". Kalemba (2010:3) considers that "Africa's colonial legacy has contributed in part to the conflict, unrest, suffering and hatred between the different ethnic groups of Sudan, Rwanda, Burundi, Zimbabwe, the Central African Republic, the Côte d'Ivoire and the Democratic Republic of Congo", for that I think that churches can change this situation because they are a positive force for transformation.

Unfortunately, the ECCA did not play its prophetic role at the turning point of 1989 by denouncing the evil that was about to destroy the Burundian population. In the terror and confusion, the Church fell silent and was unable to promote sincere inter-ethnic dialogue. It is not good for the Christian mission, as Kalemba (2009:230), rightly reminds “Christian’s, for the Church to fail to respond "positively to resolve their societies' problems; its complicity and participation in collective sins" undermine its credibility”. The ECCA has an ethical responsibility to promote national reconciliation, peace and social justice in Burundi and as Bigo (1965:8) argues: “justice for any structural relationship between Hutu, Tutsi and Twa and the dignity for each person is manifested in the glory of God”.

This respect must be mutual. If I respect myself, I will respect the other and vice versa. Thus, the church can promote conditions which honour the other. Marian (1996:29) has the following to say: “Act in such a way that you treat humanity in your person as an end in itself and not as a means. Human life in the person and around the person is marked by evil and can cause disputes. This is why there are conflicts between people, ethnicity and nations”.

The exclusion of others is a negative side of political ideologies. The ECCA can play a valid role as a bearer of the peace in Jesus Christ that surpasses all understanding. It is not enough to declare: I want peace in Burundi. It is necessary to take the serious steps to allow that peace.

Living together in any society presupposes a certain level of compromise and tolerance about certain values in order to live together peacefully. Among the values important for Burundian society is respect for human dignity and the sanctity of life. The ECCA has therefore a mission to be the moral guide and light of the nation. It has the mission to popularise good practice and good behaviour, and that means the Church should go beyond generalities. Even politics are subject to the law of God and the ethics that result from a Godly perspective. Mukuri (2002:323) defends the active involvement of the Church when he says: "any religious denomination may be interested in the management of the society in which it operates”. Thus,

the ECCA is expected to revive this prophetic mission and act as a catalyst to assist Burundians to rethink national reconstruction in terms of the will of God. The ECCA has a great moral role to play in the reconstruction of peace and social justice for all Burundians.

4.3 Contribution of the ECCA in comparison to other Churches

Perraudin (1963:400) considers that “the pagan spirit is not dead, nor are pagan practices. The pagan spirit is characterized not only by the old superstitious beliefs, but by hatred and bitterness, by injustice, too”. Bududira (1998:97) adds that "ethnocentric ideologies and the ensuing wars are, without a doubt, the greatest challenge to the Church of Burundi". It is for this reason that Lubo (2002:32) refers to the position of the Catholic bishops who complained about the early signs of ethnic violence as expressed in hate speech and concern at the escalating ethnic polarization was expressed during policy debates. Bududira (1998:97) states that “since the crisis began, many members of Catholic Action who have shown their faith in saving lives either by hiding or by intervening in their favour or by warning of danger and helping them escape when they were not the same ethnicity or the same political party”. In their regular meeting held on 27 and 28 May 1993 at the National Pastoral St. Paul in Kigali, the bishops of Rwanda and Burundi pointed out that ethnicity and regionalism are often a pretext for exclusion. They condemned all use of these anti-values to gain power and to establish any social project. They recommended that the universal values of respect for life, unity, mutual respect, justice, complementarity, tolerance and freedom for everyone be upheld (Lubo 2002:33).

Addressing the political parties, the bishops of Rwanda and Burundi recommended they find a strong vision for society and focus on the promotion and protection of the common good. Political parties need to avoid intolerance because no one party has the monopoly on truth and they should work together with the opposition so that everything they do seeks to meet all the aspirations of the people. When they live in the spirit of democracy, political parties prefer dialogue and preserve a sense of compromise in their reports (Lubo 2002:32). The political parties know that in a state of law, the opposition cannot supplant the administration or its

public policy.

The social and political situation denounced by the Church hierarchy worsened after the coup of 21 October, 1993 and a culture of hate and violence was fostered. From the foregoing, it is apparent that it is not enough to publicly denounce evil and injustice for, as Tumi (1996:13) says: "the church can also understand that the proclamation is always more important than condemnation". Kalemba (2009:229) echoes this when he says that "the denunciation of evil, social injustice and carnage is part of the prophetic mission of the church".

The Church is now at the crossroads of speech and action, and needs to unite speech with action. Sanneh (1983:19) concurs: "if the Church today does not find the spirit of sacrifice of the first church, it will lose its authenticity, betray the trust of millions of faithful and will be denounced as a mundane club that is meaningless for the 20th century". Indeed, Christians can be encouraged if the church is a living and active institution of mediation, reconciliation and consolation during times of crisis and tragedy. Lochhead (1988) and Volf (1996) concur: "If the ECCA maintains unity among its members, it will be all the stronger when its needs to defend human rights as part of the prophetic mission undertaken by Yahweh himself".

Certainly, respect for human beings will be subsumed in the transition to the regime of Christian love. Love of our neighbour, forgiveness, acceptance, and community prayer are transformative, and admittedly love of neighbour is a big missiological challenge for the ECCA. The Church was weakened because it was inactive compared to the other Protestant churches and the Catholics who fought for the welfare of all in Burundi, but the Church can turn this situation around.

The ECCA should be a place of refuge for the desperate and a catalyst for the efforts of men of good will, but instead of being the voice of the voiceless as the other churches mentioned above, it prefers to live in contradictions and evasions, forgetting the tragedies of the people of Burundi. The EEAC is called to accomplish this Christian mission courageously, without

which the wall of separation and enmity between the ethnic groups will remain. The Church may seek to demonstrate the love of God by teaching the vision and word of God for all ethnicities (Akwa 1955:29). The Church can make an impact if it publicly denounces conflict, injustice, discrimination.

It is possible for the Church to make an uncompromising analysis of the crisis in the Great Lakes region and to propose possible solutions according to the Word of God. Bastide (1970:81) estimates that "the church as an agent of change and development can encourage members to fully engage in the search for peace and social justice". Unfortunately, the ECCA has not yet contributed positively to the search for durable solutions for the Burundian people, perhaps because it lacks an overall vision for Burundi society and an understanding of its own Christian mission. Therefore, the mission of the ECCA in today's Burundi is to fight all forms of discrimination and promote national reconciliation and justice for all. The ECCA can implement its prophetic role for the salvation of the Burundian people for today and tomorrow. The church can also challenge the conscience of politicians and all those who exercise authority in Burundian society and help them gain a sense of honesty and of social justice in public administration so that they lead Burundi towards a common good.

4.3.1 Catholic Action and Ecumenism

The Catholic Church and the Ecumenical Council of Churches are among the actors involved in the search for peace in Burundi. However, on 2 November, 1993, the Catholic bishops, Anglicans and Methodists condemned the coup, together with the violence and disorder that followed the coup and advocated a return to constitutional legality. They condemned and disapproved of any man who kills, starting with the group of soldiers who assassinated the former head of state Ndadaye and his colleagues (Lubo 2002:46). They condemn the judiciary for not conducting thorough investigations, and for not being free and independent. They ask that no one be killed or prosecuted because of his ethnicity or his party. Responsibility should be personal and let each answer for his actions. They reiterated "their support for democratic institutions established by the outcome of the elections in June 1993 that took place in calm and serenity, and stated that dictatorial regimes are outdated" (Mukuri 2002:325).

It was a serious misstep of judgement on the part of the ECCA to refrain from getting involved while the faithful were threatened by the socio-ethnic conflict, and the following Biblical passages come to mind: Nahum (3:1) “woe to the bloody city, full of lies, full of violence”, and Micah (2:1) “woe to those who ponder the injustice and lurking evil upon their beds! At daybreak they perform when they have the power in hand”. What these two prophets are highlighting is the right to protection of the oppressed. Thus, the Church should play its prophetic role in times of turmoil and be like the Good Samaritan. According to Luke (10:33-34), the Good Samaritan came close to the injured man “and had compassion. He approached him and bandaged his wounds, pouring oil and wine ...” In the same way, the Church should express its sympathy for all victims of the violence and disorder that prevailed throughout the country. The church may be in position to protect and assist any person in difficulty.

4.3.2 Protestant Action

According to Jean-Pierre (2002:23), “Protestant churches have also taken positions on various issues related to the crisis in Burundi”. The leaders of the United Methodist Church, the Union of Baptist Churches, the Episcopal Church, and the Methodist Free Church met at the Conference Centre of the Dimesse Sisters in Nairobi from 4 to 6 February 1996 and made proposals to assist Burundi to find a path to peace and national reconciliation. They wanted a country where all agree to abide by the rule of law, because only then can law and order be realised. They also wanted a stable, democratic and prosperous Burundi, a country which offers all its sons and daughters equal civil rights, the right to education and the right to work. They recognized that to achieve this, it was essential to develop, after consultation with everyone concerned, a new constitution that would protect both the majority and minorities within a National Assembly that was inclusive and multi-ethnic (Lubo 2002:43).

In addition, it is important for Burundians to balance an awareness of their rights and the protection those rights extend, with an awareness of their individual and collective responsibilities and obligations. To maintain order and safety, it is necessary to have a police force (this apply to for the military as well) that is inclusive and multi-ethnic, intensively

trained to uphold a human rights culture, so that they can better fulfill their vital responsibilities effectively and impartially.

Burundi is part of a region which has been ravaged by conflicts that are the result of bad governance, greed and corruption. The church, therefore, can be a useful tool for the transformation of society. The church's intervention cannot be limited to speech alone. As Tumi (1996:13) writes, "it may ensure compliance with the fair value hierarchy that subordinates the physical and instinctual dimensions to the interior and spiritual". For that reason, the ECCA needs to move forward with the Burundian people and live in total solidarity and intimacy with their history. Their full development is at the heart of evangelization. Tumi (1996:14) recommends that the "man to evangelize is the politician who has economic, human, spiritual and material difficulties. The man to evangelize is not an abstract being, but subject to social and economic issues". Thus, the church's plan for evangelization cannot be dissociated from the plan of redemption, so that the church can reach into concrete situations of injustice and work for justice to be protected or restored.

4.4 Weaknesses and missiological challenges of the ECCA

The church has not only the task of bringing people to Christ, to strengthen them and to make them disciples, but it also has the mission to teach about peace, conflict resolution and national reconciliation. Unfortunately, in March 2007, the ECCA showed great weakness when it failed to peacefully unite both sides who fought for the leadership of the community (Interview September 12, 2009). The pastors of the ECCA have the mission to lead all the sheep in one flock, and to be characterized by an equal love for each member of this flock, even for the less tractable. The vision of the ECCA should, as Kalemba (2009:231) says, have "a vision that embraces all men". It involves action, and not only in the future tense, but in the present, and this should form part of the holistic mission of the church to reach everyone. As Jesus Christ declared: "I was hungry and you gave me meat: I was thirsty and you gave me drink: I was a stranger and you took me in: naked, and you did clothe me, sick and in prison, and you visited me" (Mt 25:42-43). These words of Christ are a practical challenge to the Burundi churches in

general and the ECCA in particular. This shows how the social mandate of the church remains a challenge for the ECCA, especially in the circle of holistic “evangelical” ministry which is sometimes seen as a detour or even a betrayal of the mission of church that is seen predominantly as a ministry of the Word. It is true that the Bible claimed that the Christian is a stranger and traveller on earth (1 Peter 2:11), he cannot love the world nor the things in the world (1 John 2:15), the Christian is called to “suffer for Christ” (Phil 2:29). This often leads the Christians of the ECCA to adopt a negative attitude vis-à-vis any ministry that seeks the well-being of mankind to the point of becoming masochistic or stoic. If the Church was unable to cope with the socio-ethnic violence that occurred in Burundi, then it needs to examine its conscience and breathe new life into all its areas.

The ECCA is plagued by the problem of under-administration, which may be defined as the absence of good governance, poor management of the affairs of the organization, weak administration which causes underdevelopment, and an organization that is slow-moving, unresponsive and which suffocates initiative (Lisenga 2003). The ECCA is an institution run by fallible human beings, and many of its administrative weaknesses arose out of internal divisions. So peace and good will is a big challenge, here and now, for all the Church’s members. However, as persons in the service of the Prince of Peace, the ECCA has not been up their task, even if they were not above the fray. Bududira (1998:64) notes that “Christians have not had a different attitude to non-Christians to face identities and ideologies, ethnic or sectarian”.

Even within the ECCA, ethnicity still plays a contradictory role as in civil society where ethnic identities are often exhibited. In the internal and institutional setting, the ECCA is not immune to the trends affecting society. Obviously, the mission of the ECCA is to cope with and to heal from this tragic situation in Burundi, caused by successive socio-ethnic wars, and to promote peace and social justice, ethnic coexistence and reconciliation, respect for human rights, national reconstruction, to denounce anything that demeans our fellow human beings and reinvigorate the prophetic role of the Church which may be renewed to the benefit of all.

If all those who share in the ECCA converge towards the good of the individual, it is certain to eliminate the divisions caused by injustice and mutual exclusion. Hence, the leaders of the ECCA have the great task of bringing Christians to give priority to the task of peacemaking and the people of God should avoid living in racism, regionalism, tribalism, sexism and xenophobia. However, if the ECCA recognizes its weaknesses and specifically addresses the issues related to its future involvement in Burundian society, it has many challenges to face when addressing the socio-ethnic climate in Burundi.

4.4.1 ECCA and the Culture of Peace

The culture of peace has been defined by Elise (1999) as “a mosaic made of different ingredients such as historical memories of a peaceful people, teachings and practices of a community based on kindness, compassion, forgiveness, inner disciplines of prayer and reflection”. The ways in which families take care of each other, being economically careful, conserving natural resources, being directed towards equal sharing between people and sensitive to their needs, choosing a form of government that promotes justice for all and which can “handle conflict in a multi-ethnic environment so that reconciliation is the preferred outcome are all elements of a culture of peace” (Eleanor 1999).

The researcher believes that the culture of peace is a deep knowledge of the concepts and practices that can promote peace within a nation. For members of the body of Christ, that peace is rooted in the scriptures. This culture of peace is also incorporated in practices conveyed by indigenous Burundian society and which are compatible with the Gospel. However, the members of the ECCA present at a General Meeting at Ruziba in March 2007 did not demonstrate a culture of peace. The President of the General Assembly, Andrew Nzaniye, had the police present at the meeting, ready to quell any person not having the same opinions as himself, because he did not want the alternative leadership to take over. This is in contravention of the culture of peace that the ECCA is expected to convey to the larger

society. The world from its genesis has been a world of conflicts, wars, injustice, violence and murder, but this is no reason to relinquish the missiological challenge of extending peace within and without the ECCA.

Every Christian is called to have a peaceful lifestyle. The culture of peace is something that we can learn, practice and establish. Peace is the mission of every Christian. This peace can be attached to everything the Christian does, from his thoughts to his work, games, business, worship, testimony, family and relationships, and in all aspects of his life. The Christian can popularize the culture of peace in his speech and explain to others why he uses a language of non-violence and respect (Rom 12:18). The peaceful Christian may be tempted to respond negatively when evil is done to him, but as Paul cautions, evil must not be repaid with evil and vengeance belongs to the Lord not to us, and Christians have a duty to do good to their enemies (Rom 12:17-19).

It is also very important to have a home atmosphere that promotes a culture of peace between the two parents, between parents and children and between the children themselves. This is where children learn their values for life. The Bible presents two turning points in the book of Genesis. The mutual conviction of Adam and Eve (Gen 3:12) the man replied, “It was the woman you put with me; she gave me some fruit from the tree, and I ate it”; and the first murder (Gen 4:8): “Cain said to his brother Abel, let us go out”; and while they were in the open country, Cain set upon his brother Abel and killed him” The family’s culture teaches children how to talk through their feelings, how to solve problems, conflict and misunderstanding in a peaceful manner. Parents can set a good example for their children and help them to resolve conflicts and to experience sincere remorse, and to ask for forgiveness and to receive it, and when being asked for forgiveness, to be able to sincerely bestow it. The ECCA has a great opportunity to popularize the culture of peace among its members. The ECCA could build the following elements into their curriculum: ecclesiastical peace programs such as conferences, seminars and Bible study, prayers for peace, programs for the care of war refugees, victims of natural disasters, famine or violence.

Through this prophetic mission, the Church can be actively involved in the transformation of Burundi. A church is a gathering of people who reflect together for peace and apply the practical model of peace to their individual relationships, and to their relationships with the larger society, and with nature. The Church should also be committed to pursuing peace in the city of the country where it is established. Jeremiah (29:7) says: “Work for the good of the city to which I have exiled you; pray to Yahweh on its behalf, since on its welfare yours depends”. In Psalms (122:6-9) it says: “Pray for the peace of Jerusalem, prosperity for your homes! Peace within your walls, prosperity in your palaces! For love of my brothers and my friends I will say, ‘Peace upon you!’ For love of the house of Yahweh our God I will pray for your well-being”. In addition to this responsibility, the church has the duty to pray continually for all those in authority (1Timothy 2:1-4) so that there is peace.

The Apocalypse (21:24) says: “The nations will come to its light and kings of the earth will bring it their treasures”. The prayer of the church does not mean the church must be passive vis-à-vis its engagement in society, and it should study how it might interact with Burundian people of different viewpoints, different standards and practices that may contribute to peace. For that reason, the ECCA could have taken initiatives aimed at strengthening peace and national unity before the politicians arrived to take up arms during the crisis in Burundi from 1989 to 2008. As part of the peace for the city, the church can defend the rights of the oppressed, care for war wounded as good Samaritans, and create centres of listening and healing for victims of political and ethnic violence. Bududira (1998:64) writes that intervention by the Church will primarily take place in three areas and in three ways “why answering its vocation as a leader, the family of God, which transcends race and the contingencies of history, continues his prophetic mission to teach ... the immortal truths and values of the Gospel by making it available as the refuge of the desperate and the catalyst for efforts of men of goodwill”.

However, the ECCA has the responsibility to educate Christians in this new life in Christ, and so should include peace education in its programme of Christian education.

4.4.2 The Missiological Implications of the Transformation of Burundi

The Bible is clear about the role Christians can play in society. They are to be the salt of the earth and the light of the world (Matt 5:13-16), they are to practice generosity (Titus 3:8), look after orphans and widows in their affliction (John 1:27), and act justly and love mercy (Micah 6:8). These fundamental truths have been experienced differently in the history of the ECCA. During the past 17 years of her existence, the ECCA has been badly managed by church authorities and the Christians were poor in every parish. There are members of the executive committee of that era that sought to consider their own interests instead of those of others (Phil 2:4).

The leaders of the ECCA have the task of shepherding the flock of God which was with them, not by constraint, but with a good heart in accordance with God's will (1 Peter 5:2) and not for sordid gain. They also have the duty to consider the Christian mission of the church as a holistic task that takes care of the body, soul and mind of man. Unfortunately, the ECCA did not understand that the church may be present in society as a fish in water. Moreover, the ECCA cannot be confined to its single missionary failure of ignoring the social problems of the people such as hunger, disease and poverty. It would seem that there is a dichotomy between the spiritual and the physical, between heaven and earth, and between the religious and the secular in the ECCA. It is a church strongly influenced by the following facts outlined by Stott (1990:6):

- The reaction against the liberation theology that developed in the churches of Europe and America considered the "great betrayal of the Gospel" Hence, the development of fundamentalism developed between 1910 and 1915 when evangelicals began to spread the foundation of Christian faith and, moreover, there was no time for social action.
- The reaction against the evangelical Gospel of prosperity that began as a critique of capitalism and a plea for Christian socialism unfortunately with many doctrinal deviations that have attracted the attention of evangelicals on the need to develop a Gospel based on the essence is faith in Jesus Christ.
- Disillusionment and pessimism that came after the First World War, which demonstrated acute sinful nature of man and the failure of the social program. What

now justified the need for a Gospel that is primarily based on the proclamation and not the action?

- The position and the teachings by which this world is bad and it will deteriorate further until the return of Jesus will establish a thousand-year reign in which there will be justice, peace and stability. Indeed, if this world is irreparable, social action is not justifiable; it is a waste of time and energy. Rather, it is far more rational to await the return of Jesus Christ who will restore order and balance ideals which man needs.
- According to some sociologists, Christianity has been propagated mainly in middle class that eventually confuse his social status ideal for every Christian. This position is not very tenable may also have been an issue in the virtual hard cons of evangelical social engagement of the church.

Today, the voices of some members of the ECCA are emerging to argue for a real engagement of the ECCA in society. Blandenier (1993:18) states that “constant checks against the biblical basis of our social commitment is an essential step, as the good feelings and good will are insufficient, and indeed often threaten to divert us”. Change should be for the better and come from loyalty, not simply as a reaction to a past that is criticised for being too narrow. It is necessary to reexamine the Scriptures, to be attentive to the whole Word of God, and listen to texts all too often forgotten (many members of the ECCA read the Bible selectively). The task of the ECCA is to give a biblical foundation and form to this type of commitment. Deserting the world to engage in light is disobedience to the vocation God gives to his church. With this in mind Blandenier (1993:18) stresses the value of a biblical framework and suggests that “if there was in the past, among evangelicals, a reaction against social engagement, it is probably because some of those who enshrined this approach have left the evangelical field for lack of a Biblical framework”.

4.4.2.1 Biblical Basis of Christian Social Engagement

The book of Genesis contains special instructions that define the role and responsibilities of man in the world. These instructions are given in Genesis (1:28; 2:15), and are known as "the

cultural mandate of the church". This mandate, which begins with the commission to procreate, focuses on the instructions to dominate, hold and cultivate land. The mandate to rule follows directly from the royal status of man in creation, while the call to "keep" and "cultivate" the land specified the divine intention behind human work. The two basic activities of civilization, namely, primitive husbandry and agriculture (Psalm 8:4-9), are mentioned. However, keep can mean look after, protect or guard and also keep or own, have, hold.

On the other hand, the Christian Evangelical Church of Central Africa cannot lose sight that "keeping" God's creation also means "keeping" or being "keepers or protectors" of God's creatures and our neighbours, to watch over their physical, moral and spiritual well-being. God maintains and conserves the earth according to His covenant with Noah (Gen 8:21-22, 9:9-17). Thus, the ECCA has worked but without sufficient progress, and those who neglect to work should be leading the Church. Paul is quite severe about this and says that those who do not contribute through work should not expect to eat (2 Thess 3:10). However, the ECCA has been mandated to grow and to keep the land according to the wishes of God.

The Christians of the ECCA are not entitled to manipulate God's multiform creation out of their desire to become rich. Jesus Christ introduced the love of God and love of neighbour as the greatest commandment of God. Matthew (22:37-40) proclaims: "You shall love the Lord your God with all thy heart and with all thy soul and with thy entire mind". This is the first and greatest commandment, and the second is like it: "Love your neighbour as yourself". From these two commandments hang all the law and the prophets. Love should infuse the service of the ECCA to others, and the Church should seek to serve the well-being of each person regardless of their ethnicity. Lubo (2002:136) points out that there is "a correlation between the development work and love of neighbour in the sense that when the ECCA loves someone, it seeks their full development". The church becomes a community development officer who performs the commandments of God with love. Jesus Christ came to preach the Gospel of the Kingdom of God, and according to the synoptic Gospels the Kingdom was the main theme of his sermons and parables. Although "the kingdom of God" is largely replaced by "eternal life"

in John's Gospel and by the lordship of Christ in Paul's letters, it is a rich and central concept with significant applications to the world and Burundian society. However, the Report of the International Consultation on the relationship between evangelism and social responsibility held in Grand Rapids, Michigan from 19 to 25 June 1982 as a follow-up to the Lausanne Committee for World Evangelism presented the following symbols as a mark of the United God (Duma 1991:20):

- The first sign of the kingdom was (and is) Jesus Himself among the People of Burundi (Lc 17:21, Matt 18:20), whose presence brings joy, peace and a sense of celebration (Jn 15:11; 16:33; Mk 2:18-20).
- The second is the preaching of the Gospel. The good news is that the kingdom of God has arrived, and the good news of the kingdom may be preached by the ECCA to all (Lk 4:18-19; 7:22).
- The third sign of the kingdom is exorcism. Jesus drove out demons and released the captives of Satan and his demons. One the activities of demons are to attack man through his intelligence, especially when he is not subject to God: it can produce all kinds of perversions. Demon possession is an unfortunate reality within Burundian society, marked by mass murder and massive destruction of infrastructure during the crisis in Burundi. If the ECCA has a powerful ministry it can help to release all prisoners in Burundi who live under demonic oppression.
- The fourth sign of the kingdom are miracles of healing and by answering to the physical needs of the people of Burundi by the ministry of the ECCA: the deaf hear, the lame walk, the sick are healed, the dead revive (Lk 7:22), bread and fish are multiplied and distributed to the hungry. These signs were not only to proclaim the reality of the coming of the Kingdom of God on earth, but also an anticipation of the final coming of the Kingdom of Jesus Christ where there will be no disease, no hunger, no chaos and where death will be destroyed forever.
- The fifth sign of the kingdom is the miracle of conversion and new birth. Whenever people "give up their idols to serve the living God" (1Thess 1:9-10), the power of God manifests itself in a new dimension (Rom 1:6). To this indeed, the ECCA is expected

to focus on biblical teachings that lead to the true conversion of the people of Burundi.

- The sixth sign of the kingdom, is suffering. Paul writes in Philippians (1:29): “For you were the grace, in relation to Christ, not only to believe in Him but also to suffer for him. Jesus Christ had suffered before entering his glory”. Indeed, He also suffered for Burundi, leaving an example for all Christians who would follow Him. Obviously, the Christians of the ECCA may encounter suffering because of their identity, by witnessing their faith, and by implementing social justice.
- The seventh sign of the kingdom are the citizens of the kingdom. They live and behave in the likeness of Christ. In this context, they develop the fruits of the Spirit. Where God reigns, so also do love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and temperance. Thus the Gospel is the Gospel of the kingdom of God; the fruits of the Spirit are expressions of good works as part of the ministry of every believer and every church, including the ECCA.

Given the foregoing, the Kingdom of God implies an integral manifestation in the words and actions, faith and works of the ECCA. This is why the relationship between evangelism and social action is relevant.

4.4.2.2 Relationship between Evangelism and Social Action

Like the correlations between evangelism and social responsibility in the above-mentioned Report made at Grand Rapids, there are three major relationships between evangelism and social action and they are:

- 1 social action as a result of evangelism,
- 2 social action as a bridge to evangelism, and
- 3 Social action as a partner of evangelism.

Evangelization aims to lead non-Christians to accept Christ as their Lord and Saviour and to do His will. As evidenced by Paul, “those who believe in God apply to perform good works”

(Titus 3: 8), which means that the logical consequence of salvation is the practice of good work. Each of the Christians in the ECCA has a responsibility, as the "good Samaritan", to make a positive contribution to the development of Burundian society to assist the other to live in better conditions. Aubert (1976:59) underlines that, "the Christian way of ethical living can be modulated mainly by the need to address the specific problems of the society". In any event, the Christian Evangelical Church of Central Africa has a duty to add to its faith in good works.

This means that where there is genuine faith, there is also the manifestation of the fruits of the Spirit and the works that accompany it. Thus, in the present context, Peter could have been writing to the ECCA when he said: "among the pagans, be of good behaviour, so that, even where they slander you as if you were evildoers, they may see your good works and glorify God on the day he will visit" (1 Peter 2:12). It is sometimes difficult for non-Christians to accept the message of the Gospel if it is not accompanied by concrete social practices that demonstrate what Christians profess. Love of God and neighbour requires the ECCA to become involved in the lives of Burundian society and to provide support and assistance where social needs are manifest, for example, in prisons, hospitals and refugee camps.

This can lead non-Christians to give credit to the ministry of the church and to approach Christians so that they might receive the message of salvation in Jesus Christ. Obviously, at the beginning of his earthly ministry, Jesus visited many cities and villages, teaching in the synagogues, preaching the Gospel of the kingdom and healing diseases and infirmities (Matt 9:35). Thus, the ECCA can handle man's life here and now. The dualistic approach that allows the ECCA to deal with spiritual matters and to ignore social issues has no Biblical foundation. Jesus Christ busied himself with social concerns.

The priority of the ECCA certainly is the spiritual dimension of man: "seek first His kingdom and the righteousness of God" (Matt 6:33), but this does not exclude the other dimensions life that probably takes second place in the missionary vocation. For this purpose, where there is the living Gospel, there is also love and social action because the two work together like the

two wings of a bird in the ECCA. Moltmann (1977:10) points out that "evangelism is a mission but the mission is not limited to evangelism. The mission refers to the overall task that God has assigned to the church for the salvation of the world, but still connected to a specific context". Therefore, the ECCA has a mission to bring the word of God and to prevent future danger. It applies to everyone, including those who govern and those who are governed.

The Church should be concerned about the welfare of the whole society on the spiritual level as well as the physical. It can lead people to obey and do the will of God. In this perspective, the ECCA can be as the eye and the hand of God in Burundi. Thus, the ECCA is expected to develop her vision, strategies and ministries that can meet the problems of Burundi society, and use its prophetic mission to prevent conflicts with similar observable symptoms. God also gave to the ECCA "the ministry of reconciliation" (2 Cor 5:18), to reconcile people with God and the ethnic peoples of Burundi with one another.

The resolution of a conflict cannot be considered outside the conflict itself, its nature, causes, the people who live it, and the context in which it happens. Any proposed method of resolution that fails to take into account the specific internal conflict situation will not be effective. In the case of Burundi's socio-ethnic problems from 1989 to 2008, it is not easy to achieve any change that the people of Burundi want. However, the ECCA can promote the transformation of socio-ethnic conflict on the individual level of relationship, on the level of ethnic groups and on the level of Burundi society with a focus on social peace, justice for all and society's well-being. The church may remain the conscience of society, and so approve and praise the good, and disapprove and condemn evil. N'kwim (1998:89) affirms that the prophetic mission of the church "imposes a duty to report with courage and charity injustices; the church cannot withdraw from feeling or revenge. It does so because it believes that there is an evil that can be removed from the society when it has evidence of what destroyed the people created in God's image".

From this point of view, when the ECCA is silent, it is a sin. It can denounce any kind of ethnic division and where it comes from, and lament the misery of the poor who suffer the consequences of this division. Matthew (1989:73) echoes the same idea when he stresses that "the prophetic mission of the church should not only be at the level of speech", but should include demonstrating the errors, defects, and abuses that occur in society. The ECCA can enter a prophetic relationship with the socio-political leaders in order to defend Burundi's people. The denunciation of evil and social injustice is part of the Church's prophetic mission and the ECCA may denounce the evil at any time and for every occasion, and also pray for the restoration and national reconstruction of Burundi. This would begin to adequately fulfill its priestly mission and the pastoral well-being of all.

4.4.3 From Exclusion to Inclusion: A Strong Centripetal Force for the ECCA

In John (4:9) Jesus decides to "leave Judea", the southern part of Palestine, to visit the region of Galilee in the north where he grew up. In Judea and Galilee, there were large Jewish and non-Jewish populations. Between these two regions is a town called Samaria, inhabited by a people whose Jewish ancestors had intermarried with pagans. Obviously, in John (4:9) "the Jews have no dealings with Samaritans". In Jesus' time, the enmity dated back several centuries and, because of this hostility, Jews who wanted to travel from Judea to Galilee would circumvent the region of Samaria. However, Jesus travelled through Samaria, a journey which took three days instead of the preferred six days, with two crossings of the Jordan, to avoid this area and the "Fulani" or "cursed". The situation which prevailed between Jews and Samaritans can be likened to that between the Hutu and Tutsi in Burundi from 1989 to 2008. The balkanization of the town of Bujumbura town in 1993 and the manhunt of Hutu by Tutsi are striking examples.

Jesus went through Samaria because he wanted to begin removing the barriers between Jews and Samaritans. He wanted his followers to understand that he had did not observe the prejudices of the Jews against their neighbours, the Samaritans. Arriving near the town of Sychar in Samaria, Jesus sat on the edge of a well where he waited while his followers went to

buy food in town. A woman came to fetch water from the well. When Jesus spoke a word to the woman asking her to fetch water that he might drink it, she was very surprised. She says “how can you, who are a Jew, ask me for water to drink, who am a Samaritan woman?” John explains that the Jews would have no dealings with Samaritans for they considered their members to be an “impure race”, at the same level as dogs or people possessed by demons. However, Jesus spoke to the woman and shared spiritual truths with her, and he even agreed to spend two days in this city of Samaria to teach the people.

He saw each person as an individual created in the image of God and not as representative of a particular nationality. Every member of the Christian Evangelical Church of Central Africa would do well not only to follow the example of Jesus, who had a love for all people of all ethnicities, but also to put in his heart the truths Jesus taught the apostles. The church members belong to a family of God, an eternal multicultural extended family united in Jesus Christ. When a person becomes a Christian he/she is spiritually united to Christ. Likewise, Christians of all cultures are united in Christ (1 Cor 12:20, Eph 4:25). It is important that Christians of the EEAC learn to love and accept their brothers and sisters in Christ, even if they come from different cultures (Matt 23:8, Revelation 7:7-9). To achieve this, they can learn to love all church members, whatever their culture or nationality, to trust them and respect them. In Acts 10, God wanted Peter to take the Gospel for the first time non-Jews. Although Jesus Christ had ordained several years ago that the apostles must "make disciples of all nations (ethnic groups)" (Matt 28:19), the church had preached to date only to Jews converted to Judaism and in Acts 8 to the Samaritans. If the gap that divided the Jews and Samaritans was profound, the one that separated the Jews and Gentiles (the heathen, or non-Jews) was even greater. But God inspired Peter with a willingness to go to a non-Jew named Cornelius. God is no respecter of persons, but in every nation he who fears God and works righteousness is acceptable to him (Acts 10:34-35). Jesus Christ gave his life for those of all nations. In Revelations (5:9-10), the angels sing his praises for this very reason: “They sang a new song, saying: Thou art worthy to take the scroll and to open its seals, for thou were slain, and thou hast redeemed us to God by His blood men from every tribe, every tongue, every people and every nation. You made them a kingdom and priests to our God, and they shall reign on earth”.

In short, cultural bias is a sin and tribalism is the enemy of the church. When a local church is divided because of pride, hatred, refusal to forgive, cultural prejudices and tribalism, their credibility is weak, their prayers ineffective prayers and their service to God paralyzed. Obviously, if the local church is united by the selfless love and humility of its members, it can accomplish great things for God through prayer and testimony. It is for this reason that the discrimination between ethnic Hutu, Tutsi, and Twa should be banned in Burundian society on the basis of the Gospel. It is obvious that God did not want a church that excluded Hutu and Tutsi.

God has willed that salvation is offered to all in the same manner and in the same spiritual body. God wants unity among different ethnic groups (Hutu, Tutsi, Twa), is a living reality attests Romans (15:7) “Receive one another, therefore, as Christ has welcomed you, for the glory of God”.

4.5 Partial Conclusion

The fourth chapter of this dissertation focused on the missiological contribution of the ECCA to resolving the socio-ethnic problems of Burundi. In its first section, the mission faced the tragic situation in Burundi; caused by successive wars between ethnic groups would use all their strength to continue a debased period of injustice, violence, oppression and the exaltation of bloodshed. Throughout this time, the ECCA was a “church of silence”. In the second section, the ECCA was compared to the other more outspoken and active churches in Burundi. Thus it can be seen that a church can become fully involved in a conflict situation by raising its voice against conflict, injustice and discrimination like the prophets of the Old Testament. The Church as an agent of change and development can encourage its members to fully engage in the search for peace and social justice.

In its third section, the challenges involved in addressing the socio-ethnic situation were addressed. For this purpose, the popularization of a culture of peace is the greatest and most promising challenge, even if the task looks difficult today. In the fourth section, the missiological implications of the transformation of Burundi and the biblical foundation needed for the social commitment of Christians, and the relationship between evangelism and social action were discussed.

The fifth section scanned the social situation in the Republic of Burundi. However, the social sector has been severely affected by the conflict that has prevailed in Burundi over the past 12 years. This has led to a dramatic decline in domestic production in virtually all sectors of the national economy and has resulted in the aggravation of poverty.

In the final section, it was shown that in a multi-faceted world with war and massacres everywhere, injustice, suffering, and the various evils that result from racism and tribalism, it is imperative that the Church Jesus Christ be a place of refuge, a place of peace between people of different origins, a colony of heaven, where love takes the place of hatred, and the Golden Rule of love for one's neighbour prevails (Matt 7:12). Such corruption and politicization of the church leadership has serious implications, and causes tremendous problems, for the management of the church members, because it increases the probability of social divisions among the ECCA church members and could lead to the reappearance of ethnic segregation. This kind of chaos would bring about the backsliding of Christians and could result in a schism, where ECCA members would leave ECCA to establish churches of their own. Moreover, there would not be any difference between heathens and believers, because church members would behave as worldly politicians (country leaders) when, indeed, church leaders and believers have the great commission of changing the world into good Christians and disciples of Jesus Christ, and of realizing the kingdom of heaven on earth. The fifth chapter will investigate the missiological implications for the future.

CHAPTER 5: MISSIOLOGICAL PERSPECTIVES FOR THE FUTURE

5.1 Introduction

In this last and fifth chapter, three points will be analyzed: the revitalisation of the Christian mission by proclaiming the Gospel; the missiological implications of Burundi's search for peace, and the reconstruction of Burundi through the Bible.

In this first part, the mission of the church as the body, and bride, of Christ and its revitalisation through the proclamation of the Gospel will be dissected. The inter-ethnic problems of Burundi today require a paradigm shift in the way the ECCA works and teaches, because a review of the Church's failed methods and strategies for evangelization are essential for the peaceful transformation of socio-ethnic conflict in Burundi. Therefore, the ECCA needs to face this problem with conviction and not lose sight of the message it wishes to share. It needs more than surface conversions and lip service to the Gospel, and to rather ensure a deep change of heart, mind and behaviour in Christians and new converts to Christianity that will inspire sincere respect for ethnic and cultural differences and change the inter-ethnic relationships in Burundi. The missionary history and nature of the Church can serve to proclaim the Gospel so that everyone can experience the grace of God. Missiology must be attentive to the demands of the pedagogy of the faith and take into account the complexity of history and humanity (Solomon 2001:19).

From this perspective, the issue of ethnicity and socio-ethnic conflict need not be a great danger for the church, if the Church convinces its members of the Christ-centric nature of God's vision for the races. In the second section, the missiological implications of the search for lasting peace will be examined. Thus, men and women lacking inner peace easily become agents of conflict. Any attitude that does not create peace contains the genes of conflict. Christians are called to be makers of peace and the Hutu, Tutsi and Twa faithful of the church need to be able to live together in an atmosphere of peace and free cooperation. In the last section, the reconstruction of Burundi using the Bible as the foundation of any comprehensive

development will be examined. However, the church is the salt of the earth and the leaven in the dough of Burundian society.

5.2 The revitalization of the Christian mission by the proclamation of the gospel

The ECCA, as the body, and bride, of Christ has been mandated by Jesus Christ (Matt 5:13-16) to be "the light of the world and salt of the earth." The church is called to heed the cries the oppressed and the poor, to help the sick, the displaced, the marginalized, to shelter refugees without regard for their ethnicity, race or nationality (Ela 2003:182). The Gospel of transformation will liberate and heal the inner wounds of the people of Burundi (Maluleke 2008). It can help the poor by ensuring that we extend helping hands toward each other and even to the enemy in a spirit of love and reconciliation. This is why the church should go to those in power to warn and to denounce the dangers caused by the tribal politics of exclusion and applied by extremists in Burundi.

The ECCA has a mission to propose behaviour based on the model of Christ, and that it should go beyond generalities and make concrete proposals, even at the political level, because all human activity, even political activity, is subject to moral and spiritual values. The Church can show the politicians and social and economic interests the way of the will of God and so prevent them falling again into the trap of ethnic and tribal exclusion. It can "teach God's people and the people of Burundi to turn in the direction of the Kingdom of God, a Kingdom of goodness, love, justice and peace" (Bududira 1998:67). It can awaken the conscience of the people of Burundi and pray for the conversion and restoration of this nation.

The areas for intervention through the action of the Christian Evangelical Church of Central Africa are many. In the present context, the Church is not immune to the ideological currents that pass through Burundian society with its exclusive tendencies. For this reason, defence of one's fellow human does not hinge on whether the victim belongs to the same church or pastor or ethnic group or to be culturally close to. "The love of Christ urges us" to fly to the rescue of

any person who requires demonstration of the Father's love (2 Cor.5: 14). The ECCA can promote these evangelical teachings in good times and bad, because: "The heart is more devious than any other thing, and is depraved; who can pierce its secrets? I, Yahweh, search the heart; test the motives, to give to each person what his conduct and his actions deserve" (Jer 17:9-10). Romans (3:23) also states that: "No distinction is made: all have sinned and lack God's glory" The real virus is sin, and the human heart is the seat of this virus. The works of the flesh are manifestations of sin, against which Jesus came to fight and to shed his blood to spare us. Jesus Christ calls all Christians to love their enemies, not least the many Christians of Burundi. Matthew (5:44) states "love your enemies and pray for those who persecute you". Against the deathly virus of hatred and enmity, Jesus prescribes the antibiotic of love (Matt 5:44). He calls to Christians and non-Christians of Burundi to be peacemakers: "Blessed are the peacemakers, for they shall be called sons of God" (Matt 5:9). The Bible also says that there is no peace without man having first been reconciled with God, with neighbour, with oneself and with nature.

Instead of resorting to armed aggression, rather emulate the Christian ideal of love and peace; instead than using up bullet shells, rather send out all kinds of prayers; instead of ordering tanks, order or manufacture tractors and medicines and improve the living conditions of the Burundian population. However, I think that the Churches of Burundi should make a beginning themselves and establish a program of education for interested workers and apostolic Christians. The fact that the term "conflict" has not taken up the attention of the pastors and theologians of Burundi in an era that cried out for them to speak has left a gap. Through the continuing education of apostolic workers and through Christians involved in politics, it will be possible to reach different segments of the Burundian population, especially the young people whose values have not been built up owing to the abolition of religious classes and moral education in public schools for several years. These educational programs will have a good effect if the churches and the ECCA become involved in communicating love and sound values with determination.

5.2.1. Comparative Study between the Bible and Ethnicities

The problem of ethnicity and socio-ethnic conflict need not be a great danger for the church if the Christo-centric message of God's unified vision of ethnic groups as belonging to His family is communicated and internalized. The ethnic group, as such, is God's gift to every man or woman created in His image and born into well-defined culture. It is God who defines the humanity of his own creation. Human beings are created in His image and likeness (Gen 1:26-27). All ethnic groups have the same value before God. In Acts (17:24-26) it is said: "All human beings are from one blood and God determined the times set for them and the boundaries of their homes ... God is the creator and the only judge of men".

Mugambi (1998:68) says that "in giving his Son for the ministry of reconciliation throughout the world, God has created a new and holy nation, the Christian church". The Bible states: "But you are a chosen race, a kingdom of priests, a holy nation, a people to be a personal possession to sing the praises of God him who called you out of the darkness into his wonderful light" (1 Peter 2:9). Belonging to the nation of Christ transcends all human loyalties to ethnicity-based human ideologies, and because it is a universal and holy nation that anticipates the Kingdom of God it is broader and wider than any nation on earth. In this universal body of Christ, a single and united community that is focused on the person of its leader, there is neither Jew nor Greek, neither male nor female, as Paul said in Galatians (3:28). The members of this community are brothers and sisters and may come from any ethnic group or nation. The ECCA may recall this fundamental truth and fight for it to become a reality in Burundi. God is a God of peace and love for all the men and women of this land. He therefore asks all Christians to be instruments of peace in Burundi (Matt 5:9). The call of Christ is true for conflicts in all areas and at all levels. The ECCA is in all circumstances mandated by Christ to mediate, reconcile and be an instrument of the lasting peace of Christ (John 14:27). Thus, Africa needs a lasting peace to stabilize its political systems and to support its harmonious development, and to contribute to the happiness of mankind. Missiologically, Burundi in its current context needs an ecclesiology that raises its voice against all forms of oppression and all the forces of darkness at work in today's world and in Burundi. Missiologically, the ECCA has the duty to promote the holistic liberation of the people of

Burundi.

Boesak (1977:11) pointed out that “the activities of the church as a faith community can serve as a point of reflection for all theology, and the God of the Bible is a God of liberation, justice, peace, and God of love”. Therefore, it is necessary to develop the culture of peace and social justice in Burundi. Boesak (1984:149) illustrates how Cain killed his brother Abel “for lack of love of neighbour. The Burundian human liberation can take place because of love of neighbour, and it is that love that is lacking in the spirit of Burundians”.

Love is a virtue that the Biblical ECCA can promote. Burundi needs men and women of integrity to achieve this culture of peace; it needs politicians who fear God and do not create a culture of bloodshed like Cain; it needs pastors and priests who preach the transformation of the mentality of hatred and it needs citizens loyal to the commandments of God. Tumi (1996:14) thinks that “the ECCA may be directed to the formation of man in Burundi”. It is man who is the architect of change for social good or for social harm. Thus, the ECCA can make use of its spiritual and moral capacities, as well as ongoing demands for its mission to stimulate domestic social changes in Burundi. Kalemba (2009:237) says that: “African theologians can promote peace, justice, open collaboration and consideration of the other to defend the poor and oppressed, because God is always beside them”. In fact, the ECCA does not exist for itself. It is here, above all, to proclaim the Good News to the Burundians, but this good news will have no relevance in the eyes of Burundians if the Church remains apart from the lives of its members. In other words, the ECCA has no reason to exist if it does not care to promote the total liberation of the spiritual and physical person. In fact, true liberation claims the same rights for all, namely, equality and brotherhood among all men, irrespective of political affiliation, socio-ethnic or clan, without exception. Unfortunately, from 1989 until 2008, politicians have manipulated and used the youth to destroy the social fabric of Burundi. It is, however, the church in Burundi that is well placed to help these young people find the moral virtues they need for their own liberation and future safety.

Tumi (1996:14-15) writes that "in the education system, it would be better to cultivate in young or African Burundians the four cardinal virtues that play a pivotal role". In my viewpoint, caution is one of the virtues that can help the youth to discern at all times their true good and the virtuous way to accomplish that good. Thanks to this virtue, young people can apply without error moral principles to particular cases and overcome doubts about the good to be done and the evil to be avoided. Another important ethical virtue is justice which consists in the constant and firm will to give God and neighbour that which they are owed. The just man stands by the righteousness of his habitual thoughts and the rectitude of his conduct towards all. In addition, strength or fortitude is a moral virtue that ensures firmness in difficulties and the constant pursuit of good. It can help a Christian to endure renunciation and sacrifice, even of ones life, to defend a just cause. Finally, the virtue of temperance helps to moderate the attraction of pleasures and provides balance. The temperate man maintains a healthy discretion and is not overcome by his appetites and passions to the detriment of his virtue or that of others.

5.2.2 The People of Burundi's Desire for Peace

The conflict has affected a growing number of people who now live in destitution. They survive only thanks to national and international aid. Malnutrition, poor sanitation and overcrowding leave them particularly vulnerable to all kinds of diseases: cholera, dysentery, typhus, cerebral-spinal meningitis, malaria and HIV/AIDS, among others. The persistence of the crisis has also resulted in an increase of indigent persons who engage in such unenviable behaviours as alcohol and drugs, crime, begging and prostitution. These behaviours are also, in most cases, the cause of the increased prevalence of people living with HIV/AIDS in the camps for displaced persons and refugees.

Although action has been taken to repatriate and reintegrate the refugees and IDPs, and humanitarian assistance and transitional living allowances have been made available to ex-combatants, there remain serious financial and infrastructural constraints upon the socio-economic reintegration of all the victims (EEAC 2008:3). However, the transformation of

Burundian society concerns the life of all. It calls for caution on the part of every citizen and especially from those who govern Burundi and the churches. This transformation of Burundian society will revolve around four themes: peace, a change of mentality, respect for human rights and social justice for all and community development. Thus, the ECCA has a great role to play, based on the word of God, in the positive transformation of Burundian society.

It falls primarily to the political and military leaders of the Republic of Burundi to address the socio-ethnic conflict. That is why the Christian churches and other religions cannot ignore for much longer the fact that it is also their responsibility to help the political and military leaders to stop these conflicts through good ethical education adapted to the realities of Burundi. As noted by Cibadibadi (2000:150), “Christianity can lead people to moderate their political behavior but without really changing its nature. The peace that the world popularized on paper or in the mouths of politicians or demagogues or of false prophets is misleading”. But true peace is that which Jesus Christ gives (John 14:27). War is expensive in terms of lives, money and time that can never be regained, and it represents a serious setback for any nation, and has only served to keep the Republic of Burundi in an unnecessary state of underdevelopment. The circulation of weapons among the civilian population concerns Burundians, and it cannot leave the churches or the ECCA indifferent.

This situation is urgent and the Burundian churches can push for greater involvement in the peace process, because it is a fact that more, and larger states, are being “confronted with unrest and violent conflict” (Kofi 1998:2). War comes from envy, greed, pride, injustice, incompetence, misunderstanding and lack of love for one’s neighbour. Nzuzi (1999:24) considers “the nation can be struck by the curse because of the bad habits of its drivers. The Devil may oblige his servants through a head of state to make pacts of human blood to subjugate a people, and rule the nation”. The future of Burundi is dependent on the efficient management of conflicts related to the recent past and to anticipate a better future ones in order to end the spiral of violence that marred the socio-economic development of Burundi in recent decades (EEAC 2008:21). Moreover, the Burundian church can afford to pay the price

for the transformation of the Burundian nation for that price is simply the prayers of the saints and the power such intercession holds for the nation.

Prayer can still be a powerful starting point and basis for development work and the transformation of Burundi. Too often Christians fail to recognize the power of prayer and how important this is for brothers and sisters facing dire situations. In missiology, the church is a work of love, and leads to love. The communion of saints can take on concrete form in the communion of the people. It is the responsibility of Burundian Christians to engage seriously in the fight against discrimination and various violations of human rights. The problem of socio-ethnic conflict affects all levels of society and it is remediable through the true conversion of hearts and minds, so it is a problem of men rather than of structures. Awareness is a *sine qua non* for a new start for the Republic of Burundi. The real conversion of thinking is possible in the current context through the church, through teaching and prayer: prayer for national unity, prayer against possession, prayers of support, prayer for the sincere repentance of the people; prayer for a deep spiritual conversion not a superficial one and prayers of supplication and thanksgiving. The image of “Jesus praying in the New Testament can motivate more Burundians to pray” (Kalemba 2009:226). God is the great intercessor; He wants every Burundian to be his colleague or partner in mission. He wants Burundians to live a life of prayer because it is the engine of real change for “all those who have invoked the God of Abraham, Isaac and Jacob lived a life of prayer and its benefits” (Kalemba 2009:227).

The evil in Burundi is deep and diverse, and it will not be removed by political agreements, protest marches, strikes, the intervention of South Africa, the African Union or UN alone; the actual restoration of Burundi can only come from the Lord through sincere prayers for and supplications from the contrite (Ps 51:19; 148:18). Burundians were forced to stop dreaming and their illusions are surely gone, and they are now resorting to prayer, as 2 Chronicles (7:14) says: “If my people which are called by My name humble themselves and pray and seek my face, if they turn away from their wicked ways, I will hear from heaven, will forgive their sin and will heal their land”. God is the sovereign repairer of the breach. According to Nindorera

(2007:3), “in the early 21st century, Burundians should break with physico-morphological considerations as criteria for individual identification”. Thus, regardless of the evil committed in Burundi by different social groups, if the Lord takes care of the Burundians who turn from their wicked ways, this evil will be forgiven and Burundi can be restored. This desperate situation needs strong remedies. Innocent blood has flowed in Burundi, as the political leaders betrayed and sacrificed their brothers and sisters. It is “time for them to humble themselves, to pray and seek the face of the Lord, to sincerely repent and seek forgiveness, to rigorously repair the harm or evil they have committed” (Kalemba 2009:228). Obviously, the correct solution is possible with God. Chambers (1993:100) think that “the key to every problem is in the hands of God, and that key is prayer”.

In this context, the ECCA may recommend Burundian Christians to stand up and pray without ceasing for the positive transformation of the Republic of Burundi, because, according to Kalemba (2009:229) “the prayer expresses dependence, it is the practice of piety, this is not the opium of the people as many claim, it is a divine grace to fulfill God's will”. Through the intercession and in the liberating action of God in response to prayer, victories have been won by tiny minorities. There are encounters with God through prayer that successfully push people to move forward. The World Council of Churches (2001:1) states that “ethnic conflicts have lead to increasing violations of human rights and that prevention, prayer, dialogue and peaceful resolution of conflict remain priorities and are an international and national emergency”. No international mechanism is currently able to guarantee, insure and protect the rights of the human person, or to establish procedures to prevent or resolve conflicts, and it is time to turn to the power of God. Jean-Pierre (2000:98) underlines “the prayer meeting is the boiler room of the church and it is what is received by that power that puts everything in motion”. Proclaiming the Gospel for the transformation of Burundi requires total dependence with respect to the Holy Spirit who alone can prepare the heart to tell, without complacency or fear, the will of God and the hearts of politicians to accept the message. Kalemba (2009:229) affirms that “through prayer, we can get anything”.

Life became difficult for the majority of the Burundian people and only God, through all the Christians of Burundi, may make this change a reality. It is clear that without God and prayer, no change can occur. Without the effective participation of the ECCA, this change will remain an elusive dream. God in His grace can transform the people of Burundi through their faith and prayer. The change will begin from somewhere, perhaps with a person who is tired of the dramas of Burundi. This courageous person, filled with the spirit of God, can be a catalyst for a transformed society in Burundi, and the ECCA can likewise fight for peace through prayer (Ezech 22:30). Prayer opens the heart to a deep relationship with God and to dealing with others with respect, trust, understanding, esteem and love. Prayer inspires courage and provides support to all "true friends of peace" who seek to promote peace in the various circumstances in which they live (Lubo 2002:47). Therefore, the ECCA can rise and promote the prayer of the saints for the transformation of Burundi.

Since the fall of the human race, life consists only of events, the scourge of diseases and especially of violence which is often caused by competition to get rich as quickly as possible to strengthen an ideology or religion. According to Kagabo (1988:18) "the right to life transcends all other human rights that have meaning only in him. It does not lend itself to any kind of transaction". Mpati (1998:495) adds that "the church of our time can be constantly renewed, aware of the situation of man ... It may be equally aware of anything that seems contrary to the effort to always make human life human", so the church, as an institution that sees and values the true dignity of man, should uphold that dignity. The dignity of the person is manifested in all its glory when we consider the origin and destiny of humanity, created by God in His image and likeness and redeemed by the blood of Christ.

From this point of view, man is created in the image of God and should be respected. This respect is mutual between Hutu, Tutsi and Twa. Even a dying person may be respected; physicians have no right to take his life. The ECCA could also promote universally recognized human rights. Underlines Ndounyim (1996:94) "the church can continue to play its prophetic role and be the voice of the voiceless, or may give more voice to the voiceless so that

everywhere the human dignity is accorded to every person". Mpati (1998:497) notes:

The right to life, liberty and security of person, the right to food, clothing, housing, health, rest and recreation, the right to freedom of expression, education and culture, the right to freedom of thought, conscience and religion and the right to manifest one's religion individually or jointly, both privately and publicly. The rights to choose their state of life start a family and enjoy all the conditions for family life, the right to property and employment, to fair working conditions and fair wages, the right of assembly, freedom of movement, the right to political participation and the right to participate in a free choice of political system by the people to whom it belongs.

Given the foregoing, the people of Burundi have many injuries having witnessed so many abuses inflicted upon the dignity of the human person in recent decades. There are children who have not emerged, killed in the womb, and children left to fend for themselves. There are entire populations who have neither homes nor work. There is so much suffering in Burundi and the church knows that their human rights are trampled upon daily. It is important, however, that the ECCA promote those rights as part of its prophetic mission. It can carry the torch of peace and non-violence, because that is the crux and foundation of the Christian mission. Thus, the applicability of social justice is an essential element of change and, therefore, the prophet Amos denounced the socio-politico-economic and religious wrongs of his time. As in any developing nation, the social situation has changed. The old solidarity between the members of the covenant people has given way to exploitation of the helpless poor by the powerful.

Masu-Ga-Rugamika (1989:231) adds that the "church has in the distribution of social justice, the mission to remind those in power to respect the people's dignity, identity, freedom, and make its presence felt in the world". From this point of view, the ECCA has a major role to play in the positive transformation of Burundian society; it cannot lag behind and fail to denounce abuses and harms that are committed against the population. It can lead a mission to counterbalance violent powers. Kalemba (2009:241) points out that "economic and political dependency, cultural alienation and exploitation of black Africans, then as now, are part of Western power politics, founded and fueled by multinational corporations and interests". This, unfortunately, often takes place with the complicity of some African and religious elites. It is

for this reason that African missiologists can, through the church, reach the remotest corners of Africa with new methods of evangelism for deep, positive change and a complete liberation of the people. The Hebrew concept of peace – “shalom” – involves four types of relationship:

- 1 relationship with God,
- 2 relationship with self,
- 3 relationship with one’s neighbour or close relatives (Hutu, Tutsi, and Twa), and
- 4 Relationship with the earth.

By divine law, that is true peace, and it is important for the ECCA to constantly remind its parishioners to live in that peace. Through peace and understanding, Burundian Christians can be called to love their enemies. Love is always the sign by which the world will recognize the true disciples of Jesus Christ. To love those you do not love enough, and to love your enemies, as Christ instructs, is a sign of spiritual maturity (Matt 5:46). Wenger (1982:21) notes that Christians *cannot* "take revenge on those who abuse them. Instead, it is appropriate for Christians to imitate Christ, when he was insulted, by not returning the insult, and when crucified he did not answer; he uttered no threats, but prayed for his enemies". From Christ's point of view, prayer and the search for peace are the weapons that not only disarm the enemy but help him or her to turn back to God. It is essential, therefore, for the ECCA to pray and seek for peace and spiritual revival in these times of crisis. A revival of great significance can stop the tide of sin. Besides prayer, the church can teach its members to waive or break the cycle of violence. Jean-Pierre (2000:82) writes "violence, of course, is always of human origin, but it carries the seeds of a veiled way of killing anything. Violence is blind ... [it] makes us believe that we will be in a better place through blows". Wenger (1991:22) advice for “avoiding violence is to turn to Justin Martyr on Isaiah 2:4 and Micah 4:3, we who were full of war, we have changed our warlike weapons, our swords have become plowshares and our spears farming implements”.

It remains for the ECCA to motivate supporters of political power to waive the use of war in order to preserve and protect life and human dignity. In times of war, the hazard threatens not

only humanity but humanity's global environment. Tchekountouo (1999:5) think that most conflicts take place "are over territories and natural resources". War takes place in the urban and natural environment and the negative consequences have been witnessed throughout history. The massive and uncontrolled destruction of resources and livelihoods is the bedrock of poverty, insecurity and tension. The crisis in Burundi stretched across more than a decade and its effect on the infrastructure of water supply, the sanitation system, housing, refuse collection and waste management was devastating. In the wake of this "destruction there came a rise in the serious waterborne diseases and the spread of malaria" (EEAC 2008:6). Given the foregoing, ecological ethics preserve a healthy relationship between humans and their urban and natural environments. It values all life and all the things upon which life depends, not only human life, and seeks to preserve flora and fauna from becoming endangered or extinct. In the light of this, the ECCA has a great responsibility because of its nature and its mission to educate the people of God about the mystery of God which also includes respect for nature and how it reflects the Creator, and how interdependent we all are for our survival. However, this work requires the input of all faiths for, as Kä Mana (1996:63) points out, what "reconstruction requires the ministry to develop cannot be done within the narrow framework of a single religious denomination or from the perspectives of dogmatic divisions". It gathers and calls everyone in society, whatever their faith and including those who not believe, to join the continental project of building the new Africa through the promotion and valuing of life.

They are agents of the broad dynamics at work in the political, economic, cultural and ethnic practices, choices and principles that shape human behaviour. However, to establish genuine peaceful coexistence, the ECCA should cooperate with the Burundian government to prevent further conflicts and all forms of violence that hinder development and exacerbate poverty.

Owing to the multiplicity of crises in Burundi, thousands of people were forced to abandon their properties and take refuge either within or outside Burundi. New conflicts arose when the refugees returned to reclaim their properties only to find them occupied by other people. The land and property question also arises for the landless, the Batwa one hand and the occupants of *paysannats* who were under a law dating from colonial times. It is crucial that government, among other remedies, consider the following measures to reduce or eliminate the risk of

conflict over land claims:

- To establish and strengthen institutions or measures to prevent and settle land disputes linked to the crisis;
- To manage all land assets with equity and transparency;
- To formulate and implement fair criteria, mechanisms and procedures for expropriation and sufficient compensation;
- To formulate a national strategic and action plan that will deal with issue related to urbanization and urban sprawl;
- To update the inventory of public lands and arrange for their equitable allocation;
- To run an awareness campaign on the subject of security of tenure;
- To simplify procedures and facilitate the acquisition of such legal documents as title deeds to property and so on (EEAC 2009:4).

Given the foregoing, the earth is the Lord's (Ex 9:29, Psalm 24:1; 1 Cor 10:26), but man is the steward or manager (Gen 2:15). Strict compliance with limits and boundaries will help to prevent social conflicts (Deut 19:4). However, Laurentin (1969:128) think that the church can defend the “right to private property according to the decrees of the divine Scriptures and the principle of social order (*exordium socialis ordinis*), the defence of freedom, protecting the unity of the family, stimulating employment and the work ethic so ravaged by the disruption of war”, protecting the sources of public prosperity, and to guard the dignity of every human being. Thus, the ECCA can help to ease a tense situation by encouraging respect for property, for the needs and rights of others, and to support land restitution for the dispossessed.

5.2.3 Promoting good governance

Burundi has suffered the devastating effects of bad governance. Such an analysis was made by politicians during the various negotiations for peace and reconciliation, and resumption of control by the people at the various sectoral and community consultations held in all the

provinces of Burundi. The mismanagement of power and public affairs for several decades is one of the causes of conflict. Moreover, the crises it has generated have also been mismanaged. This is why to build a lasting peace, it will be necessary for reconciliation and development to encompass the “promotion of good governance in its three dimensions: political, administrative and economic. The ideal of good governance will require the cultivation of a democratic culture, effective public administration, planning and economic management” (EEAC 2008:8).

Ndounyim (1996:94) writes that “the greatest challenge to achieving justice and peace in Africa is to effectively manage public affairs in the two interrelated areas of politics and economics”. Thus, the ECCA can unequivocally condemn all forms of bad governance, the diversion of national resources, and the transfer of public funds to private accounts in foreign banks. A glimmer of hope may be seen on the horizon, because some politicians, such as Pierre Nkurunziza, President of the Republic of Burundi, are beginning to realize the importance of good governance and to look to the creativity of their people to imagine the future differently. It is not inconceivable that political openness towards the people will create a new vision of politics and a greater sense of community.

Therefore, the ECCA can proclaim the good news of God’s deliverance, because “for with Him, nothing is impossible” (Luke 1:37), and that hope for the future of Burundi is well founded (Jer 31:17). The prophetic role of the church involves cooperating with the political system and exercising a positive influence to ensure good governance. Thus, the ethical education of the people is necessary. Obviously, the ECCA’s mission is to be a light of the peoples of Burundi and to teach Christian values. Kä Mana (1996:33) advice that the key to the passage of Burundi from despair to hope is to urgently “educate, build minds, wills, consciences and dreams that can lead to the necessary changes, those who are to overcome the inertia of our ills for the construction of new rationales for the challenges of our situation”. However, conflicts exist and it does not help to ignore or try to deny them or to think that they can be resolved through aggression or flight. It is better control mechanisms that will embody the best possible solutions.

I think that the theology of non-violence and good governance can help the people and the government to rethink its national reconstruction and development. The ECCA needs to return to the fundamental teaching of the Bible, and the theology of nonviolence and good governance can help the churches in Burundi and its members to fight against social, economic and political injustice with a spirit of love. Because the theology of non-violence advocates love for one's enemies (Matt 5:44, Luke 6:27-36) it is a particularly relevant and useful lesson for Christians today. The path of love and non-violence can help Christians to overcome sin and all its antecedents for the successful management of conflicts.

It is not easy to forgive the consequences of war and conflict, for violence leads to the abyss of inhumanity and despair, and leaves behind a burden of pain that can be relieved if the belligerents were to have the courage to repent and make amends for what has happened. The weight of the past which cannot be forgotten and can be accepted only in the presence of sincere remorse and pardon, and a full and sincere dialogue between different peoples and religions. It would be long and complex journey, but not an impossible one (Lubo 2002:27). However, Whitmire (2007:150) underline "forgiveness is a condition in which the sin of the past is not altered, nor its inevitable consequences changed. Rather, forgiveness is a fresh act of giving further and is added to the past which restores the broken relationship and opens the way for the one who forgives and the one who is forgiven to communicate and to meet each other deeply" within the present and in the future. To this end, Martin Luther King (1963:51) notes that "forgiveness and reconciliation means clustering, a coming together again. Without this, no man can love his enemy. The degree to which we are able to forgive is determined by the degree to which we are able to love our enemies". Whitmire (2007:153) adds "through love we see impossibility become possibility. Through love, we see the unachievable as the achievable. With love, we break the ethnic, tribal, and racial barriers. Love will cause us to repay evil with good. It is because of love that we are able to forgive even those who have killed our loved ones". However, reciprocal remorse and forgiveness cannot override the requirements of justice or bar the need for truth: truth and justice represent the actual conditions of reconciliation. Forgiveness is an integral part of reconciliation, but it is a private

act (EEAC 2005:7). However, the atrocities of civil war and ethnic violence cannot go unaddressed by the law if respect for the rule of law is to be restored and maintained in future; it is necessary to go beyond the identification of criminal behaviour by action or omission. Some countries have chosen to establish truth and reconciliation commissions, which can lead to amnesty or prosecution, but which allow all sides of a conflict to explain their actions and to share their experiences in an impartial environment.

It is also necessary to promote respect for the right to peace: the right to "promote the building of a society within which power relations are replaced by reports of collaboration for the common good" (EEAC 2004:2). It is true that forgiveness is taught to members of the ecclesiastical community in Burundi, but to deter crimes and the culture of impunity, the ECCA should also support legal measures to eradicate genocide, war crimes and crimes against humanity and all violations of individual rights, including those of women and children.

5.2.4 Education for the Protection of the Innocent

In conflicts of the modern era, often within a single state, the provisions of international humanitarian law can be fully met. All too often the civilian population is affected or is the actual target of the war. In several cases, civilians are brutally massacred and uprooted from their homes and their land through forced displacement, under the unacceptable pretext of "ethnic cleansing" (EEAC 2004:5). However, in these tragic circumstances, the ECCA can teach its members to help the innocent civilian population unconditionally, as the good of the human being must take precedence over the interests of the parties involved in the conflict. The members of the ecclesiastical community have a duty to rescue or hide victims of persecution without any ethnic considerations. Indeed, protection of the minimum levels of human dignity, guaranteed by international humanitarian law, is often violated in the name of military requirements or policies that should never outweigh the infinite value of the human person. Refugees are a special category of victims of war. They are forced to flee from fighting or persecution and take refuge in foreign countries (EEAC 2004:6). Therefore, the

ECCA should stay close to them, not only through its pastoral presence and material aid, but also through its commitment to promote human dignity. Chabot (1989:28) writes: “Christianity ... prohibits the recourse to hatred, the killing of defenseless people, and the methods of terrorism”. Thus, the ECCA can raise awareness among Christians that human beings survive best when they acknowledge that they need each other and have good relationships with another.

5.3 The reconstruction of Burundi through the Bible

The first idea that comes to mind when one thinks of the Christian mission in Burundi is the idea of the contextualization of the Gospel. This would make a specific contribution to Christian theological thinking in Francophone Africa in the post-colonial era. Contextual theology examines the specific context of each individual and each group of people in their cultural, religious, social, political and economic environment and so can better discern how best to share the Gospel with, for example, people living in the complex context of Burundi. Thus, the contextualization of theology is a “dynamic process by which the people of God living in a community over time, and under the guidance of the Holy Spirit, proclaim the word of God in that community's own language and forms of thought” (Sita 2002:1). Kä Mana (1996:26) writes “at the sight of so many misfortunes and heavy burdens of evil in Burundi, many people cannot imagine anything but a steady deterioration of Burundi into a hell of decomposition and total disintegration”. However, notwithstanding the relentless realities of life in Burundi today, whatever influence these realities have on the minds and imaginations of the people, whatever the impact of the bloody cycle of ethnic violence which lasted for over four decades, the Burundi of today is not the Burundi that the people wish to bequeath to the coming generations. According to Kä Mana (1996:27), the true Burundi is the Burundi of “hope” the one that allows the people of Burundi to “resume their creative energies, to rethink their destiny and imagine the future with optimism and serenity”. Obviously, fear and past experience tempt the people to despair and it can be difficult to explain to the people of Burundi that nothing is decided yet for the future of Burundi, no inevitable doom hangs over the people of Burundi, but pessimism has become so deeply ingrained in the minds of Burundians that it is a conditioned reflex when they look to the future of their country. They

have a dominant feeling that Burundi is dying, a land of desolation, where a helpless Burundian people await the bloody sword of the Apocalypse. However, as Jeremiah (29:11) writes “I know the plans I have for you, saith God, plans for welfare and not for evil, to give you a future of hope”. For this reason, the ECCA can pass this message of hope to Burundi and to all Christians without complacency or naivety.

In this battle, there are two visible pillars upon which to rest our hope. Kä Mana (1996:27) think the first thing that strikes the attention of the people of Burundi, is the “overall atmosphere of free speech where people are expressing themselves, speaking out about their circumstances, their miseries, their hopes, their desire to live their faith in the future and their choice of company at the dawn of the twenty-first century”. Tumi (1996:13) adds “the faith of the people of Burundi to avoid calls to pessimism and despair is real and it is possible for Burundians to overcome difficulties of any kind”. The foundation for hope is the consciousness of the divine promise that the story of the people of Burundi does not remain closed on itself, but is always open to the kingdom of God. Therefore, neither despair nor pessimism is justified. The ECCA has a mission to give words of hope and comfort to the family of God in Burundi, because if Christ is their hope, they live in Him (2 Tim 2:12). To this end, “many churches can renew awareness of ethics and the spiritual life” (Kä Mana 1996:28). If the ECCA were to organize debates on the future of Burundi, in collaboration with other churches, there can be no doubt that the logic of life would prevail over the logic of despair and death. Although Burundi is one of the Great Lakes countries that suffered the collapse of the credibility of the ruling class over four decades, it needs, however, a special spiritual empowerment to improve the current situation. Kä Mana (1996:29) adds "the driving force of change may be the movement of responsibility in society and is the second reality of the hope of the Burundian people". It is thus Burundian politicians and the church that will play an important role in the reorganization of the life of the people. The informal economy is without doubt one of the most visible manifestations of the resumption of responsibility by the Burundians for themselves. Small business entrepreneurs help to create jobs and inspire development especially for women (EEAC 2009:4). Obviously, Christ was concerned with women's well-being (John 4:7-14), but in Burundi, unfortunately, women have been held back.

They work long hours at hard work and yet are deprived of opportunities.

Economically, socially, culturally and politically they have marginalized when they should have been agents of change (EEAC 2008:17). The importance of the role of Burundian women in the reconstruction of Burundi cannot be overestimated. Their contribution to various sectors of the economy such as health, agriculture, education and trade can make a significant impact on the development of Burundi. Women acquire a certain power and freedom from having an independent income from their own work. Work and “financial freedom supports the ability to take responsibility, to have a positive self-image and to be involved in the life of the community and politics” (Lubo 2002:97). During this process of renewal, Burundi also needs to eradicate all the roots of evil that form the basis of ethnocentrism, corruption, nepotism, favoritism, irresponsibility, unaccountability, and discrimination and violence against women and young people.

It is true that young people were used by politicians to destroy Burundi, but now they can be used to rebuild it. The church of today has a vital role to play in the reconstruction of Burundi and it can draw upon the strength of the youth. According to 1 Timothy (4:9-1), the youth should be at the forefront of change, because they possess the skills, attitudes and knowledge that make them effective agents of positive change and transformation. Young people can focus on the contemporary challenges facing them, which include HIV/AIDS, illiteracy, poverty, and unemployment, abuse of alcohol or other drugs, and finally, violence. Moreover, the ECCA needs a new philosophy and strategic plan for the future which would involve young people. It is important for Burundians to be free to assert their social identity and to be able participate positively in the reconstruction of this diverse society. According to Kä Mana (1996:61), faith in God makes sense in Burundian society only if it manifests itself as energy for social transformation. Christians, therefore, have a duty to engage together in a programme for the reconstruction of Burundi.

The population explosion is one of the biggest problems facing Burundi. Ousmane (2008:1) writes that “a few figures suffice to illustrate this reality: Burundi's population increased from 3,680,000 inhabitants in 1975 to over 8.2 million inhabitants in 2008, and it is likely to reach 15 million by the year 2015”. These statistics show that each woman has on average seven children, which it seems, is the highest fertility rate in the world. Eboussi-Boulaga (1996:83) thinks that the population explosion should be contained because “the demographic torrent ... [can] become too cumbersome ...” It is true that the Bible says “go forth and multiply and replenish the earth” (Gen 1:26-28), but in Burundi, it is seen as a source of prestige or honour to have many children Burundi, but this becomes a serious problem when the family are unable to care for and educate so many children. For that reason, the ECCA has a duty to educate its members and all the people of Burundi about responsible family planning.

It is vital to invest in grassroots education and to raise awareness of the rule of law and the shared benefits of abiding by the law, and the ECCA may request the Government of Burundi to take into account all dimensions of human society in Burundi in its governance. Chabot (1989:79) points out that the “political community exists for the common good, and it derives its full justification and meaning from its own law. In contemporary thought, the common good lies in safeguarding the rights and duties of the human person”. Therefore, the role of governments is primarily to ensure recognition and respect for human rights, their mutual accommodation, their defence and expansion, and therefore to help every citizen perform his duties. Therefore, the church can attract attention to the fact that the common good of man should be for the good of the whole man, and include both his material and spiritual needs.

The realization of the common good by governments involves the task of coordinating human society in the service of the interests of all their people, without favoritism toward a particular individual or class of society, with the exception, for reasons of fairness, to show particular concern for the weakest members of society who are less equipped to defend their rights and legitimate interests. Leviticus (25:35-37) focuses on the duty we have to redeem our brothers and sisters from harm or hardship:

If your brother becomes impoverished and cannot support himself in the community, you will assist him as you would a stranger or a guest, so that he can go on living with you. Do not charge him interest on a loan, but fear your God, and let your brother live with you. You will not lend him money on interest or give him food to make a profit out of it.

As the world moves into the new millennium, the economy has to consider the importance of ecology as the crucial interface of its own vitality and sustainability. Ecological management requires a reconsideration of values by the people of Burundi with regard to the protection of the environment, including flora and fauna. The fight against desertification, deforestation, erosion, bush fires, soil erosion, the dangers of pesticides and other hazardous substances, pollution and climate change is deeply important to the safety of the Burundian people. Kä Mana (1996:40) advice “ecology is the requirement for the protection and promotion of life in Burundian society and is an ethic for life for all Burundians”. The men and women of today’s Burundi have to take up their common responsibility for the future of Burundi.

Since 1989, there was a progressive and finally total collapse of all social structures, which lead to unsanitary conditions on a large scale in urban areas. In the city of Bujumbura, the public health situation is of grave concern. Refuse is dumped in the streets along with human excreta. Water, air and soil pollution are a serious problem. Therefore, the breakdown of the civic culture has threatened public health and the church can help to encourage and restore respect for the environment by reminding Christians that they are stewards of God’s creation and must be able to pass on a safe and flourishing environment to their descendants. Indeed, the current state of the environment in Burundi requires Christians of ECCA to see that nature has need of redemption as part of the process of reconstruction. The work of Christ is not only people but also the whole of creation. The work of Burundian Christians involved in the preservation of the urban and natural environment will, as Kä Mana (1996:63) predicts, begin a triple revolution in all sectors of Burundian society as “evangelisation loudly proclaims loudly the values of the abundant life in Christ”. Kä Mana summarizes this triple revolution in the following way:

- **A revolution in attitudes:** the ECCA should announce a Gospel that promotes new ways of thinking and will publicly address the illogical destruction of life, and to help

people to realise that every individual is gifted with the opportunity to improve Burundian society and its natural environment and to see themselves as project officers who implement the message of Christ expressed in His life and actions.

- **A revolution in individual behaviour:** the ECCA is the teacher of the Gospel that will free the people of Burundi from the shackles of selfishness and develop a collective sense of togetherness and a “can do” attitude to life.

- **A revolution in social practice:** the ECCA should announce the Gospel as it can help to found a utopia of transformed and life affirming political, economic and social practices rather than the practices of death that characterized the conflict. The basis for the reconstruction of Burundi is surely the verse from the Gospel of Luke (10:27), "love your neighbour", so that a fairer society in which each Burundian, regardless of ethnicity or of religion, can benefit equally (Isaiah 1:19).

However, the multidimensional aspects and problems of extreme poverty will require a holistic approach to the challenge of fighting poverty. Aurenche (1996:113) writes that “development should be overall development”.

5.3.1 The Reconstruction of Burundi and the Theology of Work

According to Chabot (1989:45) “work is one of the characteristics that distinguish man from other creatures whose work related to their sustenance cannot be called work: only man is capable of work and performs it, and thereby fulfills his life's work on earth”. For that reason, the description of the creation of the universe that the book of Genesis offers explicitly introduces the working man as designated by God. Creation itself shows God at works for six days, leading up to His taking rest on the seventh day (Gen 1:1-2). So, for man, work is a natural obligation and a duty: man works because the Creator ordered him to do so (Gen 2:15), and because of his fallen humanity, work is required for man's livelihood and development. In Burundi, therefore, man can work for himself and his family, but also for the Burundian society to which he belongs, and that means for Hutu, Tutsi and Twa alike, for they share in the human family to which he belongs and Burundians are the heirs of the work of the

generations that came before them and, at the same time, they are co-architects of the future generations of Burundi. Chabot (1989:46) writes that “the immediate corollary of this duty to work is the right to be employed for subjects Burundi able to work”. Despite the original sin of our first parents, the plan of the Creator for his creatures and among these, man, who is called to cultivate and multiply, remains unaltered. Work can be honored by the people of Burundi as a source of wealth that improves living conditions in general and is an effective instrument against poverty (Proverbs 10:4). Given that Burundi is the fourth poorest country in the world, the country's poverty worsened with the widespread outbreak of violence in 1993 (CENAP 2008:23).

The vast disparities in the incidence of poverty invite the people of Burundi and the church to meet this challenge by working towards national reconstruction. The people of Burundi need to get up and build a prosperous Burundi, and it here where a lifestyle informed by Christian values can be of assistance, for it means that people will be guided by an ethos of ethics and a specific set of values, principles, norms, attitudes and practices that cannot help but transform the nation of Burundi. The church must remain faithful to the Gospel message, showing that Christ was a man who, himself, worked in the carpenter's workshop of his foster father, Joseph, and that he is no different from the Christians of Burundi, for he spent much of his adult life on earth doing manual work at his carpenter's bench (Mk 6:3). Thus, Christ condemns the behaviour of the lazy servant who buried his talent in the earth (Mt 25:14-30) and commends the faithful and prudent servant who accomplished the task he was assigned and increased his Master's gift (Matt 24:46). For this reason, members of the ECCA have the responsibility to rescue others and of the poor each according to his means and capabilities. No Christian in Burundi who belongs to a community of solidarity and brotherhood can feel it is right not to work and to expect to survive at the expense of others (2Th 3:6-12). Rather, all are exhorted by Paul to make it a point of honour to work with their own hands and to be as independent as possible (1Th 4:11-12), and yet to practice solidarity in material things and to share the fruits of one's labours with the needy (Eph 4:28). Burundian Christians can live and work according to the example of Christ (1Th 4:12). Grace working in man allows the world to be governed by God and through God one can accomplish great and good things for oneself

and for others. Idleness may be only human, but constructive busyness benefits the well-being of body, mind and soul (Lubo 2002:49).

It is important to realize that Christians in Burundi are called to work not only to buy bread, but also to have a charitable or humanitarian aspect to their work or to their profits so that they are free to help those in need, for by helping them, they help Christ Himself who ordered Christians to offer food and drink, clothing, shelter, care and company to the poor, the sick, the prisoner, and indeed, the enemy (Mat 25:35). All Burundians want the benefits of development, but not all Burundians have yet understood and accepted the basic conditions for full development. One of the most important of these conditions is hard work. Thus, the ECCA can help by itself working harder and by raising awareness among the people in the cities and villages of the power for change that working harder possesses. Hence, the theology of reconstruction advocated by Kā Mana provides a practical missiological vehicle for helping Burundian society find its way out of the current deep crisis. Concurring with Kā Mana about what has been nothing less than a catastrophe for Francophone Africa and for Burundi, the researcher believes that the Christian faith in action can restore human dignity and provide a standard for behaviour that will transform the negative power of the damaged social structure and the attitudes that generated the crisis into a force for good. Kalembe (2009:229) points out that “all this work would be done with continuous references to how God managed similar crises in different societies and in the history of mankind”. It is biblical revelation of the new covenant in Christ which is the key to renewing the consciousness of mankind and to breaking the cycle of violence so that Burundi can be rebuilt. Kā Mana’s theology of reconstruction is a valuable contribution from African theology and it is a serviceable theory to take into the missiological field for global transformation and to allow Burundians to live a full life by the light of the Word of God.

5.4 Partial conclusion

The fifth chapter of this dissertation focused on the revitalization of the Christian mission through proclaiming the Gospel, and the missiological implications of Burundi’s search for

peace and the part that the EEAC can play in the reconstruction of Burundi from a biblical foundation.

In the first section, the dynamic of how proclaiming the Gospel can revitalize the Christian mission of a church was examined. The members of today's Christian church are the body, and bride, of Christ and they have been mandated by their Lord, Jesus Christ, just as the early disciples were, to proclaim the Gospel and the potential the Gospel has to liberate and heal the inner wounds of the people of Burundi caused by the prolonged and tragic socio-ethnic conflict is immeasurable. Griffiths (1982:14), stresses that "the church exists by mission as a fire exists by burning". The impact of the conflict on the Church was severe, and to some extent the Church has lost its way with regard to, and perhaps even its interest in, its mission. Nevertheless there are still a few embers among the ashes of these institutions. For that reason, there is much hope for the evangelical mission to be energized and enriched by the harsh lessons of the past and it is time to remember the benefits the model of Christ has to offer the people of Burundi.

The church needs to become concretely involved in the life of the community, even its political life, for it has much to offer in the way of practical help and spiritual and moral guidance. The church can show the politicians and socio-economic interests the way forward and how to avoid falling into the trap of ethnic and tribal exclusion. The areas for intervention and action by the Christian Evangelical Church of Central Africa are many. If the Church can communicate God's embracing vision of ethnicity within the human family and celebrate our differences and what we have in common, the dangers of ethnic enmity can be reduced and eliminated over time. In fact, ethnicity, as such, is God's gift to each ethnic group for all are created in His image and born into a given environment. In the second section, the missiological implications of the search for lasting peace through conscious effort to strengthen the four facets of peace and conflict resolution related to the ethnic crisis, namely, the promotion of good governance, education for mutual forgiveness, dialogue and the protection of the innocent. The third section scanned the reconstruction of Burundi from a Biblical basis. The theology of reconstruction in Africa advocated by Kā Mana is important and useful to the current situation of Burundi. There is need for a comprehensive approach that

will take into account the political, cultural, social and environmental realities of Burundian society. The theology of reconstruction has much to offer, missiologically, for the positive transformation of Burundi if it is faithfully followed by Christians of discernment, and if such an approach succeeds, Burundi will serve as a paradigm for change and positive transformation for other post-conflict societies. Unfortunately, the ECCA did not perform well in terms of its mandate and the need for its social commitment. The Church of Central Africa faced many challenges in the past and failed some of those challenges, but it needs to rally its strength and regroup its spiritual forces so that it can make a significant contribution to the peaceful transformation Burundi following the socio-ethnic conflict - it is never too late. In spite of the many problems that overwhelm Burundi, the foundations can be laid for sustainable reconstruction with the support of the Burundian church. However, the ECCA should focus on the formation of the Burundian man, for it is man who is the architect of a change for good or for worse. An appeal to the spiritual and moral capacities of the individual should be made, so that the ongoing blessings of his inner conversion are at his service to achieve social change. There is no solution to the question of socio-ethnic, political or economic tribulation if it does not issue from a sound spirituality and an ethic of social justice. The contribution of the ECCA in the transformation of Burundi is long overdue, and this contribution will have to revolve around several themes, including:

Triadic axis of Mission: prophetic mission, priestly mission and pastoral mission

The ECCA's prophetic ministry has a responsibility to prevent the return of the conflict should they observe the well-known signs and symptoms. Regarding the priestly mission, the Church needs to intercede on behalf of the Burundian people and be an advocate and helper for the needy, the suffering, and victims of natural disasters. As for the pastoral mission, it is imperative that the ECCA mobilize financial resources to assist the faithful and people of all ethnic groups within the vicinity of the Church. In addition, Christians should nurture a culture of solidarity and social support, so that those affected by the crisis receive the love and compassion of the Body of Christ through palpable good works.

o prevent history repeating itself in Burundi, the truth must be told

Burundi's recent history is complex and troubled, and the politicians tend to conceal and deny

their responsibility for what happened and the responsibility of other agents involved in the conflict. The church has the truth, and can show the errors of the past and present to establish the true version of historical events through the church historians. With this in mind it may prepare future generations to live in peace according to the Christian values of faith, hope and charity. By faith man entrusts himself entirely to God, and hope inspires men's activities and charity is the root of every virtue. Thus, the catechism of the church teaches love of neighbour and the sanctity of all life. Violence in all forms is a handicap for sustainable peace. Cain opened the door to violence, but Christ mapped out the path of non-violence as Paul points out in Romans (12:17-18): “do not repay evil with evil. Look for what is good for all men. If possible, so far as it depends on you, live peaceably with all men”.

Burundian history has shown that even members of the Christian churches have killed each other because of their ethnic differences. This kind of violence should be prohibited and unthinkable in a multiracial church, for as the Apocalypse (7:9) says: “after this I looked, and behold a great multitude that no one could count, from every nation, all tribes, all peoples and all languages. They stood before the throne and before the Lamb, clothed in white robes, with palms in their hands”.

The Church of Jesus Christ is multi-cultural and multi-racial, consisting of men and women from all nations and, to modify the words of Paul: in the Church, which is the body and bride of Christ, there are no Greeks, Jews, Burundians, Rwandans or Congolese, but only the people of God (Col 3:11). Thus, members of a church should always be ready to welcome and befriend everybody, without discrimination on any grounds. Inclusion is a centripetal force of the church, because the unity of the church is a microcosm of the unity of the world (EEAC 2008:4). Obviously, this unity includes the unity of the Christian mission.

CHAPTER 6: GENERAL CONCLUSION

The importance of this research, in my viewpoint, is that it reveals the need for the missiologists and theologians of the ECCA to be motivated to leave their professional ghetto of isolation and become full missionaries, as envisioned by God, who take the many opportunities for missiological and peaceful resolutions to the ethnic and social problems of Burundi, resolutions that will foster national reconciliation and peaceful coexistence. God is the initiator of missionary work and He is Himself the missionary par excellence; the missiologists and theologians of the ECCA can rest assured that He has given them the mission of positively transforming Burundi. This research is a mosaic of demonstration, analysis, criticism, evaluation, and of contextualization and missiological perspectives for the positive transformation of the Burundian society and the reinvigoration of Christian mission as prescribed by God. Thus, this work has focused on the missiological contribution of the ECCA when it faced the events and dilemmas of the socio-ethnic conflict in Burundi from 1989 to 2008.

Outspokenness requires a spirit of sacrifice and martyrdom. People who have such calling, like the prophets of the Old Testament, are not afraid of dying or of being killed and will not agree to remain silent. The ECCA could have worked with other churches and spoken out in a collective way, and was not limited to speaking out in an individual way. The ECCA, as an institution, was not persecuted, but of course its individual members were the victims of the socio-ethnic conflict. Most of these Church members fled to foreign countries, others lost their family members and their belongings. Moreover, during the crisis, people were severely traumatized. It is discouraging that the ECCA has never had any counselling or trauma healing services for the survivors of the socio-political crisis. During the crisis, it was “two elephants fighting against each other”. The Hutu and Tutsi were the targets of the violence and not the churches. I also noticed the expropriation of lands belonging to churches by the military. It is a phenomenon observed only during the crisis, and after the crisis the soldiers left these properties and returned to their military camps.

The government (state) did not institute any other, written or unwritten laws or practices which affected the free exercise of religion by any persons or by their churches. If any schools or churches were closed, it was because the latter were located in areas characterized by conflict. It was a temporary measure to protect human lives against the violence and other menaces which were seriously affecting the population. The Republic of Burundi is a religious country and there have never been any laws that prohibited or forbade the free exercise of its religion, with the exception of the former President Bagaza John Baptist who, in 1986, decided to close the churches and deport the missionaries because of his exaggerated dictatorship. Consequently, he was overthrown because he was preventing believers from attending church services, but these events occurred just before the socio-political war.

Outspokenness against evil deeds is part of the prophetic mission of the church. I think the negative consequences that are sometimes associated with speaking out against crimes committed against humanity were not apparent in Burundi. The churches did not dare to speak out at their own pleasure and were not prompted by feelings of retaliation, but rather sought to reconcile both parties involved in the war for the sake of enduring peace and peace-building, and for the sake of national unity and the reconciliation of Burundians.

The thesis is divided into six chapters: a general introduction to the research question forms the first chapter, followed by a chapter which presents the background context of the Republic of Burundi and the ECCA; the third chapter demonstrates the missiological analysis of different socio-ethnic problems in Burundi; the fourth chapter outlines the missiological contribution of the ECCA to Burundi's socio-ethnic problems; the fifth chapter examines the missiological implications and future prospects, and the sixth and final chapter closes the research. Indeed, the first chapter demonstrated the problem, the purpose and value of the research; it delineated the study, the research question, the present state of research and the theoretical basis it provides, the sources and research methodology, the subdivision of the thesis and the definition of basic concepts used in the

study. Naturally, the different socio-ethnic problems that the ECCA faced in Burundi and how these issues are of concern to the mission field in Burundi were demonstrated. The ECCA struggled to find a way to bring social peace among the different ethnic groups in Burundi and concern for Burundi's need for transformation was expressed in the missionary work of the ECCA. However, despite the efforts of the ECCA, Burundi remains a country of paradox and recurrent socio-ethnic conflicts that undermine effective reconstruction and challenge the Christian mission. This is the reason why this research examines these socio-ethnic problems and the contribution of the ECCA in resolving these issues with conceptual tools such as faith, salvation, ethics and morality, the place of God in Burundian society, reconstruction and Christian mission.

The mission of the ECCA was also analysed and provided the theological viewpoint likely to complement the missiological discipline. In addition, a comparative study of the theological contribution of the theologians of the ECCA compared to other theologians and Christians from various church communities in Burundi in search of peace and social national reconciliation was conducted. Thus, the research was limited to the study of the missiological challenges of the ECCA during the socio-ethnic problems of Burundi from 1989-2008 and it was noted that, owing to the extensive nature of the subject, it needed a thematic and chronological boundary.

When analyzing the contribution of the ECCA face in the context of Burundi's internal conflicts between 1989 and 2008, David Bosch's theory of changing paradigms proved very helpful to the missiological critique of the ECCA's reactions to the inter-ethnic conflict of these years. Books, articles, field investigations, private conversations and interviews were the main sources upon which this research drew to describe the missiological challenges of the ECCA, and the research methodology used to realize this research was outlined. However, as the approach of this research project is both missiologico-theological and socio-historical, the second chapter focused on the history of the Republic of Burundi and of the ECCA from its inception until 2008. Burundi lies in the heart of the African continent in the Great Lakes Region. The country covers an area of 27834 km² and is divided into 17 provinces and 129 communes; the thermal regime is

subequatorial, and yet mild temperatures prevail over the greater part of the country. It may be described as tropical due to the length of the dry season, which exceeds three months, but may also be classified as sub-equatorial by virtue of its rainfall and the interplay of atmospheric circulation. Burundi's economy is dominated by agriculture; it is the main source of income and accounts for over 90% of export earnings. The chapter then turns to the history of the ECCA from its inception until 2008. At the national level, the Church is headed by six bodies, namely, the General Assembly, the Executive Committee, the Committee of Wise Men, Districts, Parishes and Local Churches. Clearly, each member works in the spirit of promoting unity and towards multiplying the membership of the Church. The ECCA is located in 11 of the 17 provinces of Burundi. The ECCA accepts the need for genuine collaboration with the state, but it does nevertheless support the separation of powers between state and church. Finally, the current state of the ECCA was examined, together with its main tasks, such as its spiritual and social mandate to leave a positive mark on Burundian society.

However, the ECCA from its inception until 2008 suffered from a degree of lethargy which prevented it from confronting certain important issues at its meetings that, if handled at the time, could have influenced events for the better. For this reason, in the third chapter, a missiological analysis of the different socio-ethnic problems that faced the ECCA was conducted. Thus, the beginning and evolution of the Catholic and Protestant missions in Burundi were discussed. The Catholic missionaries entered Burundi on 28 July 1879 under the leadership of Bishop Lavigerie, but because of multiple barriers presented by indigenous resistance, the establishment of the Catholic Church in Burundi was gradual. From 1898 until 1912, the Catholic Church in Burundi had 6 mission stations: Muyaga (1898), Mugeru (1899), Buhonga (1902), Kanyinya (1905), Rugari (1908), and Buhoro (1912). However, this number had increased by 11 units from 1937 to 1957 to include Kisanzi (1937), Mabayi (1939), Rutovu (1940), Kiganda (1940), Muramba (1941), Nyamurenza (1942) Mpinga (1945), Mutumba (1945), Ruganza (1945), Ijenda (1946) and Muhanga (1949). The Protestant penetration of this region began in 1911 on the initiative of the German Mission in Neunkirchen. Thus, in 1916, it began operating five stations,

including Rubura (1911), Kogabami (1912), Banga (1912), Muyebe (1935) and Kibimba (1935). However, the Protestant missions experienced two major problems in the form of World War I and the fact that the Catholic missionaries were supported by the colonial authorities who prevented the Protestants from entering Burundi again. The theological impact of the Catholic and Protestant missions in Burundi was analysed because of their influence and threat vis-à-vis the colonial and postcolonial authorities. Finally, the ethnic problems in Burundi during the pre-colonial, colonial and postcolonial periods were reviewed in order to ascertain the roots of the conflict.

The fourth chapter looked at the missiological contribution of the ECCA when faced with Burundi's successive inter-ethnic wars and how it should have opposed with all its might the many affronts to the human person in the form of injustice, violence, oppression and the exaltation of bloodshed so common to that era. Confronted with this dilemma, the ECCA maintained a guilty silence, and during the crises in Burundi the Church did not raise its voice to denounce and condemn the violence committed against the Burundian population. The ECCA should have fully engaged with the conflict situation by raising its voice to denounce the conflict, injustice and discrimination, just like the prophets of the old alliance. Thus, as an agent of change and development, the Church can encourage its members to fully engage in the search for peace and social justice.

The challenges facing the ECCA in addressing these socio-ethnic problems were addressed. For this purpose, the popularization of a culture of peace is a missiological challenge of ECCA even if the task is not easy. Thus, ECCA is called to revive its prophetic mission and act as a catalyst to help Burundi to rethink its national reconstruction according to the will of God. This is the reason why ECCA's moral role among the people is stressed as this is integral to the search for lasting peace and promotes social justice for all. The contribution of the ECCA in relation to other churches was compared. Christians can be encouraged if the Church serves as an institution of mediation, reconciliation and consolation during times of crisis and tragedy. It was further

stressed that the problem of God's love and love of neighbour is a big challenge for ECCA. The reason for saying that neighbourly love is a challenge for the Evangelical Church of Central Africa is that it was among the inactive Protestant and Catholic churches that failed to fight for the welfare of all. Finally, the missiological role of ECCA in the transformation of Burundi was discussed and in a world where war and massacres seem to occur on all sides, where injustice, suffering and other evils born of a resurgence of racism and tribalism, it is imperative that the ECCA be a place of refuge, a sanctuary of peace for people of different origins, a colony of heaven where love takes the place of hatred between Hutu, Tutsi and Twa.

In the fifth chapter, the missiological implications and future prospects of the ECCA were presented. To this end, it was found that the inter-ethnic problems in Burundi in its current context require a paradigm shift in the teaching role of the ECCA, and a review of the usual methods and strategies of evangelism will be indispensable to the peaceful transformation of socio-ethnic conflicts in Burundi. All members of ECCA need to infuse their lives with Christian ethics in order to help end the cycle of inter-ethnic tension and violence. It is precisely through the ethical education of the Burundian people that they will be able to reorganize and reconstruct their lives into something wonderful.

This is why the mission of the ECCA is to energize evangelical teaching in favourable and unfavourable seasons and to encourage the people of Burundi to model their practice and behaviour on Christ. When necessary, the Church must not be afraid to make concrete proposals, even in politics, because all human activity, even political activity, is subject to morality and spirituality. The Church can show politicians and socio-economic operators the way to avoid the trap of ethnic and tribal exclusion. Furthermore, the areas of intervention for the Christian action of the ECCA can be numerous; they can and must spring from the challenges it faces. The discussion then turned to how ethnicity is God's gift to every man and woman. All are created in His image and born into a given environment. In addition, the missiological implications of the search for lasting peace through the strengthening of the four facets of peace and conflict resolution related to the ethnic crisis were discussed, namely: the promotion of good governance, mutual

forgiveness, dialogue and the protection of the innocent. The theology of reconstruction of Burundi advocated by Kā Mana was considered as a missiological vehicle and a possible way to overcome the deep crisis now affecting Burundian society at all levels: social, economic, political, spiritual and cultural. Kā Mana's theology of reconstruction pushes the Christian faith to take the measure of humanity as advocated by the gospel of the cross and, at the same time, to transform social structures and the misguided thinking that generates a humanitarian crisis into something altogether better. Kā Mana thinks that the theology of reconstruction can have missiological implications for positive transformation if it is actually followed carefully by Burundian Christians and by ECCA as part of that larger Christian community.

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