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Item Type	Book chapter
Authors	Iyakaremye , Innocent
Publisher	Regnum Books International
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Download date	2026-11-16 22:34:14
Link to Item	http://hdl.handle.net/20.500.12424/166352

(51) CHRISTIANITY IN BURUNDI

Innocent Iyakaremye

Religion	Pop 2010	Pct 2010	Pop 2025	Pct 2025	Gr Pct 1970 2025
Christians	8,737,000	92.3%	14,427,000	95.1%	3.4%
Independents	224,000	2.4%	450,000	3.0%	4.8%
African initiated	206,000	2.2%			
Orthodox	1,900	0.0%	3,500	0.0%	4.2%
Protestants	2,132,000	22.5%	3,628,000	23.9%	3.6%
Anglicans	850,000	9.0%			
Pentecostal	755,000	8.0%			
Adventist	189,000	2.0%			
Holiness	185,000	2.0%			
Baptist	63,600	0.7%			
Roman Catholics	5,602,000	59.2%	9,500,000	62.6%	3.6%
Evangelicals	1,500,000	15.8%	1,912,000	12.6%	1.6%
Pentecostals/Charismatics	1,370,000	14.5%	2,000,000	13.2%	2.6%
adherents of traditional African religions	509,000	5.4%	421,000	2.8%	-1.3%
Muslims	194,000	2.1%	300,000	2.0%	2.9%
Hindus	7,800	0.1%	10,000	0.1%	1.7%
Baha'is	7,500	0.1%	10,000	0.1%	2.0%
people professing no religion	5,600	0.1%	8,200	0.1%	2.5%
Total population	**9,461,000**	**100.0%**	**15,177,000**	**100.0%**	**3.2%**

Source: Centre for the Study of World Christianity (CSGC), Boston, Gordon-Conwell TS

Introduction

This chapter gives an overview of Christian history in Burundi starting from the first arrival of Catholic missionaries in 1879 to the present time. The exploration also highlights some critical relationships between Christian denominations during church planting. Attention is moreover paid to the rivalry and conflicts between Christianity and other faith religions. Finally, the involvement and impact of Christianity in Burundian social life are discussed.

Background to the Arrival of Christianity in Burundi

The first attempt to introduce Christianity as a new religion in Burundi was done in 1879 by the *Pères Blancs* (Missionaries of Africa), a Catholic missionary society founded in 1868-1869 by the French

Cardinal Lavigerie.[1] They wanted to open an entry point at Rumonge, on the east coast of Tanganyika Lake, from where they would control the whole country. However, they failed because of the death of four of them in 1881, mostly due to the weather conditions. Other trials of installation that followed also remained ephemeral until the end of the nineteenth century.[2] At this time, Mwezi-Gisabo IV was the *mwami* (king). He resisted the new religion in the beginning but later accepted and facilitated the mission's expansion, and eased missionaries' work until his death in 1908.[3]

In spite of the King's support, however, there was resistance from the population and hatred from traditional religion leaders who were feeling invaded, threatened and despised by the new religion. Nevertheless, this resentment diminished little by little due to the missionaries' humanitarian support for the people. In order to reconcile the situation, some people opted to observe both Christianity and traditional religion.[4] But still, as will be told below, the expansion of Christian missions was slow until the 1930s, where it boomed quite impressively.

As to Protestant missions, Gahama[5] suggests that their activities went unobserved until World War I, though the German Society of Missions of Neukirchen had five posts at Rubura (1911), Kogabami (1912), Banga (1912), Muyebe (1914), and Kibimba (1914). After World War I, American missions sought to take over these missions. Threatened by American financial and technical capacities that would help them to display their power, both the Belgian administration that had replaced German colonial administration and the *Pères Blancs* stood against this and decided instead to give them to the Belgian society of Protestant missions that had already been in Congo for some time. Other Protestant missions that were already in the country continued working, and others came, including John Haley of the Free Methodist Church, and the Mission Libre Suédoise (Pentecostal), that had both started their activities in Burundi in 1935.[6]

Strategies, Struggles and the Success of Expansion

In the laborious work of missionaries, strategies were developed to convert as many people as possible. One very important strategy was to target local leaders, as recommended to missionaries by Lavigerie in 1878. According to him, the most important strategy in a violent society divided into a multitude of patriarchal tribes is to gain the mind of the leader. He recommended the missionaries focus on this strategy, since once the leader was converted all the others would follow. Thus converting one leader is more strategic than labouring on hundreds of poor people approached in isolation.[7]

The second strategy was the installation of missions in very meticulously chosen places, especially where there was population density and where local leaders and other opinion-formers were concentrated.[8]

The third strategy was a careful teaching of Christianity, also recommended by Lavigerie. Three levels of teaching were provided, after which an exam was administered. There was the level of *Abanyarwandiko*

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[1] Therese M. Ludovic Musaniwabo, *La Premiere Evangelisation du Burundi Sous le Règne de Mwezi et Sous la Conduite de Monseigneur Gerbon 1879-1912* (Paris: Louvaij-la-neuve, 1985), 17.
[2] Musaniwabo, *La Premiere Evangelisation du Burundi,* 2.
[3] Musaniwabo, *La Premiere Evangelisation du Burundi,* 3.
[4] Musaniwabo, *La Premiere Evangelisation du Burundi,* 3-4.
[5] Joseph Gahama, *Le Burundi Sous Administration Belge: La Période du Mandat 1919-1939.* Deuxième édition revue et corrigée (Paris: Karthala, 2001), 235.
[6] E. Gerald Bates, *A Soul Afire: A Saga of Visionary Leadership. The Life of J.W. Haley* (Indianapolis: Women's Ministries International, 1993), 30; Corneille Nkurunziza, *Responding to the HIV and AIDS Epidemic in the Context of Unjust Social Structures: A Challenge to the Burundian Pentecostal Churches' Theology of Mission*. Masters Thesis, University of KwaZulu-Natal, School of Religion, Philosophy and Classics, Pietermaritzburg, 2010, 62.
[7] Gahama, *Le Burundi Sous Administration Belge,* 228. See also Musaniwabo, *La Premiere Evangelisation du Burundi,* 4.
[8] Gahama, *Le Burundi Sous Administration Belge,* 221-124.

(applicants), to whom a few notions of religion were taught. There were also *Abanyamudali* (catechumens), who received the fundamental principles of Catholicism. Others were *Abanyamasakaramentu,* to whom all the details of Catholicism were revealed. A glossary called *Amajambo ya Mungu* (Word[s] of God) was also used between 1920 and 1936. These teachings lasted at least four years and people would be refused baptism if their morals were doubted or not approved of, especially those in polygamous unions. In addition to this long process of teaching that consumed at least three days a week were attendance at mass, occasional works in the mission, and the attendance of literacy courses.[9]

The fourth strategy was the Africanisation of Christianity. Rutayisire[10] explains here that missionaries in Burundi were integrating indigenous people as catechists and incorporating traditional values into the missional project as the best way to reach a very large number of people and to subdue traditional religion.

In addition to these four main strategies, missionaries were bringing material support, as mentioned above, and had opted for peaceful entry, unlike the Arabs and Muslims who had sought to forcibly invade the country and had failed.[11]

But these strategies did not yield much fruit, because there was always resistance from local leaders and other influential people. It needed one very important opportunity to see the situation change radically. This was the trust of colonial administration in Christianity and the preference of local leaders with Christian principles for it during the administrative restructuring. Conversion levels developed from a low base in 1922 when only two chiefs were converted. By 1925, out of 255 leaders (chiefs and their deputies), only 30 (11.8%) to 40 (15.7%) were Christians or in preparation to baptism. However, the survey conducted in 1933 discovered that, out of 682 leaders (chiefs and their deputies), 82.7% had joined the Christian religion as Christians (360) or as catechumen (204)![12]

The explosion in the conversion of the leaders was then also reflected in the rest of the population. Up till 1930, 8,701 people were reached after 51 years of work of the Catholic Church. This was multiplied by four (365,000 people) over the next ten years, in contrast to natural population growth which was only 2-3%. Impressed by this increase, missionaries called it a miracle and sign of God's presence in Burundi.[13] The rejected religion, Christianity, and especially the Catholic Church, now became a powerful and influential religion.

But analysts do not attribute this success of the Catholic Church only to administrative restructuring. Gahama suggests this success was aided by the reconciliatory role that missionaries were playing between the colonial administration and the local population, the close collaboration between missionaries and the colonial administration which resulted into leaving all the state schools into the hands of missionaries, the inherent predisposition of Christian in the Barundi, the crisis of legitimacy of traditional beliefs and power, and the lack of a substantial rival, since Protestants and Muslims were not influential.[14]

Meanwhile, as already alluded, Protestant missions were not having the same success. For example, in 1937, while the Catholic Church had registered 254,000 members,[15] all the other Christian missions (Mission Baptiste Danoise, Mission Libre Suédoise, Friends Africa Gospel Mission, and Seventh Day

[9] Gahama, *Le Burundi Sous Administration Belge,* 225.
[10] Paul Rutayisire, "L'africanisation du Christianisme et la Pratique Missionnaire en Référence a la Christianisation du Burundi (1897-a937) ", in *Eglise et Histoire de l'eglise en Afrique: Acte du Colloque de Bologne 22-25 Octobre 1988,* ed. Giuseppe Ruggieri (Paris: Beauchesne, 1988), 97-119.
[11] Musaniwabo, *La Premiere Evangelisation du Burundi,* 2-3.
[12] Gahama, *Le Burundi sous Administration Belge,* 229.
[13] Gahama, *Le Burundi sous Administration Belge,* 229.
[14] Gahama, *Le Burundi sous Administration Belge,* 234
[15] Gahama, *Le Burundi sous Administration Belge,* 219.

Adventist mission) had 949 members in total[16] – that is, 268 times less. This dominance of the Catholic Church in Burundi has remained until now, where 85% of its people claim to be Catholics.[17]

It is noteworthy that, in addition to having significant disparities in the number of members, Christian missions in Burundi had difficulty in co-existing with each other. But the colonial administration's favouritism played an important role in creating the problem. The situation of the Protestant churches was observed after World War I when the former German missions were taken over by the Belgian Society of Protestant Missions. The King's commissioner, Alfred Marzorati, thus divided the country into two zones. The east zone he gave to the Belgian mission that he favoured; while the west zone was left to the Seventh Day Adventist mission.[18]

As to the separation between Catholic and Protestant missions, Cardinal Lavigerie had from the beginning prevented missionaries from establishing Catholic missions close to Protestant missions.[19] Gahama[20] also records how, after these conflicts arose from the early European presence in Burundi, the German Resident, Schimmer, divided the country into two zones from the north to the south, leaving the east zone to Catholic missions and the west zone to Protestant missions. However, the Belgian colonial administration was not able to mediate the two Christian confessions. Instead, they sought to make the Catholic Church the national religion, favouring it at all levels while mistreating Protestant churches.[21] Bates wrote in this regard that in 1935,

> Most of the chiefs were either Roman Catholic or pagan and directed many kinds of persecution at the Protestants. Protestants were beaten or imprisoned. Missionaries incensed by the flagrant injustice of these actions, in some cases appealed to the colonial authorities and even had some local chiefs removed… In those early days, the various groups of Protestants worked closely together, maintaining an informal country-wide network of communication which helped to encourage them and co-ordinate their entry as a force to be reckoned with.[22]

The actors in the conflict between the two confessions were not only missionaries but also lay members, especially those in leadership. Finally, all the Protestant missions, regardless of their countries of origin, ended up having strict conditions to be established, whereas Catholic missions had no limitations and were allowed to disturb Protestant mission stations.[23] The Protestant network mentioned in the above quotation refers to the Protestant Council created in 1928 in order to resist such oppression.[24] Therefore, although Christianity is dominant in Burundi today, such expansion has passed through difficult, conflicting times.

Christianity's Relationship with Other Religions

We now explore the relationship between Christianity and other religions, specifically Islam and traditional religion. Muslims in Burundi were composed of two groups: (1) Asians and (2) the Swahili, the Islamised Blacks from the current Democratic Republic of Congo (DRC) and Tanzania. Following their school of

[16] Gouvernement Belge, *Rapport Présenté par le Gouvernement Belge au Conseil de la Société des Nations, au Sujet de l'administration du Ruanda-Urundi Pendant l'année 1937.* Bruxelles: Etablissements Généraux d'Imprimerie (1938), 96-98.
[17] Nicasius Achu Check, "Conflict in the Great Lakes Region: Revisiting the Case of Burundi," *Africa Insight.* 37, no.1 (April 2007), 44-62, 58.
[18] Gahama, *Le Burundi sous Administration Belge,* 236.
[19] Musaniwabo, *La Premiere Evangelisation du Burundi,* 40.
[20] Gahama, *Le Burundi sous Administration Belge*, 236.
[21] Gahama, *Le Burundi sous Administration Belge,* 237, 241.
[22] Bates, *A Soul a Fire,* 33.
[23] Gahama, *Le Burundi sous Administration Belge*, 241.
[24] Gahama, *Le Burundi sous Administration Belge,* 237

doctrine, there were three groups, the Ibadites (Arabs of Oman and Mesquite), the Shiites Ishmaelite (Indians), and Sunnites (Swahili).[25]

Resentment between Christians and Muslims started at the very beginning of the mission in 1879, especially at Bujiji where two members of the London Missionary Society stayed for six months without working because of the presence of Arab traders of ivory and slaves.[26] But Muslims had also tried to enter Burundi and Rwanda forcibly, which contributed significantly to their difficulties in becoming established in these countries. In 1886, Mohammed bin Khalfsan el Balwani, called Rumaliza, opened fire at Uzige but could not penetrate further because of the strong Burundian army. They therefore remained on country's periphery trading, making sporadic entries into it.[27]

Later, the German colonial administration decided to limit Muslims' (Arabs and Indians) access to the country. In 1905, it imposed on them a residence permit, delivered by the Usumbura (current Bujumbura) military post. When the Belgians took over in 1924, open war was directed against Muslims, whereas the Catholic Church was now allowed to install its missions close to Muslim positions, as a way to limit their expansion. The Swahili language that Muslims used was banned in schools, which also contributed to reducing the population's trust in Muslims.[28]

Apart from this – the co-operation between the Catholic Church and the colonial administration to combat Muslims – another sign of faith conflict was observed in the treatment given to the young King Mwambutsa. By the simple fact of being circumcised in March 1929, he was suspected of having Muslim tendencies. The missionary Gorju therefore threatened not to marry him to his newly converted fiancée, Therese Kanyonga, and wrote a letter on 23rd March 1929, preventing the resident missionary from letting Mwambutsa enter their church.[29]

Because of these limitations, in 1936, statistics of Muslims on the increase started showing a decline. Two different sources show that they were 6,341 in 1931, 8,220 in 1934, 8,936 in 1936, 8,336 in 1937, and 7,179 in 1939.[30] However, the literature displays other factors which would also have played a role in the Muslims' problem of expansion. Gahama notes here that they did not do much to expand their religion as Christians did. They were mostly involved in trading activity.[31]

Besides Islam, the other faith in Burundi is the traditional religion. With reference to Article 22 of the Versailles Treaty, the colonialists undertook to civilise the mandated colonies. Gahama observes that, in this context, civilising Burundi would mean transforming its traditional society into a western-style one. Therefore, the circular of the Minister of Colonies 15th January 1918 recommended the colonialists to abolish barbaric customs, which included any practice and behaviour whose significance was unknown by the colonialist.[32]

Likewise, missionaries were viewing many local practices and types of behaviour as barbaric and satanic. Rutayisire extensively elaborates on how, according to the missionary P. Van der Burgt, originally from the Netherlands, all the cultural elements of Burundians were in one way or another related to local religious practices and cults that he called sorcery.[33] He thus banned all sorts of cultural lifestyles, including the local name of God, *Imana,* the female's haircut style, *amasunzu,* local necklaces and

[25] Gahama, *Le Burundi sous Administration Belge,* 239-240.
[26] Musaniwabo, *La Premiere Evangelisation du Burundi,* 40.
[27] Gahama, *Le Burundi sous Administration Belge,* 238.
[28] Gahama, *Le Burundi sous Administration Belge,* 238.
[29] Gahama, *Le Burundi sous Administration Belge,* 231.
[30] Gahama, *Le Burundi sous Administration Belge,* 239; Gouvernement Belge, *Rapport Présenté par le Gouvernement Belge,* 99.
[31] Gahama, *Le Burundi sous Administration Belge,* 239.
[32] Gahama, *Le Burundi sous Administration Belge,* 240.
[33] Rutayisire, "L'africanisation du Christianisme," 99.

jewellery, and the invocation of spirits, although missionaries of liberal tendency later integrated some of these cultural elements into Christian practices or replaced them with trusted ones.[34]

However, the ceremony of *umuganuro* was not tolerated. This was the sorghum-sowing ceremony in which people from all over the country would gather at the King's residence to sow sorghum grains in two of his fields. These ceremonies had two important parts: the visible part in which all the people participated, and the hidden part that would take place by night. It is this latter part that diverged significantly from Christian principles because, while the drummers were performing with their latest energy, the King and his close chiefs were performing sexual rituals together with women. This ceremony was therefore abolished. Instead, from 1929, a prayer for blessing the sowing season was added to the church's agenda as an alternative, and beans and peas were included.[35]

Conflict between Christianity and traditional religions were moreover observed in people's resistance to a foreign faith. In addition to the reticence of local leaders and the population, especially in the beginning as already mentioned, open conflicts were also perceived. 'Thus Gahama and Musaniwabo respectively describe how chiefs in the north of Usumbura attacked new Christian converts.'[36] Divisions were also observed in families in which some members were converted to Christianity.[37] This seemed like the accomplishment of Matthew 10:34-38 of Christ having come not to bring peace but a sword and divisions.

It is thus noteworthy that, from the start, the relationship between Christianity and other faith religions was almost always characterised by rivalry and conflict. Currently, its relationship with Islam seems neutral. Although traditional religion is now not expanded and public, Christianity still does not tolerate co-existence with it, be it in the Catholic Church, the Protestant mainline churches, or newly initiated revival churches.

The Involvement and Impact of Christian Religion in Burundians' Lives

The involvement and impact of Christian religion in Burundian lifeare significant. Two levels are explored here. At social and developmental levels, we mentioned that, right from the beginning, missionaries used social action as one means of gaining the trust of the population and their leaders, and evangelising. This included the direct distribution of material aid, such as clothes, food, school fees and house materials. Their interventions also involved starting health facilities, formal schools and informal education centres, as well as the formation of community associations such as co-operatives, trade unions, and saving-credit groups.[38]

For example, the first school in Burundi was started by missionaries in 1902.[39] In 1937, the Catholic Church had 140 schools centres supported by colonial administration (*libres subsidiées*), of which 21 were for boys, 8 were for girls, and 111 were mixed, with 9,355 students in total.[40] They also had 102,269 students in 729 totally private schools. Since Protestant missions were not receiving much support from the secular administration, they focused on private schools. The Church Missionary Society had 340 students, the Mission Baptiste Danoise 920 students, the Friends Africa Gospel Mission 1425 students, and the Mission Libre Suédoise 1,003 students. However, available literature specifies that education during the colonial period was not necessarily conceived for the benefit of local people but more especially to serve

[34] Rutayisire, "L'africanisation du Christianisme," 99.
[35] Gahama, *Le Burundi sous Administration Belge,* 356-367.
[36] Gahama, *Le Burundi sous Administration Belge*, 369.
[37] Musaniwabo, *La Premiere Evangelisation du Burundi,* 34-35.
[38] P. Jean Perraudin, *Naissance d'une Eglise: Histoire du Burundi Chretien* (Ngozi, Burundi, 1963), 108-110, 189-195; Gaëtan Feltz, "Histoire des mentalités et histoire des missions au Burundi," ca. 1880-1960, in *History in Africa*, Vol. 12 (1985), 51-63, 57-58; Aude Laroque, *Historiographie et Enjeux de Memoires au Burundi* (PhD thesis, Université Pantheon-Sorbonne, Department of History, Paris, 2013), 77.
[39] Laroque, *Historiographie et Enjeux de Memoires au Burundi*, 77.
[40] Gouvernement Belge, *Rapport Présenté par le Gouvernement Belge*, 103.

the colonial administration and evangelisation.[41] Education was very basic – only a few students, meticulously selected on the basis of their ethnic groups, could enter secondary school. In 1960, there was only one university in the Belgian Congo and Rwanda-Urundi.[42] But the situation has changed, as specified below.

At a political level, the Catholic Church was particularly involved in politics and leadership during the colonial period. This was done through the principle of converting local leaders first and the masses later. The church also collaborated closely with the colonial administration to the point that, during administrative reorganisation under the Belgian colony, a life based on Christian principles was the major criterion for recruiting local leaders. This opportunity empowered much of the Catholic Church by giving all local leaders and those who desired leadership positions an incentive to flock to this church. Missionaries, therefore, started playing a role as intermediaries between local leaders and the colonial administration, and as advisors of colonial leaders in cases where important decisions needed to be taken.[43] Meanwhile, Protestant churches were still being marginalised. Moreover, both Catholic and Protestant churches were denied complete freedom in 1984 by president Jean Baptiste Bagaza, until 1987 when he was overthrown by Pierre Buyoya.[44]

It is also important to acknowledge the work of the National Council of Churches of Burundi. This was founded in 1989 under the name 'Conseil National des Eglises du Burundi or CNEB'. It had been known previously under the name of the Alliance of Burundi Protestant Churches in 1970 and the Protestant Missionary Alliance of Rwanda-Urundi in 1935. CNEB members include the various Anglican dioceses (Bujumbura, Gitega, Makamba, Buye and Matana), the United Methodist Church, the Free Methodist Church, the Union of Baptist Churches, the Evangelical Church of Friends (Quakers), and the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu.[45] Co-operation between these churches has given them the power and the courage to take initiatives that would otherwise be hard to take alone. For example, since 2004 after the mass violation of human rights in Burundi, the CNEB collaborated with DanChurchAid in humanitarian action against landmines, delivering Mine Risk Education (MRE), and helping the community to minimise the risks of landmines.[46] When the country was preparing for presidential elections of June 2015, CNEB, together with FECCLAHA (*Communauté des Eglises et des Conseils Nationaux des Eglises de la Région de Grands Lacs*), made their call to the government and opposition parties, urging them to always seek and do what would promote peace in the country.[47]

However, the poor record of the Protestant churches' involvement in social development in Burundi, as mentioned above, was not only a colonial and political issue but was also theologically motivated to a certain degree. Nkurunziza explains at length that, when Swedish Pentecostal missionaries came to Burundi in 1935, their intention was 'to convert Burundians to Swedish-like Pentecostalism'.[48] In this Pentecostalism, as he explains, the gift of the Holy Spirit surpasses and replaces any other source of capacity and skills. Therefore, higher education was not considered as necessary; and even the training of pastors was limited to four weeks' biblical training.

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[41] Laroque, *Historiographie et Enjeux de Memoires au Burundi*, 244-260.
[42] Gahama, *Le Burundi sous Administration Belge*, 259-260.
[43] Gahama, *Le Burundi sous Administration Belge*, 217, 227, 232.
[44] "Burundi", Worldmark Encyclopedia of Nations. 2007." *Encyclopedia.com.* Retrieved from www.encyclopedia.com (accessed 2 September. 2015).
[45] World Council of Churches (WCC). *A Handbook of Councils and Churches Profiles of Ecumenical Relationships*. Geneva: WCC (n.d.).
[46] DanChurchAid's SALW Awareness Raising and Risk Education: Mine Action and Armed Violence Reduction. Burundi: GICHD/CIDHG (2012).
[47] ECCLAHA, *Appel pour le Retablissement de la Paix au Burundi* (Nairobi: ECCLAHA, 2012).
[48] Nkurunziza, *Responding to the HIV and AIDS epidemic*, 64.

Another point to consider is the response of Christian churches to HIV and AIDS. Ingiyimbere[49] analyses the pastoral messages and letters of the Catholic bishops in relation to this issue, and finds that although the Catholic Church made efforts to address the pandemic in supporting those affected, it was very reticent at the start and confused HIV infection with being guilty of the sin of immorality, which limited its efforts in giving support to those needing it. Likewise, Nkurunziza[50] has analysed locally composed songs by Burundians under the inspiration of Pentecostal theology – the songs actually bought, used, and appreciated by members of all Protestant churches – and found that they also underpinned the notion of HIV being the result of immoral behaviour, a form of retributive theology. Through these few glimpses, therefore, it is apparent that, in spite of the numerical expansion of Christianity in Burundi as well as the efforts of Christian churches in helping the country, there is still a long way to go in applying a life-giving theology.

Conclusion

This article has given a picture of Christianity in Burundi from its arrival to the present. It suggests that, before Christianity arrived, there was a traditional religion which was the main factor in the population and leaders' resistance to the new faith, especially at the beginning. It has not been possible to explore all the major current issues, such as gender and environment, in relation with Christianity in Burundi. Further research is needed to clarify some of these issues in order to fully appreciate the impact of Christianity on Burundians' life.

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[49] Fifele Ingiyimbere, "Le VIH-SIDA et l'Eglise Catholique au Burundi." *Ethique et société: Revue de réflexion morale. HIV/SIDA et santé publique* 4, no 3 (2007), 255-271.

[50] Corneille Nkurunziza, "Locally Composed Songs as Expression of Genuine Contextual Theology? The Case of Songs on HIV and AIDS in Burundian Pentecostal Churches." *Journal of Theology for Southern Africa* 142 (2012), 58-79.