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Urban Poverty in Burundi

Salient Reasons and Church Response



Thierry Bahizi



Urban Poverty in Burundi
Salient Reasons and Church Response

*This work is dedicated to all churches, faith-based organizations
and whoever strives to serve the poor of the global South,
and especially of Burundi.*

Urban Poverty in Burundi
Salient Reasons and Church Response

Thierry Bahizi

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FOREWORD

In the 21st century, African cities are growing faster than cities on any other continent. By the end of the century, 7 of the world's largest 10 cities will happen to be on the African continent.

Theologically, not enough has been done to grapple with Africa's urban realities. Dominant theologies from the continent still hold largely anti-urban sentiments, romanticizing the African rural. And yet, millions migrate to cities annually, often landing themselves in urban slums, whilst at the same time, the exodus of resourceful young people weaken the potential of rural African communities to flourish even more.

In this context, doing theology from the soil and concrete of urban realities becomes a critical imperative. How can theological reflection accompany the process of urbanization both critically but also constructively? How are faith communities supported to do their work in ways that deal with the city intelligently and robustly, responding in ways that can contribute to urban healing and justice.

It is in this context that we need to applaud the work of Thierry Bahizi, contributing to a body of knowledge that wants to think theologically about the African city. In this text, Thierry combines grass-root urban ministry practice in the city of Bujumbura, with a rich set of interviews engaging parish priests from across the city. He brings the experiences and insights from the grassroots into creative conversation with theoretical resources, carving out a missiological vision for his city, and other African cities, worth contemplating.

My hope is that Thierry's work would inspire local urban actors of faith in Bujumbura, and elsewhere on the continent, to reimagine their own practices, asking in how far they contribute to the wellbeing of the

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city and its people. I further hope that his work would encourage theologians on the continent to think about local urban realities as productive locales for theological action and reflection, that can help foster different imaginaries, both post-colonial and liberating in how church is discerned and unfolds among the city's people.

May the God of the city meet you in the pages of this book, and on the streets of your city, to reveal a love that is greater than any of the urban challenges you might face.

Paraphrasing from a benediction often used by urban theologian Ray Bakke, who inspired me greatly, but who also appears on many of the pages of Thierry's book, I close this reflection with this prayer:

To God be the glory

To Bujumbura, and the cities of Africa, be peace

To all of us, be love, mercy and justice.

Stephan de Beer
Centre for Faith and Community
University of Pretoria
November 2022

ENDORSEMENTS

An insightful practical manual in engaging with urban poverty. I highly recommend this book for anyone ministering in the urban context especially of the global South.

Rev. Dr Lydia Mwaniki,
Director for Gender and Women
All Africa Conference of churches, Nairobi-Kenya

Poverty is a complex reality, not easy to be conceptualized by an outsider, due to its multifaceted nature, which varies from one person to another. It could be material, spiritual, psychological, sociological, etc. Thanks to this grounded research whereby the author provides the reader with a tangible understanding of poverty in the Burundian context and how to meaningfully address it. It is therefore my conviction that this book is a must for anyone dealing with poverty in the context of Burundi today.

Rev. Dr Fohle Lygunda li-M
Professor of Missiology and ontetual theology; and Tearfund Theology
and Network Engagement (TNE) manager for Africa

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In this magnificent work, Thierry explores the reasons for the urban poverty and a holistic way to tackle this fast growing phenomenon. The effects of urbanization as a driver to spiritual and physical poverty in Bujumbura municipality have been covered in a way that makes this work original in this context where poverty has been generally discussed in its physical aspects. Indeed, the author makes it a case that it is impossible to effectively deal with poverty in Bujumbura without first understanding and dealing with its spiritual dimension. Thierry therefore argues that the spiritual and the physical aspects of poverty are two entangled states of dynamic equilibrium which should be understood by every intervention. Go for the book!

Dr Theodore Mbazumutima,
Director, Rema Burundi, and
Affiliated Researcher, Centre for Non-Violence,
Durban University of Technology, South Africa

This research-based work comes at the right time to explore and addresses urban poverty in Bujumbura through some practical church responses. I therefore recommend this book to all urban practioners and pastors serving in urban contexts, especially those of Burundi.

Rev. Dr Cyriaque Nijimbere,
Urban minister, Reformed Episcopal Church and
Director of quality Assurance, Light University of Bujumbura

Dr Thiery Bahizi has provided us with personal and theological reflection on the theme of urban poverty in order to assist local churches engage with the contexts where our Lord has placed them. This study provides churches with a model for wise engagement that is rooted in in-

depth ethnographic research and based out of the author's own experience and ministry. I pray that this study will richly bless God's people in Burundi, in East Africa and around the world.

Rev. Dr David Williams,
*Director of Training and Development,
Church Missionary Society of Australia*

The kind of book that ignites the spirit and amazes the mind. A delightful guide full of information for those of us who want to understand the solutions to poverty, especially in developing countries.

Dr Uwaya Anthony,
Director of Academic Affairs, Catholic University of Chile

Acknowledgements

To Him who loves us and has freed us from our sins by his blood and has made us to be a kingdom and priests to serve His God and Father- To Him be glory and power for ever and ever (Rev 1:5b-6) for making this project-dream become a reality.

I am also very grateful to all who helped in the production of the original doctoral thesis out of which this piece of work has been made. More especially, I would like to register, once again, my sincere appreciation to Prof TD Mashau who guided the whole process. May He find favor in God's sight.

My acknowledgement would be incomplete if mention is not made to my dear wife, Telephone and our four children, Batel, Chris, Don and Queen for their patience, encouragement and support. May God's grace be upon them forever.

The Author

LIST OF ABBREVIATIONS

ADB: Anglican Diocese of Bujumbura

AICs: Africa Instituted Churches

ASEC: Alpha Security Company

AVC: Apostles Victory Church

BCU: Burundi Christian University

CADP: Communauté des assemblées de Dieu Pentecôte

CNEB: Conseil National des Églises du Burundi

COTEBU: Complexes textiles du Burundi

CWM: Council for World Mission

DRC: Democratic Republic of Congo

EEAC: Église évangélique d'Afrique Central

EEPGL: Église évangélique au Pays des Grands Lacs

FECABU: Église fraternité évangélique du Christ en Afrique au
Burundi

HAU: Hope Africa University

HIV/AIDS: Human Immune Virus/Acquired Immune Deficiency
Syndrome

IGA: Income Generating Activities

ISTEEBU: Institut des statistiques et d'études économiques du Burundi

IUM: Institute for Urban Ministry

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MCs: Mission Churches

MPs: Members of Parliament

MULD: Mothers' Union Literacy and Development Program

MUC: Mothers' Union Centre

NCC: National Council of Churches

NEIO: New Economic International Order

NGOs: Non Government Organisations

OCIBU: Office du café du Burundi

OTB: Office du thé du Burundi

RTNB: Radio télévision nationale du Burundi

SGS: Safe Guard Security

SIPHAR: Société industrielle pharmaceutique

STDs: Sexually Transmitted Diseases

TWR: Trans-World Radio

UCB: Université chrétienne de Bujumbura

UN: United Nations

UNHCR: United Nations Higher Commissioner of Refugees

UNISA: University of South Africa

1

INTRODUCTION

1.1 Background and motivation

After my seven-year experience in the city of Bujumbura, I came to like the challenge of urban ministry. Since 1993 I had been away from my country, Burundi, because of a civil war that lasted for more than a decade. Apart from my two years of experience in the refugee camps of Tanzania, I lived in Nairobi serving my fellow Burundian and Rwandan refugees. It was not until February 2006 that I returned to Burundi. I could not go back to my home village as the family house had been vandalised and some of the land taken. I hardly settled in Bujumbura, the capital city, as I sought to continue serving the Lord.

In the search for an affordable place in Bujumbura in which to stay, I was directed to Bwiza, one of the informal settlements known as a slum. That is where I found a one-roomed house for myself, my wife and our two sons to rent. Life was very difficult for us, as we could hardly afford the basic necessities.

I therefore started to visit the residents in Bwiza to find out whether they could be of help to me and my family. Some shared the little food they had with us, but others were also suffering as much as or more than we were. In this way, I and my family easily familiarized ourselves with our fellow urban residents with whom we shared a lot. We walked everywhere with them as we could not afford transport and struggled to find help when our children became sick. Similarly, we struggled to educate our children, relying on the poor-quality local schools, and spent a lot of our time searching for work.

Finally, my wife was employed as a Primary School teacher by a governmental school. Although she earned very little, it helped the family through the hard times in which we were living. After four months, I was employed by the Anglican Diocese of Bujumbura (ADB) as a coordinator of missions and evangelism.

In the new assignment, my prior concern was the challenges facing urban residents, starting from those of Bwiza. I started giving considerable time to searching for reasons behind that poor life I saw while visiting and consolidating relationships with the larger urban community to which my ministry extended.

I began questioning the Anglican ministry to urban residents. I wanted to know more about the reasons behind urban residents' poverty and to find ways of helping them out of their plight.

Since the work in the department of mission and evangelism extended to nine parishes in the municipality of Bujumbura¹ and 42 more in rural area, I started to focus more on urban parishes with a view to moving to rural parishes once the urban ones were consolidated. I thought it was easy and that it would take me a short time to minister to urban people so that I could take a longer time to minister to rural parishes later. But, as I got more deeply involved in urban ministry through door to door evangelism, discipleship and follow up, pastoral visitations, counselling, and workshop training, I realised there was a great deal more to learn.

In the urban parishes, I visited various Christians, who had several needs. While only a few of those Christians were of good standing, the majority were migrants from rural areas, who had come to look for jobs;

¹ With a population of 800,000 scattered over 86.54Km², the Municipality of Bujumbura is made up of 13 communes: Bwiza, Buyenzi, Nyakabiga, Kinama, Kamenge, Cibitoke, Buterere, Ngagara, Rohero, Kanyosha, Kinindo, Gihosha and Musaga.

they were widows and orphans of the war of 1993²; returning refugees; school drop-outs; converts from the Islamic faith; former street children and commercial sex workers. During my visits and interactions with them, I realised that they could seldom afford to eat even once a day. Their casual work, their small businesses of selling cabbages, tomatoes, onions, peanuts, on which they survive, collapsed mainly because of the civil war of 1993. This opened the door to poverty, which also affects their children's education, whereas some of them abandoned school for lack of school materials. Their families live in desperate conditions and struggle to pay even the rent.

The alarming situation that I discovered during my pastoral visitations has many similarities to the findings of three Burundians, Alexis (2010), Ghad (2010) and Japhet (2012), whose respective researches were conducted in three urban communities of Bujumbura municipality, to obtain degrees in Social Work at Hope Africa University (HAU) in Bujumbura. Alexis (2010) explored *Les effets de la pauvreté sur la vie socio-économique des ménages dans la Commune Kamenge: Cas du quartier MIRANGO II* (*The effects of poverty on the socio-economic life of families in Kamenge Commune: The Case of the MIRANGO II quarter*).

While Alexis (2010) explored the general urban effects of poverty befalling the residents of MIRANGO II in Kamenge, Ghad (2010) focused particularly on challenges facing poor urban families in educating their children. Originally in French, his work is titled *Étude des obstacles liés à la scolarisation des enfants issus des familles monoparentales*

² The civil war referred to here started on 21st October 1993 when Melchior Ndadaye, the first Burundian President democratically elected was assassinated. It affected the whole country, where hundreds of Burundians were killed, with tens of thousands becoming internally displaced refugees in other countries, especially the neighboring states, which include the United Republic of Tanzania, the Democratic Republic of Congo and Rwanda.

en milieu urbain: Cas du quartier urbain de Kinama (A study on obstacles relating to the education of children with one parent in an urban setting: The case of the Kinama urban quarter). The most recent work was done by Japhet (2012) and is titled *L'impact d'urbanisation sur la vie familiale au Burundi: Cas de la commune Buterere* (The impact of urbanization on family life in Burundi: The case of the Buterere Community).

I was ordained later (in July 2007) and, as well as coordinating the department of missions and evangelism, became a priest in the Nyakabiga urban parish in May 2009. This encompasses a larger slum area serving the urban Communes of Nyakabiga, Bwiza and Buyenzi. I extended my urban ministry to the other eight Anglican parishes, serving in the remaining Communes of the Bujumbura Municipality. These include the Holy Trinity Cathedral in the Commune of Rohero; the Christ the King parish in the Commune of Kinindo; the St Matthew's parish in the Commune of Musaga; the Ruziba and Kanyosha parishes in the Commune of Kanyosha; the Mutanga Nord parish in the Commune of Gihosha; the St Mark's parish in the Commune of Ngagara; and the Cibitoke Parish in the Communes of Cibitoke, Kamenge, Kinama and Buterere. This deepened my ministry to the urban poor residents and consequently increased my quest to improve their state of poverty and how they could emerge from it.

In my seven-year ministry experience in the city of Bujumbura, I realized that the main challenge befalling urban residents is poverty, which is the main consequence of urbanization. This does not mean that all urban residents are poor. But there is a great inequality between the rich and the poor. To borrow Speckman's (2001:107) words, this inequality is vertical in that the rich are at the *very top* while the poor are at the *very bottom* and wanting to ascend.

In my urban ministry as an Anglican priest, I met and interacted with so many leaders of other urban denominations, among which were Mis-

sion Churches³ (hereby referred to as MCs), including the Roman Catholic, the Swedish Pentecostal, the Adventist Church, Emmanuel Community Churches of Burundi, the United Methodist and the Free Methodist Churches.

The African Instituted Churches⁴ (hereafter referred to as AICs) included, among others, the Living Church of Jesus Christ, commonly known in French as *L'Église Vivante de Jesus Christ*, FECABU,⁵ AVC,⁶ CADP,⁷ EEAC⁸ and EEPGL.⁹ But I wanted to know what the Anglican Church, particularly the Diocese of Bujumbura, which extends its ministry to the municipality of Bujumbura, had done so far, and could further do to address urban poverty.

In accordance with my ministry to the urban residents of the municipality of Bujumbura, I developed a problem statement relating to what

³ The Mission Churches, hereby referred to as MCs, are Churches that evolved directly from the outreach of western denominations, and still represent the collegial traditions concerned (Robert 2003:iii).

⁴ In Missiological literature, AICs are protest movements and, more specifically, as a reaction to western mission (Daneel 2001:4). AICs are churches begun by Africans in Africa, primarily for Africans (Robert 2003:iii).

⁵ FECABU stands for *Eglise Fraternité Evangélique du Christ en Afrique au Burundi*, in French, meaning Fraternity Evangelical Church of Christ in Africa in Burundi

⁶ AVC stands for Apostles Victory Church. It was started in 2005 by a Burundian named MUHIGIRA Jean

⁷ CADP stands for *Communauté des Assemblées de Dieu Pentecôte*, in French, meaning Community of Pentecostal Assemblies of God. It was brought to Burundi in 2008 by a Congolese missionary namely Mutwale Sadock Makuza who has been a pastor of one of the CAPD churches in the Democratic Republic of Congo since 1994

⁸ EEAC stands for *Eglise Evangélique d'Afrique Central* or evangelical Church of Central Africa. It was started in 1989 by a Burundian named NZANIYE, A.

⁹ EEPGL stands for *Eglise Evangélique au pays des Grands Lacs* or Evangelical Church in Great Lakes countries. It was started in 2002 by a Congolese living in Burundi named BIZIMANA, J.

the response of the Anglican Diocese of Bujumbura (ADB) to the challenge posed by urbanization, in particular urban poverty, in Burundi is. The following are the sub-questions that the study sought to answer:

- a. What is the context of urbanisation in Burundi? (Context analysis)
- b. What has the Anglican Diocese of Bujumbura done so far to address urban poverty brought by urbanization? (Ecclesial analysis)
- c. How does the Anglican Diocese of Bujumbura interpret Scripture in her ministry to the urban poor of the municipality of Bujumbura? (Theological reflection)
- d. What is a proposed model of effective urban ministry for the Anglican Diocese of Bujumbura in the context of urban poverty? (Strategic planning)

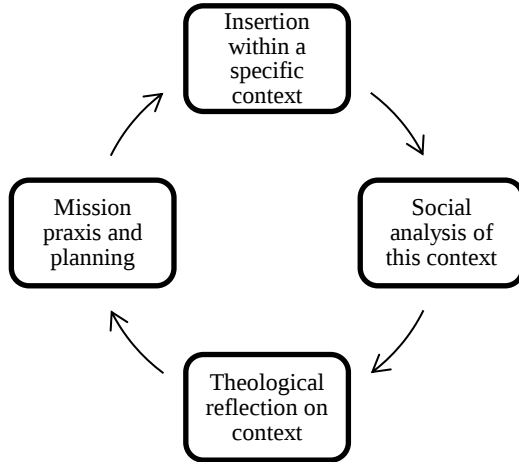
1.2 Study framework

The study used a qualitative type of research (Mugenda & Mugenda 1999:197) based on the methods of participant observation, interviews and focus groups and adopts a research design built on *a pastoral cycle* or *cycle of praxis*, which is closely related to the one used by Holland and Henriot (1984) and adapted by Cochrane, de Gruchy and Petersen (1991) in the South African context. Initially, Joe Holland and Peter Henriot (1984:7-9) developed this method and used it in their approach to social analysis. As they describe it, the pastoral cycle comprises four moments¹⁰, insertion, social analysis, theological reflection, and pastoral

¹⁰Referred to as the different steps an individual follows in a given study (Luna 2005:49), *moments* are different elements of one body (Cochrane, de Gruchy & Petersen 1991:14), different stages that make up the cycle of praxis.

planning. They argue that, in this pastoral cycle, all the four moments are linked and overlap. This is a diagram Holland and Henriot used to explain how the pastoral cycle works:

Figure 1: The pastoral cycle



Cochrane, de Gruchy and Petersen (1991) refer to the same cycle devised by Holland and Henriot (1984) to develop a pastoral cycle with seven dimensions as follows:

1. Prior commitment (faith)
 - A direction: towards the “kingdom” of god
2. The moment of insertion
3. Social analysis
4. Ecclesial analysis
5. Theological reflection
 - Retrieval of the tradition
6. Spiritual formation/empowerment
7. Pastoral planning & praxis

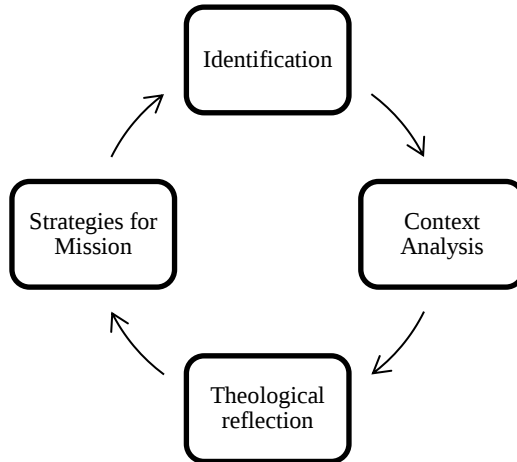
In the approach by Cochrane, de Gruchy and Petersen (1991:14), we note four additional moments:

- *faith commitment* described as the pre-understanding and perspective which is brought to the task and which precedes the moment of insertion;
- *ecclesial analysis*, which locates the Church and its ministry within their social context as part of the overall social dynamics of that context;
- *retrieval of the tradition*, which is part of theological reflection which it does in a particular way;
- *spiritual formation and empowerment*, which is a vital moment that relates theological reflection to pastoral planning and praxis.

Later, Cochrane, de Gruchy and Petersen (1991:18) combined social and ecclesial analysis for a better understanding of the context. They thus retained seven moments.

This study did not explore all seven of these moments. It dealt exclusively with four moments: insertion, hereafter referred to as identification (Karecki 2005:162); social and spiritual analysis, hereafter referred to as context analysis (Cochrane, de Gruchy & Petersen 1991:18; Karecki 2005:162); theological reflection (Holland &Henriot 1984:7), and pastoral planning, hereafter referred to as strategies for mission (Karecki 2005:162).

The following is the cycle of praxis I explored and seek to introduce and propose to the Anglican Diocese of Bujumbura in its ministry to the urban residents:

Figure 2: The cycle of praxis

At the moment of identification, I joined the urban residents of Bujumbura where I live. I identified and familiarised myself with them in order to gain their confidence and acceptance. This partly helped me realise the different problems that urban residents undergo. The moment of context analysis deals with questions about their social and ecclesial life. At this point, I further explored the effects of the challenges brought by urbanisation to the residents of Bujumbura. I considered the wider social, economic, ecclesial and political factors that contributed to the state of poverty that befalls the urban residents of Bujumbura.

The moment of theological reflection took me back to the biblical scriptures, bearing in mind the different problems of the urban communities of Bujumbura, to find responses to and new insights into dealing with those problems. I then considered the moment called strategies for mission, whereby action has to be taken to bring about the transformation of the present state of affairs. At this level, I expect the urban residents of Bujumbura to be able to decide what God's will is for them, what they are called to be, and what actions this requires.

In this study, I personally conducted nine focus groups consisting of 12 people in each and used a semi-structured interview (Leedy & Ormrod 2005:146)¹¹. I did not interview all the members of the nine Anglican Churches in the Bujumbura municipality, but chose a sample that includes both young¹² and adult¹³ people in which both men and women who can provide rich information on the subject under investigation are considered. This sample also comprises both the beneficiaries and the non-beneficiaries of any Church project geared to come to terms with the challenges of urbanisation in the municipality of Bujumbura. I interviewed five people from each of the nine parishes that are benefiting from Church projects. I also interviewed the pastors leading the nine different parishes scattered and serving in the 13 communes¹⁴ that make up the municipality of Bujumbura.

In analyzing the data, I familiarised myself with the voluminous qualitative data by reading it thoroughly several times. I then grouped general themes according to the moments of the praxis cycle in a summarised form based on which I propose a model of effective urban ministry in the context of urban poverty.

¹¹ While, in the structured or closed-ended interview, I used structured questions which have limited answers, in the unstructured or open-ended interview I asked open questions or made comments intended to lead the respondent towards giving data to meet the study objectives (Mugenda & Mugenda 1999:6). The semi-structured interviews are interviews in which some structured questions are asked together with some open-ended questions.

¹² Youth included young men and women of ages varying between 18 and 30.

¹³ Adults included men and women of ages varying between 31 and 65.

¹⁴ The Municipality of Bujumbura is made of 13 communes: Bwiza, Buyenzi, Nyakabiga, Kinama, Kamenge, Cibitoke, Buterere, Ngagara, Rohero, Kanyosha, Kinindo, Gihosha, and Musaga.

THE CONTEXT OF URBANIZATION

2.1 Introduction

This chapter does recourse to the urban material written by urban practioners to review urbanization, and urban poverty as its main negative effect. It also explores some suggested responses to address urban poverty.

2.2 Urbanisation reality

Writers such as Shorter (2002); Linthicum (1991); Davey (2001); Greenway (1992); Monsma (1989); Bakke (1997); Grigg (1992); Manokaran (2005) and Seabrook (2007) refer to how cities of Third World countries are facing unprecedented growth. Our world, as Linthicum (1991:19) says, is irresistibly and inevitably becoming urban. Shorter (2002:61) clarifies that urbanisation refers to the numbers of people living in urban areas, the increase of urban populations and the multiplication of towns. He goes on to say that the rate of urban growth remains extraordinary high in Africa, although physically its level of urban dwelling is low in comparison with other continents (:61). But why do cities, particularly in the Third World countries, know such a huge growth?

Seabrook (2007:12-13) notes that one of the reasons for urbanization is migration from rural areas to urban settings. Some migrants are joining relatives, former villagers and neighbours, who have been settled for some time in the city. Others migrate in response to falling farm in-

comes; declining productivity of land; the takeover by the state of land required for dams, airports or roads; a dearth of water; lack of resources to buy the inputs required for crops or an inability to switch to higher-value crops. Monsma (2000:16) refers to these as the “push” factors of urban growth.

The second reason is the natural increase of people within the city itself (Seabrook 2007:13). The city inhabitants are productive and have children who increase the urban population. The third cause of growing numbers is the constant expansion of city boundaries, which absorbs former villages and rural areas into the city and thus permits the construction of new suburbs for both middle-class escapees from the central city area and the relocated urban poor. There are also other contributing factors to urbanisation mainly observed in developing countries. They include violence, war, ethnic problems, religious persecution as well as climatic disasters such as earthquakes and landslides (Seabrook 2007:13).

Other causes of urbanization are summed up by Monsma (2000:14-16) who points to the “pull” factors of the city. The first one is education, whereby many people migrate to cities in search of better education. Secondly there is the attraction of better healthcare whereby the best hospitals that offer wide and good services are based in cities. The third one is information whereby the best centres of information are found in cities. People will appreciate living in cities where different radio-stations and television channels, magazines, newspapers and books can be easily accessed (Monsma 2000:15). Similarly, there is the entertainment found in cities through museums, popular music, sports, and theatres. Trade is also an attraction along with access to transport and communication. Cities generally host the best airports, ports and railway stations where commerce and the transportation that it involves contribute to the growth of those cities (Monsma 2000:15). Linked to trade is the availability of industry and employment. Manufacturing was

key to the growth of Western cities and some cities of the developing World.

In the case of Burundi, the best factories are also based in Bujumbura and draw people into the city for work and hence contribute to its growth. The whole of chapter three '*Analysis of urbanization in Burundi and the Church's missionary calling to Urban challenges*' of this study is devoted to urbanisation reality and dealt thoroughly with all contextual factors of urbanisation in Burundi in general and especially in Bujumbura.

2.3 Theological understanding of the city

Linthicum (1991:26) draws the reader's attention to the biblical understanding of every city as a battleground between God and Satan for domination of its people and their structures. He perceives the city as a place of conflict between the Yahwehs' and the Baals' of life, a conflict between the forces of freedom and of license, between the forces of justice and of exploitation, between the forces of love and of lust, between the forces of God and Satan (Linthicum 1991:28). However, Linthicum (1991:28) holds onto the fact that the battle of the city is not a battle between two equals; God is far more powerful than Satan.

Linthicum (1991:34) shows the positive side of the city in scripture whereby it is portrayed as the abode of God's love and creative energy. The Bible uses the image of the New Jerusalem to symbolize this type of city and how it should function (Linthicum 1991:25). It functions under the authority of God and reaps the blessings of its submission to its Creator. Linthicum (1991:24) also highlights the negative side of the city which is portrayed as Babylon and characterised by evil. This is seen from the first book of the Bible, when the tower of Babel is built in Genesis 11, to the very last book-Revelation, when Babylon is called "The Mother of Prostitutes and of the Abominations of the Earth"

(Rev.17:5). In a similar way, Nunes (1999:93) defines cities as places of widely varying social and ethnic strata, offering both the best of the best and the worst of the worst.

Seabrook (2007:8) also notes the same two different sides of the city. On the positive side, he says that the average income of cities remains higher than that of rural areas. However, on the negative side, Seabrook (2007:8) notes that conditions and the quality of life for some groups of urban poor are now worse than those of many rural people. Although the promise of wealth and the possibility of improvement draw people to urban areas, the actual experience is often of declining health and new kinds of impoverishment dominated with poverty and unemployment (Sedgwick 1995:xiii). With higher urban populations, pressure on land, declining employment opportunities, less secure livelihoods and demands by officials for bribes, it is impossible for the poorest to provide themselves with secure accommodation (Seabrook 2007:82).

In exploring a theology of the city, Conn (1992:13) starts by exploring the existence of cities right from the book of Genesis and explains how they affect urban ministry. Conn (1992:15) sees God's urban intention in the Garden of Eden as a mandate given to Adam and Eve to build the city under the Lordship of God Himself. But, this was shattered by the fall of Adam and Eve recorded in Genesis 3. Instead of building cities that are the best places of human enjoyment controlled by God, corrupted human beings such as Cain sought to exalt their own name instead of God's and built cities dominated by violence, injustice, and oppression. Conn (1992:22) shows that this dark picture of the city in Genesis called for God's mercy and redemption. Thus the patriarchs were used by God as active participants in matters of pointing people back to God.

Despite the fact that Patriarchs lived in cities of violence and injustice, flowing from the arbitrary wills of urban kings representing the arbitrary god they worshipped, they called the people of God to display

their faith by doing what is right and just so that justice and peace would be restored. They also became active participants in the economic and political life of cities to an extent that urban royalty from Pharaoh to Abimelech were touched by their influence (Conn 1992:32). They were so influential to an extent that an urban world of famine was saved by their wisdom (Conn 1992:32). Patriarchs were like light in the darkness, playing a considerable intermediary role in the redemption of the city.

Whereas Conn (1992:32) has explored the patriarchs' role in redeeming the city, Tucker (1992:49) seems to remind the reader that women are of equal importance in urban mission. She points out to the role played by women in their ministry to the poor in the cities. Of particular attention are Catherine Booth who was so concerned in areas of medical relief, housing projects, prison reform and employment programs; Phoebe Palmer the mother of Holiness Movement; Sarah Doremus the founder of Woman's Union Missionary Society of America; Dunn Clarke who felt called to reach out to the masses of needy people in Chicago; A.B. Simpson the founder of Christian and Missionary Alliance whereby women played a leading role in urban outreach; a group of women that started the Sunday school movement; a group of women were deeply involved in Protestant Missionary Movement both in foreign and domestic missions to an extent that Mary Webb started the Boston Female Society for Missionary purposes; the Deaconess Movement was also composed of active women in urban settings who were the ideal solution for the desperate needs of the cities.

2.4 Effects of urbanisation: urban poverty

Effects of urbanization are immense. Greenway (1992:36) revisits the causes and problems of urbanization. He notes that urban armies of desperate people living on streets by means of begging, crime, violence, robbery and prostitution are symptoms of a whole network of problems

that are social and economic, religious and political, familial and personal in nature. While Shorter and Onyancha (1999) devote a whole book *Street children in Africa* as one of the effects of urbanization, O'Donovan (2006:39-50, see also McFadyen 1995:178; Manokaran 2005:77) explains thoroughly the effects of urbanization under the chapter he entitles "*The ugly side of urbanization*". The main effects depicted from that chapter include, among others, poverty; overcrowding; crime; street people and homelessness; unemployment; materialism; corruption; insecurity and fears of robbery; rape and break-ins; tribalism; prostitution; environmental pollution; lack of sanitation, clean water, adequate housing, affordable healthcare; drugs and substance abuse; alcoholism.

However, this study did not explore all the aforementioned effects of urbanization, but rather payed attention to urban poverty.

2.4.1 Physical aspect of urban poverty

Following rural to urban migration, the hope is that migrants will improve their income. Unfortunately, the enormous flow of migrants means that job-seekers outnumber job opportunities. Consequently, labour remains cheap and rents high. Shorter (2002:63) refers to this uneconomic growth as urban inflation. Migrants find themselves earning very little while the urban employer and landlord gain much greater. It becomes impossible for migrants to cater for rent, pay their food, afford treatment when they fall sick, and send remittances back to their families in the rural areas. This creates a state of poverty and pushes the urban poor to the slums where the conditions of life remain undesirable. Shorter (2002:62) notes that nearly 70% of African urban dwellers are poor.

Poverty is a reality for peripheral urban communities in Burundi where many lack adequate housing, food, or employment. This poverty includes poor sanitation systems; poor refuse disposal; poor provision of power and water. Linthicum (1991:19) makes it clear that such conditions characterize slums that are observed in developing countries.

Seabrook (2007:24) notes that in the past 20 years, much of the urbanisation of sub-Saharan Africa has been characterised by the chaotic growth of slums, and at the same time by an increasing tendency for family units to survive on a mixture of rural and urban livelihoods (Seabrook 2007:24). Seabrook (2007:11) realises that the challenge of slums is one of the most far-reaching implications of urbanisation. He (2007:10) observes that the United Nations Human Settlements Programme report of 2003, where the statistics show that in 2001, 924 million people, 31.6 per cent of the urban population were living in slums, 43 per cent of urban populations in developing countries lived in slums. The report forecasts that if no action is taken, the number of people living in slums will grow to 2.5 billion within 30 years (Seabrook 2007:12).

Seabrook (2007:70) says that the urban poor build their own shelters as they cannot enter the official housing market because of poverty. Many bring techniques learned in rural areas where houses are built by the occupants out of local materials, including earth, cow-dung, bamboo, straw and wood (Seabrook 2007:70)¹⁵. These shelters develop into temporary settlements which sometimes become permanent slums.

The urban poor in Burundi are found in slums such as Bwiza, Buterere, Kinama, Buyenzi¹⁶ even though the people in the slums are not necessarily all poor. Grigg (1992:42) reminds us that among the poor there is a class structure or ranking such that we can still talk of first, second and third degrees of poverty and malnutrition and of absolute

¹⁵ See also the photograph of a house in the slum of Bwiza on page 21.

¹⁶ Bwiza, Buterere, Kinama and Buyenzi are some of the urban communes where slums are rampant and poverty is high (see the map showing the administrative division of Bujumbura municipality on page 20). These communes have developed into slums and remain preferred by so many poor people. The list of other communes includes kamenge, Cibitoke, Musaga, Nyakabiga, Ngagara, Rohero, Kanyosha, Kinindo, and Gihosha.

poverty. As Grigg (1992:42) explains, absolute poverty is a term used to describe poverty when people have an absolute insufficiency to meet their basic needs. Whereas the international definition and measurement of standards and levels of living (1954) prepared by the UN included in its list of basic needs health; food and nutrition; education and literacy, conditions of work; employment; consumption and savings; transportation; housing; clothing; recreation; social security and human freedom (McHale and McHale 1977:13), Christian (1999:25) puts it explicit that proponents of this view further categorized basic needs as “first-floor human needs” and “second-floor human needs” whereby the former include food, health and education to which every human being was entitled. Christensen (1988:115) brings basic needs to city people where he reduces them to food, shelter and clothing.

While the previous type of urban poverty is mainly observed in developing countries, there is relative poverty which is found in the developed countries and understood as secondary poverty as it is measured by looking at a person’s standard of living relative to others in the community or nation (Grigg 1992:42). As Grigg (:42) goes on to explain, this measure of relative or secondary poverty is not at a material or economic level, but rather of capacity to own and consume goods and services and have opportunities for development. Thus, Grigg (:42) reminds that the type of poverty experienced in Third-world squatter areas is too deep that it cannot be seen among the poor areas of Western countries.

Grigg (1992) goes further to point to the international causes of poverty and considers dependency theories whereby the Third-world cities depend on Western cities for a continued industrialization. The Third-world countries thus have to import goods for domestic consumption while exporting raw materials and industrial goods; and set up manufacturing sectors to produce goods for developed countries (Grigg 1992:83-85). This situation is more similar to Burundi where first raw-material such as coffee, cotton, and tea are exported to the West for the produc-

tion of products that are later sold back to Burundians at a higher price. As Christian (1999:29) points out, the theory of dependency divided society into two conflicting groups namely the stronger oppressors and the weaker class. The two conflicting groups are continuously seen in the mediating role of banks whereby foreign banks prefer to focus on high turnover trade activities, including trade in agricultural products (Grigg 1992:86). They work within the export-oriented sectors of the society to provide loans to Third-world countries. This fosters a flow of credit from rural to urban to overseas and hence discourages local initiative (Grigg 1992:86).

The third international cause of urban poverty relies in the weakness of Third-world governments to deal with the growing international dependency. As Grigg (1992:86) explains, those governments are weakened in the following three ways. First they become incapable of independent decision-making because of foreign dependence and collusion with the monopolies. Second, they become handicap by increased debt and reduction in their investment capacity. Third, those governments in their roles as investors find themselves less able to orient their countries towards maximum growth and authentic national development. They live in constant fear of outside intervention from the Western countries and fail to consolidate their governments. This is more applicable to Burundi, which, according to the World Bank data of 21st February 2013, is among the most vulnerable countries as it is known to be the third poorest country in the world with 68% of its population living below the line of poverty.

The fourth international cause of urban poverty relies in the New Economic International Order (NEIO) (Grigg 1992:87). The NEIO concept emerged at the sixth special session of the United Nations whereby the Third-world nations joined to express their opposition to the prevailing international economic system, which they claimed was unfair to their interests (Grigg 1992:87). Within that concept, Grigg (1992:87)

reminds us that the Third-world countries that contain 70% of the world's population command 12% only of the gross world product while the Western countries control 80% of the world's trade and investment, 93% of the world's industry, and almost 100% of the world's research. It is this system that NEIO proponents argue that it should be restructured so that historical wrongs be righted, wealth be transferred from rich to poor, and developing countries be given far more voice and power in the world (Grigg 1992:87).

2.4.2 Spiritual aspect of urban poverty

Contrary to assumptions which reduce poverty to the absence of things like money, water, food, housing and the lack of a just social system, Myers (1999:5) searches for a genuinely biblical understanding of poverty, which is multidimensional. The biblical understanding of the poor has been spiritualized and was centered on *blessed are the poor in spirit, for theirs is the kingdom of heaven* (Mt 5:3).

While Bosch (1991:435) reflects on the Gospel according to Saint Luke deeply and defines the spiritual poor to be the ones who recognize their utter dependence upon God, Myers (1999:67-81) first considers the understandings of poverty as expressed by Chambers (1983), Friedman (1992), and Christian (1994) where poverty is understood as deficit, entanglement, lack of access to social power, powerlessness, and as lack of freedom to grow (Myers 1999:67-81). Myers (1999:67) defines poverty as a network of broken relationships with self, others, the community, the environment, and with God that entrap people. He highlights the fact that both the poor and the non-poor undergo poverty since they are all made in the image of God, are fallen and are all in need of redemption (Myers 1999:63, 89).

Despite the fact that the poverty of the poor and the non-poor is expressed in different ways, they all have their shortfalls which lead them to dissociating with one another and with God. Realizing that poverty

distorts the image of God in people, Myers (1999:88,188) argues that poverty is fundamentally spiritual. Myers (1999:81) notes that poverty is a complicated social issue which involves all areas of life-physical, personal, social, cultural and spiritual. Gutiérrez (1973) and Miguez Bonino (1975) among other Latin American theologians have also shown that in their continent the social, political and economic situation is interwoven with the ecclesial status quo. Even James (1969) has shown that low social and economic status of the blacks in the United States is not accidental, but rather the consequence of centuries of exploitation and oppression.

Consequently, Myers (1999:3) charts a course for transformational development, which he defines as seeking positive change materially, socially, and spiritually in people's lives. He envisions an approach in which the poor and non-poor align themselves with God's story and work together to overcome the corrupted social, political, economic, religious, and cultural systems resulting in a web of lies that keep people in poverty (Myers 1999:73).

2.5 Holistic ministry among the urban poor

Davey (2001:61) notes that cities, however corrupted, can be restored, regenerated and redeemed. Cities can be liberated and reconstructed (Mugambi 1995) and hence attend a real social transformation (Mugambi 1989). They can become home to the exile, offer sanctuary to the stranger and justice to the oppressed and persecuted. This begins with the imagination of God's new order breaking in; reconciling and giving rights to the unemployed, underpaid and those caught up in debt, migrants seeking security and work, refugees seeking safety and welcome (Davey 2001:106).

In his book, *Empowering the Poor*, Linthicum (1991:21) proposes three different church responses to poverty. The first response of the

Church to its city is to see itself as being *in* that city and *in* that community (Linthicum 1991:21). At this level the Church may have no particular relationship yet to the people of that community, but simply be physically present in that community. This level may be referred to as the stage of insertion (in the pastoral cycle) where the Church enters the community, looking for its establishment. Linthicum (1991:20) refers to this point of entry as a stage where bricks and mortar meet the ground.

This church that has established itself in the community will soon realise that it needs to interact with the community so that it may survive and be of importance to that community. This brings the reader to the second stage where the Church perceives itself as a church *to* the city and *to* the community (Linthicum 1991:22). At this level, the Church finds some ways of reaching out holistically to its neighbourhood. It begins to become concerned about its city, its neighbourhood and its problems (Linthicum 1991:22). Ortiz (1992:94) refers to this stage as a step whereby an urban minister who has joined the urban community absorbs the life of that community and starts to gather information about the problems befalling it.

As much potential as this approach has, it has a danger of being paternalistic. It undertakes to minister to that community out of its own understanding of their needs. This denies the community the responsibility for dealing with their own corporate issues. This process can result in dependency and lack of ownership by the community.

The third response of the Church in the city is to be the Church *with* the city (Linthicum 1991:23). When a church takes this third approach, it incarnates itself in that community (Linthicum 1991:23). It enters into the life of that community and becomes a partner with the community in addressing that community's needs. That means that the Church allows the people of the community to instruct it as it identifies with the people. Furthermore, it respects those people and perceives them as being peo-

ple of great wisdom and potential. Such a church joins with the people in dealing with issues that the people have identified as their own.

Thus, the task of the Church is to come alongside the poor, empowering communities, both becoming their advocates before the rich and joining with the poor in their struggle to deal with the forces that are exploiting their community (Linthicum 1991:24). It is in the midst of such power and wealth, vulnerability and poverty that the Church hopes to address squarely and more effectively from prophetic urban pulpits the neighbourhood's most substantive problems. Nunes (1999:39) suggests that some of these issues, such as violence, injustice, the crisis of dependency, and legitimate paths to the empowerment of the poor should be addressed.

Nunes (1992:39) offers what he suggests is a Gospel response to a frightening climate of profound urban defeat when he calls us to live out our faith by loving our neighbours. In this sense, the pervasive problem of poverty does not provide an escape or an excuse, but to the person of faith, it is an invitation to action. Although Nunes' (1999:22) emphasis is on gospel proclamation as a way to respond to urban poverty, he touches on compassion and charity, showing that the biblical ethic of love for neighbour should stimulate Christians to hear and attend to the cries of urban dwellers (Nunes 1999:36, 38). He shows that God commands His people to be open-handed towards the poor and needy in the country (Deut. 15:11). Thus, Nunes (1999:36) calls God's redeemed people to be open-handed and tender-hearted toward those in need.

In terms of response, Grigg (1992:163) is mainly concerned with church planting among the urban poor with a view to bringing about transformation. He argues that the most strategic way of reaching the growing urban poor with the gospel and to break the bonds of injustice, sin, oppression, and poverty, is to model Jesus' approach of establishing movements of disciples among the poor (Grigg 1992:4). Grigg (1992:159) calls the Church to follow Jesus' example, as He left His

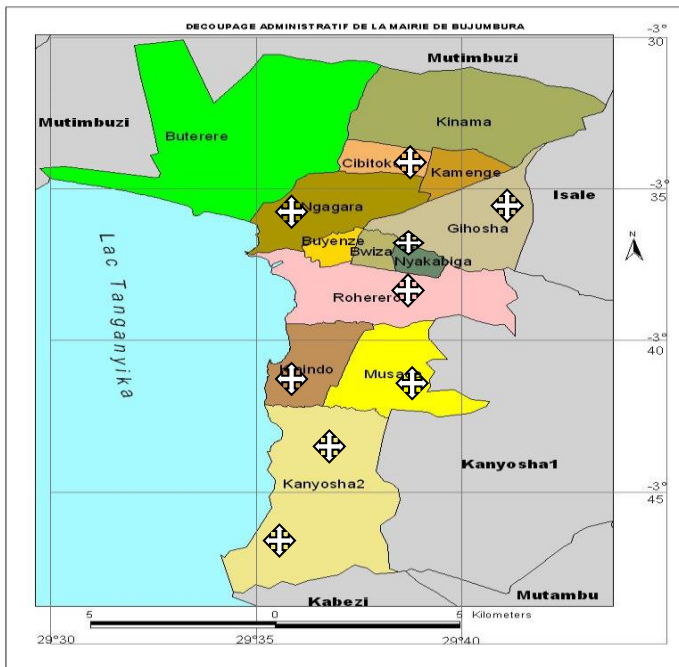
state of glory and lived among the poor. He argues that such an incarnational ministry of living among the poor is the first step towards transforming their community and addressing unjust structures of oppression (Grigg 1992:162). Grigg's view of living among the poor is shared with that of Ortiz (1992:85), who emphasizes the need for urban ministers to become a part of the communities they want to reach and to develop personal relationships instead of relying on programmes and other less personal techniques.

Addressing the question of how people are to respond to poverty, Myers (1999) provides a holistic approach in which physical, social, and spiritual developments are seamlessly interrelated. This is what Myers (1999:4) refers to as Christian witness, whereby the gospel is proclaimed by life, word and deed. Myers (1999:211) relates Christian witness to transformational development, which focuses more, but not exclusively, on the relationships with the self, the community, others, and the environment. In this sense, there is no separation between the physical and the spiritual. The poor and the non-poor will be able to recover their true identity as children of God and to restore their true vocation as productive stewards of God's creation.

Bakke (1992:134) similarly notes that discipling the urban world must include both spiritual and social transformation. Success in urban ministry, he argues, results from a combination of the spiritual and physical good. His view is the same as that of Mugambi (1989:xii) in his comment that Christian mission which brings about social transformation should be characterized by social service, together with the gospel proclamation through preaching and teaching. Mugambi (:xii) notes that, without social service, Christian mission in terms of gospel proclamation alone will seem irrelevant to needy individuals and communities. Like Mugambi, Grigg (1992:163) argues that this proclamation of the word should precede what he calls deeds of mercy. Grigg (1992:253) is also explicit in saying that an effective urban ministry should offer both

bread and the bread of life to the poor. Apart from my experience as an urban pastor in the municipality of Bujumbura, the review of the material of the previous urban practitioners inspired me to develop a problem statement relating to the response by the Anglican Diocese of Bujumbura (ADB) to the challenge posed by urbanization, in particular urban poverty, in Burundi.

Figure 3: Map showing the administrative division of the Bujumbura municipality and the location of Anglican parishes¹⁷



—: Line showing division of communes in the municipality of Bujumbura

✝: Sign of Anglican Church site in the different communes of the municipality of Bujumbura

¹⁷ This map was adapted from Thierry 2012. *Mission on the margins: The work of the Anglican Diocese of Bujumbura in the community of Bwiza*. Unpublished MTh research paper. Pretoria: UNISA

A house in the slum of Bwiza¹⁸

This old woman had wrapped peanuts in small bags that she was selling in front of her house.

Figure 4: Sample of houses in the slum of Bwiza



¹⁸ This picture of the house in the slum of Bwiza was taken from Jones' album as he took many of them in Bwiza during his holiday in Bujumbura early July 2011(<http://www.thejonesexperience.com/?tag=2011-bujumbura-burundi-africa-lake-tanganyika-holiday-vacation-jenny-ryan-pinnacle19-saga-plage-beach-karibu-club>)

ANALYSIS OF URBANIZATION IN BURUNDI

THE CHURCH'S MISSIONAL CALLING TO URBAN CHALLENGES

3.1 Introduction

This chapter explores the global life of Burundians in general and the residents of the Bujumbura municipality in particular. It uses the praxis circle for an in-depth study of the circumstances in which Burundians live. The use of the praxis circle in this study refers us back to its four moments of Identification, Context analysis, Theological reflection and Strategies for mission. As a fellow Burundian currently living and serving in urban settings, I identified with the urban residents to gain acceptance. My passion for making this study led me to explore thoroughly and analyze the context of urbanization in Burundi by paying special attention to the geographical, social, political, economic and religious contexts of Burundians. The problems that result from the social analysis of urbanization in Burundi, are interpreted in the lenses of scripture through the ministry of city Churches in the moment of Theological reflection. The reflection on the ministry of urban Churches leaves the reader with challenges that call people to strategize for more efficient and effective missions as addressed under the Church's missionary calling to urban challenges.

3.2 Urbanization in Burundi: An overview

The issue of urbanization¹⁹ applies to the Republic of Burundi²⁰, a country of the global South. More than 90% of Burundians live on agriculture²¹ with traditional methods of farming²². Since the soil is no longer fertile and yet a handful of Burundians cannot afford manure and/or artificial fertilizers, the harvest is mediocre. Burundians who practise modern breeding that produces enough manure, milk and meat are few because it is expensive. Furthermore, a small number of Burundians breed the traditional cattle, which produce so little manure and milk because they are lead outside to find pastures. They are not fed correctly in order to produce enough milk; they also leave the little manure outside the manger. So many Burundian farmers do not even practise traditional breeding and completely ignore using manure to fertilize the soil. Consequently, they toil in vain and resort to urban centres to find paying jobs to make a living for themselves and their families.

¹⁹ While Davey (2001:19) defines urbanization as a process whereby urban settlements grow and develop, I prefer Darku's (2005:35) definition of the concept describing the situation of the mass migration of people from areas considered rural to cities. This definition seems no different from the process of urbanization that Tonna (1985:5) defines as the phenomenon of millions of men and women move *en masse* from rural to metropolitan areas, which transforms their lifestyle.

²⁰ The Republic of Burundi is a small country situated in the Great-lakes Region of Eastern Africa. Though classified by the former colonial power (Belgium) as part of Central Africa, Burundi is more a part of East Africa. It borders Rwanda to the North, the D.R.C. to the West, and Tanzania to the South and East (Théodore 2007:7; Thierry 2012:20).

²¹ While Anderson (1999:105) gives an exact figure of 95%, other sources such as wikipedia give slightly different figures, or simply mention that Burundians who live on agriculture number more than 90%.

²² The traditional methods of farming use hands and hoes. This is contrary to the modern methods of farming whereby current technology using machines such as tractors is applied.

Although the movements of people from rural areas to the district headquarters are observed, they are considerably fewer compared with the movements from the rural parts of Burundi to Bujumbura, the capital city. One reason for this is that district headquarters are small towns, which are not yet developed and not busy enough to provide job opportunities for those migrants. They find their way to Bujumbura in the hope of finding, as O'Donovan (2006:39) says, an easy life, lots of money, new friends and the many services that are not available in the village. Unfortunately, they face the urban reality that O'Donovan (2006:39) explains as:

“a situation where there are too many people and not enough jobs; too many people and not enough housing; too many people producing too much garbage and trash; too many people and too few sanitations and waste disposal to care for their needs; too many people and not enough schools; too many people and not enough water; too many taxis, buses and lorries, and too much traffic congestion and air pollution; too many people and too few health services...”

3.2.1 Geographical context

The Republic of Burundi is a mountainous country, 27,834km², 2,000 of which are covered by the waters of Lake Tanganyika (Ndarubagiye 1996:xv). It is a landlocked country bordered by Rwanda in the North, Tanzania in the East and South, and the Democratic Republic of Congo in the West. Much of the south-western border of Burundi is adjacent to Lake Tanganyika. The current population of Burundi accessed on Worldmeters on Tuesday the 19th September 2022 is reported to be 12,674,389.

According to information from the Office for the Coordination of Humanitarian Affairs (OCHA, 2005), the Republic of Burundi is administratively divided into 18 provinces, each one headed by a governor. These provinces are Bubanza, the Municipality of Bujumbura, Rural

Bujumbura, Bururi, Cankuzo, Cibitoke, Gitega, Karuzi, Kayanza, Kirundo, Makamba, Muramvya, Muyinga, Mwaro, Ngozi, Rumonge, Rutana and Ruyigi. In turn, the provinces are subdivided into communes, each headed by an administrator. At present, there is a total of 129 communes.

The demography of Burundi shows that it is densely populated, to the extent that some of the inhabitants of the communes, like those of Ngozi and Kayanza, do not have sufficient space in which to cultivate crops. The mountainous repartition of the different provinces and communes of Burundi means that some areas are unproductive, while the fertile areas are too small for farmers. All these factors contribute to the movements of the rural population to urban centres to look for other ways of making a living.

3.2.2 Social context

The population of Burundi is composed of three ethnic groups: the Hutu, the Tutsi and the Twa. The latest figures show that the Hutu represent 85% of the population, the Tutsi 14% and the Twa, a small community of pygmies, 1% (Ndarubagiye 1996:xv). All the Burundian citizens are called Burundi, whatever their ethnic group. Unlike in other African countries, where each tribe or ethnic group lives within given territorial boundaries, the Hutu, Tutsi and Twa of Burundi live together, side by side. They also speak the same language, Kirundi. They have the same culture, habits and customs.

Despite the various elements of commonality among the Burundians, there have been sharp disagreements, mainly among the Hutu and the Tutsi, which elevated one ethnic group at the expense of the other and hence led to civil war and atrocities throughout the mid- twentieth century (Barrett 1982:22). This domination was seen in all the areas of life, starting from leadership, whereby the Tutsi minority was well educated to hold all the good positions in the administration, while the Hutu ma-

jority served as vassals and played a mainly labour-force role (Mayugi 1998:38-39; J.Chrysostome 2008:54). This social inequality caused the Tutsi elite always to move to the urban centres to exercise leadership roles, while some Hutu moved with them to work as their servants.

3.2.3 Political context

Politically, Burundi is historically said to have been settled in the fifteenth century by the minority Tutsi, who were cattle owners (Anderson 1999:106). They subsequently established a feudal relationship by making their cattle available to the native Hutus in exchange for work and taxes. Burundi has been headed by a kingship dynasty. The colonial rule by Germany (1885-1916) and Belgium (1916-1962) reinforced Tutsi dominance who were relied on for daily administration (J.Chrysostome 2008:52; Anderson 1999:106).

After independence in 1962, Burundi remained a monarchy until 1966, when a military coup lead by Captain Michel Micombero turned the country into a Republic. Three military regimes, all Tutsi, followed in succession, led by Captain Michel Micombero, Colonel Jean-Baptiste Bagaza and Major Pierre Buyoya. During the period of successive military coups, political tension between the Hutus and the Tutsis emerged. Numerous outbreaks of interethnic violence took place. In spite of this, Burundi remained relatively stable politically until October 1993, when the first Hutu President, Melchior Ndadaye, elected in June 1993, was assassinated by a Tutsi-dominated army (Ndarubagiye 1996:70, Nibimenya 2009:309). This initiated further years of violence between the Hutus and the Tutsis, and marked a series of crises that led to political instability, which continued until today.

It should be remembered that Cyprien Ntaryamira, the Hutu Burundian President who was elected by the parliament to step into the shoes of Melchior Ndadaye was also killed, together with the Rwandan Presi-

dent Juvenal Habyarimana when their airplane was shot down at Kannonbe international airport in Kigali, Rwanda, in 1994. Sylvestre Ntibantunganya, another Hutu, who was the parliamentary speaker, was appointed in October 1994 as the President to take over from Cyprian. His regime was so weak and was marked by so much violence and instability that ex-president Major Pierre Buyoya, a Tutsi, overthrew him in 1996 in a *coup d'état*. All these political regimes brought about many killings of people amounting to more than 300.000, mostly civilians. Many other Burundians became refugees especially to the neighboring countries, such as Tanzania, Rwanda and the Democratic Republic of Congo. Many remained who were displaced in Burundi, living in concentration camps. Some of these, like *Bugendana* and *Ruhororo* are still there today.

Under the second rule of President Pierre Buyoya, peace talks between the Tutsi-controlled government and the largest Hutu rebel group started, facilitated by the South African President, Nelson Mandela. Both parties signed an agreement in Arusha (Tanzania) and Pretoria (South Africa) to share power. A cease-fire was attained in 2003 when another Hutu President, Domitien Ndayizeye, was elected for a transitional government. It was not until 2005, when the transitional government came to an end and Pierre Nkurunziza, once the leader of a Hutu rebel group, was elected President of Burundi. He brought about a cease-fire between the government and the last fighting rebel movement, the National Liberation Front (FNL), which was officially accepted as a political party in 2009. Since his installation in 2005, President Nkurunziza has been rebuilding the country and has called for refugees to return.

Following the efforts initiated by the government of President Nkurunziza to rebuild the country, many Burundian refugees have returned to their country, with 450,000 of them returning by the year 2008. Those returning, however, found that some properties had been occupied by

people who remained in the country, while other plots of land were too small for the returning refugees. Unable to find a home or make a living in rural areas, a considerable number of these returning refugees took refuge in various urban centres and especially Bujumbura, thinking it would be easier to get jobs and earn a living. For a good number of them, this journey led finally to urban slums.

3.2.4 Economic context

In terms of its economy, the Republic of Burundi is a landlocked, resource-poor country with an underdeveloped manufacturing sector. The mainstay of the Burundian economy is agriculture, which supports more than 90% of the labour force. Owing to the mountainous Burundian geographical configuration, there are no big farmers and its agriculture is that of subsistence farming.

Although Burundi is potentially self-sufficient as far as food production goes, the civil war, overpopulation and soil erosion have contributed to the contraction of the subsistence economy by 25% (http://en.wikipedia.org/wiki/economy_of_burundi). According to the same source, the large numbers of internally displaced persons have been unable to produce their own food and are dependent largely on international humanitarian assistance. As a result of poverty, Burundi is dependent on foreign aid.

The main export products of Burundi are coffee, tea, and some tobacco and quinquina. There are some minerals such as phosphates and nickel, but they are not prospected or exploited. According to the World Bank data of 21st February 2013, the Republic of Burundi is known to be the third poorest country in the world, with approximately 80% Burundians living in poverty and 68% of its global population below the poverty line. Consequently, there has been and still continues a huge migra-

tion of Burundians from the rural to the urban centres, especially Bujumbura, to look for jobs and a better life.

3.2.5 Religious context

Ndarubagiye (1996:xvi) presents the religious statistics as 72% Roman Catholic, 16% protestant of different confessions, such as Anglican, Methodist, Pentecostal and Evangelical, 8% animist and 4% Muslim. Other sources (<http://en.wikipedia.org/wiki/Burundi>) estimate the Christian population at 67%, the adherents of traditional indigenous religious beliefs at 23% and the Muslim population at 10%. Whatever the case, the different religions functioning in Burundi strive to have their Churches and headquarters well established in the urban centres, especially in Bujumbura.

The political crisis of 1993 affected the different religious institutions serving in Burundi. While some Christians were killed along with other citizens, a good number of them left the country and fled to the neighboring states for refuge. This applies, as Mukuri (2002:220) points out, to some Church leaders, who were accused of supporting some fighting factions basing on their ethnic affiliation. They abandoned their Church responsibilities and duties and joined refugee life. Basing on their ethnic affiliation, others joined the displaced Burundians in the concentration camps. When the process of returning to their respective places started, the Christian refugees and the displaced faced the same problems of land and a hard life. Some of them resolved to go to the urban centres to earn their living.

3.2.6 Urbanization and its challenges

Like the previous contexts (geographical, social, political, economic and religious), urbanization in Burundi is a reality and is developing at a high speed. This rapid urbanization has enormous consequences. A good

number of Burundian migrants face the problem of unemployment and hence struggle to manage urban life. Most of them rely on casual work with a very low salary to help them survive, yet they have to pay rent and send some remittances back to their families in the village. There are so many young and adult people in Bujumbura without work, but there is not enough basic industry or economic development to provide jobs for such a large number of people. There is not enough income from taxes for the government to pay for a government-run social welfare system.

Besides unemployment, the problem of housing is a big issue. Migrants find it hard to rent good houses because they are expensive, and they do not have paying jobs. They opt to take cheaper houses in the slums, with all the poor and critical conditions. Owing to the tough conditions of life, some end up becoming addicted to alcohol and drugs.

In Bujumbura, there are also so many cheap video halls where war movies, wrestling and pornography are shown. Since so many urban poor in the slums sit idle, they watch those movies. They are therefore exposed to an atmosphere where sex and violence are considered worthy values. Consequently, women run the risk of being raped, especially at night, because of the violent nature of the slums and the sexual excitement resulting from the pornographic films. Many cases of rape are reported in Bujumbura and other urban centres of Burundi.

The combination of rapid urban growth and extensive unemployment has become the doorway to crime in Bujumbura. It is now common to pickpocket people or to kill them with guns or other weapons. House break-ins are rampant when houses are destroyed, belongings stolen and people killed. People are used to being afraid at night, but, nowadays, killings also take place during the day. Motorbikes are used for transporting the robbers and thieves who shoot people, take their money and then run away. This is one of the reasons why motorbikes have tempo-

rarily been suspended in the communes of Rohero, Nyakabiga, and Buyenzi, which are in the heart of the Bujumbura Municipality.

Urbanization brings about overcrowding, dirt, trash, a polluted environment, rubbish disposal, poor water supply, sanitation and diseases (O'Donovan 2006: 39). The problems of healthcare are a great issue for the poor who do not have the means of affording medical treatment. Some who manage to be received and treated are held captive because they cannot pay the hospital bill, while others are refused treatment because they do not even have the money to be allowed in the first place. In Bujumbura, it is common to find sick people lying roadside and in the streets, starving and begging for assistance to be treated for their illness.

The presence of people of diverse origins and backgrounds in Bujumbura has brought about the decline of moral behavior and culture. Consequently, there is a dangerous absence of the cultural patterns and moral values which regulated and protected people's lives in the villages. Freedom goes beyond limit and leads to the loss of traditional values and identity. The mode of dress changing, especially among the young people, who, in turn, are losing respect for the elderly. Some of them end up being lured into sexual immorality.

Consequent on unemployment, Bujumbura has a growing number of homeless people, street people, beggars, thieves and several young ladies and women who have turned to commercial sex work to survive. HIV/AIDS and other Sexually Transmitted Diseases known as STDs, and unwanted pregnancies are rampant.

3.3 Urbanization in Bujumbura: immediate focus

The Municipality of Bujumbura remains an expanding city where more Burundians from upcountry continue to admire and inhabit. Darku (2005:vi) maintains that the rate at which people are migrating into cities is alarming. The reasons for migrating to Bujumbura are diverse. Some

come to the city for medical reasons, for educational opportunities, for family reunification, and for work transfers, to name but a few (Bikorimana 1997:591-624). But the main reason for coming to Bujumbura is to look for employment. I showed in previous paragraphs of this chapter that the various contexts in which Burundians live in the village make life so hard for them such that a good number of Burundians move to urban centres, where living conditions can be better than in the rural areas.

Bujumbura is the most preferred urban centre for several reasons. As the capital city of Burundi, it is a developing and expanding urban centre which needs many workers. It remains the largest city in Burundi and is the heart of the country, where all the public ministries, various manufacturing companies, the best schools and hospitals, military forces, industries and all the public facilities are found. Bujumbura is the best place for job opportunities. Being the main urban centre in Burundi, the municipality of Bujumbura constitutes the special area where I chose to do his research based study.

3.3.1 Geographical context

Geographically, Bujumbura is a province on its own, known as *Bujumbura Mairie* or the Municipality of Bujumbura. Pronounced *Usum-bura* by the colonizers of Burundi, Bujumbura grew from 100 hectares in 1897 to 11,000 hectares in 2005 and from the three quarters within the communes of Bwiza, Nyakabiga and Rohero to 13 communes. Bujumbura became independent in 1962 when it changed its name from *Usum-bura* to Bujumbura (Ndayirukiye 1997:495-520; Niyonkuru 1997:523-529; Ndarubagiye 1996:31). It became a municipality on 30th July 1977 upon the decree n° 1/26. The municipality of Bujumbura is governed by a community council and a community administrator known as the Mayor of Bujumbura or *le Maire de la ville de Bujumbura* (French). It is

further divided into 13 *communes*, or neighborhoods, each with its own neighborhood council and administrator.

During its growth, the initial workforce of Bujumbura was from Tanzania and the Democratic Republic of Congo. By 1914, they were joined by Asian merchants and occupied the first quarter to be created in Bujumbura, known as *quartier Swahili* (Swahili quarter) because everyone was Swahili-speaking. Its continuous expansion to 13 *communes* in 2005 always called for a workforce, which is currently composed of a good number of Burundians from different parts of the country. As the city expands, so many people live there. Some come as workforce in the different building companies and increasing industries, others relocate for medical treatment, study, work transfer, marriage or repatriation.

In addition, urban growth also takes place through childbirth. Greenway and Monsma (2000:16) refer to this as internal growth or the natural increase of the city population (Shorter 2002:63), whereby the growth of urban cities results not only from people moving in from the countryside, but also because there are more births than deaths in a city. Shorter (2002:63) explicitly says that approximately a quarter of the population of African cities is born locally while nearly all the urban-dwelling adults were born in the rural areas. In Burundi, internal growth is encouraged by the new programme of free childbirth instituted by the government of President Nkurunziza in 2005.

Prior to 2005, expectant women were paying for childbearing. But when President Nkurunziza was installed in 2005, he allowed that mothers would not pay to give birth in governmental hospitals or medical centres. Moreover, he granted that children under five years of age would be treated free of charge in the same governmental hospitals and medical centres. This motivated Burundians to have more children, thereby contributing to the growth of the urban population.

3.3.2 Social Context

The majority of Burundians depend on agriculture in the rural area. As harvest remains mediocre and life is so hard, they yearn for a change of environment and work. It is in this context that some Burundians go to the city to work as domestic servants or join the workforce in the different urban sectors.

It remains a reality in Burundi that villages have no electricity, tap water, gas stoves or other amenities. Consequently some Burundians, especially young people, come to the city in the hope of finding all these facilities as part of a better life. As Greenway and Monsma (2000:16) point out, they are intrigued by the night life, the entertainment, the excitement, the jobs and the ambiance in the city. They are obviously attracted by city life because of these advantages. However, their finances do not permit them to lead this sort of life. They also cluster together in groups of three or more and live together in urban slums where life is a bit cheaper but not at all better.²³

There are many other pull factors that attract Burundians to the urban centres and especially to the capital, Bujumbura, consequently contributing to urban growth. These include education, health care, information and entertainment (Greenway & Monsma 2000:15). In terms of education, there has been one National University in Bujumbura capital city from colonial times until the twenty first century, when a few private universities were established.

The majority of these private universities, such as Light University, Hope Africa University, the University of the Great Lakes, Martin Luther King University now exist in Bujumbura. These are in addition to the best primary and secondary schools in the country, such as the *École*

²³ Interaction with four unnamed university students sharing one small room in Kamenge during the researcher's visit to Hope Africa University, where they study, on 14/03/2014.

Belge de Bujumbura, the École Française de Bujumbura, the Lycée du Saint-Esprit de Bujumbura, the École Internationale de Bujumbura and the Lycée du Lac Tanganyika all to be found in Bujumbura. These universities and primary and secondary schools attract the best students from all over the country, thus contributing to the growth of the city.

When it comes to healthcare, Bujumbura is the first urban centre in Burundi to have the biggest national hospitals and medical centres, which are superior to other health centres and dispensaries in terms of medicines and medical equipment. The main medical centres are the *Hopital Prince Regent Charles, Centre Hospitalo-Universitaire de Kamenenge, and Clinique Prince Louis Rwagasore*. These attract both medical personnel and patients. While cases of patients with diseases that cannot be treated in the less equipped rural medical centres are transferred to these hospitals, those who complete their medical studies seek employment in these hospitals. A considerable number of them enjoy city life and look for ways to remain. In this sense, the health care industry in Burundi promotes urbanisation.

Burundi is a developing country in whose capital the media function efficiently. However, only the national radio, RTNB (Radio Télévision Nationale du Burundi), is able to broadcast countrywide. A few other private radiostations, such as the *Radio Publique Africaine, RPA; Radio Isanganiro; Radio et Télévision Renaissance; Radio Bonesha; Radio Scolaire Nderagakura; Radio Agakiza (Salvation Radio); Radio Maria Burundi; Radio Ijwi Riremesha (Voice of Hope); Radio Vyizigiro (Radio Belief) and Radio CCIB FM* are now emerging and are able to broadcast at least as far as Bujumbura and a few rural areas surrounding the city. Televisions, newspapers and magazines are available in Bujumbura and in other urban centres, but not in the rural areas. Because electricity is available only in Bujumbura and the provincial headquarters, television is available exclusively to city dwellers. Newspapers and magazines hardly reach the people upcountry, as roads and infrastructure remain

very poor, even nonexistent in some places. These factors draw many educated Burundians and all those who want to access information about the country and the world to Bujumbura and a few urban centres. Once in Bujumbura city, it becomes difficult for these people to go back to their rural areas.

Some people from the rural areas who have never seen the Lake and experienced the various services offered in the city hotels opt to remain in Bujumbura once they get the opportunity to be there. This is true mainly of young people who like entertainment.

3.3.3 Political context

Burundian politics have been characterised by a great deal of insecurity and social unrest. Ethnic hatred led to successive *coups d'état* and killings. This has created a poor political system of leadership that exploits and excludes some members of the society, creating poverty and inequality among the social groupings.

The other factor is the relocation of returning refugees to Burundi and displaced Burundians. The government of President Nkurunziza²⁴ encouraged many Burundian refugees to return, especially those in the neighbouring countries like the United Republic of Tanzania, which hosted, in camps, the vast majority of the refugees. Due to the government political insistence on repatriation, 450,000 refugees had returned by 2008. The rest returned by December 2012, when all the Burundian refugee camps in Tanzania were officially closed. The returnees found the land issue in Burundi pressing as some of it had been occupied by people who had remained in the country. While other plots of land were too small to accommodate the returning refugees who had increased in number. Greenway and Monsma (2000:16) give the example, of a

²⁴ Pierre Nkurunziza is the president of the Republic of Burundi. Upon his installation in 2005, refugees started to return to the country as there was a ceasefire.

farmer with three sons. Only one can inherit the small plot of land, so the rest have to find work elsewhere.

In Burundi, parents may not give the small plot of land to one son but must divide it among all their sons, as women are meant to get their portion from their husbands. But still, the issue remains that the portion of land which is already small will be extra small and insufficient when it is divided. On top of that, the returning refugees have to start everything afresh, as UNHCR²⁵ is no longer assisting them. So life becomes extremely difficult for them. Some who offer to cultivate non-fertilised land end up have a poor harvest because of the lack of manure or other artificial fertilisers, which are too expensive for these returning refugees, who are extremely poor. With the recent climate change in Burundi, these difficult conditions have been aggravated by successive seasons of drought and heavy rains, which make harvest mediocre. A considerable number of these returning refugees resolve to find refuge in the city where they think it is easy to get jobs and earn their living.

The displaced Burundians also returned to their rural homes but failed in their attempts to resume their life there because of the several years they had spent away from their homes. Their houses have been vandalised and their land crops had not been cultivated. They had to start everything anew. With no financial means of buying seed and fertilisers, they also found the agricultural tasks hard. This forced a considerable number of them to go to Bujumbura or other urban centres to earn money to sustain themselves and their families. Some of them fail at both the rural life and the improved urban life. They finally join others in the urban slums where life is not easy either. This was evidenced in the researcher's several talks with different families of his neighbourhood during his visits to them.

²⁵ UNHCR stands for United Nations High Commissioner of Refugees. UNHCR works to protect refugees and other displaced people across the globe

One of the pull factors referred to by Greenway and Monsma (2000:15) is warfare. Bujumbura has a good number of military camps, which host the largest number of soldiers and police in the country. The number increased during the war to help protect the capital city. Currently, police and soldiers are highly visible in Bujumbura, because it is hard to walk a hundred meters in the street without meeting soldiers and/or police members. Considerable numbers of people come to the city for security reasons. Gangsters and notorious thieves from rural areas find refuge in the city with its mixed population, where they can be identified only with difficulty.

3.3.4 Economic context

The main reason for such high urbanization is migration in search of jobs. Shorter (2002:62) puts it clearly that cities are doorways opening onto the global economy. This applies to both the educated and the uneducated, who all move to Bujumbura in the hope of finding, as O'Donovan (2006:40) says, a better life than they had in their rural homes. In Burundi, there are a considerable number of rural unemployed people who have finished their studies. It is normally very hard for them to get jobs upcountry. They also come to the city where there are many job opportunities. Unfortunately, they find many other urban graduates who are without work, because, (O'Donovan 2006:40) one of the city's greatest problems is unemployment. O'Donovan (2006:40) maintains that the city streets are filled with homeless people, handicapped people, beggars and loitering jobless people most of whom are young. The Burundian graduates struggle to find friends or relatives who can host them while they continue to look for work. Some of them look for welfare societies, such as the *Vigile Burundi*, the *Alpha security Company (ASEC)*, the *Safeguard Security (SGS)*, all of which function like the police to protect different institutions like the banks, the hotels, the gov-

ernmental offices and a few private companies. They are employed as day or night security guards (watchmen) with very little salary as they wait for answers to their job applications. In many cases, it takes so long to get a job, if they get one at all. The families and friends hosting them tire of this situation and refuse to continue supporting them. Some of these people finally look for a cheaper place in an urban slum, where more than five of them share a room.²⁶

Uneducated people also move to Bujumbura to search for work, facing the same urban reality (O'Donovan 2006:41) of streets filled with idle and unemployed people. Those who are lucky enough to find casual work are used for the most part in the labour force in the construction of the expanding city. Yet, as Seabrook (2007:44) reminds the reader, the minimal remuneration they receive is used to support entire families, even villages, in the form of remittances. Moreover, with the high cost of housing, transportation, food, clothing, utilities and a thousand other urban expenses (O'Donovan 2006:39), the little money earned is insufficient to cover the migrants' needs and they have to find refuge in peripheral shantytowns and slums.

Another group of uneducated migrants who want to avoid the expense of rent and food look for the type of work mainly as maidservants for the wealthy, in other words, domestic work, nursing children and helping in kiosks, to name but a few possibilities. These types of jobs are numerous in Bujumbura and are mainly done by the young. Unfortunately, wages are extremely poor and cannot cover their needs. Some opt to abandon those jobs and they resort to commercial sex work.²⁷

²⁶ Interaction with four unnamed university students sharing one small room in Kamenge during the researcher's visit to Hope Africa University, where they study, on 14/03/2014.

²⁷ Interview with unnamed commercial sex workers of Bwiza on 13/5/2011 in the MTh dissertation by the researcher (Thierry 2012:23).

Certain pull factors like trade, industry (Greenway & Monsma 2000:15) also contribute to the economy. Commerce contributes to the growth of Bujumbura and other Burundian centres. The little finance found in Burundi is accumulated by the handful of wealthy people who live in Bujumbura and some other centres.

Besides that, Bujumbura as the capital city hosts the main port of Tanganyika, where most international goods enter. The airport also remains a point of entry for certain international goods coming to Burundi. Both the port and the airport cargo centre call for staff, which increases the city population.

Bujumbura remains the largest and nearest centre for goods coming from Uganda, the Democratic Republic of Congo, Rwanda and Tanzania. Big stores and wholesale shops are set up in Bujumbura, all needing staff, which continuously increases the population of Bujumbura.

Moreover, some of the goods that are kept in refrigerators and the best pharmacies are found in Bujumbura, where there is easy access to electricity. All these factors encourage business people to establish their business centres in Bujumbura. It is also a centre for most of the expatriate people who work in Burundi.

The biggest manufacturing industries and processing companies of the country are in Bujumbura. These include breweries, known as BRARUDI; medical industries, such as the *Société Industrielle Pharmaceutique* (SIPHAR); coffee companies such as *Office du Café du Burundi* (OCIBU); tea companies like *Office du Thé du Burundi* (OTB); certain cloth manufacturing companies, known as *Complexes Textiles du Burundi* (COTEBU). They employ considerable staff and keep drawing people from different parts of the country, who come, searching for jobs.

3.3.5 Religious context

The city of Bujumbura is characterised by several religious denominations. Each quarter has different Church structures to accommodate their members for worship. Urban residents adhere to different religions. Some opt to attend the religions they belonged to before coming to the city, while others may change to different religions. Some people who came in the city as unbelievers come into contact with the gospel and embrace the faith in the process.

The reality is that churches in the city are different from those in the rural setting. On one hand, it is hard enough for those who attend the urban churches to cope with the new religious life. They are familiar with rural religious life in which the congregation is known and familiar to them and are faced with the challenge of fellowshiping with people of various backgrounds and cultures who are busy and unfamiliar to them. They have to adjust to the clock time to comply with the various demands of the city. On the other hand, it is also a challenge for the ministers of urban churches to cope with the sociology of the city. It is a challenge to minister to the complex social and religious groupings of people who are multi-ethnic, multi-racial and multi-religious. Since the urban audience is more educated than the rural one, the urban minister is faced with the challenge of upgrading his level of education to comply with the communication skills needed to respond to the multifaceted needs of the more critical and educated church members. The urban minister should be well equipped to deal with counseling urban residents stressed by life in the city.

3.3.6 Urbanization and its challenges

Urbanization in Burundi is a reality whereby large numbers of Burundians from different sectors of life are moving to Bujumbura hoping for a more exciting and interesting life than in the rural area. They ex-

pect to find an easy life, lots of money, new friends and many of the services that are not available in the village. To their surprise, what they often find is very different from their prior expectations. One shock is the level of unemployment. Bujumbura is filled with so many people, graduates and the uneducated searching for jobs. Others, from various backgrounds continue to add to the list every day, so there are too many applicants for the few available jobs.

Another challenge of urbanization is that migrants, especially men, are faced with crime. In Bujumbura, it is now very rare for a day to pass by without reports on people who have been killed during a robbery. Guns proliferate in Bujumbura, and people suspected of having money are attacked at night or are even shot dead during the day. Lack of employment leads a good number of people, especially young women, to join the commercial sex trade. Drug addiction, alcoholism and substance abuse are a doorway for the many urban dwellers, both men and women, who feel hopeless and tired of the hardships of urban life. There are so many bars and isolated places where these practices are conducted in Bujumbura, especially in the slums and the hidden corners of the different quarters of the city. Consequently, drunkenness and extra-marital affairs are associated with these practices and bring about problems in families.

Urbanization also means overcrowding, whereby people fill the city making it dirty, dangerous and unfriendly, as well as generating trash and disease. Thus, the homeless and the street people who live by begging, pick pocketing and robbery increase.

All these factors are summed up in the form of an immense problem of dire poverty that pushes so many Burundians to the peripheral shanty towns and slums of Cibitoke, Buterere, Bwiza, Buyenzi and the like. These slum areas are overcrowded with homeless and displaced people, war refugees, handicapped people, beggars and abandoned street children.

Life in slums is marked by the extreme poverty of its high-density population who live in a critically polluted environment characterized by, inter alia, rotting garbage, dust and smoke from burning waste and stagnant sewage. Burundian slum dwellers are poor to the extent that they are without even the basic essentials of human life in terms of food, the financial means for medical treatment, education for their children and adequate housing. To agree with Kinoti (1994:17), there is a direct relationship between poverty and poor health, so that poverty means, in a sense, death. The poor nutrition which results from poverty worsens the situation for Burundians, who are already facing the challenges of malaria, dysentery, HIV/AIDS and other diseases. When they lack proper food, their immune systems become weak and they are unable to resist disease. In Burundi the government has offered free healthcare and free education for children below five years of age to help alleviate the situation. But the slum dwellers cannot afford to buy school uniforms and school materials, such as exercise books, books and stationery. In the end, children drop out of school and join the street people. They cannot afford the medicine that the doctors prescribe for their children. When adult slum dwellers fall sick, they are condemned to die if they do not find a Good Samaritan to assist and pay their hospital bills.

Poverty is directly related to crime. When people do not have food and other necessities, they steal to survive and even kill to get what they need. This is happening in Bujumbura, where people are shot dead for their money. Poverty makes people, especially, women, resort to sexual immorality, a view which is held by the most Burundians, to earn their living without thinking about the related consequences, such as Sexually Transmitted Diseases, HIV/AIDS and unwanted pregnancies.

It is very unfortunate that the government, which ought to cater for the social and environmental needs of all the urban dwellers through the municipal authority (Darku 2005:vii) seems to have been overwhelmed

by its obligations, failing to fulfill them. This horrible situation has also affected the urban Church, as has been observed.

3.4 Urbanization as a challenge to city Churches

The circle of praxis I chose to apply to this study considers ecclesiastical life as part of society and hence analyses the Church and society together in the moment of context analysis. This implies that church members are part and parcel of society; they live in and experience the same challenges with the rest of the society. Thus, urban Christians experience the same challenges as those of the other urban residents who may not be religious. The main difference may be the way in which Christians and non-believers respond to the urban challenges.

In the previous section (3.3.6 *Urbanization and its challenges*), I talked about the main challenges to the city residents, whereby urban poverty was the essential point of concern. The same challenges apply to urban churches. In the migration process, both believers and non believers leave the rural area for Bujumbura to look for an improved life and economy. But it is as if the poverty from which they escaped in the village followed them and was even accentuated in the city. The social and physical problems of the city are real and present the greatest challenge to the urban churches.

To those problems are added the sins that flow from poverty and which are addressed spiritually at the church. I have witnessed to men who have been living well with their wives in the village but are now staying with other women in the city because they can rarely afford the fare to regularly visit their wives in the village. They earn very little, if at all they do. They take casual jobs but have to pay rent, food, medical, transport and communication expenses. Sometimes they remain in debt and wait for more than a year before visiting their family in the village. They occasionally send money home to help with domestic work or any

other needs. Thus, the prolonged desire for sexual intercourse draws them to bringing in or living with other poor women. This means that they have to share the little they earn, resulting in endless sinning and aggravated poverty.

Girls who come as maidservants lose their jobs or are exploited by their landlords and denied their salaries. Much as they were Christian, some give in to commercial sex work to pay for food, rent, clothes and a smart appearance. There are similar cases of young men who join the city as watchmen and home caretakers who end up, once they have been chased away, in gambling and drunkenness, involving themselves in alcoholism and drug abuse. Boys who never thought about crime turn to stealing in order to survive.

Besides that, so many slum residents have been living on small trade, selling food items to each other at tiny profits margins, and running small kiosks known as *Boutiques*. But the great majority has closed down because of the political crisis that the country is undergoing. The situation has worsened, with electricity rationing closing the factories, job retrenchments, and the withdrawal of international support due to the persistent political turmoil.

Urban Churches are full of people suffering problems emanating from extreme poverty. Unfortunately, the urban Churches seem to have a superficial approach to addressing these sins and failing to deal with their root causes. This is the challenge that Kinoti (1994:2) poses when he says that we [the urban Churches] have failed to apply the gospel to the whole of life, as we read the scriptures selectively, placing emphasis on those that talk about salvation and leaving out those that talk about justice, peace and material wellbeing. Kinoti (1994:2) urges us [urban Churches] to apply the whole of the word of God to the whole of life.

The Church does not appear to be acting efficiently enough to face the urbanization phenomenon and radically address the concomitant challenges. This is why Greenway, Monsma (2000:21) and Linthicum

(1991:19) call the Church of the twenty first century to make cities the target of missions and thus reach out to both the migrants and the urban social groups that have not yet been reached with the gospel.

3.5 The Church's missional calling to urban challenges

The issue of urbanization is real to both the Republic of Burundi and the Church.²⁸ It presents so many poverty-related challenges that should be seriously addressed and worked out effectively and efficiently. Urban poverty finds its full expression in the life experienced in the slums. The call to the Church to shift its mission to urban challenges implies therefore calling the Church to minister to the urban poor, the majority of whom live in slums.

The Church has been ministering to the urban residents but with failures and shortcomings, as I showed in the successive two previous sections (3.3.6 *Urbanization and its challenges*, and 3.4 *Urbanization as a challenge to city Churches*). Part of this failure is due to the fact that, as Pierli (2002:137) says, the official attention of the Church to the challenge of urbanization has not been worthy and many in the hierarchy do not grasp its seriousness and urgency. Pierli (2002:137) goes further to say that, in the five continental synods, it is possible to realize that attention to the slums is no more than cursory and generic.

Talking from the Roman Catholic perspective, Pierli (2002:133-141) shows, in his contribution on *The Church and slum*, how the issue of addressing urban poverty dates for a long time, but has been given little attention. Pierli (2002:134-137) reminds us about various official Church documents that called on the Church to address urban poverty in slums, but with little success. The first is found in the social encyclical

²⁸ I am using the Church as an inclusive term that encompasses all urban denominations. But, specifically, the use of Church here refers to the Anglican parishes serving in the municipality of Bujumbura.

letter *Mater et Magistra*, written in 1959 by Pope John XXIII, in which he gave an indirect hint of the issue when he encouraged national leaders to support the countryside activities of the would-be slum dwellers and hence stop the rampant flux of people towards urban centres.

The second official document of the Church known as *Gaudium et Spes*, addressing urban poverty, was adopted in the Second General Assembly of Latin American Bishops in Medellin from 26 August to 06 September 1968. This document introduced the slum people and their plight. It defined them as the residents of the outskirts of the towns and megalopolis, who are not only poor but are also all the more impoverished by the soulless economic system typical of liberal capitalism (Pierli 2002:135). The document summons pastoral agents, particularly the religious people and the clergy to adopt a more evangelical presence among the urban poor.

Associated with *Gaudium et Spes* was the apostolic letter *Octogesima Adveniens* by Pope Paul VI, who had attended the Medellin Assembly and who, during one of his pastoral trips, came into direct contact with the slum conditions of India and the Philippines. On 15 May 1971, he wrote (Pierli 2002:135) this letter talking forcefully about the wounds inflicted on that part of the community living in slums, indirectly calling on both the governments and the Church to take appropriate action.

Another important meeting that addressed the issue of slums and urban poverty was the Second Assembly of the Synod of Bishops on *Justice in the World* (Pierli 2002:136). Although this Assembly did not dwell at length on the social phenomenon of the slums in the final document it produced, many bishops passionately denounced the urban poverty observed in slums in their oral and written interventions. They called for a theology of liberation of the urban poor which provides the frame for the immersion of the Church in the slums known as *las favelas* in Latin America. The practical example is of Bishop Helder Camara from Recife (Brazil), one of the attendants of this Synod, who left his

Episcopal mansion and lived in a modest residence in a popular area, making the pastoral presence in the slums the core of his Episcopal ministry.

The other important intervention on urban poverty was made at the Third General Episcopal Conference of Latin America, which was held in Puebla (Mexico), in February 1979 (Pierli 2002:136). Bishops at this conference made a broad social analysis of the phenomenon and strongly asserted *the preferential option for the poor* with explicit reference to four human groups, the slum dwellers, the *los campesinos*, known as rural people, *los indigenas*, known as the aborigines of the continent, and the Afro-Americans (Pierli 2002:136).

The Church's last official intervention in urban poverty was found in *Redemptoris Missio*, an encyclical letter addressing the emerging missionary challenges at the end of the second and the beginning of the third millennia (Pierli 2002:136). In that letter, Pope John Paul II linked the slum situations to the very concept of *Missio ad gentes*, in which he defines urbanization and the related problem of poverty, calling on the Church to redefine mission in terms of reaching out to urban dwellers.

In Protestant missions, the world missionary has been extremely concerned with reaching new people with the gospel. In her book *Christian Mission*, Robert (2009) explores how Christianity became a world religion through the missionary work of the Catholics and the Protestants. A thorough study of Christian mission reveals, however, that many missionaries have gone to live in remote areas in order to learn new languages and identify with the people (Bowen 1996:188; Robert 2009:36-52). This helped so much in terms of translation of the bible into the local vernaculars. Unfortunately, while the rural area was given a great deal of attention and was largely evangelized, cities have been comparatively neglected. Bowen (1996:188) notes that Christians have become much more concerned with cities at the close of the 20th century. Thus, Christian mission is meant to be giving more attention to

urban ministry in this century. Yet, as I showed, for example in the case of Burundi, urban ministry is superficial and tends to overlook the real needs of the urban poor. Ministers of the gospel emphasize the spiritual side of the gospel at the expense of the physical. But urban ministry should be holistic in terms of addressing the physical and spiritual needs of the poor. The biblical basis for a holistic approach to urban ministry is clearly seen in the pattern of Christ and the early Church and should be implemented by the current Church as well.

Starting with Jesus' pattern, the bible makes it clear that Jesus preached to the crowds of people such that sometimes he boarded a boat to address them on the shores of rivers. His message was not expressed only in words, but was accompanied with works of casting out demons, healing the sick from various diseases, feeding the hungry, encouraging and counseling people challenged by different troubles. This shows that Jesus' ministry was aimed at the whole person. It was holistic in the sense that he ministered to the body, mind, emotions, and people's spirit. Jesus' intention was for human beings to become whole by entering into a personal relationship with God. In the historical growth of the Christian Church throughout the world, the majority of the first converts to Christianity in every community were people who were helped in ways they could understand, especially through healing ministries to their sicknesses.

The early Church also tried to follow Jesus' pattern. Specific examples are the apostles James and Paul. The Book of James calls people to Christian deeds that accompany the faith. He gives a practical example whereby he emphasizes the required attitude to a naked and hungry person visiting with a Christian (James 2:15-16). If the Christian only prays for him and lets him go without meeting his physical needs, he will have failed to fulfill the requirements of a holistic ministry. Likewise, the apostle Paul was concerned with the poor and the needy; we

can see that he collected support and ministered to them (Galatians 2:9-10, Romans 15:25-27).

As the Church shifts its mission to the urban poor, she should be inspired by the various biblical examples of God's concern for cities, as revisited by Bowen (1996:188). These examples show how Abraham asked God to spare the city of Sodom; how Jeremiah told the exiles to pray and work for the welfare of Babylon; how Jonah discovered God's love for Nineveh; how Jesus wept over Jerusalem; how Paul concentrated his mission work in big cities; how John sent letters to seven major cities; and the centre-point of God's new heaven and new earth was the city of New Jerusalem, which Linthicum (1991:25) discusses extensively when he compares Babylon as an evil city with Jerusalem as a holy one (Rev. 21:2).

The Church of the 21st century should also choose cities as places for today's mission. While our cities become more urbanized, (Bowen 1996:188) the Church has been tending to leave them to people who exploit the poor for their personal gain. The Church has been more concerned with the rural area, with rural strategies for reaching out. These strategies are different from those for urban settings. Urban churches are sensitized to be so concerned about the urban poor that they call on international teams of missionaries to share their experience in ministering to the wide variety of ethnic groups found in modern cities.

Furthermore, the Church should use urban mission as a tool to change the world. Shorter (2002:62) and Bowen (1996:188-189) show that cities are centres of both new ideas and communication. Therefore, once the good news of Jesus Christ changes the immigrant community, it looks to the areas they come from, because of the continuous interaction between city and rural dwellers, particularly those migrants whose families are upcountry.

Finally, the urban church should love and be compassionate to the poor of the city. As Bowen (1996:189) shows, today's smart city centres

are surrounded by huge shanty towns of slum dwellers that live off toxic garbage dumps which poison both the water and the air. Such an urban environment is dominated by disease, drug abuse, alcoholism, insecurity, rape, break-ins, crime, robbery, hypocrisy, dishonesty and deception (O'Donovan 2006:39). In her ministry to the urban poor dominated by this environment, the urban Church should adopt a new sociology of the city which requires a new approach to the ministry of the gospel. This is what Linthicum (1991:20) refers to as a theology that takes into account an urban sociology and missiology, a theology which is as big as the city itself (Bakke 1997).

Since the ministry to the urban poor is desperately needed and is demanded, the researcher's suggestion is that it should be addressed through the joint efforts of the slum dwellers themselves who are the urban poor, the churches and other religious groups, the state and civic society at large, and the NGOs. Coming back to the circle of praxis, taking action is the most important to the beneficiaries who are, in this case, the urban poor. Once the urban poor are consciensitized to their plight, they should be at the forefront of networking among the different slums to overcome their poverty. The churches and the other religious groups would then join the urban poor to empower them and foster their liberation.

The urban poor being citizens with all rights and duties, the state and civic society should be concerned with their needs and show great concern in addressing their plight. The state and civic society should team up with the Churches and urban poor themselves to address urban poverty. NGOs, with their good initiatives, should cooperate and network with the urban poor, the churches and the state to alleviate urban poverty and uplift the level of life for the urban poor.

3.6 Conclusion

In this chapter, I applied the circle of praxis to analyze the context of urbanization in Burundi and in Bujumbura particularly. The prevalent challenge was found to be that of urban poverty. This poverty was presented as a challenge to the municipality of Bujumbura and the Church. As I explored, I found that the governmental and religious attempts to address it have not been fruitful. I therefore called on the Church to shift its mission to cities with new forms of ministry relevant to urban settings that can take into account both the spiritual and physical concerns of the urban poor. Given that urban poverty is high and extremely demanding, churches are called on to collaborate and cooperate with the urban poor themselves and all the institutions, such as the state, civic society and NGOs that are working towards eradicating urban poverty.

Having gone through the main challenges brought by urbanization in Burundi, I came to realize that the same challenges befall the members of the Anglican parishes in the municipality of Bujumbura. The most challenging issue that the Anglican parishes are struggling with in their different locations in Bujumbura is an overwhelming poverty, which affects the great majority of migrants. As I explored in this chapter, there are more poor people, beggars, handicapped people, homeless people, street children, returning refugees, thieves and commercial sex workers in Bujumbura than one cares to count. The following chapter discusses research findings on how urban Anglican parishes address this dire poverty brought about by urbanization in Bujumbura.

RESEARCH FINDINGS

4.1 Research description

I interviewed different groups, which included 45 beneficiaries of church projects, 108 participants in focus groups and 9 Church leaders. Consequently, a semi-structured interview schedule was prepared, in which eight questions were reserved for the beneficiaries of church projects, ten questions for those in focus groups and seven questions for church leaders. All the questions were conceived in terms of the cycle of praxis, which is comprised of four moments, identification, context analysis, theological reflection and strategies for mission.

The process of choosing respondents was crucial, as I needed enough people who could provide rich information about the topic under investigation. I therefore sought the help of the pastors who lead the Anglican churches in the Bujumbura municipality, where the respondents fellowship. The pastors were the first to share the subject under investigation, so that they could help me identify relevant respondents because they know their congregants. Thus, I chose poor people, but mainly those from among the poor who would help in the research topic. I needed enough time to develop good relationships with the pastors and, later, with the selected respondents. The total proposed number of respondents was met and men and women, young and adult were represented.

The interview schedule was initially in English but was translated into Kirundi and Kiswahili. It was noted that the majority used Kirundi, while a few others used Kiswahili or a mixture of Kirundi and Kiswahili. When responding, the respondents could even mix Kirundi with

French because of Burundi's French background. Only a handful of respondents used English. These included two pastors, Israël Ndikumana and Théogène Mitabaro respectively of Holy Trinity Cathedral and the Mutanga Nord parish.

Recording the information was a challenge, as the interviewees were free to use a language they felt comfortable with. Consequently, I collected data in a mixture of languages and in a brief form. But I translated them into English when compiling the final document.

Apart from a few individuals among the beneficiaries of church projects who chose to be interviewed at their areas of work because they did not want to miss out on their earnings, nearly all the remaining interviewees were met at the different church venues on different dates for personal interviews or in the focus groups. Church venues were secured, cool and conducive environments which respondents enjoyed and where they felt free to express their ideas, especially in their focus groups.

I spent a lot of time developing relationships with the interviewees and explaining my research topic. I spent even more time giving further explanations before starting the real interview and focus groups. This added up to more than expected. Moreover, questions of clarity from interviewees and probing questions made the interview long. In the end, the focus groups lasted longer than the hour that had initially been allotted. Personal interviews also took around 30 minutes and longer. But the interviews and focus groups looked lively and enjoyable, providing rich information. The respondents all willingly signed the consent letter individually, although a few of them sought help from others, as they could not write or else their handwriting was illegible. They also accepted being referred to by name, except for one woman in the focus group at St Mark's parish who, for personal reasons, refused.

4.2 Identification of people's needs

In my search for the urban residents' needs, I asked the respondents question 3 on the church projects, which is about the major needs in their daily lives (See appendix 1, page I). This question was similar to the question 3 which was asked in the focus groups (See appendix 1, page I). However, it differed a bit from question 2, which was addressed to the church leaders. This one asked church leaders what main issues urban residents brought to their attention (See appendix 1, page II).

Their answers were almost similar to those given in the focus groups. Those needs were mainly in terms of food; good housing; money to pay for rent; clothing; medical treatment; and the word of God as summed up in the comments by Marie Goreth Kwizera, (25 02 2015), who was in a focus group at the Holy Trinity Cathedral, Jérôme Ntahokagiye, (21 02 2015) from a focus group at Ruziba parish, and Vital Nzambimana, (31 03 2015), a beneficiary of the church projects in St Mark's parish.

Some respondents from all the parishes added a few particular needs that differed from the common needs mentioned above. Those who were married added school fees for their children; a transport fee; a communication fee; jobs; and the capital to start a business, all of which were summed up in the observations of Gennifer Hagabimana (19 02 2015), from a focus group at Kanyosha parish, Joyce Uwineza (28 02 2015) from a focus group at Cibitoke parish, and Godefroid Ntirabampa, (03 06 2015), a beneficiary of the church projects at St Matthew's parish.

When it came to Church leaders, they gave almost the same answers. The common issues were related to spiritual life (prayers for family breakups, children's bad behavior, and prayers for sicknesses); food; money to sustain their families, pay for children's school fees, rent and money to reimburse debts. Like the respondents in church projects and focus groups, church leaders had particular issues put to them. They

included spiritual weakness; the need for money to reimburse debts; need for family prayers; demon possession; and personal weaknesses.

4.3 Personal involvement in urban life

Question 4 was directed only to the beneficiaries of the church projects and focus groups, but not the church leaders. The question asked what the respondents were doing about their main daily needs (See appendix 1, page I).

The majority of the answers by the respondents showed that they did not have reliable jobs but rather were struggling to earn their living. These answers are summed up in the following words from Isidonie Kezakimana, a beneficiary of the church projects at the Kanyosha parish and Isaac Sinzobakwira, from a focus group at Ruziba parish: *“I came to look for a job in the city but have not yet got it. I look for some casual work and struggle so much to earn my living”* (Isidonie 22 02 2015; Isaac 21 02 2015). Others are students who are not working, but depend on their families for survival. The students’ answers were the same and are summed up in the words from Clovis Ingabire, from a focus group in the Nyakabiga parish and Pélagie Nindabire, a beneficiary of church projects at Mutanga Nord. Those students pointed out that they do not have jobs because they are still studying. They rely on their parents to get school fees, uniform and material. They explained that their parents find it difficult to get all the required money to cater for their education because they do not get jobs easily. Moreover, those students explained that they sometimes try to find some temporary work during holidays to substantiate (Clovis 17 02 2015, Pélagie 28 02 2015).

Apart from the students and those who came to look for jobs but who have not yet found them, there were some beneficiaries of the church projects and respondents in focus groups whose jobs were in different categories. These categories included farmers and small business dealers in terms of cultivation, selling items in kiosks commonly known as

Boutiques (French), selling vegetables, oil, onions and the like; the second category is made of handicrafts like tailoring, sewing and building, to name but a few; the third category were government workers such as soldiers, bank accountants, teachers, medical workers and local administration officers; and the fourth category were church workers, such as accountants, cashiers, social workers, evangelists or Church cleaners.

4.4 Mission of the Anglican parishes to the municipality of Bujumbura

The Anglican parishes of Bujumbura municipality fall under four archdeaconries²⁹ who serve the 13 communes making up Bujumbura. Those parishes serve independently, although they adhere to the mission that the Anglican Communion³⁰ preaches and strives to practise.

Question number one, which is about the time the pastors have been serving in their respective parishes helps in showing pastors' years of experience. It shows that those pastors settled into those parishes and

²⁹ Referred to as the principal subdivision of the diocese, an archdeaconry is a territorial unit of the Church administered by an archdeacon (a senior clergyman with a defined administrative authority delegated to him by the bishop in the archdeaconry) whose leadership extends to more than one parish. The four archdeaconries in the municipality of Bujumbura are Bujumbura, which includes the Holy Trinity Cathedral and one more parish; Ngagara, which includes St Mark's parish and one more parish; Nyakabiga, which includes Nyakabiga parish and one more parish; and Musaga, which includes St Matthew's parish and two more parishes.

³⁰ Also referred to by Thierry (2012:32) in his MTh dissertation, the Anglican Communion is a historical fellowship of the Anglican churches worldwide. It focuses on five marks of mission which aim at proclaiming the good news of the kingdom; teaching, baptizing and nurturing new believers; responding to human need with loving service; transforming the unjust structures of society; and safeguarding the integrity of creation, sustaining and renewing the life of the earth.

identified themselves with the people they were serving. Two similar questions were asked to the beneficiaries of church projects and focus groups. While the first question dealt with how respondents came to live in the municipality of Bujumbura, the second asked how they had come to fellowship in their respective parishes (Appendix 1, pages I). For question number one, answers by both the beneficiaries of church projects and the focus groups were categorized into two groups: some had been born in Bujumbura whereas others joined the city when they arrived from upcountry.

While those who were born in Bujumbura grew up there, those who came from upcountry joined the city for different reasons. The main reasons collected from the beneficiaries of church projects and members of focus groups were that they had been about to continue their studies, look for jobs and get work transfers. There was also a small category comprised of those who had been displaced by the war³¹ or were returning refugees.

Regarding question two, which asks how the various respondents came to fellowship in their respective parishes, the main reason given was that they were Anglicans. While some respondents were born of Anglican parents and grew up in that faith, there were a few beneficiaries of the Churches' projects and members of focus groups who were not initially Anglicans but joined the Anglican Church later after they met Anglicans in their outreach ministries. Apart from attending the Anglican parishes because of their identity as Anglicans, the majority of the respondents said that they fellowshipped in their respective parishes because they were located near their areas of residence as summed up in

³¹ By displaced by the war, the researcher refers to Burundians who left their homes in rural villages because of the war of 1993 when the democratically elected President NDADAYE Melchior was assassinated by the by then Tutsi-dominated army. They could not cross borders to find refuge in other countries, but came to Bujumbura or other urban centres for relocation.

the following words of Célestin Havyarimana, a Christian from Holy Trinity Cathedral: *“I fellowship in this parish because it is near my place of residence...”* (Célestin, 25 02 2015).

To help investigate the mission of the Anglican parishes to the municipality of Bujumbura, the respondents answered a range of questions. The beneficiaries of church projects answered question 6, which concerned their assessment of the evangelical mission in their respective local churches (See appendix 1, page I). This question was also addressed to the different focus group, although it was numbered 8 instead of 6 (See appendix 1, page I). This question was intended to address missions in parishes, on one hand, and to assess missions in parishes in the light of scripture, on the other. While the question is the same for both the beneficiaries of church projects and focus groups, the church leaders had two different questions. The first one is question 3, which asks how church leaders attempt to address the main issues that urban people bring to their attention (See appendix 1, page II). This question addresses, in part A, the mission of the Anglican parishes to the municipality of Bujumbura; in part B, it helps explore the spiritual aspect of the mission of the Anglican parishes to the municipality of Bujumbura; in part C, the question helps to explore the physical aspect of the mission of the Anglican parishes to the municipality of Bujumbura. The second one is question 5, which asks the church leaders whether the Church is giving due attention to the poor urban communities (See appendix 1, Page II).

4.4.1 Holy Trinity Cathedral

In my personal interview with the dean of the Holy Trinity Cathedral, who is the main pastor in charge, he was explicit in saying that the Cathedral is concerned with both the preaching of the gospel and the practical needs of Christians (Rev. Israël 25 02 2015). However, he

explained that more emphasis is put on preaching the gospel than on social assistance for peoples' needs. He therefore mentioned that Christians work in different groups towards this evangelistic church mission; he said:

“Different church choirs; groups of youth, men, and women and evangelistic teams are formed so that they can participate in reaching out through evangelism, witnessing and follow up” (Rev. Israël 25 02 2015).

This idea of emphasizing evangelism in terms of gospel proclamation at the expense of social assistance was also observed and challenged by many respondents in both the individual interviews and the focus groups as summed up by Désiré Ndagijimana of the Holy Trinity Cathedral in the following words:

“Church leaders are so concerned with the gospel proclamation that they forget the other aspects of the Church's mission, which care about social needs. This causes an uneasy feeling between the two aspects” (Désiré 10 04 2015).

Still in the focus group at the Holy Trinity Cathedral Josette NDUWAYEZU and Célestin Havyarimana went further to comment that,

“...The Holy Trinity Cathedral is concerned only with the spiritual side of the gospel. The social aspect is addressed so rarely and hence, accidentally. The poor urban communities seem to be remembered more in terms of being fed with the word of God. But the Church expresses little concern in terms of helping them materially” (Josette, Célestin 25 02 2015).

Rev. Israël Ndikumana of the Cathedral emphasized the same observation when answering the question as to whether the Church pays due attention to the poor urban communities; he said:

“Not too much, but we are trying to do our best. We mainly get concerned with the needs of the urban poor communities through the preaching of the gospel. But we are still weak in the area of feeding the urban poor and providing for their physical needs. It has become common in Africa that everyone, including pastors,

numbers themselves in the category of the poor. When a pastor is unable to feed himself satisfactorily, it becomes much more difficult to feed others...” (Rev. Israël 26 02 2015).

4.4.2 Christ the King parish

The mission of Christ the King parish seems similar to that of the Holy Trinity Cathedral. In the interview with Rev. Jean Marie Nsengiyumva, the concern was to preach the good news with a view to increasing the church members (Rev. Jean Marie 03 03 2015). In his comment, Rev. Jean Marie emphasized the role of the different groups of women, men and youth that are formed in the church for the sake of the gospel; he said:

“The passion for reaching as many people as possible made me form an evangelistic team who go out once a week to share the good news in the neighbourhood...” (Rev. Jean Marie 03 03 2015).

He is also concerned with those who are already in the church by giving them different teachings so that they can grow and to reach out to more sheep; Rev. Jean Marie added:

“We provide biblical teachings to the members of the different choirs in the parish. But we also have a daily morning devotion that lasts for an hour when we do the bible study with all the interested church members” (Rev. Jean Marie 03 03 2015).

Rev. Jean Marie’s view of reaching out was shared by many others, especially in the focus group, where the members contended that the primary mission of the Church is to preach the good news so that people can be saved:

“As a disciple of Christ, I feel fulfilled when I share the good news because Jesus commanded his apostles to go into the world to preach the gospel” (Annick 03 03 2015).

Regarding the Church's concern for social needs, Rev. Jean Marie pointed out that the gospel proclamation should be accompanied with material support, especially for the poor (Rev. Jean Marie 03 03 2015). In his assessment of whether the Church gives due attention to the urban poor communities, he was explicit in saying:

“Yes, but not sufficiently. When it comes to preaching the gospel, we feel we are doing our best. But practically speaking, we haven't done enough for social needs. One reason is that the city is made up of so many different kinds of people. Some of them who come to ask for material support are found to be liars when we investigate them. This discourages us and slows down our commitment to helping out with the social needs” (Rev. Jean Marie 03 03 2015).

This area was also addressed by respondents in focus groups. Practical examples are demonstrated by Médard Kwizera and Olivier Ngabirano, whose observation was that the Church continues to preach the gospel but neglects the social side, which remains extremely weak (Médard & Olivier 03 03 2015).

4.4.3 St Mark's parish

The main mission of St Mark's parish is to reach out to the lost. Rev Normand Bizimana commented: *“The Church's mission is to bring the lost sheep into the flock”* (Rev. Normand 28 02 2015). Besides reaching out through different church groups, which St Mark's parish shares with other parishes, it specialises in organising big crusades, efficient team work concerned with home visitation doing house-to-house evangelism,³² and has a strong intercession team to support that ministry. The

³² House-to-house evangelism is also known as door-to-door evangelism or personal evangelism, as opposed to group evangelism, whereby an evangelist addresses more than one person at the same time. In house-to-house evangelism, the point is to have a person-to-person interaction when sharing the good news of Jesus Christ.

majority of the members of the focus group emphasized the priority of the Church's mission in terms of proclaiming the good news of salvation. They appreciate the way the pastors work jointly with Christians and many other servants of God; in this context, Aline WEGE commented:

“The mission of the Church moves on forward. I appreciate the way groups of women, men and youth participate fully in preaching the gospel both in and outside the Church” (Aline 28 02 2015).

But Rev. Normand Bizimana was not satisfied with the way the Church gets involved with the urban poor communities; he said:

“So many poor people who come to us for help need food and material things; yet we cannot always have material things to give to those in need. Sometimes, we try individually. I think we should involve the whole church so a social desk should be set up to attend to the needs of everyone coming in for help. They may not necessarily get everything they need, but at least they would get some of what they are asking for” (Rev. Normand 28 02 2015).

4.4.4 St Matthew's parish

St Matthew's parish also understands mission primarily in terms of gospel proclamation. As it is situated towards outskirts of the city, the gospel is also taken to those outside the city. In the interview with Rev. Jean Ndayisaba, he was very concerned with the expansion of the Church through preaching the gospel; he commented:

“St Matthew's is so concerned with evangelism and outreach that we have so far started up three daughter churches, Gatumba, Ruyaga, and kanyosha, which was made a parish three years ago” (Rev. Jean 27 02 2015).

The success of this ministry is due to the determination of the different groups of women, men and youth in the parish to expand the Church

through sharing the gospel with unbelievers. Rev. Jean emphasized the unique role of the following two groups, saying:

“On one hand, the evangelism team is strong and is accompanied by different choirs, especially during crusades, while on the other hand, the intercessory team remains the backbone for the efficiency of the outreach ministry” (Rev. Jean 27 02 2015).

The beneficiaries of church projects were also of the opinion that the outreach ministry is doing well, as one of them, Chantal Uwimana, commented: “*Evangelism moves on satisfactorily, we are glad...*” (Chantal 06 05 2015).

While the overall assessment of the evangelism mission in St Matthew’s parish was said to be good and progressing, Rev. Jean Ndayisaba of the same parish noted certain shortfalls in evangelising the urban poor communities; he said:

“I do not think the Church is giving due attention to the urban poor communities. We are only trying. This is because there are still many poor people among us. The needs continue to increase as urban communities keep growing...” (Rev. Jean 27 02 2015).

4.4.5 Nyakabiga parish

The parish of Nyakabiga has been so active in mission work that it is referred to as *the father of mission* in Bujumbura Anglican church. In the interview with Rev. Simon Sibomana, he explained:

“The parish of Nyakabiga is very practical and is exemplary as far as mission goes. It was the first Anglican church to be planted in Bujumbura in 1963...It has had a hand in starting all the other Anglican parishes in Bujumbura” (Rev. Simon 17 02 2015).

Nyakabiga parish has been so involved in evangelism and *kwagura umuvumba* (planting other churches) that it has not even have time to build a proper church building until recently, when a bigger structure

was begun. Christians in focus group shared this conviction, as one of them, Aimé Nsabimana, commented:

“The mission of the Church is to reach out to the lost through the saving gospel of Jesus Christ. Our parish has been very concerned with this ministry, and we are overjoyed to see the current growth of the Anglican Church in Bujumbura today” (Aimé 17 02 2015).

However, Elizabeth Ndabambarire, a beneficiary of the church projects in the Nyakabiga parish, thought that the gospel was not preached efficiently because the poor are so many; she commented:

“The gospel should have an impact on the poor and address their spiritual and physical needs. We feel satisfied with the encouragement we get through the word of God. But less is done to help the poor with their social needs...” (Elizabeth 27 05 2015).

When I asked Rev. Simon whether the Church pays due attention to the urban poor communities, his answer was extremely brief, “No, we are not effective enough; we ourselves are hungry!” (Rev. Simon 17 02 2015).

4.4.6 Mutanga Nord parish

Situated towards the outskirts of the city like St Matthew’s parish, the parish of Mutanga Nord was started by the Holy Trinity Cathedral in the context of *kwagura umuvumba*, and was planted in a new quarter where people had difficulty in accessing a Church. The Mutanga Nord parish took up the vision of sharing the good news and expanding the Church. As Rev. Théogène Mitabaro says:

“We inherited the tradition of our mother church [Holy Trinity Cathedral] and continued to preach the gospel in the neighbourhood so that we could strengthen our parish and extend it to the surrounding areas, which are in need of it. Although we are still in the construction process in our parish, the ministry of sharing the good news moves forward and has so far yielded good re-

sults, as we have opened two daughter churches, Nyembuye and Isale in rural Bujumbura” (Rev. Théogène 28 02 2015).

The focus group was almost unanimous on the priority of evangelism in terms of mission as summed up in the following words of Patrick Irakoze: *“I enjoy climbing the surrounding mountains of Rural Bujumbura to share the gospel of Jesus Christ...”* (Patrick 28 02 2015).

When I asked Rev. Théogène Mitabaro whether the Church is giving due attention to the urban poor communities, he kept quiet for some seconds and said: *“We are trying! We preach the good news to them and try to help with material things as much as we can...”* (Théogène 28 02 2015).

4.4.7 Cibitoke parish

The Cibitoke parish also understands mission in terms of preaching the good news with a view to reaching out to the unreached. Rev. Moïse Manirakiza commented:

“We mobilized the church members for mission, dividing them into different groups to do both house-to-house evangelism and the big evangelical meetings that we hold at the church once in a while. We have a youth choir which is active enough and entertains the church and those large gatherings” (Rev. Moïse 27 02 2015).

On the same topic, Noël Nkurunziza, one of the Church elders, said:

“Evangelism stands at the heart of mission...It was in the context of preaching the gospel that our parish opened a daughter church called Gasenyi” (Noël 28 02 2015).

Moreover, various members of the focus group stated explicitly that evangelism is also carried out in hospitals and prisons, where they witness to patients and prisoners being saved. Talking in this context, Joyce Uwineza commented:

“We have set apart some days per week to visit the sick and those in prisons with a view to encouraging them and sharing the gospel. We sometimes meet with individuals, Christians from other churches, and Christians from Christian organizations who have the same ministry as ours...” (Joyce 28 02 2015).

The Cibitoke parish has one rather exceptional group in its outreach ministry, as Longin Niyungeko said in the focus group:

“We have a group made up of graduates of theology and students studying theology who evaluate the kind of sermons preached in the church and outreach ministry to guard the church against heretical teachings” (Longin 28 02 2015).

Regarding the attention given to the urban poor communities, Rev. Moïse Manirakiza was very quick to answer: *“No! We still have a long journey to travel!”* (Rev. 27 02 2015).

4.4.8 Ruziba parish

Like the parishes of St Matthew’s and Mutanga Nord, Ruziba is situated at the periphery of the city. While the St Matthew’s and Mutanga Nord parishes have electricity and tap water, the Ruziba parish seems to be in a more rural area and, together with its neighbourhood, has no tap water and no electricity. Its working system tends to be more of rural parishes than urban parishes. It is more concerned with expanding the Church in terms of planting it in the surrounding rural area, where it is needed. Rev. Emmanuel Manirakiza commented:

“Our main mission remains of kwagura umuvumba. We feel fulfilled only when we leave the city and climb the surrounding mountains to share the good news with the poor and the disadvantaged. As a result of sharing the good news with them, we have planted two daughter Churches, Gakungwe and Kabezi” (Rev. Emmanuel 21 02 2015).

This view of mission was supported by the focus group, whose members unanimously appreciated their pastor's guidance as summed up in the following words of Salomon Ntahondi:

"We like the leadership role of our pastor as he lives with us and always stands with us in whatever we go through. He is exemplary in his ministry. He tells us what to do, but also shows us practically. He has been leading us in reaching out to our neighbours and shows us how to plant new Churches" (Solomon 21 02 2015).

When it came to the assessment of the Church's evangelical mission, members of focus group at Ruziba parish concurred with Charles Rukundo, who said:

"...I appreciate the way our church does evangelism. We are satisfied with the unique attention our pastor gives us. When our church fails to satisfy our needs, I do not blame the pastor, as we all take part in the ministry of the church. I also understand that, as human beings, we have shortcomings and limitations..." (Charles 23 04 2015).

As to whether the Church gives due attention to the urban poor communities, Rev. Emmanuel Manirakiza joined the other pastors in saying:

"Not satisfactorily. But we always try to improve our ministry of caring for the urban poor communities..." (Rev. Emmanuel 21 02 2015).

4.4.9 Kanyosha parish

Like its mother Church, St Mathew's parish, Kanyosha parish is situated on the outskirts of the city and is geared to missionising as it reaches out to the surrounding unreached people. Through Evangelism and discipleship, the parish has quickly filled the Church and has already started to build a bigger one. In my interview with Rev. Charles Kaneza, he commented:

“Our plan is to first consolidate our church before we start daughter churches. That is why we do evangelism, bring converts to the church and disciple them first. Once our parish is strong enough and steadfast, we will move on to opening daughter churches” (Rev. Charles 19 02 2015).

Both the beneficiaries of church projects and the members of the focus group at Kanyosha parish agreed that their parish does well with the evangelical mission as expressed in the words of Egide Niyonsaba from a focus group and Isidore Nyambere, a beneficiary of the church projects. They confirmed that their pastor holds regular meetings with church elders to discuss church activities to be done (Egide 19 02 2015, Isidore 21 04 2015).

Answering the question of whether the Church gives due attention to the urban poor communities, Rev. Charles Kaneza said:

“No, we do not do it satisfactorily. Otherwise, the poor of our communities would have been greatly alleviated. We share with them the gospel message and fail to address their social needs. We are trying, but we should put in much more effort...” (Rev. Charles 19 02 2015).

4.5 The spiritual aspect of mission in the Anglican parishes to the municipality of Bujumbura

Question 5 for both the beneficiaries of church projects and the focus groups addresses, in part, the spiritual aspect of mission portrayed in the Anglican parishes serving in the municipality of Bujumbura. The question asks how the Church and the community around the respondents help them address their major needs (See appendix 1, Pages I). The same question is put in a different way to the Church leaders, “How did you attempt to address [the main issues that were brought to you]?” (See appendix 1, page II). This is question 3 for church leaders. It also addresses, in part, the spiritual aspect of mission. Those questions are set in such a way that their answers address the spiritual and physical as-

pects of mission. Since this section deals with the spiritual aspect of mission, attention is given to answers that are concerned with the spiritual side of mission.

4.5.1 Answers by beneficiaries of church projects and focus groups

All the beneficiaries of church projects and the respondents in focus groups had a lot to say about the spiritual aspect of mission in their respective parishes. Although the respondents from focus groups explained more than beneficiaries of church projects did, they all agreed on the parishes' spiritual involvement in the lives of urban communities. One of the things they highlighted was *the word of God* that church leaders *preached* to them. Candide Ndabikeshimana from the focus group in the Ruziba parish commented: "*The Church leaders provide us with the word of God, which is spiritual food...*" (Candide 21 02 2015). Even the beneficiaries of church projects had the same observation as Rose Kwizera of Nyakabiga parish and Elvis Nizeyimana of the Holy Trinity Cathedral reported, emphasising that their *spiritual fathers feed them with the word of God satisfactorily* (Rose 08 06 2015, Elvis 28 02 2015).

A second point, closely related to preaching the Word of God that beneficiaries of church projects and focus groups touched on was *teaching*. They appreciated the fact that church leaders feed them with the word of God in terms of preaching and also teaching. Jean Marie Habonimana from a focus group at the Holy Trinity Cathedral commented: "*Our pastors have time to preach the word...They also have time to teach us...*" (Jean Marie 25 05 2015). Through my probing questions, clear distinction between preaching and teaching were clarified. Noëlla Mugisha from a focus group at the Holy Trinity Cathedral elaborated:

"...Our pastors sometimes prepare a theme related to the daily circumstances of the people and develop it through teachings that are given on several Sundays during the time allocated to the

sermon. But, the time of teaching is longer than that of a sermon, and church members interact with the pastor through asking some theme-related questions. The theme is not meant to be finished the same Sunday, but is continued until it is finished. Most of the time, it takes a month” (Noëlla 25 02 2015).

Digne Bushuri, from a focus group at St Mark’s parish, went further and said:

“...We as Christians are allowed to suggest some themes that we find important to be taught. Once pastors judge those themes better, they prepare them and/or invite some qualified pastors and lay preachers in those areas for teaching” (Digne 28 02 2015).

Claudine Nduwimana, a beneficiary of church projects at St Mark’s also noted:

“...Teachings of this kind are not limited to Sundays, we have been having them in the course of the week too, especially on Thursdays and Saturdays afternoons when we normally meet for prayer as a whole Church” (Claudine 19 05 2015).

The third point that was brought into focus was *prayer*. Beneficiaries of church projects and focus group agreed that church leaders pray for them regularly. Yves Ishimwe from a focus group at Christ the King parish said, “*Our pastors regularly pray for us. Whenever we have personal problems or some faith related issues, they never miss to advise and pray for us*” (Yves 03 03 2015). Speaking on the same point, Jimmy Barandagiye, a beneficiary of church projects at the same parish of Christ the King added, “*Our spiritual leaders are so concerned with praying for us in all things. Even when we share with them our physical needs...they pray for God’s provision*” (Jimmy 21 03 2015). Francine Mpawenayo from a focus group at Mutanga Nord parish commented:

“Pastors extend their prayers to us that God blesses us with sufficient knowledge at school. They also pray for us especially during exams that we may remember what we were taught and hence excel” (Francine 28 02 2015).

The central item for prayer that every respondent touched was *sicknesses*. This was summed up in the words of Emelyne Nizigama and Odette Nduwayo of the respective focus groups of Nyakabiga and Ruziba parishes. They put it explicit that sicknesses are the main challenges that they bring to the attention of their pastors for prayer (Emelyne 17 02 2015, Odette 21 02 2015). While some mentioned diseases that are related to demonic attacks, others talked about diseases which are purely scientific and that can be treated at medical centres and hospitals. This was an observation of a prayer group at St Matthew's parish that receives, at their church based *spiritual clinic*, so many varied cases of sick people.

The fourth point that beneficiaries of church projects and members of focus groups explored was *counselling*. This was especially observed in the area of families that are threatened to break up. Thus, respondents in this area were mainly made of married people. Marie Goreth Kwizera, and Gédéon Ndaduguritse shared the same view with Prudence Simbizi who commented:

“We appreciate our pastors for a thorough counselling they give to us whenever our families are at the point of breaking up because of misunderstandings related to various issues such as family planning, barrenness, lack of transparency on the economy of the family and the like. Our pastor has specific hours within some days of a week when he avails himself for that purpose” (Prudence 25 02 2015).

The observation was the same in other parishes such as Christ the King, St Mark's and Ruziba where Annonciate Nihorimbere, Mathilde Hatungimana and Jérôme Ntahokagiye of their respective focus groups noted that some of the issues they take to their pastors need counselling. They are thankful to their pastors for the encouragement and advise they are given in that area. They went further to say that pastors make a serious follow up through pastoral home visits to see how far the process of

healing has gone (Annonciate 03 03 2015; Mathilde 28 02 2015; Jérôme 21 02 2015).

The fifth point that was tackled was *discipleship and follow up in groups*. In this fifth point, beneficiaries of church projects and focus groups unanimously agreed that parishes are endowed with groups of women, men and youth that meet regularly to equip, shape and strengthen one another for the sake of the Church's mission. Edissa Nduwimana from a focus group at St Matthew's parish commented:

"All women of our parish meet together under the official church group namely Mothers' Union. We have a specific day when we meet together to fellowship and pray for ourselves, our husbands, children and families..." (Edissa 27 02 2015).

Pascalie Nizigiyimana from the same focus group at St Matthew's parish added:

"...Meeting together as women help us know each other's problems so that we may pray for one another in the context of carrying each other's burdens" (Pascalie 27 02 2015).

The contributions of Edissa and Pascalie incited Joseph Ndayikengurutse and Jean Marie Rukundo from the same focus group at St Matthew's to respectively address the Fathers' Association and Youth Fellowships. Joseph took over and commented:

"To facilitate church work, men also group together under Fathers' Association for fellowships. At St Matthew we also have our day per week when we meet together as men to pray together and learn from one another how we can heighten the life of our families and the Church. Our fellowships as men have been of great value as they help us identify the needs of both our families and the Church. This gives us an opportunity to think together and plan how we can work together to respond to those various needs" (Joseph 27 02 2015).

Speaking in the same context, Rukundo Jean Marie addressed Youth Fellowships and said:

“...Knowing that the youth is the hope of tomorrow’s church and nation, we also appreciate our church leaders who reserved a special day for us per week when we meet as youth to know each other and prepare our carriers as Christians. We are thankful to the Church leaders that they give special attention to our fellowships as they intervene with appropriate teachings. Our pastors also invite other qualified young pastors and evangelists to provide us with relevant teachings that help us to see our place in the community and the Church...” (Jean Marie 27 02 2015).

Whereas beneficiaries of church projects and focus groups in all the Anglican parishes of Bujumbura pointed out and emphasized the existence and importance of Mothers’ Union, Fathers’ Associations and Youth Fellowships, Innocent Igiraneza from a focus group at St Mark’s parish brought out the issue of grouping together children under Sunday school³³. As a main teacher of Sunday school at that parish, Innocent Igiraneza commented:

“I am thankful to our leaders who realized that children cannot learn together with adults and hence set children’s special classes known as Sunday school. Though these are mainly held on Sundays, we have some days within a week when we come together for songs practice...” (Innocent 28 02 2015).

Besides the issue of Sunday school children, the issue of mixed groups of fellowship known as *cell-churches*³⁴ were also pointed out as

³³ Sunday Schools are special fellowships of children where they learn the word of God separately from youth and adults. Children have got different groupings according to their ages. The main ones are from ages 3 to 6, 7 to 12 and 13 to 17 while youth start from age 18 as per this research.

³⁴ The cell churches I am referring to here are cell groups or home groups made of Christians that meet in different homes of church members for fellowship in the course of the week. They are structured by the pastor according to the different quarters where Christians live. The days of meeting differ from a cell to another but are all known to the pastor. Different leaders of those cell groups are not pastors, but facilitators; they report to the pastor about the life of those cells.

very important in strengthening believers. Arsène Mafurebe from a focus group at Mutanga Nord parish commented:

“...I benefit so much from our weekly meeting in a cell church where we sing together, learn the word of God, share testimonies and bring forth prayer requests before we pray together” (Arsène 28 02 2015).

This was the same view from other parishes, especially Cibitoke and Kanyosha where Rénovat Nzoyihera and Félicité Nimpaye who were members of focus groups at the two previous respective parishes had a similar comment as summed up in the words of Félicité Nimpaye:

“...I feel more edified in a cell church because we are free to explore the word of God extensively and share our different thoughts. This is due to the fact that we are few in number compared with the bigger congregation on Sunday that swallows us up and gives us no chance to express ourselves. We also express our thoughts more freely since we are familiar with the members of our cell church and live together in the same quarter’s vicinity. In our cell church, we feel like doing a bible study whereby we all participate rather than sitting in a church and follow the different parts of the service” (Félicité 19 02 2015).

The sixth point that was revisited by beneficiaries of church projects and focus groups was *evangelism*. It was explored extensively to emphasize those wings of outreach mission that are highlighted such as evangelical mission in terms of house to house evangelism, small group evangelism, crusades, evangelism in prisons, evangelism in hospitals and revival meetings on levels of parish, archdeaconry, diocese and region. It also includes further wings of outreach ministry that were not visited earlier such as street evangelism, sport evangelism, school evangelism, city evangelism, and media evangelism.

Starting with evangelism in terms of house to house witness, Rev. Fabien Niyomwungere, an assistant pastor at St Matthew’s parish, joined the focus group and commented,

“In the process of reaching out, we have been also involved in house to house evangelism whereby our gospel message has been received as an answer to spiritual vacuum. I realized that so many families we visit are not new to the Christian faith. To such people, our sharing the gospel message with them becomes a response to their spiritual hunger” (Rev. Fabien 27 02 2015).

His view was not different from the one of Evangelist Patrick Ndayikengurukiye from the same focus group at St Matthew’s who added:

“Reaching out through person to person evangelism is relaxing as you engage a kind of biblical discussion with another person. You build one another as you gain from each other’s views, especially when you find yourself interacting with a fellow Christian from the same or different denomination” (Patrick 27 02 2015).

Evangelist Libérate Bakashema from a focus group at Nyakabiga explored *group evangelism*, saying:

“Sometimes we share the gospel with small groups of people that need encouragement and spiritual renewal. I get so much concerned with sharing the gospel with different groups of people that meet at the Church during the week such as Mothers’ Union, different choir groups that meet on different days for practice, and an intercessory team. I have been seeing many members confess that the message helps them and prepares them spiritually to do their practices or other activities that they have come for. Therefore, it has become a routine for those groups to start with a short biblical message before any other activity that has brought them together” (Libérathe 17 02 2015).

Besides evangelism in small groups of people, beneficiaries of church projects and focus groups addressed evangelism in terms of preaching the gospel to so many people gathered outside because they cannot be contained in a church building. They are referred to as *crusades* or *open air meetings*. Talking on this point, Elifaz Ndayegamiye a beneficiary of church projects at Nyakabiga parish commented:

“As a musician and singer, I appreciate the reaching out ministry, which extends to crusades that bring in focus so many people to

hear the good news of Jesus Christ. The Church is so much concerned in mobilizing the Church for this ministry; buying public address instruments; inviting preachers gifted in the area of preaching in crusades; preparing intercessors and anything related to this particular ministry” (Elifaz 28 04 2015).

Beneficiaries of church projects and focus groups brought out the issue of evangelizing people that are *in prisons* and *hospitals*. Though this issue has been slightly touched in the parishes of Cibitoke and St Matthew’s, it now becomes a concern in all parishes. Starting *with prison evangelism*, Télésphore Nsabimana, a beneficiary of church projects at Mutanga Nord parish said:

“Our parish is so concerned with prisoners. Since some of them are church members or our relatives, we report to the pastor for intervention. Our pastor joins us to visit them in prisons. It becomes an opportunity for him to encourage them with the word of God and then pray for them” (Télésphore 30 06 2015).

While all parishes emphasized the need to attend to prisoners with an encouraging gospel message, some parishes have groups of people that started a ministry in prisons. Even when they have no relative or church members retained in jail, they will still go to prisons to share the gospel message with prisoners and minister to their physical needs. This is the case for Holy Trinity Cathedral and the parishes of St Matthew’s, St Mark’s, Nyakabiga and Cibitoke. Speaking in this perspective, Fiston Haragiramungu from a focus group at Holy Trinity Cathedral commented:

“...I belong to an evangelistic team that reaches out to prisoners. We started this ministry ten years ago. The ministry has grown bigger and is well known to the Church and the authorities of the central prison of Mpimba that have given us a written authorization to enter without any difficulty” (Fiston 25 02 2015).

Beneficiaries of church projects and focus groups did not leave out *evangelism in hospitals*. Like in prisons, hospitals host both church

members and non-church goers. But both of them are in need of encouragement and support. Talking on this issue, Jérémie Karenzo, a beneficiary of church projects at Cibitoke parish said:

“Visiting patients in hospitals is so important because they need so much encouragement and prayer from church leaders and Christians. Seeing someone attending you at hospital brings joy and comfort on the side of the patient” (Jérémie 17 03 2015).

Générose Igirubuntu, a beneficiary of church projects at Christ the King parish addressed the same issue of visiting patients but with a slight difference; she said:

“...When we visit patients in hospitals, some of them are in great pain such that it becomes difficult to listen to us or interact. We just limit our words and concentrate on prayer. But, it is always good to see people around to visit and care” (Générose 16 03 2015).

Another issue addressed was that of *revival meetings*, which are held at the levels of parish, archdeaconries and region. *At the parish level*, it was noted that Christians need regular revival meetings to keep them awake spiritually. Speaking on this issue, Rénovat Nzoyihera from a focus group in Cibitoke parish commented:

“Pastors respond to our need to have some revival meetings in our parish whereby we invite special preachers whose preaching is so inspiring and constructive. It also becomes an opportunity for us to be awake in prayer and in different church ministries” (Rénovat 28 02 2015).

At the archdeaconry level, the beneficiaries of church projects and focus groups confirmed that revival meetings are held once in a while to help Christians in parishes fellowship together. Vital Nzambimana, a beneficiary of the church projects at Ngagara archdeaconry (St Mark’s parish) commented:

“...Our parish has been holding bigger revival meetings that bring together Christians and pastors of other parishes under the

archdeaconry of Ngagara. We enjoy participating in those fellowships and meet our fellow Christians from other parishes” (Vital 31 03 2015).

Some members of the focus group at the Holy Trinity Cathedral, went on to talk on *the regional revival fellowships* that are also hosted by the Holy Trinity Cathedral. In this perspective, Nestor Hakizimana, from a focus group at the Cathedral, reminded the researcher about the East African Revival meeting that took place in the Holy Trinity Cathedral, bringing together delegates from East African Community, which includes the Republic of Burundi; the Republic of Rwanda; the Republic of Uganda; the United Republic of Tanzania and the Republic of Kenya. He commented:

“We enjoyed fellowshiping with revived people of other countries. We learnt a lot from their testimonies as they also learnt from ours. We also appreciate the diversity of languages that were used to communicate the gospel in that fellowship. The different age of participants was also an important aspect of the fellowship” (Nestor 25 02 2015).

Coming to the other wings of outreach ministry, which include street evangelism; sport evangelism; school evangelism; city evangelism; and media evangelism, the researcher noticed that these were addressed in parishes where they are practised. These parishes include Christ the King, Nyakabiga and the Holy Trinity Cathedral.

Street evangelism was addressed by some members of Christ the King parish. Among many respondents who are passionate about this form of evangelism, Annonciate Nihorimbere from a focus group said:

“...I, together with some other members of the Church are now involved in street evangelism. We have set apart some hours on specific days of the week when we go out to share the good news with street people of our quarter. We find them in some public places and especially at the dumping areas where the remaining of foods consumed in our quarter are collected and thrown by qualified companies. Those street people come to pick those

foods. Since some of those people are violent and hungry, we normally go with some proper food to give them and hence share with them the word of God” (Annonciate 03 03 2015).

Olivier Ngabirano, from the same focus group, added:

“...The Church has appointed me to help in the follow up of the street people that attend the Church. We do it jointly with other members of the Church, including our pastor. It is a difficult but enjoyable ministry...” (Olivier 03 03 2015).

Sport evangelism was also addressed by the beneficiaries of church projects and members of the focus group at Christ the King parish. Médard Kwizera had a similar comment with Olivier Ngabirano of the same focus group who said:

“...We belong to a youth football team of our church. We meet together as youth to play football after church service of Saturday afternoon. The Church approached us with a request to integrate the converted street young people in our team. We have been fellowshiping together at church and through football. We always pray together before we start playing football. We also have an opportunity to talk together the word of God as football team members. Sometimes, the pastor comes after the match to share some biblical verses and do a final prayer to us” (Olivier 03 03 2015).

Taking a slightly different perspective, Yves Ishimwe shares the view with Philemon Kwizera from the same focus group at Christ the King parish when he said:

“...We are developing sport evangelism through joining a group of Christians from different Churches who gather together every Sunday morning to do jogging for one and half hours before we come back to prepare and go to Church...” (Philemon 03 03 2015).

When I probed further to see whether there were some other jogging teams of unbelievers and why they did not mix with them, Philemon answered:

“...There are many other groups of unbelievers who do the jogging on Sunday. But their timing is different from ours because they will do sport even when we have gone to church. Their sport is also entertained with secular songs that are against Christianity. When they finish sport, they join together in drinking and other unethical Christian behavior. We started our Christian jogging team to challenge the jogging teams of unbelievers with a gospel message that they get saved and join us in our sport...” (Philemon 03 03 2015).

School evangelism was found to be practised in the Nyakabiga parish and the Holy Trinity Cathedral, where they have each opened a church-based nursery and primary school, *Les Archanges*, (Archangels), and a University, *Université Chrétienne de Bujumbura (UCB)*, Bujumbura Christian University (BCU).

On the subject of *Les Archanges nursery and primary school*, Evangelist Libérathe Bakashema, from a focus group at the Nyakabiga parish, who is also the headmaster of the school, commented:

“Les Archanges School has been created to help reach out to children in schools. We realized that Christian values are not taught in secular schools. Those schools produce graduates who may be bright but lack a Christian character. This continues to affect our community negatively and turns it into secularism whereby corruption, fornication and adultery, gambling and unfaithfulness of every kind, become the order of the day. It is in this context that we started this church-based school where Christian education is compulsory. The whole staff is Christian and uses a Christian approach in their teaching. Christian values are emphasized in all courses while there is a special time of studying the word of God, to learn singing and how to pray...” (Libérathe 17 02 2015).

Gervais Bigirimana and Emelyne Nizigama, whose children study at *Les Archanges School*, were from the same focus group and had a similar view as summed up in the words of Emelyne:

“We value so much the education that the school provides to our children. It is more than acquiring knowledge because they are

also fashioned into good Christians. They know how to pray and can even read the Bible. Their singing is different from students of secular schools because many of their songs are gospel music..." (Emelyne 17 02 2015).

A very similar philosophy prevailed when *l'Université Chrétienne du Burundi* started. This university of the Anglican Church is temporarily hosted by the Holy Trinity Cathedral. It started with the faculty of theology only in 2014, and had 12 students. It is church-based and emphasizes Christian values, with a view to being totally Christian. Talking about *l'Université Chrétienne du Burundi*, Célestin Havyarimana, from a focus group at the Holy Trinity Cathedral, commented:

"...We are filled with joy that our Anglican Church has opened a purely Christian University. We hope that its graduates will be exemplary in their functions and reflect the Christian values of the university..." (Célestin 25 02 2015).

The other wing of the outreach ministry is *city evangelism*. This wing deals with evangelizing urban residents. This Evangelism was introduced to the Anglican Church of Bujumbura by African Enterprise whose head office is in Pietermaritzburg in South Africa. Its mission, as set out in the African Enterprise manual is to evangelize the cities of Africa through word and deed in close cooperation and partnership with the Church and Christian organizations (See *African Mission Manual*, page 2). The Holy Trinity Cathedral has been chosen to mobilize other Anglican parishes in the city of Bujumbura to work with other denominations and Christian organizations in the campaign to reach out to the residents of Bujumbura. Commenting on city evangelism, Jean Marie Habonimana, from a focus group at the Holy Trinity Cathedral, said:

"City evangelism has been efficient in the reaching out of city residents. We appreciate the interdenominational aspect during the sharing of the gospel with the residents of Bujumbura. We mainly hold crusades jointly with members of other denominations at different venues of the city. We have been witnessing to

many people coming to Christ and advise them to attend a nearby church of their choice” (Jean Marie 25 02 2015).

The final wing of outreach ministry that was explored by focus groups and beneficiaries of church projects at the Holy Trinity Cathedral and Christ the King parish was *media evangelism*. The main point of emphasis in this area was about communicating the gospel through radio stations and televisions. Noëlla Mugisha, from a focus group at the Holy Trinity Cathedral, appreciated the gospel message that is broadcasted on Christian radio stations, such as *Ijwi Riremesha* which translates as *voice of hope* and *Vyizigiro* known as *belief Radio*; she said:

“I appreciate the gospel message that comes to us through Christian radio stations such as *Ijwi Riremesha* and *Ivyizigiro Radio*. They primarily benefit Christians as they broadcast different programs that contribute to their spiritual maturity. They also convey a clear message to unbelievers whereby some of them consequently decide to get saved. The programs encourage also the sick that are in homes or admitted in hospitals; those in prisons who are not able to attend a church; those who are travelling and all those who, for various reasons, cannot attend a church. Since they broadcast every day, they are helpful to all people because the days to go to church during the week are few and the time also to be at the Church is limited” (Noëlla 25 02 2015).

Jean d’Arc Arakaza, a beneficiary of the church projects at the Holy Trinity Cathedral, went further, speaking of the Trans-world radio,³⁵ referred to as TWR, whose director and some staff members are from the Holy Trinity Cathedral; he said:

“...Evangelism through Media reaches out to so many people at the same time. I appreciate the ministry of Trans-world radio whose staff is also from different denominations. The different

³⁵ As highlighted, Trans-world radio exists to reach out to the World for Jesus Christ. Speaking fluently in more than 230 languages and dialects, Trans-world radio operates in more than 160 countries. It has been functional for over 60 years and has been active enough to reach out to so many souls for Christ.

programs of Trans-world radio are all Christian and those who convey them use a Christian approach. I appreciate its programs, especially those that deal with exploring the bible themes” (Jean d’Arc 29 05 2015).

Désiré Ndagijimana, a beneficiary of the church projects at the Holy Trinity Cathedral, talked of a National Radio and Television service known as *Radio Télévision Nationale du Burundi (RTNB)*, in which specific time is given to some pastors of certain Churches to communicate the word of God on both the Radio and the Television; he commented:

“...I also appreciate the RTNB for granting opportunity to different denominations to convey a Christian message. This has been very helpful to Burundians among whom the majority is Christian. It has been also very efficient since RTNB broadcast throughout the country while those Christian radio stations are limited to a few areas only...” (Désiré 10 04 2015).

Speaking in the same context, Annonciate Nihorimbere, from a focus group at Christ the King parish talked about a Christian television service, *Télévision Héritage*; she said:

“...We thank God for the *Télévision Héritage* that broadcasts Christian programs only. We have been watching other secular televisions that do not include Christian programs apart from RTNB which spares a few specific occasions for Christian programs. *Télévision Héritage* has been helping us so much as its programs have a lot of Christian teachings to both children, youth and adults” (Annonciate 03 03 2015).

4.5.2 Answers by Church leaders

Church leaders answered question 3, which asks how they attempted to address the main issues that were brought to them (See appendix 1, page II). Since this question, in part A, addressed the *Mission of the Anglican parishes to the municipality of Bujumbura*, further answers to this question addressed both the spiritual and the physical needs of the

people. This section, referred to as part B of the question, dealt only with answers that concern the spiritual aspect of mission. The remaining answers to this question concern the physical aspect of mission, which was addressed later.

Unlike the beneficiaries of the church projects and focus groups, Church leaders were brief in their answers to question 3. The majority of their answers to question 3 were the same, apart from a few areas that were emphasized more strongly by some pastors. These areas include street evangelism; sport evangelism; school evangelism; city evangelism; and media evangelism. I also noted that the answers by church leaders reflected the spiritual needs of the respondents and were almost similar to the answers that the beneficiaries of church projects and focus groups provided to question 5 in the previous section. The answers by church leaders included preaching and teaching the Word of God; praying for people's different needs; counselling; reconciliation; evangelism; and discipleship and follow-up. Since answers are similar even if they are expressed in different words, I did not reproduce them.

4.6 The physical aspect of mission in the Anglican parishes to the municipality of Bujumbura

As I explained earlier in the previous section 4.5 *The spiritual aspect of mission of the Anglican parishes to the municipality of Bujumbura*, question 5, which is on how the Church and the community around the respondents help them address their major needs (See appendix 1, Pages II). This was explored by both the beneficiaries of church projects and the focus groups. It addresses the spiritual and physical aspects of mission. This section dealt with the physical aspect of mission. While question 5 remains the only one set for the beneficiaries of church projects to explore the physical aspect of mission, focus groups had two more questions addressing the physical aspect of mission. One of them is question

6, “Does your Church have any particular ministry to families in difficulties and destitute people?” (See appendix 1, Pages II). The second one is question 7, “Is your local church involved in any developmental activities? How?” (See appendix 1, Pages II).

The Church leaders answered question 3, which asks them how they attempted to address the main issues that were brought to them’ (See appendix 1, page II). This question also addresses both the spiritual and the physical aspects of mission. Since the researcher had explored answers given to the spiritual aspect of mission in section 4.5 *The spiritual aspect of mission of the Anglican parishes to the municipality of Bujumbura*, this section will deal with the physical aspect of mission.

4.6.1 Answers by beneficiaries of church projects and focus groups

Both the beneficiaries of church projects and members of focus groups explored different areas where their respective parishes are concerned with the physical needs of the poor. The first area concerns *the provision of food and clothes to the poor*. Gédéon Ndadugaritse from a focus group at the Holy Trinity Cathedral said it plainly:

“The Church helps the poor by providing them with food and clothes. This makes the poor feel integrated and having a place in the Church” (Gédéon 25 02 2015).

Fiston Haragiramungu from the same focus group had the same idea when he added:

“...Sometimes, international benefactors and Christian charities send containers of second hand clothes and some foodstuff. They are gathered at the Holy Trinity Cathedral and distributed to the poor of different urban parishes...” (Fiston 25 02 2015).

Francine Nijimbere, a beneficiary of church projects at the Cathedral supported the idea, saying:

“My hands were imputed...The Church helps me in so many things. Sometimes it provides me with food and clothes. It also

advocates for me to charities to pay for my rent and a house girl to help me in the domestic work...” (Francine 12 03 2015).

All the other parishes confirmed that they were providing food and clothes to the poor of their churches and the outsiders. But the sources of that social assistance differ. Interviewees of parishes of Christ the king, St Mark’s and Mutanga Nord said that food and clothes that are given to the poor are collected from church members, as stated in the comments of Annonciate Nihorimbere, from a focus group at Christ the King, in a similar way with Jérôme Bahombejiki, who is a beneficiary of church projects at St Mark’s and Samuel Ningaza, from a focus group at Mutanga Nord:

“...We do not have reliable benefactors and charities that provide us with assistance. But our Christians make contributions of foodstuffs and clothes to be given to the poor of our church...” (Annonciate 03 03 2015).

The second area deals with *helping patients in hospitals*. This kind of social care to patients in hospitals falls into two categories. The first category deals with parishes whose members visit and help the sick in general terms and on an individual level. The second category concerns parishes whose members became so concerned with patients in hospitals to an extent that they started special ministries geared to helping the sick spiritually and physically. Coming back to the first category, the researcher realised that the parishes involved include Cibitoke, Mutanga Nord, Ruziba, Kanyosha and Christ the King. Jérôme Nicoyangereye, from a focus group at Cibitoke parish shares the view with Jérémie Karenzo, a beneficiary of church projects at the same parish when he commented:

“I do visit patients in hospitals on individual level. Sometimes, I get a Christian friend who is available to come with me for that visit. We used to visit the patients with a view to pray for them. In the process, we realised that they need more than a prayer. These days, whenever we go to visit them, we get a few material

things like bananas, oranges, bread, lemonade drinks or some cash money. As we visit and pray for the patients, we also bless them with some of those material things we have...” (Jérémie 17 03 2015).

Raymond Mbonimpa and Claudine Irankunda, from a focus group at Mutanga Nord, made the same observation in a summed up comment by Claudine:

“...There is no special group whose assignment is to visit the sick. It becomes the responsibility of every church member who feels compassionate with the patients. We have been finding ourselves in hospitals together with our friends to visit the sick without initial common plan. As Christians, we pray for them. But we also leave them with some money to help themselves in their various needs...” (Claudine 28 02 2015).

The second category is made up of parishes that have started a ministry to patients in hospitals. These parishes include the Holy Trinity Cathedral, Nyakabiga, St Mark's and St Matthew's. Josette Nduwayezu, from a focus group at the Holy Trinity Cathedral explained:

“We started a ministry of evangelism in hospitals. This ministry is concerned with both the spiritual and physical needs. Praying for the sick is completed with provision of food or other social assistance that the patient is in need of. In our ministry to the sick, we realised that some are not interested with the gospel first but rather with physical assistance; they want to see our love through social assistance. As time goes on, however, they get interested with the word of encouragement and the gospel...” (Josette 25 02 2015).

The observation was the same at Nyakabiga parish, where Généviève Nahumuremyi shared the view with Aimé Nsabimana of the same focus group in the following comment:

“Whenever the people of our ministry visit patients in hospitals, they are required to go with some material items for social assistance. Thus the encouragement in the word of God and the prayers for the sick are accompanied with social assistance. The main

things we give are food, soaps, a variety of clothes to men, women and children of all genders...” (Généviève 17 02 2015).

The third area is that of helping *prisoners in jails*. As in the previous area that deals with helping patients in hospitals, all the parishes visit the prisoners on an individual level while some parishes have developed related special ministries. Talking on ministering to the prisoners on the individual level, Irène Niyonkuru from a focus group at Mutanga Nord commented:

“Our parish does not have a specific ministry to the prisoners. But some Christians take personal initiatives to visit them. I have also been visiting them once in a while. During such visits, I introduce myself as a Christian who has a passion of visiting the prisoners to encourage them. Those who are willing to give me a few minutes do. I share with them the word of encouragement from the Bible and interact with them on the reasons of their imprisonment. I then pray and leave them with some little money to buy some items they may be in need of” (Irène 28 02 2015).

Euphémie Nkurunziza, a beneficiary of church projects at Kanyosha made the same observation in her comment:

“We go to prisons to visit our people or relatives who are jailed for various reasons. Though one may go with a fellow Christian, this is not a church based initiative, but rather an individual task. Sometimes, one may go alone or with an unbelieving member of the family. In whichever case, a Christian will give a word of encouragement. But we know that we have to leave some little money to the prisoner for his personal use...” (Euphémie 19 02 2015).

A second group is made up of parishes, which have started ministries dealing with the prisoners. They include the Holy Trinity Cathedral, St Matthew’s, St Mark’s, Nyakabiga and Cibitoke. Marie Goreth Kwizera and Fiston Haragiramungu, from a focus group at the Holy Trinity Cathedral shared the view as summed up in the following words of Fiston:

“...Our ministry to the prisoners deals with the physical needs too. We have been providing them with food, salts, soaps, and clothes to name but a few...” (Fiston 25 02 2015).

At St Matthew’s parish, Pascasie Nizigiyimana shared the view with Edissa Nduwimana, from the same focus, in her additional insights:

“...We collect so many clothes of different size from the congregation and distribute them to the different prisoners according to their age and gender. Some people bring foodstuff that we also take to the prisoners. There are also Christians who give money. We use it to buy extra material things that we give to the prisoners such as soaps, salt and clothes. We also use part of it for our transport...” (Pascasie 27 02 2015).

Georgette Kajoreza, a beneficiary of church projects at St Mark’s and Yvonne Ndayisenga, from a focus group at the same parish, supported the idea as summed up in the following words by Yvonne:

“...Apart from helping the prisoners with material assistance, our ministry also helps some of them with the money that they are required to pay to be released when their case is over...” (Yvonne 28 02 2015).

The fourth area deals with *helping widows and orphans*. This aspect of social assistance was mainly observed in the Holy Trinity Cathedral and the parishes of St Mark and St Matthew. Marie Ndayishimiye, from a focus group at the Holy Trinity Cathedral, started by explaining the origin of widows and orphans that the Holy Trinity Cathedral assists; she said:

“The widows and orphans we are called to help are from different sources. The main people are the victims of the civil war of 1993 and HIV/AIDS, whereby many women lost their husbands in the war, while numerous children lost their parents because of the war and HIV/AIDS...” (Marie 25 02 2015).

Nestor Hakizimana, from the same focus group, added:

“Helping widows and orphans is the responsibility of everyone. Our church leaders sensitize and mobilize us to this ministry where we participate willingly...” (Nestor 25 02 2015).

I noted that a lot of attention was given to the widows and orphans at St Matthew’s parish as the church has opened a special ministry headed by Fathers’ Union to care particularly for orphans. This ministry has identified 37 orphans whom it looks after as Joseph Ndayikengurutse explains:

“We have collected 37 orphans that we are housing and taking care of. We are still building an orphanage to accommodate them together. Meanwhile, we have Christians who volunteered to host them. We provide them with foodstuff, cooking oil, soaps, clothes and have them treated when they fall sick. We also ensure that those among them who are still studying get the school uniform and material. Once some of them reach the age to marry or getting married, we help them throughout that process and they become independent as they do no longer rely on us...” (Joseph 27 02 2015).

Likewise, Rev. Fabien Niyomwungere elaborated on how to gather the material to assist those orphans; he said:

“...We have decided to direct all collections made in the services held on Tuesday and Thursday to the account of these orphans. We also have special offerings from the congregation whenever needed to contribute to this ministry...” (Rev. Fabien 27 02 2015).

The fifth area is about *microfinance projects* set up to help in self-development. These were noted in the parishes of St Mark, St Matthew, Cibitoke, Ruziba, and Kanyosha. Speaking in this context, Alice Kaneza shared the view with Mathilde Hatungimana from the same focus group at St Mark’s, in her following comment:

“We realised that so many church members fall in the category of the poor. We have opened a social desk which promotes Christians to self-development. This social desk is in terms of micro-finance projects where we put together some money for saving

purposes. Later we can get loans that we will reimburse within three months at a very low rate of interest...By the end of the year we distribute the whole money to all members and start afresh the savings..." (Alice 28 02 2015).

Désiré Nsabiyumva shared the view with Yvonne Ndayisenga, from the same focus group, when he elaborated further, saying:

"...As members of these microfinance projects, we group ourselves in groups of 25 each. Each member contributes a sum of money which is between 5,000 and 15,000 Burundian Francs (Internationally referred to as BIF) {an approximate equivalent of US\$ 3 to 9} per week. After sometime, we may ask for a loan, which is 3times the total amount a member has in the account of the microfinance. Whoever gets a loan is meant to reimburse it in three months with an interest of 1%" (Désiré 28 02 2015).

When I asked further probing questions, such as elaborating on what they use the loan for, Georgette Kajoreza supported the view of Claudine Nduwimana, the beneficiaries of church projects at St Mark's when she said:

"We mainly use the loan to do some small business of cabbages, tomatoes, bananas, and the like. Some of us have gone far to opening some small kiosks, others group themselves together to hire some lands for farming and pastoral activities like poultry and the like. Others have grouped themselves to buy motorbike and bicycles to do transport. Out of these activities, we get money to feed ourselves and our families, to take our children to school and treat our families when they are sick..." (Claudine 19 05 2015).

As the researcher later asked how many groups they had, Mathilde Hatungimana (28 02 2015) said there are four.

At St Matthew's, beneficiaries of church projects and the respondents in a focus group had the same answers as those from the respondents at St Mark's.

The slight differences were brought out in the comments by Carine Ndayihereje and Jean Hakizimana, from a focus group at St Matthew's.

They explained that each member contributes a sum of money between 2,000 and 10,000 BIF per month {the approximate equivalent of US\$ 1 to 6}. They went further to highlight that a loan is 3times one's capital, and the reimbursement is done within three months with an interest of 5% (Carine & Jean 27 02 2015).

Similarly, Godefroid Ntirabampa, a beneficiary of the church projects, went further and mentioned the number and names of the different groups that participate in this microfinance project; he said:

“...So far, we have 3 operational groups namely Kerebuka, Dushire Hamwe and Dutabarane” (Godefroid 03 06 2015).

Likewise, at Cibitoke parish, all the respondents confirmed the existence of those microfinance projects and their importance to the poor. Rénovat Nzoyihera and Yvette Girukwishaka, from a focus group, highlighted some differences in their comments. They were explicit in saying that members of those microfinance projects contribute a sum of money which varies from 1,000 to 5,000 BIF {an approximate equivalent of US\$ 0.6 to 3} and get a loan, which is equivalent to 3 times their capital to be reimbursed in 3 months with an interest of 5% (Rénovat & Yvette 28 02 2015).

At Kanyosha parish, the respondents appreciated the introduction of the microfinance projects which they said were playing a vital role in alleviating poverty and idleness, as Emmanuel Kajambere (19 02 2015), from a focus group explained. Some slight differences were also pointed out in the comments by Gilbert Bikorimana, Epitace Ndikuriyo and Félicité Nimpaye from the same focus group. Those differences were in terms of weekly contribution of members of microfinance projects, which vary from 1,000 to 3,000 BIF {an approximate equivalent of US\$ 0.6 to 2}. Moreover, every member is entitled to a loan equivalent to 3 times his/her contribution and is required to reimburse it in 3 months with an interest of 5% (Gilbert, Epitace & Félicité 19 02 2015).

The sixth area explores the work of the *BAHO* project. The word *Baho* literally means *live*. Initially, this project was conceived to help children and families in difficulty. This category was characterised by extreme poverty to the extent that children could not afford the basics of life, such as food, shelter, treatment and education. This project has been operational in the parishes of St Mark, St Matthew, Nyakabiga, Cibitoke, Mutanga Nord, Ruziba and Kanyosha.

As the researcher interacted with the respondents in those parishes, their main answer was that the BAHO project has almost concluded its activities and has changed into a self-developing microfinance project with a view to helping the beneficiaries become self-reliant. This was explained well in comments by Innocent Igiraneza, from a focus group at St Mark's, Kevin Arakaza, a beneficiary of church projects at St Matthew's and Gilbert Bikorimana, from a focus group at Kanyosha. They all had the same view as explained in the following words of Kevin Arakaza:

"BAHO project was a diocesan program sponsored by German missionaries who have a partnership with the Anglican Diocese of Bujumbura. The project has been helping specific poor children and families of the urban parishes that are in great difficulty. The project was going further to help some orphans and children who have single parents. The main areas of assistance included providing them with foodstuff like rice, flour, sugar, salt, beans and the like. The project provided them also with clothes and soaps. More importantly, it catered for their education by taking them to school, paying their school fees, buying for their uniforms and all related school material" (Kevin 28 03 2015).

Speaking from the same perspective, Belyse Nkurunziza from a focus group at Cibitoke parish, added:

"...The orphans did not have an orphanage, but were hosted by some Christian families who volunteered to do so. Consequently, all the assistance that was due to those children was given to those families so that they may know how to administer it to them..." (Belyse 28 12 2015).

As the BAHO project was closing its activities, the parishes were sensitized to finding ways of continuing to support those poor children and families in difficulty. This opened up another microfinance project known as TUBIBE, which literally means *let us sow* as Rose Kwizera, a beneficiary of church projects at the Nyakabiga parish explained further in the following comment:

“I am a single mother who was benefiting from the BAHO project. We were told to think on how we will continue to help ourselves and help the poor orphans because the BAHO project was soon closing down its program. The leaders of the project introduced to us a microfinance project namely TUBIBE whereby members were called to bring in some money for saving purposes... We have already started a group of 30 people whereby each person contributes a sum of money varying from 1,000 to 5,000BIF...” (Rose 08 06 2015).

The seventh area concerns *the occasional assistance* that the Church gives to *the bereaved, the sick and those with various temporal needs*. The respondents pointed out three main categories that need occasional assistance. They include the bereaved, the sick who are sent abroad for further treatment and the poor who need some once-off capital to start a small business. Regarding the first category, the bereaved, it was clear that all the parishes get involved. Gédéon Ndabadugaritse had the same view with Lucie Niyokwizera, from a focus group at the Holy Trinity Cathedral, in his comment:

“Once a Church member passes away, it becomes a concern of the whole Church. The pastor organises a burial which is attended by Church members and the extended members of the bereaved family. After burial, Church members continue to visit the bereaved family to encourage them. If one of the bereaved family belongs to one of the Church based microfinance projects, the central account gives them an envelope of 50,000BIF...” (Gédéon 25 02 2015).

It was the same observation in all the other parishes as summed up in the words of Claudine Irankunda from a focus group at Mutanga Nord, Chantal Ndayongeje from a focus group at Christ the King parish and Jérôme Bahombejiki, a beneficiary of church projects at St Mark's. They shared the view that they are familiar with the custom of comforting and financially supporting the bereaved family. Apart from a sum of 50,000BIF which is given to the bereaved family by the social desk if one of the family members belongs to one of the Church based micro-finance projects, they confirmed to be aware and apply the culture of extra individual support to the bereaved family according to one's ability (Claudine 28 02 2015; Chantal 03 03 2015; Jérôme 05 06 2015).

On the second category of the sick, those who are transferred abroad for further treatment, the respondents confirmed that the Church shows a particular concern. Speaking in this context, Patrick Ndayikengurukiye, a beneficiary of the church projects in St Matthew's parish commented:

"We have noted some exceptional cases of Christians whose diseases are not treated in the country but abroad. This requires a lot of money such that those patients appeal for help from friends and relatives. The Church has been intervening first by passing that announcement in the Church service on Sunday. A special collection of funds is made for that purpose and given to help that patient..." (Patrick 26 02 2015).

It was similar in all the other parishes, as is pointed out by Egide Niyonsaba, from a focus group in the Kanyosha parish, Joyce Uwineza from a focus group at Cibitoke parish and Eliphaz Ndayegamiye, a beneficiary of church projects in the Nyakabiga parish. Their views are summed up in the following words of Elifaz:

"Such cases rarely happen. But whenever they do, it becomes a concern of everybody, including non church members who are related to that patient in one way or another, whether family members or friends. Like at our parish, we have not yet had such a case, but have been informed of a similar case in the Holy Trinity Cathedral and contributed..." (Eliphaz 28 04 2015).

The third category concerns the poor who need some once-off capital to start a small business. The respondents pointed to people who do not belong to the microfinance projects but need assistance. Talking on this group of people, Joselyne Nzeyimana, from a focus group in the Ruziba parish, said:

“I approached the Church leaders to ask for help because my social state was so weak to an extent that I was hardly getting food. The pastor advised me to join some groups of microfinance projects for support. But he talked to the elders of the Church. They decided to give me a sum of 30,000BIF to open a small business of tomatoes. I have been selling tomatoes in front of my house for 4years now. Since then, my social conditions have improved as the business continues to expand...” (Joselyne 21 02 2015).

Speaking on the same topic, Gédéon Ndabadugaritse and Prudence Simbizi, from a focus group at the Holy Trinity Cathedral, had a similar comment as summed up in the following words of Prudence:

“We also approached our Church leaders as we were short of funds to start business. They shared the request with the Church elders who decided to give us 50,000BIF each. We used it to open some small business which is now growing...” (Prudence 25 02 2015).

The eighth area deals with the *occasional help that the Church gives to the people who are affected by national incidents and natural calamities*. Respondents from all the parishes expressed the Church’s concern in such cases. They gave three practical examples of national incidents and natural calamities where the Church has intervened. These include a consuming fire that destroyed the Bujumbura central market in 2013, floods that destroy the lives and possessions of residents in some urban quarters of Bujumbura, and drought and hunger that affect some regions of Burundi, especially in the northern part. Starting with the national incident of the Bujumbura central market burning to ashes in 2013, the respondents showed the great concern that parishes have in assisting

Christians who had their goods burnt at that market. Elvis Nizeyimana, a beneficiary of church projects in the Mutanga Nord parish commented:

“I appreciate the way the Church stands together with people in difficulty. Apart from encouraging messages that the Church leaders gave us when we had our articles burnt in Bujumbura central market, they also mobilised our support from the whole congregation...” (Elvis 28 02 2015).

There was a similar impression for Fiston Haragiramungu, from a focus group at the Holy Trinity Cathedral, Chantal Sinzobakwira, from a focus group in the Ruziba parish and Générose Igrubuntu, a beneficiary of church projects at Christ the King parish as summed up in their following words of Générose:

“All business people that were running activities at Bujumbura central market burst into tears and mourning when they heard of that fire incident. We saw church leaders and other friends of ours coming to comfort us. They went further to contribute to new funds to help us reopen business. We are so grateful that we are now continuing our business...” (Générose 16 03 2015).

Regarding the calamity of the floods that destroy the lives and possessions of the residents in some urban quarters of Bujumbura, the different parishes made collections and appealed to friends and charities for further assistance. This is clear in the words of Célestin Havyarimana, from a focus group at the Holy Trinity Cathedral, Médiatrice Niyonkuru, from a focus group at Mutanga Nord and Rubin Ntakirutimana from a focus group at Christ the King parish as summed up by Célestin:

“After hearing the news of the heavy rains that brought about floods which caused lots of deaths and damage to peoples’ properties, our church leaders appealed to the congregation to contribute whatever they have to help the remnants. So much clothes, soaps, foodstuff, pens, copy books, kitchen material, plates, and even money were collected...” (Célestin 25 02 2015).

The third natural calamity is *drought* and *hunger*, which affect some regions of Burundi, especially in the northern part. The respondents also

showed that the Church plays an important role in assisting those who are affected by this calamity. This was expressed by Médiatrice Nyakire, from a focus group in the Kanyosha parish and Omer Iteriteka, from a focus group in St Matthew's parish, but summed up in the following words by Omer:

“Like during the floods, church leaders mobilise support from the congregation to help those that are hungry because of drought. People are moved by compassion and bring so many things, foodstuffs, clothes and soaps. These have been collected and sent to the Churches serving in that affected region to be distributed to those in need” (Omer 27 02 2015).

There was agreement in the remaining parishes as expressed by Jo-sette Nduwayezu, from a focus group at the Holy Trinity Cathedral, and Chantal Ndayongeje from a focus group at Christ the King parish and summed up in the following words by G  n  vi   Nahumuremyi from a focus group at Nyakabiga parish:

“It has become common to make material and financial contributions to help people in need whenever such circumstances happen. After church leaders inform us of those situations, we contribute willingly and count it as a divine command to love and help those in troubles...” (G  n  vi   17 02 2015).

The ninth area concerns *the elderly*. While seven parishes mentioned nothing about elderly people, these were of great concern to the parishes of St Matthew and Kanyosha. Like the members of her focus group at St Matthew's parish, Pascasie Nizigiyimana insisted on supporting the elderly people saying:

“Among other things, our parish is very concerned about the elderly people. Our pastor has been organising pastoral visits to such people and administering to them the Eucharist at home when they are not able to attend the Church. In Mothers' Union, we have also extended our support to the elderly people. We visit them and hear their needs as we interact. Some of them are material things. But they also need spiritual encouragement through

several visitations. We have been attending to those needs as much as we can...” (Pascasie 27 02 2015).

Speaking on behalf of the Fathers’ Union, Joseph Nkengurutse from the same focus group said something similar in his comment:

“We are also aware of the needs of the elderly people and have started to mobilise men to increase their contributions so that the men’s account will be consolidated enough to help us attend to those people’s needs. We have also sensitized every man to be so much concerned about giving towards this account because it will also help those who will soon reach passion age and retire from their jobs...” (Joseph 27 02 2015).

Among the questions that address the physical aspect of mission by the Anglican parishes to the municipality of Bujumbura were also two extra questions reserved for members of focus groups only. These were questions 6 and 7. Question 6 asks whether the [respondent’s] church has any particular ministry to families in difficulty and destitute people (See appendix 1, Pages II). On the other hand, question 7 asks whether the [respondent’s] local church is involved in any developmental activities (See appendix 1, Pages II).

Proceeding with question 6, all the women in the focus group at the Holy Trinity Cathedral mentioned *the Mothers’ Union Centre* (hereafter referred to as MUC) and *Mothers’ Union Literacy and development program* (known as MULDP) as sections having a particular ministry to families in difficulties and destitute people. Talking on MUC, Lucie Niyokwizera from a focus group at the Holy Trinity Cathedral commented:

“MUC has been created as a section of the Mothers’ Union department to specifically deal with the school drop-out girls from primary and secondary schools, among whom some are single mothers impregnated during their teen age and adolescence...Since this category of people is also observed in the Church, ways of helping them ended up in creating MUC” (Lucie 25 02 2015).

Noëlla Mugisha from the same focus group elaborated, saying:

“...MUC has been so efficient in this ministry as three promotions have, so far, completed that program, which lasts for 3 years. After completion, each lady chooses a craft to pursue. MUC gives them the relevant material to use and provides them with an initial capital to start with...” (Noëlla 25 02 2015).

Although the respondents from a focus group at the Holy Trinity Cathedral are the only ones that addressed the MUC, this ministry is reserved for people of all the urban Anglican parishes, even those destitute people of the community who are interested in joining the program.

On the other hand, Marie Ndayishimiye, from a focus group at the Holy Trinity Cathedral, talked about the MULDP, saying:

“This program is special to both women and men who do not know to read or write. Illiteracy has drugged and plunged families into serious difficulties and poverty. The program has so much helped to identify these type of Christians in both urban and rural parishes, teaching them adult education and crafts that can help them be self-reliant and develop their families...” (Marie 25 02 2015).

Talking in the same context, Winny Fride Manirambona, from the same focus group, added:

“MULDP has brought about a radical change in families with difficulties. Its ministry extends to non Anglicans and even unbelievers who are poor and in need of this program...” (Winny Fride 25 02 2015).

Like the MUC, MULDP, does not limit its programs to the Cathedral, but rather extends them to both urban and rural Anglican parishes. It even serves non-Anglicans who are interested and join the programs.

A second program that was found to be helping families in difficulty and destitute people was the *BAHO project*. It became clear from the respondents that this project has been active in the parishes of St Mark, St Matthew, Nyakabiga, Cibitoke, Mutanga Nord, Ruziba and

Kanyosha, as described by Catechist Jean Hakizimana (27 02 2015), from a focus group in St Matthew's parish, who has been working closely with the BAHO project. Gervais Bigirimana, from a focus group at Nyakabiga parish, reminded the researcher:

"This project was conceived to help children and families in difficulty, a category of people dominated with an extreme poverty to an extent that they could not afford the basics of life such as food, shelter, treatment and education" (Gervais 17 02 2015).

Désiré Nsabiyumva, from a focus group at St Mark's, observed:

"BAHO project has transformed the lives of so many poor families and hopeless children. It has raised their standards of life. Moreover, it is promoting them to self-supporting programs under TUBIBE Microfinance projects so that they may become stable and independent..." (Désiré 28 02 2015).

A third ministry to families in difficulty and destitute people was observed at St Matthew's parish. This program was set up by the Fathers' Union desk and is concerned with *37 identified orphans*, as Joseph Nkengurutse (27 02 2015) from a focus group at St Matthew's, pointed out. *Jean Hakizimana, from a focus group at the same parish, added:*

"... The Fathers' Union special program of caring for the orphans has proven very efficient and has known much progress as an orphanage is in the plan of being built. The beneficiaries of this program do not miss the basics of life. The ministry continues to appeal to the whole congregation and all benefactors to ensure that those orphans are fed, treated, clothed and attend schools..." (Jean 27 02 2015).

A fourth special program that was pointed out was *the ministry to the street people* in Christ the King parish. Yves Ishimwe, from a focus group at Christ the King parish, reminded the researcher:

"Our parish has started a ministry to the street people. This ministry deals with the destitute people living on streets and feeding on the remainings of food thrown in bins and dumping areas. Once some of them respond to the gospel, they are reintegrated

into their families and are assisted together with and within their families. This is what our parish has been doing as it assists the street people settle back in their families and get grounded in the teachings of the Church” (Yves 03 03 2015).

Speaking in the same context, Chantal Ndayongeje shares the views with Adolphe Nkengurutse and Annick Nkunjivayo from the same focus group and added:

“...Our parish has put up a microfinance project called Harivyizigiro, and has invested some money to help care for the needs of the street people that responded positively to the gospel. A committee was set up to follow up these funds and their use within those families hosting these former street people...” (Chantal 03 03 2015).

On the other hand, Olivier Ngabirano, from the same focus group, pointed out:

“...While the former street people are cared for socially, we continue to integrate them more into the Church as we make them get familiar to church members by playing football with us in our football club...” (Olivier 03 03 2015).

Coming to question 7, which asks whether [the respondent’s] local church is involved in any developmental activities, various answers were given. The first area that was explored was that of *microfinance projects*.

The main idea was that those microfinance projects bring about development in the sense that members get loans to start income-generating activities. Speaking in this context, Mathilde Hatungimana from a focus group at St Mark’s stated:

“The microfinance projects give loans to members to do some small business of cabbages, tomatoes, bananas, onions to name but a few. Some of us have gone far to opening some small kiosks, others group themselves together to hire some lands for farming and pastoral activities like poultry and the like...” (Mathilde 28 02 2015).

The idea was the same in the parishes of Cibitoke, Ruziba and Kanyosha, as expressed by Ancille Mukandori from a focus group at Cibitoke parish, Isaac Sinzobakwira, from a focus group at Ruziba parish, and summed up by Epitace Ndikuriyo from a focus group at Kanyosha parish in the following words:

“Microfinance projects have helped church members to get involved in various activities of development. They have brought people together in fellowship to think through possible ways and strategies to use so that they may come out of poverty. The microfinance projects have helped people to avoid sitting idle and beg, but rather focus on some income generating activities to earn their living and pay back the loan...” (Epitace 19 02 2015).

The second area that was a development item was the existence of *multipurpose halls*. The respondents at the Holy Trinity Cathedral and St Mark’s parish, where those halls are found, explained how the latter contributed to development. Speaking in this context, Célestin Havyarimana from a focus group at the Holy Trinity Cathedral, said:

“The multipurpose hall serves in different income-generating areas. In so many cases, it is hired for marriages, various meetings, temporary church services, seminars and many other ceremonies. It brings a lot of financial income to the Church...” (Célestin 25 02 2015).

Talking from the same perspective, Nestor Hakizimana, from the same focus group, added:

“...Our hall brings in a lot of money because the majority of church members who have ceremonies, meetings or seminars rent it. They also advertise it for whoever has a ceremony. The hall has three sections including the biggest that accommodates 1,500 people, the medium hosting 1,000 people and the smallest, which can contain 300 people. The prices vary according to the section one has chosen. A person has to choose an adequate section according to the number of people s/he has. Since this multipurpose hall is in the city centre, so many people book it in such a way that it is always busy...” (Nestor 25 02 2015).

The third area is a *Centre Communautaire*, literally translated as a Community Centre in English. This centre is owned by the Holy Trinity Cathedral and is situated in the Church compound. It comprises a restaurant, hostels and some extra houses that are rented by private companies mainly dealing with telecommunication services.

Speaking about the *Centre Communautaire*, Gédéon Ndabadugaritse, from a focus group at the Holy Trinity Cathedral, said:

“Centre Communautaire is a tool of development par excellence. Its various activities complement each other and contribute to the development of the Church and the community. A guest is lodged and fed at the same time. The same guest can get communication facilities there. So many people like that Centre because it is a Christian one. All those services in the Hotel, the Restaurant and telecommunication are functional 24 hours such that anybody can be served at any time...” (Gédéon 25 02 2015).

Nestor Hakizimana from the same focus group added:

“...We appreciate that the various staff is selected from the qualified church members. Some of the Church members who are extremely poor and not educated also have jobs in the Centre Communautaire. Some of them are watchmen while others help to buy food that is cooked in that restaurant. Another group of the poor help in cooking, cleaning rooms and making beds for clients...” (Nestor 25 02 2015).

The fourth area includes *schools*. This was applicable to the Holy Trinity Cathedral and Nyakabiga parishes. It was observed that the *Archanges nursery and primary school* of Nyakabiga and the *BCU* of the Cathedral are great tools of development, both financially and intellectually. Speaking in this context, Marie Ndayishimiye from a focus group at the Holy Trinity Cathedral said:

“...One of the things that handicap our community is ignorance. We thank God that BCU has been set up. We have high hopes that it will fight against ignorance and bring about intellectual development...” (Marie 25 02 2015).

In the same vein, Winny Fride Manirambona, from the same focus group, went further and said:

“BCU brings in development in so many ways. The various staff employed in lecturing, administration, library, communication, cleaning, security and many other departments are paid and become able to sustain themselves and their families. Since this is a Christian and church based university, we appreciate that qualified church members are given priority in being recruited for study and work...” (Winny Fride 25 02 2015).

The same observation was made at the Nyakabiga parish, where Josiane Nishimwe from a focus group, said:

“Les Archanges Nursery and primary school helps parents in terms of educating children. They acquire relevant skills and prepare their future. This is very important since the school provides a solid background in the integral development of children from the young age...” (Josiane 17 02 2015).

All the respondents from a focus group at Nyakabiga agreed that *Les Archanges nursery and primary school* contribute to the development of the Church and community, as Libérathe Bakashema, the headmaster of the school, said:

“The parish initially conceived the school project in the endeavour to bring about the development of the Church and the community at large. We aim at a Christian based well trained group of people who will impact the community to bring about integral development...” (Libérathe 17 02 2015).

The fifth area concerns *MUC*. It was noted that *MUC* is also a strategic plan that aims at the community development. Talking in this context, Josette Nduwayezu from a focus group at the Holy Trinity Cathedral said:

“Looking at the different activities of *MUC*, there is no doubt that it contributes to alleviating poverty by caring for the destitute and promoting their development...” (Josette 25 02 2015).

Elaborating on the contribution by Josette, Noëlla Mugisha from the same focus group, stated:

“...The activities of bakery, cookery, sewing and commerce that are taught to the poor ladies that are selected by MUC have no other objective apart from promoting development. I continue to appreciate the way MUC provides enough equipment and starting capital to those ladies when they finish their course. This equipment helps them start a business that aims to self development in particular and to the development of the whole community in general...” (Noëlla 25 02 2015).

The sixth area concerns *community work and the rehabilitation of church infrastructures*. It was noted that several activities that promote the development of the Church and community are carried out. Talking about community work, Alice Irakoze, from a focus group at St Matthew’s parish, insisted on cleaning the Church, all church infrastructures and the whole church compound; she said:

“There is no development when there is no hygiene on our church premises. Our church leaders organise us into different groups to do the cleaning of the Church during the week so that when we come together for prayer we may do it in a clean environment. They normally base their motivation on the popular saying, which says that cleanliness is next to God. Saturday morning, we are called upon as many of us as possible to meet together for general cleaning whereby we do clean all church premises and the whole compound...” (Alice 27 02 2015).

Rénovat Nzoyihera, from a focus group at Cibitoke parish, echoed *community work* and used it in the political sense as follows:

“Following the call of the President of the Republic of Burundi who initiated community work to be done every Saturday morning, we are called to clean our church premises and our homes. We are also called to come together and help in cleaning our city, building schools, hospitals, communal and provincial infrastructures and the like. All this contributes to the development of our community and the whole nation...” (Rénovat 28 02 2015).

Jean Claude Niyondiko and Joël Nduwimana, from a focus group at Nyakabiga, went further and talked about working on church infrastructures to promote the development of the Church as summed up by Jean Claude in the following words:

“We thank God that a bigger and modern church is being built. This promotes church development in terms of building infrastructures. We hope it will be big enough to accommodate so many people who will come to hear the Word of God in a conducive environment and get saved in the process...” (Jean Claude 17 02 2015).

The same opinion prevailed at the parishes of Mutanga Nord and Kanyosha, where the Church buildings are also being constructed. Samuel Ninganza and Médiatrice Niyonkuru, from a focus group at Mutanga Nord, and Sandrine Nziheberimana together with Estella Bigirumwami from a focus group at Kanyosha expressed that opinion as summed up in the following words by Sandrine:

“We rejoice in the Church building that is being constructed. Non church members and Church members are participating in the construction process and thereby getting paid to develop themselves. We think this will bring a good development to the Church and surrounding community...” (Sandrine 19 02 2015).

At the Ruziba parish, Estella Sinzobakwira shared the same view with Jean Claude Kwizera, from the same focus group, when talking about a pastor’s residence as parish infrastructure under construction. She said:

“...We are not building a church yet, but we thought to start with a modern house for our pastor. We think that if he has a good residence, he will have a good ground to serve us better and promote development...” (Chantal 21 02 2015).

While Christians at Ruziba are concentrating on a pastor’s modern house, Christians at Christ the King parish are building a small hall for

Sunday School children, as summed up in the the following words that Médard Kwizera shares with Annick Nkunuzivayo:

“...Our current developmental activity is about a small hall we are building that will serve as a place where our Sunday school children will have their classes. They have been using an extension of a pastor’s office or a prayer room. But this hall is a separate place which is being well built and big enough to accommodate them...” (Médard 03 03 2015).

4.6.2 Answers by Church leaders

Church leaders responded to question 3, which asked how they attempted to address the main issues that urban people bring to their attention (See appendix 1, page II). Since answers to this question are categorized in three sections, referred to as parts A, B and C, this section is part C, which depicts answers by Church leaders that explore the physical aspect of the mission of the Anglican parishes to the municipality of Bujumbura. When I went through the answers that church leaders provided to this part of question 3, there were a lot of similarities to those that beneficiaries of the church projects and members of focus groups gave to the same question when exploring the physical aspect of mission. The one main difference resided in the Church leaders’ brief answers compared with those of beneficiaries of church projects and members of focus groups.

Furthermore, church leaders talk more about their crucial role of teaching and sensitizing the congregation to development action while the beneficiaries of church projects and members of focus group talk more about the real activities that are being done to promote change in the community. Therefore, starting with the area of *providing food and clothes to the poor*, the church leaders were more concerned with sensitizing the congregation to bringing both material and financial assistance

to help the poor, as expressed in the following words of Rev. Normand Bizimana of St Mark's parish:

"In responding to the problem of hunger and clothes that community members bring to my attention, I sometime give foodstuff to some individuals when I can. But I bring to the attention of the congregation the needs of the community, calling them to bring food and clothes to be given to those in extreme needs..." (Rev. Normand 28 02 2015).

In the area of *helping patients in hospitals*, Rev. Moïse Manirakiza from the Cibitoke parish said:

"The sick that are hospitalized, especially the Church members need the attention of the Church. I always inform myself of the sick who are at home or admitted and announce those cases to the congregation during Sunday service so that we may pray for them as a church. Though we pray for them, we need to visit them also and see how we can help materially..." (Rev. Moïse 27 02 2015).

The third area, which concerns *helping the prisoners in jails*, is similar to the previous one of helping patients in hospitals. A group of pastors were so concerned that they introduced in their parishes, a special ministry to prisoners, while other pastors sensitized church members in their parishes to visit those in jails. The former group includes the Holy Trinity Cathedral and the parishes of St Matthew, St Mark's, Nyakabiga and Cibitoke. Their ideas were similar and summed up in the words of Rev. Normand Bizimana of St Mark's parish as follows:

"Prisoners are some of the people who need the gospel of Jesus Christ and to whom we are called to minister. This made us start a special ministry to the prisoners. We sensitize the congregation to contribute to this ministry and thus participate in reaching out to the prisoners. Since we preach a holistic gospel that cares for the spirit and the body, we encourage church members to pray for them and contribute material objects and financial support...I sometimes go with a group of the members of that ministry to visit the prisoners whereby we share the word of God with them,

pray and give some of the material things they are in need of...”
(Rev. Normand 28 02 2015).

Church leaders addressed also the area of *helping the orphans and the widows* in terms of a biblical requirement but seem not to go deeper. Their concerns were summed up in the words of Rev. Kaneza Charles of Kanyosha parish:

“There are widows and orphans in the parish. We try to assist them on an individual level. Sometimes, we may use church funds if there is an extreme need arising for some of them...”
(Rev. Charles 19 02 2015).

It was only Rev. Jean Ndayisaba of St Matthew’s parish who spoke more on this point, saying:

“Looking at the notorious place that Jesus gives to the orphans and the widows, we helped the Fathers’ Union start a special ministry to the orphans and widows. They are now having 37 orphans that they care for. I continue to call the congregation for more support to this ministry...” (Rev. Jean 27 02 2015).

The main area on which Church leaders put much emphasis was *the microfinance projects*. They all noticed the poverty that befalls church members and the community, and continue to think about the strategies that can be taken to get rid of it. On this endeavour, Rev. Israël Ndikumanana said:

“Following the issue of poverty observed among some of our Christians, I have approached some qualified people to come and teach about money saving program and business skills. This program is currently going on. I think it will be efficient enough to help some Christians doing small business to recover and move forward...” (Rev. Israël 26 02 2015).

All the other pastors showed their concern by introducing church members to some income generating activities that could help them out of poverty. As Rev. Emmanuel Manirakiza of Ruziba parish said:

“Our joy is to see the Church members getting involved in different income generating activities that help them come out of poverty. We are inviting professionals to teach about saving programs and small business. Following those teachings, different Christians have got loans to do business of different types. The change has started to show up. We continue to sensitize as many church members as possible to join in these programs and involve themselves in some activities that can help them care for their needs...” (Rev. Emmanuel 21 02 2015).

Whereas church leaders insisted on the importance of microfinance projects, Rev. *Jean Marie* Nsengiyumva of Christ the King parish pointed out, particularly to the *HARIVYIZIGIRO microfinance project* geared to help reach out to the street people and reintegrate them into normal life; he said:

“In our ministry to street people since 2012, we continue to integrate the youth who respond to the gospel through football club with our church members. We gave to some of them who had abandoned schools the material such as copy books, pens, school uniforms and paid their school fee. They accepted to go back to school. We put up a committee of 5 people to visit the families of those who were pupils and those who were not. Thereafter, we welcomed those converted street people together with their parents to the Church and meet with them after service to discuss together how we can team up to help so that those families may be financially stable and send their children to school. It is in this endeavor that we looked for a microfinance project called ‘HARIVYIZIGIRO’ to teach those families about saving program. We asked that microfinance some capital in terms of loan for those people to start up some small business. As a church we invested in that microfinance project so that if those people delay to return the loan, the project may rely on our funds as we continue to sensitize those families to return the loan” (Rev. Jean Marie 03 03 2015).

Another area of concern in terms of helping the Church members fight against poverty was the *BAHO project*, which is metamorphosing

into the *TUBIBE microfinance project*. Talking about the BAHO project, Rev. Emmanuel Manirakiza of the Ruziba parish said:

“There are people of different needs that come to my office for help. Some of them are parents who are extremely poor to an extent of failing to cater for food and the education of their children. In the endeavour to help people of that kind, I was among the first pastors to approach BAHO project and plead with them to bring assistance to such families and children. I also called for those families to come along with their children and meet with the leaders of BAHO projects to agree on the principles governing that assistance...” (Rev. Emmanuel 21 02 2015).

Those Church leaders whose parishes have been assisted by the BAHO project pointed out that the project has recently introduced the *TUBIBE microfinance projects* to make the poor families be self-reliant and to educate their children on their own. This was made explicit in the following words of Rev. Charles Kaneza of the Kanyosha parish:

“The leaders of BAHO project approached me to discuss the possibilities of starting a microfinance project that will continue to help the families in difficulty in general and especially those whose children hardly afford education... After consulting the Church elders, we accepted to work together with the leaders of BAHO project to launch TUBIBE microfinance project...” (Rev. Charles 19 02 2015).

The other area of concern was that of helping *the bereaved, the sick and those with various temporal needs*. Church leaders pointed to their role of assisting on the individual level and especially that of mobilizing the congregation to help in such cases as in the following words of Rev. Moïse Manirakiza of Cibitoke:

“My main role is to listen to the people who are undergoing those hardships. Whenever I have some personal assistance, I give it to the concerned immediately or shortly later. Then, I make an announcement to the whole church about that case, calling everybody to get involved and assist...” (Rev. Moïse 27 02 2015).

The following area concerns *occasional help that the Church leaders give to people who are affected by national incidents and natural calamities*. As in the previous case of helping the bereaved, the sick and those with various temporal needs, church leaders help individually and mobilise the congregation to provide assistance to the people affected by national incidents and natural calamities.

The final area concerns *the elderly*. Only two pastors addressed this area. These were Rev. Charles Kaneza of Kanyosha parish and Rev. Jean Ndayisiba of St Matthew's parish. They all expressed their involvement in helping them as summed up in the following words of Rev. Charles Kaneza:

"The few elderly people we have at my parish are endowed with wisdom and lots of advice to the congregation. I sensitize Christians to be visiting them, pray with them and encourage them to continue coming to church whenever they are physically able. When they are extremely weak, I visit them personally at their respective homes, pray for and administer to them the Holy Communion. The Church also gets so concerned when they are sick. I talk to the Church elders to avail some financial support to them..." (Rev. Charles 19 02 2015).

4.7 Theological aspect of mission of the Anglican parishes to the municipality of Bujumbura

While the beneficiaries of church projects first explored question 6 to address missions in parishes, they gave further answers assessing missions in parishes in light of the scriptures. This applies also to members of focus groups in dealing with question 8, which is the same as question 6 for the beneficiaries of church projects. This similar question to both the beneficiaries of church projects and the members of focus groups is about assessing the evangelical mission in the respective local Churches to respondents (See appendix 1, page I and II). As for church leaders, they answered question 4, which asked them the biblical basis when it

came to responding to [the issues that community members brought up] (See appendix 1, page II).

4.7.1 Answers by beneficiaries of church projects and focus groups

Beneficiaries of church projects and members of focus groups in different parishes addressed this question to support, biblically, the answers they gave when they were exploring the spiritual and physical aspects of mission in the Bujumbura municipality. Thus, answers to this question are in two categories. The first category explores the biblical reasons for the spiritual aspect of mission, while the second category explores the biblical reasons for the physical aspect of mission. Pertaining to the first category, all the respondents referred to Matthew 28:19-20 as a main scripture when it comes to the basis of *preaching and teaching the word of God*. Evangelist Onésime Rwahama from a focus group at St Matthew's, evangelist Libérate Bakashema from a focus group at Nyakabiga and evangelist Epitace Ndikuriyo from a focus group at the Kanyosha parish shared the observation as summed up in the comments of Onésime:

“The basis of proclaiming the good news is centred on Matthew 28:19-20 where we are required to proclaim the good news and make of all nations the disciples of Christ...The gospel is destined to everybody starting from where we live until the far end as the disciples were told in Acts 1:8 to preach the gospel from Jerusalem, Judea, Samaria until the ends of the world. We should therefore extend the kingdom of God by preaching the gospel to those who have not heard it and plant a church in their area...” (Onésime 27 02 2015).

Elaborating on this point, Longin Niyungeko, from a focus group at Cibitoke parish, referred to the same scripture in Matthew 28:19-20 and talked about the aspect of teaching the word of God, saying:

“...We are called to preach the good news of Jesus Christ and teach those who believe. Thus teaching the word of God is also a

command of Christ that we honour whenever we apply the scriptures” (Longin 28 02 2015).

All the respondents were in total agreement that evangelism is biblically supported. However, many of them could not give biblical references but paraphrased some supporting verses, as in the following example from Francine Nijimbere:

“Our acts of evangelism are biblical because the word of God requires every Christian to share the gospel with others so that they may also be saved and become part of the kingdom of God...” (Francine 12 03 2015).

Much was said on *the physical aspect of mission*, on which the beneficiaries of church projects and members of focus groups placed great emphasis, calling everybody to get involved. They addressed mainly the *social side of the gospel* and revisited the different acts of the Church such as the microfinance projects, assistance to the people in need, like those in hospitals and prisons; those affected by natural calamities; the bereaved; the orphans and widows; and the poor. All the respondents talked about the social side of the gospel and centred their arguments on Matthew 25:31-46. Talking in this context, Nestor Hakizimana had a similar view with Josette Nduwayezu from a focus group at the Holy Trinity Cathedral. He said:

“Even though it is important to proclaim the good news to the poor, it is more important to help them practically. Jesus told a parable to his disciples in Matthew 25:35-36 that those who will enter the kingdom are those who fed the hungry,...those who clothed the naked,...those who visited the prisoners...” (Nestor 25 02 2015).

Elaborating on this point, Dauphine Ningabiye and Télésphore Nsabimana, the beneficiaries of church projects at the Mutanga Nord parish, shared their views with Apollinaire Ninyibutse together with Jean Claude Ntakiyiruta from a focus group at Cibitoke parish as summed up in the following words by Télésphore:

“...The gospel of Jesus was accompanied with practical actions as we see in Matthew 14:13-20 where He healed the sick and fed more than 5,000. In Matthew 15:32-39 also, Jesus preached the gospel but realized that the crowd of people he has been preaching to was hungry; he decided to feed them before they leave. All these passages explain how our proclamation of the gospel should go along with social action...Whenever we share the word of God with the physically poor, we should also be concerned with their physical needs...” (Télésphore 30 06 2015).

Emphasizing on the social side of the gospel, Evangelist Jean Hakizimana, from a focus group at St Matthew’s parish, showed that physical assistance may even precede the proclamation of the gospel, as in the story of the crippled beggar recorded in Acts 3:1-10; he added:

“...Social concern is so important to an extent that it sometimes comes before the preaching of the word and hence motivates the people assisted to hear and respond to the gospel demands like in Acts 3:1-10 where Peter and John healed the crippled beggar at the entry of the Church. We note that this beggar had never entered the Church before, but entered with Peter and John after they healed him in Jesus’ name. This shows that our actions of mercy to the poor may move them to respond to the gospel demands...” (Jean 27 02 2015).

The respondents spoke of the involvement of parishes in *micro-finance projects*, where they insisted on the various businesses that the Church members conduct. The main point they highlighted was that the Bible does not teach Christians to sit idle but rather encourages work to help people earn their bread and come out of poverty. Talking on this point, Joël Nduwimana and Jean Claude Niyondiko from a focus group in the Nyakabiga parish had a similar view with Melchior Nkundwanabake, a beneficiary of church projects at Christ the King parish who said:

“We appreciate the microfinance projects that give loans to their members to do different works and business so that they may feed themselves, their family members and the community

around them. This is the teaching by Paul in his second letter to the Thessalonians 3:6-15 in which he discourages idleness among Christians to the extent that he says that if a man does not work, he should not eat. Paul himself said in his first letter to Corinthians 4:12 that he works hard with his own hands to earn his living as he does not want to be a burden to any person..." (Melchior 27 04 2015).

This was the same observation expressed by Marie Niyonzima, Samuel Manirakiza and Abel Nivyimana, from a focus group in the Ruziba parish, as summed up in the following words by Samuel:

"...Christians are meant to work hard to earn their living as we can see in Acts 18:3 the example of apostle Paul, Aquila and Priscilla who were tent-makers besides being active in the preaching of the word of God. As Christians, we should share the gospel with others but also be actively involved in other income generating activities to sustain ourselves physically..." (Samuel 1 21 02 2015).

Respondents in all the parishes spoke of the biblical foundation for helping those affected by a *national crisis or natural calamities*. They all pointed to the example of Paul, who gathered assistance from Christians of Antioch and the small churches of Macedonia such as Philippi, Thessalonica and Berea to help the hungry in Jerusalem, as recorded in 2 Corinthians 8:1-7. Talking from this perspective, Francine Ndayipfukamiye and Médiatrice Niyakire from a focus group in the Kanyosha parish had a shared view as in the words of Francine:

"The parishes are meant to help in times of natural crisis as the Churches of Philippi, Thessalonica and many others helped the people in Jerusalem who were affected by famine. These churches were sensitized to make some financial collections that were to be put together and sent to Jerusalem..." (Francine 19 02 2015).

Other respondents made the same observation as expressed by Noëlla Mugisha from a focus group at the Holy Trinity Cathedral, Samuel Ninganza from a focus group at Mutanga Nord parish and Annonciate

Shukuru, a beneficiary of church projects in the Cibitoke parish. Their views are summed in the words of Samuel as follows:

“...In 2 Corinthians 8:3, Paul confirmed that Christians in the churches in Macedonia contributed a lot to the members of the Jerusalem church, who were undergoing severe famine. This is a clear indication that our parishes also have to pay attention to those affected by hunger, floods and calamities of different kinds...” (Samuel 28 02 2015).

The respondents also explored the issue of *helping the bereaved, the sick and those in different kinds of need*. Their concern was to get biblical support for this ministry of assisting people who were undergoing those difficulties. A good number of their answers bore so many similarities to answers given to the questions on the social aspects of the gospel, as explored in Matthew 25:31-46.

A practical example is seen in the following comment by Pascasie Nizigiyimana from a focus group in St Matthew’s parish:

“Our personal encounter with Christ and faithfulness to His word should move us to actions of compassion and assistance to those in problems as in the parable that Jesus told his disciples in Matthew 25:31-46...” (Pascasie 27 02 2015).

Philemon Kwizera from a focus group at Christ the King parish made the same observation in his comment:

“...The word requires us acts of mercy to those in difficulties. In Luke 10:25-37, we are given the example where the Good Samaritan who was compassionate to the Jewish traveller that was attacked by bandits did not pray but helped practically. We are also supposed to help those who are suffering with material, financial and social assistance...” (Philemon 03 03 2015).

However, many respondents used a general biblical text from Romans 12:15, which calls people to *rejoice with those who rejoice and mourn with those who mourn*. It is in this context that Elizabeth Nday-

ishimiye and Odette Nduwayo from a focus group in Ruziba parish had a similar view as expressed in the following words of Elizabeth:

“The word of God urges us to help those who are in problems and sing songs of praise with those who are at peace. Supporting the bereaved and the sick is to show that we are together in their sorrows and are sharing the burden...” (Elizabeth 21 02 2015).

This was the same observation as made by other respondents, seen in the comments by Gilbert Bikorimana from a focus group in the Kanyosha parish, Alice Kaneza from a focus group in St Mark’s parish and Sonia Akimana, a beneficiary of church projects at the Holy Trinity Cathedral. They contend that Christians are called to show solidarity in whatever circumstances they go through as the scriptures in Romans 12:15 remind us (Gilbert 19 02 2015; Alice 28 02 2015; Sonia 25 02 2015).

A final point the respondents talked of was *the help that should be given to the orphans and the widows*. Respondents from all the parishes pointed to the biblical text which says:

“The religion that God our father accepts as pure and faultless is this: to look after orphans and widows in their distress...” (James 1:29).

This was made explicit by Déo Mpawenimana, Médiatrice Niyonkuru and Arsène Toussaint Abayisaba from a focus group at Mutanga Nord as in the following words by Médiatrice:

“...The Scriptures show that God gives a crucial place to orphans and widows. They call us to be very concerned about them by attending to their needs because that is the only true religion pleasing to God...” (Médiatrice 28 02 2015).

This was the same observation from the remaining respondents as expressed by Jean Claude Ntakiyiruta from a focus group in the Cibitoke parish, Rukundo from a focus group at St Matthew’s parish, and Jean Marie Ndayikeza together with Eliphaz Ndayegamiye, the beneficiaries

of church projects in the Nyakabiga parish. Their views were summed up by Alain in the following words:

“The word of God calls us to put into action the gospel we profess by mouth’. This is recorded in Matthew 7:21 where Jesus said that it is not everybody who calls on Him, saying, Lord, Lord, who will enter the kingdom of heaven, but only he who does the will of His father who is in heaven. This should start with our assistance to the orphans and the widows...” (Alain 19 06 2015).

4.7.2 Answers by Church leaders

Church leaders answered question 4, which asked them about the biblical basis in responding to [the issues that the community members brought forward] (See appendix 1, page II). Like the beneficiaries of church projects and members of focus groups, Church leaders were able to justify biblically their parishes’ spiritual and physical aspects of mission to Bujumbura. Starting with the biblical references to their parishes’ spiritual aspect of mission, the Church leaders also centred their answers on *the Great Commission recorded in Matthew 28:18-20* as expressed in the words of Rev. Jean Marie Nsengiyumva of Christ the King parish said:

“...As Christ commissioned and sent His disciples to preach and teach the Word of God, we are also ordained to do the same ministry. Our priority is to preach the good news of Jesus Christ to the world so that people may surrender to the Lordship of Christ...” (Rev. Jean Marie 03 03 2015).

Rev. Normand Bizimana of St Mark’s parish went further and said:

“...Jesus Christ set us a good example in preaching and teaching about the kingdom of God. He later commissioned the 12 apostles to continue the same ministry. Today, we are following the footsteps of the apostles” (Rev. Normand 28 02 2015).

The remaining pastors were of the same view as Rev. Israël Ndikumana of the Holy Trinity Cathedral said:

“The ministry we do is well referenced in the Bible. One of the many biblical references is Mark 6:7-13 where Jesus sent the twelve disciples out on field two by two. We are called and sent by Christ through His church to reach out to God’s people and bring them to the Church where we continue to teach them and follow them up more closely” (Rev. Israël 25 02 2015).

The Church leaders expanded the subject of preaching and teaching to *evangelism*. To some extent, they did not make a clear distinction between preaching and evangelism as it remained clear in their comments that preaching the word of God was interchangeably used with evangelism. Whichever the case, evangelism was explored as Christ’s command to His disciples to proclaim God’s word. Talking from this perspective, Rev. Jean Marie Nsengiyumva of Christ the King parish said:

“In Romans 10:14-15 Paul raises some important questions that call us to make Christ known to unbelievers by preaching to them the gospel. Thus, our involvement in evangelism is biblically justified...” (Rev. Jean Marie 03 03 2015).

The Church leaders went further to talk on *evangelism in hospitals and prisons*, all agreeing that the gospel should be preached to all kinds of people including the sick and the prisoners. Talking in this context, Rev. Normand Bizimana of St Mark’s parish said:

“Sharing the good news with the sick and the prisoners is a requirement of the Bible as we notice in Luke 4:18. We should not limit the gospel to those who are in the Church or in their homes, but should also take it to those in difficult situations...” (Rev. Normand 28 02 2015).

All the other pastors were of the same opinion, as expressed in the views of Rev. Emmanuel Manirakiza of Ruziba parish, Rev. Israël Ndikumana of the Holy Trinity Cathedral and Rev. Moïse Manirakiza of

Cibitoke parish. They were summed up in the following words of Rev Israël:

“The bible is full of examples of how Jesus was concerned with the sick by healing them spiritually and even physically as expressed in the healing of the paralytic recorded in Luke 5:17-26. Concerning the prisoners and those in very critical conditions, the letter to Hebrews 13:3 exhorts us to remember those in prisons as if we were their fellow prisoners, and those who are mistreated as if we ourselves were suffering. We are called to take the gospel everywhere to the people of every kind...” (Rev. Israël 26 02 2015).

The Church leaders elaborated on *discipleship and follow-up* as expressed in the following words of Rev. Emmanuel Manirakiza of Ruziba parish:

“...Once we preach and people get saved, we continue to disciple them as we teach them the Scriptures and make a thorough follow up to ensure that they move forward and not backslide. The apostle Paul set us a good example in the churches he started. As we can see in 1Corinthians 4:14-17, He was so concerned that Christians in those churches continue in the good faith. He even sent his spiritual son Timothy to help them hold onto his teachings...” (Rev. Emmanuel 21 02 2015).

Other Church leaders shared the same view, saying that the different letters that the apostle Paul wrote were to help Christians in those Churches maintain the Christian faith. A practical example is seen in the words of Théogène Rev. Mitabaro of Mutanga Nord:

“The apostle Paul remains our good example in the area of discipleship and follow up as we find in his second letter to Corinthians 6:14-18. He was reminding the Corinthian Christians to avoid being yoked together with unbelievers but rather lean on to God who delights in the righteous...” (Rev. Théogène 28 02 2015).

The second category of biblical references to the physical aspect of mission to Bujumbura residents led the church leaders to explore some of the scriptures on which they base their rationale. They all agreed that

the proclamation of the gospel should go hand in hand with *social assistance* to those in need whenever possible. Talking in this context, Rev. Jean Ndayisaba of St Matthew's parish revisited Mark 6:30-44 and said:

"Jesus was concerned with the spiritual and physical needs of his followers. We can see that he fed 5,000 people at once. This is a clear indication that our social actions have a very important place..." (Rev. Jean 27 02 2015).

Rev. Simon Sibomana of Nyakabiga parish had the same view when he added:

"...We know that Jesus fed the hungry and cared for people in various ways. We are to follow this example too for people who are in need. Some people are financially stable and need the gospel only. To those people we should proclaim the good news. But there are others who need both the gospel and social assistance. They may not necessarily need food but some other basic things like clothes, medical assistance and the like. It is good to help whenever we can" (Rev. Simon 17 02 2015).

The remaining pastors agreed as in the following words of Rev. Jean Marie Nsengiyumva of Christ the King parish:

"...Jesus was very practical, He fulfilled His message; He fed the Hungry, healed the sick and helped in different social situations that He found His people in. It is in this context that he provided to his disciples a big catch of fish at the sea of Tiberias as recorded in John 21: 1-8" (Rev. Jean Marie 03 03 2015).

The Church leaders emphasized that the good news, which Jesus proclaimed to the poor was a gospel of love, a gospel that liberates them from the bondage of spiritual and *physical poverty*. It is in this context that Rev. Charles Kaneza of the Kanyosha parish said:

"Christ loved us until he gave His life. He is the one who commands us to love each other as recorded in John 13:34. It is in this love that we should help the poor physically too..." (Rev. Charles 19 02 2015).

Speaking from the same perspective, Rev. Théogène Mitabaro of the Mutanga Nord parish went further and said:

“...In the book of Acts 4:34, the apostles loved each other and shared everything such that there was no poor among them. This shows that we should work hard to eradicate poverty in the Church. If we love one other, it is not good that one of us eats alone to the extent of having what to pour out while another one sleeps hungry...” (Rev. Théogène 28 02 2015).

The remaining pastors concurred and went further to give more examples from the book of James as Rev. Normand Bizimana of St Mark’s parish recorded:

“Our faith should be translated into actions of helping others as James warns when he gave an example of a hungry and naked parson who appeals to a Christian but gets no help “James 2: 15-16. Thus, we are called to help the hungry, the naked and people with different needs with both prayer and physical assistance...” (28 02 2015).

The Church leaders went further to give biblical references as they showed the need to involve the church and the community in *micro-finance projects and income generating activities* that help alleviate poverty and promote development. They all revisited 2 Thessalonians 3:6-15, where Paul urges the Thessalonians to work. Rev. Normand Bizimana of St Mark’s parish shared the view with Rev. Israël Ndikumana of the Holy Trinity Cathedral when he pointed out:

“In 2 Thessalonians 3: 6-15, the Apostle Paul gives an example of himself, calling the Thessalonian Christians to work hard to sustain themselves. This shows that we should teach our Christians also to involve themselves in different activities out of which they can feed themselves. They should not rely only on the word of God, but also on their physical work...” (Rev. Normand 28 02 2015).

Speaking from the same perspective, Rev. Emmanuel Manirakiza from the Ruziba parish went further and said:

“...Christians should not only pray, but also work with their hands. As we see in Gen 3:19-20, God never promised to be sending manna from heaven to His people, but told Adam that he will have to work hard to earn his bread. This confirms that we should also work to sustain ourselves and our community...” (Rev. Emmanuel 21 02 2015).

Rev. Moïse Manirakiza from the Cibitoke parish went further to say:

“The word of God in 1 Thessalonians 4:11-12 calls us to work hard with our hands so that we may avoid depending on others but rather earn respect from them...” (Rev. Moïse 28 02 2015).

Rev. Jean Ndayisaba of St Matthew’s parish added:

“...We have to work hard and call our Christians to different projects and business that can help them earn their living as we are encouraged by Paul in his letter to the Ephesians 4:28. He calls them to avoid stealing but work hard to feed themselves and even feed others from the surplus...” (Rev. Jean 27 02 2015).

The Church leaders talked about some of the scriptures that they refer to when they help people who have suffered the *national crisis and natural calamities*. They used mainly the first letter Paul wrote to the Corinthians in 16:1-4, where he suggested that Christians should set aside some financial support which should be sent to Christians in Jerusalem who were suffering from a severe famine and poverty because of a drought. From this perspective, Rev. Simon Sibomana from the Nyakabiga parish said:

“...We are to follow the example of the Apostle Paul and mobilise the congregation to contribute to the hungry and naked because of national crisis and natural calamities...” (Rev. Simon 17 02 2015).

The remaining pastors were of the same mind as is pointed out by Rev. Jean Marie Nsengiyumva of Christ the King parish, who shares the view with Rev. Théogène Mitabaro from the Mutanga Nord parish and Rev. Charles Kaneza from the Kanyosha parish:

“...1Corinthians 12:12-27 reminds us that we are members of the body of Christ. As members of the same body, we should help one another in times of crisis. Nobody should rejoice when another one is suffering, rather there should be a mutual concern, help and assistance in times of need...” (Rev. Jean Marie 03 03 2015).

The Church members spoke also about the biblical references for helping *the bereaved, the sick and those with different needs*. In their responses, they emphasized love, out of which they do every good work, including helping the bereaved, the sick and those with different needs. Talking from this perspective, Rev. Normand Bizimana of St Mark’s parish commented:

“It is our responsibility to help and call the congregation also to assist those in difficult conditions. The scriptures are clear, in Matthew 22:37-39, that we are to love God with all our hearts and love our neighbour as ourselves. It is out of loving others as we love ourselves that we should be concerned about the bereaved, the sick and those with various problems” (Rev. Normand 28 02 2015).

Rev. Israël Ndikumana of the Holy Trinity Cathedral spoke in the same vein but went further and added:

“...Helping people in such difficulties is not only biblical but also cultural. Our culture encourages such habit of visiting and assisting the bereaved, the sick and those in different problems. Thus, it does not require much energy to mobilise the congregation to attend to those types of people. We all understand and are ready to contribute according to our ability to those in such needs...” (Rev. Israël 26 02 2015).

The remaining pastors also were of the same opinion as summed up in the following comment by Rev. Emmanuel Manirakiza of the Ruziba parish, which he shared with Rev. Jean Ndayisaba of St Matthew’s parish and Rev. Simon Sibomana of Nyakabiga parish:

“...As we are encouraged in Philippians 4:8, we are to pursue whatever is true, right, noble, lovely and admirable...Thus help-

ing people of that kind is our responsibility since such activity is excellent, praiseworthy and lovely...” (Rev. Emmanuel 21 02 2015).

The final point the church leaders addressed was the biblical basis for helping *the orphans and the widows*. They all came back to James 1:27, whereby a pure and faultless religion that God approves is that of looking after orphans and widows in their distress. Rev. Moïse Manirakiza from the Cibitoke parish said:

“...The bible is very clear that we should be concerned about the needs of the poor. James made it clear that a good religion is about to care for the orphans and the widows...” (Rev. Moïse 21 02 2015).

Talking from the same perspective, Rev. Théogène from the Mutanga Nord parish went further and added:

“...In the book of Acts 6:1-6, we note that the apostles were so concerned with the widows to the extent that they set up a special ministry run by a group of seven men full of faith and the Holy Spirit. This is a clear indication that we should not only help the widows, but set up a ministry which is geared to identifying the needs of the widows and attending to them...” (Rev. Théogène 28 02 2015).

4.8 The pastoral planning aspect of the Anglican parishes to the municipality of Bujumbura

In addressing the pastoral planning aspect of the Anglican parishes to the municipality of Bujumbura, the beneficiaries of church projects, the respondents in focus groups and church leaders answered two questions each. While these questions were similar for both the beneficiaries of church projects and respondents in focus groups, they were numbered differently. Beneficiaries of church projects answered questions 7 and 8 while the respondents in focus groups answered questions 9 and 10. The two respective questions are as follows:

- *In your view, what should the Church improve for a better ministry to the urban poor of your area?*
- *In your view, how could your church team up with other Churches, Christian organisations and the government for a better urban ministry?* (See appendix 1, Pages I and II).

As for Church leaders, the questions are almost the same, apart from one (question 6) which is slightly different. These questions are 6 and 7. They ask respectively as follows,

- *What are your suggestions for an effective urban ministry in Burundi in general and in particular to the poor urban communities of Bujumbura?*
- *In your view, how could your church team up with other churches, Christian organizations and the government for a better urban ministry?* (See appendix 1, Pages II).

4.8.1 Answers by beneficiaries of church projects and focus groups

Following the previous section, the beneficiaries of church projects and respondents in focus groups answered two questions that are about what the Church should improve for a better ministry to the urban poor, and how it could team up with other churches, Christian organisations and the government for the same purpose (See appendix 1, pages I and II). As the questions suggest, the answers must be in terms of propositions as to what the Church should do to improve its ministry to the urban poor. These propositions were summed up in two broad categories, the spiritual and the physical. Within the spiritual category, 9 summed up propositions were pointed out. The first one was about *continuing to preach the gospel*. Members of focus groups and the beneficiaries of church projects agreed that the preaching of the gospel should be at the heart of any other activity, be it spiritual, psychological or social. Within this perspective, Médard Kwizera from a focus group at Christ the King parish said, *“The word of God should be preached con-*

tinuously as the first mission of the Church...” (Médard 03 03 2015). This was the same observation from Elvis Nizeyimana, Claudine Nduwimana and Aline Kezakimana, the beneficiaries of church projects at their respective parishes of Mutanga Nord, St Mark’s and Ruziba as summed up in the following words by Aline:

“The Church should preach first the gospel before doing other social acts. The word of God reminds us in Matthew 6:33 that we should first seek the kingdom of God and His righteousness, and other things will be given to us as well. Thus, the priority is the preaching of the gospel” (Aline 21 02 2015).

The second proposition concerned *the time allocated to the sermon*. In the Holy Trinity Cathedral and the parishes of St Matthew, Christ the King and Kanyosha, the respondents noted that the time for preaching is brief and should be reviewed so that the congregation is satisfactorily fed spiritually. Marie Ndayishimiye and Noëlla Mugisha from a focus group at the Holy Trinity Cathedral shared the same view as expressed by Noëlla in the following words:

“The Church service has so many things to be done, including singing, testimonies, announcements, and preaching. It has been noted that at times, other activities take more time and the preacher uses less than 30 minutes that are normally allocated for the sermon. This makes him/her be faster in preaching and sometimes miss out to hammer the gospel and hence fail to satisfy the spiritual hunger of the congregation. The activities of a church service should be well balanced so that the time for preaching is sufficient” (Noëlla 25 02 2015).

The third proposition, which is related more to the second one, is about the *altar call*. Respondents from all the parishes noted that calling people for introspection and repentance is so neglected. They therefore appeal to church leaders to review the issue of the altar call. It is in this context that Jean Claude Niyondiko from a focus group at Nyakabiga parish said:

“So many pastors preach so well but fail in their conclusion as they refuse time to the congregation to repent. Sometimes, it is due to the brief time allocated for the sermon. But the preachers should review their timing to include in their sermon, the time for introspection, and repentance” (Jean Claude 25 02 2015).

The fourth proposition was about *time for interaction and socialisation after the church service*. This was highlighted mainly at the Holy Trinity Cathedral and the parishes of Christ the King, Mutanga Nord and St Mark's. Speaking from this perspective, Gédéon Ndadabugaritse, from a focus group at the Holy Trinity Cathedral, commented:

“We are short of time for interaction after church service. When we come out of the Church, so many people run to their cars to return home without even greeting fellow Christians. This makes Christians fail to know each other and deepen their relationships...” (Gédéon 25 02 2015).

This was the same observation from other respondents as summed up in the following words from Dismas Hakizimana from a focus group at Christ the King parish, which he shares with Déo Mpawenimana from a focus group at Mutanga Nord parish and Vital, Nzambimana a beneficiary of the church projects at St Mark's parish:

“There seems to be a division of Christians based on their social ranks. After church service, people with vehicles will be greeting each other faster as they board their cars to go back home while those without cars share the way back home. There should be some time to greet each other and interact a bit before every person returns home” (Dismas 03 03 2015).

The fifth proposition was about increasing *evangelical missions and revival fellowships* to help people grow spiritually. Beneficiaries of church projects and focus groups were unanimous in emphasizing the continuity of evangelical missions and revival fellowships as Joseph Ndayikengurutse and Jean Hakizimana from a focus group at St Matthew, Abel Nivyimana and Chantal Sinzobakwira from a focus group at Ruziba parish and Dauphine Ningabiye, together with Pélagie Ninda-

bire, the beneficiaries of church projects at Mutanga Nord parish maintain. They say that there should be continuous gatherings in terms of evangelical missions and revival fellowships to reach out to unbelievers and equip Christians with the biblical teachings to ensure their spiritual growth (Joseph and Jean 27 02 2015; Abel and Chantal 21 02 2015; Dauphine 28 02 2015; Pélagie 28 02 2015).

The sixth proposition was to *increase prayers and teachings for the poor*. This proposition was mainly addressed in three parishes, Kanyosha, Nyakabiga and Cibitoke. Speaking within that perspective, Sandrine Nziheberimana shared her view with Epitace Ndikuriyo from a focus group at Kanyosha parish in saying:

“Special teachings addressing poverty should be articulated in churches so that the poor continuously feel having a place in the Church. Their spiritual and physical problems should be brought out with forward suggestions as to how to curb them...” (Sandrine 19 02 2015).

This was also the opinion of Belyse Nkurunziza from a focus group at Cibitoke parish and Emmanuel Nimenya, together with Elizabeth Ndabambarire and the beneficiaries of church projects at the Nyakabiga parish as pointed out by Emmanuel in the following words:

“...Spiritual poverty concerns both the physically and spiritually poor. This topic should continuously be taught in the Church so that the needs of everybody are met in a balanced way. Those who are poor spiritually should be taught how to come out of that poverty, likewise for the physically poor. They should all be prayed for and encouraged to continue in God’s pleasing way as they get on with their daily life...” (Emmanuel 11 05 2015).

The seventh proposition was about *increasing church seminars and workshops* to help Christians overcome their ignorance. This was also highlighted in four parishes, Ruziba, St Mark’s, Kanyosha and Cibitoke. It is in this context that Jérôme Ntahokagiye shares the same view with

Odette Nduwayo from the same focus group at the Ruziba parish in the following comment:

“We need so many teachings through seminars and workshops, not in Sunday sermons, but on other days of the week. These will help us understand the different levels of poverty and how we can overcome them...” (Jérôme 21 02 2015).

Isidore Nyambere was of the same opinion with Euphémie Nkurunziza, the beneficiary of church projects at Kanyosha parish, in adding:

“We get more knowledge through seminars and workshops on how to earn daily life in descent ways fit for Christians. It is wise that teachings in such platforms are continuously given to help the Church come out of ignorance...” (Isidore 21 04 2015).

The eighth proposition concerns the *increase of teachings related to development*. Beneficiaries of church projects and respondents in focus groups in all the parishes agreed that there should be an increase of teachings related to development. Speaking from this perspective, Fiston Haragiramungu and Prudence Simbizi of the focus group and Gilberte Irankunda, a beneficiary of the church projects at the Holy Trinity Cathedral commented that there should be more teachings about the creation of Microfinance projects so that people may understand the importance of joining in those projects and work together towards their own development and the Church’s (Fiston & Prudence 25 02 2015).

The respondents’ agreement was summed up by Aimé Nsabimana from a focus group in the Nyakabiga parish, Olivier Ngabirano from a focus group at Christ the King parish, and Chantal Uwimana, together with Patrick Ndayikengurukiye, and the beneficiaries of church projects at St Matthew’s parish. They contended that the introduction of microfinance projects has so much contributed to the provision of loans to members to start some business and income generating activities to help in the development of the Church and community. They recommended that teachings related to the multiplication of microfinance projects and

income generating projects should be encouraged and increased...' (Aimé 17 02 2015; Olivier 03 03 2015; Chantal 06 05 2015; Patrick 26 02 2015).

The ninth proposition is about *emphasis on spiritual aspects in Christian social centres*. It was clear that beneficiaries of church projects and the respondents in focus groups in all the parishes agreed that the spiritual aspect should be emphasized more, especially in the Christian centres and projects that are church-based.

It is in this context that Winny Fride Manirambona shared her view with Nestor Hakizimana from the same focus group at the Holy Trinity Cathedral in commenting:

"...We are so grateful that the Cathedral has put up some centres that help on the social side of the society. It is, however, our concern that the spiritual aspect is more emphasized and Christian values promoted in those centres so that whoever goes through them comes out transformed spiritually and physically..." (Winny Fride 25 02 2015).

The other parishes concurred, and Aline Wege from a focus group at St Mark's, commented, along with Rénovat Nzoyihera from a focus group in the Cibitoke parish and Augustin Nimbona, Charles Rukundo and the beneficiaries of the church projects at the Ruziba parish expressed the same views as summed up by Rénovat in the following words:

"In the context of helping the community on the social side, the Anglican church has put up some centres that help and teach some identified poor people. We suggest that the spiritual aspect of the gospel should be emphasized in those centres so that those beneficiaries may be also well equipped spiritually. Leaders of those centres should be careful to preserve the Christian integrity of those centres..." (Rénovat 28 02 2015).

When it came to the physical category, 11 propositions were pointed out. The first proposition was to *emphasize the physical aspect of the gospel*. Beneficiaries of church projects and members of focus groups in

all the parishes agreed that so much emphasis has been on the spiritual aspect of the gospel at the expense of the physical. They suggested that the physical aspect should well be addressed to bring about equilibrium between the two. Speaking in this context, Jean d'Arc Arakaza and Sonia Akimana, the beneficiaries of church projects at the Holy Trinity Cathedral shared the same opinion as pointed out by Sonia in the following words:

“We would be happy to hear preachers addressing the importance of the physical side of the gospel as they do on the spiritual side. This should be a continuous mission of the Church so that Christians know that they are meant to work hard to earn their living instead of sitting idle and sinning through stealing...” (Sonia 25 03 2015).

Respondents from other parishes had the same opinions, summed up in the following comments by Gervais Bigirimana from a focus group in the Nyakabiga parish, which he shares with Chantal Ndayongeje from a focus group at Christ the King parish and Godefroid Ntirabampa, a beneficiary of the church projects in St Matthew's parish:

“...We have realized that the physical side of the gospel is less explored during sermons... We recommend that the gospel gets preached in its entire form, addressing both the spiritual and physical needs of a person...” (Gervais 17 02 2015).

Closely related to the first proposition is the second, which is about *putting up a social desk to help the poor*. Respondents from all the parishes suggested that a strong desk to help the poor should be put up and a relevant committee set up to identify and address their needs. It is in this context that Arsène Mafurebe expressed the same view with Claudine Irankunda from the same focus group at the Mutanga Nord parish, saying:

“The Church has various people in need that ask for material help... It should put up a social desk that listens to the poor and addresses their needs...” (Arsène 28 02 2015).

Respondents from other parishes, such as Gordien Havugiyaremye from a focus group at Cibitoke, Médiatrice Niyakire from a focus group at Kanyosha and Salomon Ntahondi from a focus group at the Ruziba parish had the same comment as summed up in the following words by Gordien:

“Christians who are extremely poor should be fed spiritually and sent later to the office of the pastor for further physical assistance. This is why a desk in charge of social assistance should be put up to handle such issues. Consequently, a committee to listen to those people and administer assistance and advice on how to join in some income generating projects should also be set...” (Gordien 28 02 2015).

The third proposition concerns a *thorough visitation of Christians to identify the poor and their needs*. While some respondents contend that a committee should be set to identify the needs of the poor, others suggest that the poor should also be identified during pastoral visitations.

Speaking from this perspective, Yvonne Ndayisenga had a similar view with Alice Kaneza from the same focus group at St Mark’s when she said:

“...In His pastoral visitations, the pastor and the church elders should identify the poor and some of their urgent needs to be addressed. The circumstances in which the people live should dictate, to some extent, the message that the pastor preaches...” (Yvonne 28 02 2015).

The respondents from other parishes had the same views, as indicated by Célestin Havyarimana from a focus group at the Holy Trinity Cathedral, Loïc Murwanashaka from a focus group at the Nyakabiga parish and Jimmy, Barandagiye, a beneficiary of the church projects at Christ the King parish in the following words by Célestin:

“The poor should be identified during pastoral visitations, cell church meetings or during the investigations of the committee that works in the social desk. Whenever they are identified, their

needs should be explored so that relevant solutions are envisaged...” (Célestin 25 02 2015).

The fourth proposition was *the Church's responsibility to help the poor*. The respondents agreed that the role of the Church in helping the poor should supersede the individual's but without ruling that out. Speaking in this context, Nestor Nikobagomba had a similar view with Jennifer Hagabimana from the same focus group at the Kanyosha parish when he said:

“It has been noted that in some cases, individuals get more concerned with the needs of the poor than the Church. Even though individuals' support to the poor is so much encouraged, the Church should be more concerned with the poor in providing social assistance. To some extent, individuals should contribute to the Church's account that is set to help the poor...” (Nestor 19 02 2015).

This was the same observation the respondents of other parishes such as Béni Beckim Nihoze from a focus group at the Mutanga Nord parish, Jean Claude Ntakiyiruta from a focus group at the Cibitoke parish, and Eliphaz Ndayegamiye a beneficiary of the church projects at the Nyakabiga parish expressed in the following summed up words by Béni Beckim:

“...The ministry of helping the poor belongs primarily to the Church. However, individuals are also called to help as much as they can. There are also some charities and organisations that help the poor. But, they do not rule out the notorious responsibility of the Church as a body to identify and help the poor” (Béni Beckim 28 02 2015).

The fifth proposition pointed to *the Church's prophetic role to the poor*. Respondents in all the parishes agreed that the Church should be the voice of the voiceless, among whom the poor come first. Speaking in this context, Ildégonde Habarugira had a similar view with Omer Iter-

iteka from the same focus group at St Matthew's parish who commented:

"...It has been noted that in some cases, those who are in charge of the social desk help people they know better, but who are not necessarily poor. Some go to the extent of providing assistance to their relatives or people from rich families because of personal interests they expect from them. In the whole process, those who are genuinely poor are left out. The Church should avoid abiding with the status quo but rather stand firm and defend the poor..." (Omer 27 02 2015).

The respondents from other parishes were of the same opinion as is seen in the comments by Samuel Manirakiza from a focus group in the Ruziba parish, Eraste Ntunzwenimana from a focus group at St Mark's parish and Désiré Ndagijimana, a beneficiary of the church projects at the Holy Trinity Cathedral. They said that the Church is a voice of the voiceless; it should speak for the poor and defend their cause. The Lord has put up the Church as an institution through which the various exploitations and needs of the poor should be spoken out and addressed accordingly (Samuel 21 02 2015; Eraste 28 02 2015; Désiré 10 04 2015).

The sixth proposition, closely related to the fifth, is *advocacy*. The respondents were also unanimous in saying that the Church should have a unit that advocates for the poor, preserves their integrity and denounces all the exploitations practised on them. Speaking in this context, Josiane Nishimwe shared a similar opinion with Vénantie Nyirankunzurwanda from the same focus group in the Nyakabiga parish saying:

"There are so many poor people, widows and orphans. But there is so little assistance in the Church. The Church should be ready to approach other charities and some other organisations that serve in the same objectives to help the poor..." (Josiane 17 02 2015).

Adolphe Nkengurutse, from a focus group at Christ the King parish shared an additional view with Melchior Nkundwanabake, a beneficiary of the church projects at the same parish, saying:

“...The Church should go beyond providing assistance to the poor and advocate for them in charities and organisations that can give further support. It should also denounce all the injustices that are done to the poor with a view to stop them” (Adolphe 03 03 2015).

The reaction from the respondents from the other parishes was summed up by Félicité Nimpaye from a focus group at the Kanyosha parish, Samuel Ninganza from a focus group at Mutanga Nord and Jérémie Karenzo, a beneficiary of the church projects at the Cibitoke parish in the following words of Jérémie:

“The poor are among the vulnerable people that sometimes underestimate themselves and less considered by the rich who also exploit them to some extent. The Church is called to advocate for the poor and preserve their integrity. It should defend and stand for their rights wherever they are not able to do it by themselves” (Jérémie 17 03 2015).

The seventh proposition was *to increase Christian staff in church-based social centres and Christian institutions*. The respondents realized that some church-based social centres use professionals in the related domain but they do not necessarily have a Christian background. Noting that this may well affect that social centre, they recommend that the Christian staff should dominate in such centres. It is from that perspective that Jean Marie Rukundo had a similar opinion with Alice Irakoze from the same focus group at St Matthew’s parish in saying:

“It is not good to see unbelievers serving in church-based social centres and Christian institutions such as schools, hotels, medical centres and the like when there are qualified Christians in those domains who can do that work. This may affect the core values of those institutions and make them collapse later” (Jean Marie 27 02 2015).

Respondents of other parishes agreed, as expressed by Abel Nivyimana from a focus group at Ruziba parish, Gilbert Ndayegamiye from a focus group at Cibitoke parish and Sonia Akimana, a beneficiary of the

church projects at the Holy Trinity Cathedral in the following words of Gilbert:

“...In church based social centres and Christian institutions, Church members should be the first beneficiaries. Apart from preserving the core values of those institutions, church members will also get employed and thus earn their living...” (Gilbert 28 02 2015).

The eighth proposition is about *increasing church projects of development* so that many Church members may get employment. Respondents agreed unanimously that the microfinance projects out of which loans obtained help initiate Income Generating activities that contribute to development of families concerned and the community at large play an important role in poverty alleviation. They all recommended the Church to increase such projects of development as a way of curbing poverty; speaking in this context, Audry Ruremeshangabo had a similar opinion with Emelyne NIZIGAMA from the same focus group at the Nyakabiga parish in commenting:

“Church projects have woken people up and motivated them to work and develop themselves. The increase of church projects will enlarge the number of people that will get employment. It will also expand the number of community members that are served. Consequently, it will reduce considerably poverty both in the Church and community...” (Audry 17 02 2015).

The respondents from other parishes concurred, as expressed by Annonciate Nihorimbere from a focus group at Christ the King parish, Jeanette Nirera from a focus group at Kanyosha parish and Edrick Nshimirimana, a beneficiary of the church projects at Mutanga Nord in the summed up comment by Edrick:

“...The Church should not only increase projects of development to heighten the community’s level of living but also teach the members of the community to work hard until they achieve independence and become self-reliant...” (Edrick 28 04 2015).

The ninth proposition is about *networking with other denominations, Christian organisations, also known as faith-based organisations, and the government*. The respondents insisted on the importance of such a network and its effectiveness for poverty alleviation and promotion of development. Speaking from this perspective, Yvette Girukwishaka shared the opinion with Noël Nkurunziza from the same focus group at Cibitoke parish in saying:

“The Anglican Church should develop strong relationships with other denominations so that it may learn from their various experiences. It should also cooperate with faith-based organisations and learn from them, mainly about project conception and management, with a view to introducing them to the Church...” (Yvette 28 02 2015).

Marie Ndayishimiye shared the opinion with Nestor Hakizimana from the same focus group at the Holy Trinity Cathedral; he went further and said:

“We appreciate how far the Anglican Church has gone in working with the government. But we recommend that it should deepen such relationships especially in areas that promote the development of the community such as funding church based schools and medical centres, cleaning the city, water provision, building social infrastructures like public markets, stadiums, roads, and administrative buildings such as offices of the Commune and provinces and the like...” (Marie 25 02 2015).

Respondents from other parishes were of like mind, as Carine Ndayinahaze from a focus group at St Matthew’s parish, Isaac Sinzobakwira from a focus group at Ruziba parish and Georgette Kajoreza a beneficiary of church projects at St Mark’s parish, expressed in the summed up view by Isaac:

“...The Church should be ready to work with anybody whose aim is to bring about community development, be it spiritual or physical. It should identify however areas of work that do not compromise with its calling and ministry. Thus, the Church can work

with the government in the areas of developing the community. It can also impart the government officials with the virtues of the gospel and make them Christians in the process. As it networks with other churches and faith based associations, they can shape one another in the spiritual domain and work together on projects of community development...” (Isaac 21 02 2015).

The tenth proposition is about *increasing social centres to help street people, widows, orphans and elderly people*. The respondents agreed on the importance of those centres. They noted, however, their limited number while the street people, widows, elderly people and those in needs are so many. Consequently, they recommended an increase of social centres to care for those in need, especially the street people, widows, orphans and elderly people. It is in this context that Lucie Nyokwizera expressed a similar opinion with Gédéon Ndadugaritse from the same focus group at the Holy Trinity Cathedral, saying:

“We appreciate the social centres and various forums that the Church has so far set to help the poor of different kind. As the poor remain in great number because of unceasing civil strife, HIV/AIDS pandemic, natural calamities and many other misfortunes, the Church should improve the services rendered in the existing centres and possibly create more social centres to cater for the increasing needy people...” (Lucie 25 02 2015).

This was the same conclusion as that expressed by Libérathe Bakashema and Jean Claude Niyondiko from a focus group at Nyakabiga parish, Olivier Ngabirano from a focus group at Christ the King parish, and Euphémie Nkurunziza, a beneficiary of the church projects at the Kanyosha parish in the following summed up words by Oliver:

“Despite the fact that the Church is trying to address physical poverty through creation of various centres, it still has a long journey to go. Our suggestion is to keep networking with whoever is serving towards the same objective so that an increase of centres that aim to alleviate poverty and bring about community development should be worked on...” (Olivier 03 03 2015).

The eleventh proposition is aimed at *teaching political leaders who are church members to be concerned with the poor in the conception of their leadership and projects*. Respondents at the Holy Trinity Cathedral and the parishes of St Mark's, St Matthew's, Christ the King and Kanyosha noted that some government officials are members of the Church. They unanimously recommended that special teachings should be given to the government officials so that they may consider the poor in their leadership and projects. It is in this context that Jean Marie Habonimana shared a similar opinion with Marie Goreth Kwizera, from the same focus group at the Holy Trinity Cathedral, saying:

“We have so many government officials, such as ministers, Members of Parliament (referred to as MPs), and various local authorities who are members of our church. They are involved in the decision-making, leadership and projects conception. The Church should hold special sessions with those government authorities so that they can be encouraged to take into consideration the poor and their needs...” (Jean Marie 25 02 2015).

The respondents from the remaining parishes had the same idea as expressed by Belyse Ingabire from a focus group at St Mark's parish, Onésime Rwahama from a focus group at St Matthew's parish, Dismas Hakizimana from a focus group at Christ the King parish and Isidore Nyambere, a beneficiary of church projects at the Kanyosha parish in the following summed up comment by Onésime:

“There should be general teachings about the poor in the Church. But wherever there are government officials, the Church should have special meetings with them and they should consult together how they can consider the poor in the government projects...” (Onésime 27 02 2015).

4.8.2 Answers by Church leaders

The Church leaders answered questions 6 and 7, which ask respectively for the pastors' suggestions for an effective urban ministry in

Burundi in general and to the poor urban communities of Bujumbura in particular. The questions also ask how the pastors could team up with other Churches, Christian organisations and the government for a better urban ministry (See appendix 1, page II). The Church leaders offered the suggestions that should be implemented to help serve urban residents efficiently. Their propositions had a lot in common with those of the beneficiaries of church projects and respondents in focus groups; they were also summed up in the spiritual and physical categories for mission.

In the spiritual category, the Church leaders explored eight propositions that should be applied for a better urban ministry. The first was *the preaching of a holistic gospel*. Discussing this proposition, Rev. Israël Ndikumana of the Holy Trinity Cathedral said:

“As anthropologists and sociologists say, human beings are made of three main parts, body, mind and spirit. In our sermons, we should be very careful to address the needs of the entire person. Our preaching should be holistic in terms of addressing the spiritual, psychological, social and people’s physical needs...” (Rev. Israël 26 02 2015).

The remaining pastors were of the same mind as expressed by Rev. Simon Sibomana of the Nyakabiga parish, Rev. Normand Bizimana of St Mark’s parish and Rev. Charles Kaneza of Kanyosha parish in the following summed up words by Rev Charles:

“It has been observed in so many cases that preachers tend to emphasize the spiritual aspect of the gospel only and leave out the physical. We highly suggest that both the spiritual and physical aspects of the gospel are addressed in the preaching...” (Rev. Charles 19 02 2015).

The second proposition concerned *exploring modern technology in a positive manner*. This was proposed in the Holy Trinity Cathedral and the parishes of St Matthew’s, Mutanga Nord and Christ the King. Speak-

ing in this context, Rev. Jean Marie Nsengiyumva of Christ the King parish said:

“Change has gone somehow at a slow pace in the Church. Christians have been following changes from afar. When it comes to modern technology, some of them have gone to the extent of rejecting it as they think it is Satanic. My suggestion would be that churches should not be left behind in terms of modern technology. They should explore it thoroughly and use it positively...” (Rev. Jean Marie 03 03 2015).

While the remaining pastors had the same convictions, Rev. Théogène Mitabaro of Mutanga Nord went farther and said:

“Modern technology is very good and should be applied in the Church. Communication through phone calls, emails, whatsapp, vibers and the likes has reduced the world into a small village. It helps us in the projection of our preaching and teachings that are more understood and appreciated by the congregation. It is currently so difficult to write without computer. As we deal with modern people that are versed in modern technology, it is good that the Church moves forward accordingly...” (Rev. Théogène 28 02 2015).

The third proposition was *to increase prayers for and respect of other denominations, faith-based organisations and the government*. The church leaders contended that there are good relationships between the Church, faith-based organisations and the government. They suggested that there should rather be increased prayers and respect for each other. It is in this context that Rev. Jean Ndayisaba of St Matthew’s parish shared the same view with Rev. Moïse Manirakiza of Cibitoke parish, saying:

“We appreciate the good relations that exist among us, the faith based organisations and the government already. We should keep working on them in terms of respecting and praying for one another...” (Rev. Jean 27 02 2015).

The remaining pastors such as Rev. Emmanuel Manirakiza of the Ruziba parish, Rev. Israël Ndikumana of the Holy Trinity Cathedral and Rev. Théogène Mitabaro of Mutanga Nord parish agreed in the following summed up comment by Rev Israël:

“...We should deepen our existing relationships with other denominations, faith-based organisations and the government. Since there are many other emerging Churches and associations, we should be encouraged to make an inquiry in their vision, mission and ways of serving so that we start developing relationships and identify areas of cooperation” (Rev. Israël 26 02 2015).

The fourth proposition is closely related to the previous one. It focuses on *increasing prayers for the government and seminars for government officials*. The Church leaders agreed that their liturgy includes specific prayers for the nation or an opportunity to use that time to pray for the leaders of the nation and the needs of the citizens during the church services. But they suggested that the Church should go beyond this and increase the prayers for the government and political officials, even outside the church services.

Furthermore, they added that seminars for government officials who are church members should also be held once in a while. It is from this perspective that Rev. Simon Sibomana of Nyakabiga parish shared the same opinion with Rev. Normand Bizimana of St Mark's parish, saying:

“...It is a blessing to have some government officials as members of our church. They can represent us and be the voice of the Church in the government. We should pray so much for them and hold special seminars to them too” (Rev. Simon 17 02 2015).

The other pastors including Rev. Charles Kaneza of Kanyosha parish, Rev. Jean Marie Nsengiyumva of Christ the King parish and Rev. Jean Ndayisaba of St Matthew's parish concurred as in the following summed up comment by Rev Jean Marie :

“...The word of God calls us to pray for the government. We are to love and pray for our nation. Having some of the government

officials as our church members, we should increase our prayers for them to abide in salvation and be concerned about the needs of the Church and community, especially the poor. We may also set aside some special time with them to discuss the needs of the Church and hence involve them more actively. Thus they will be serving with us in God's kingdom..." (Rev. Jean Marie 03 03 2015).

The fifth proposition was *to increase pastoral visitations geared to pray, encourage and do a follow-up of Christians as well as identifying the poor and their needs*. The church leaders were unanimous about increasing pastoral visitations as an effective form of follow-up, discipleship and identification of the poor and their needs. Speaking from this perspective, Rev. Moïse Manirakiza of Cibitoke parish shared the same view with Rev. Israël Ndikumana of the Holy Trinity Cathedral in saying:

"The duties of a pastor are so many that the time to visit Christians in their homes to fellowship together and know more about their family life in the neighbourhood becomes very limited. Hence, we should try to increase our pastoral visitations..." (Rev. Moïse 27 02 2015).

While the majority of pastors concurred, Rev. Emmanuel Manirakiza of Ruziba parish and Rev. Théogène Mitabaro of Mutanga Nord contended that the time for pastoral visitation should be well planned and should be respected; this was made explicit in the following words by Rev. Emmanuel:

"...Each and every activity is scheduled and planned according to the pastoral activity program. In the same program, there are times within specific days when we make some visits to our Christians. We should be careful that we stick to that program so that all our activities are done..." (Rev. Emmanuel 21 02 2015).

The sixth proposition was *to emphasize sport evangelism*. This was proposed in the Holy Trinity Cathedral and the parishes of Christ the King, Mutanga Nord, St Matthew's and St Mark's. Sport evangelism

was found to be modern and very important for both children and adults. Discussing this proposition, Rev. Jean Marie Nsengiyumva of Christ the King parish said:

“...We have started sport evangelism and found it very efficient. While we are all encouraged to do sport to be healthy, it is also an opportunity to be together as Christians, develop our friendship, equip one another in the word of God and reach out to others. I suggest that sport evangelism moves forward where it is functional and gets started where it has not yet...” (Rev. Jean Marie 03 03 2015).

The remaining Church leaders seem to have heard about sport evangelism, and recommended its introduction into other parishes soon. Rev. Israël Ndikumana from the Holy Trinity Cathedral, Rev. Théogène Mitabaro from the Mutanga Nord parish, Rev. Jean Ndayisaba from St Matthew’s parish and Rev. Normand Bizimana from St Mark’s shared this concern in the following words by Rev. Théogène:

“Sport evangelism was introduced to our parishes as an efficient way of evangelism. It fits so well with modernity and so many people, especially youth, like it so much. We suggest that sport evangelism gets started wherever conditions allow...” (Rev. Théogène 28 02 2015).

The seventh proposition is *to continue reaching out and expanding the Church wherever possible*. All the church members agreed that reaching out should remain everyone’s duty and every parish’s. It is in this context that Rev. Emmanuel Manirakiza vigorously addressed the issue, saying:

“I call upon each and every pastor to keep preaching the gospel and reach out to the unreached; that is our business and responsibility. We should impart our churches with that calling to be always concerned with the lost and ensure that they are brought into the flock...” (Rev. Emmanuel 21 02 2015).

The remaining pastors all agreed and Rev. Charles Kaneza of Kanyosha parish, Rev. Simon Sibomana of Nyakabiga parish and Rev.

Moïse Manirakiza of Cibitoke parish shared the same view in the following comment by Rev. Simon:

“...A Church that does not reach out to the lost has lost a vision. We suggest that every denomination holds onto the vision of sharing the good news. The priority should be to those who have not heard the gospel. The Church should evangelise them and plant a Church in their area...” (Rev. Simon 17 02 2015).

The eighth proposition was *to consolidate unity and ecumenism among the Churches and to strengthen the network between Churches, faith-based organisations and the government*. The Church leaders suggested that regular mutual visits and seminars that bring all the parties together should be encouraged. It is in this context that Rev. Israël Ndikumana of the Holy Trinity Cathedral had a similar opinion with Rev. Normand Bizimana of St Mark’s parish, saying:

“The network between our Churches, Christian organisations and government should continue. We need to increase teachings among our Christians so that they stop from being bias about other denominations, the faith based organisations and the government. There are a lot of things we can do together for the sake of the kingdom of God...” (Rev. Israël 26 02 2015).

The remaining pastors adopted the same attitude and went further to discuss unity and ecumenism. This was evidenced in the comments by Rev. Jean Marie Nsengiyumva of Christ the King parish, Rev. Charles Kaneza of the Kanyosha parish and Rev. Simon Sibomana of the Nyakabiga parish as summed up in the following words by Rev. Jean Marie:

“...Before we consolidate our network with the Christian organisations and the government, we should ensure that we are united and speak the same voice as a church. This calls us to remove barriers among different denominations and develop platforms where we work together such as the National Council of Churches (NCC), known in Burundi as Conseil National des Églises du Burundi (CNEB)...” (Rev. Jean Marie 03 03 2015).

When it came to the physical aspects of evangelism, the Church leaders provided seven further propositions to help alleviate poverty in the Church and the community. The first was *to strengthen and initiate further Microfinance projects and Income Generating Activities for the poor in particular and the community in general*. Speaking in this context, Rev. Normand Bizimana of St Mark's parish shared the same concern with Rev. Emmanuel Manirakiza of Ruziba parish in insisting:

“Unless the whole community is sensitized to join the micro-finance projects and avoid sitting idle by starting up income-generating activities, poverty will remain an issue in our country. We recommend that the Church should set a good example by being the first to get its members involved in the Microfinance projects and income-generating activities to curb poverty and promote development” (Rev. Normand 28 02 2015).

Even the other pastors unanimously agreed with the proposition as expressed by Rev. Charles Kaneza of Kanyosha parish, Rev. Jean Ndayisaba of St Matthew's parish and Rev. Moïse Manirakiza of Cibitoke parish in the following summed up comment by Rev. Jean:

“...Microfinance projects and IGA have proven efficient in fighting against poverty both in the Church and the community. We urge the Church to consolidate any project and business that contributes to alleviating poverty and promote development both in the Church and community...” (Rev. Jean 27 02 2015).

The second proposition was *to consolidate the network with other denominations, faith-based organizations and the government*. The church leaders unanimously agreed on the importance and usefulness of such a network and strongly recommended its consolidation. In his comment on the need for this network, Rev. Israël Ndikumana of the Holy Trinity Cathedral started with two Kirundi proverbs and said:

“As the two kirundi proverbs say ‘Ukuboko kumwe kuriyaga nti-kwimara uburyi’, that is one hand cannot scratch the whole body and ‘Tubiri tuvurana ubupfu’ which means two people save one another from death, we can do much if we team up with other

Churches, faith based organizations and the government than when we are alone... I strongly recommend that network where it is not yet functional and its consolidation where it is existing” (Rev. Israël 26 02 2015).

There was the same agreement from other church leaders such as Rev. Jean Marie Nsengiyumva of Christ the King parish, Rev. Théogène Mitabaro of Mutanga Nord parish and Rev. Simon Sibomana of Nyakabiga parish as evidenced in the following words by Rev. Théogène:

“...We should be open to work with other denominations, faith based organizations and the government, especially in the areas where we have common goals like in developing our different communities...” (Rev. Théogène 28 02 2015).

The third proposition is *to explore the triangular network by working on joint projects to help alleviate poverty*. The Church leaders agreed that this network is important and could be of great support in some community projects. They therefore strongly recommended this network when working on community development projects. It is with this perspective that Rev. Normand Bizimana of St Mark’s parish said:

“...We could work together with Christian organizations by calling them to teach our Christians about finance management and professional counseling. We could also talk with those Christian partner organizations on possible projects they could fund before we conceive them so that we could be sure that such projects would be funded...” (Rev. Normand 28 02 2015).

Rev. Sibomana Simon went further and said:

“...It is also wise to work with the government especially in the projects related to church-based schools and medical centres where we have to get the license from the government. Moreover, we rely on the government programs in those institutions. Furthermore, the staff serving in those institutions is paid by the government...” (Rev. Simon 17 02 2012).

The remaining pastors were in agreement with Rev. Normand Bizimana and Rev. Simon Sibomana as evidenced in the following comment by Rev. Moïse Manirakiza of Cibitoke parish that he shares with Rev. Jean Ndayisaba of St Matthew's parish:

“There are some social projects that we share with the faith-based organizations and the government, such as constructing a public market, providing tap water to the community and the like. We also know that the government can provide us with some reliable security and justice if we work together and collaborate...Like when the Church organizes a Crusade, it can involve the government officials to support financially and provide security” (Rev. Moïse 27 02 2015).

The fourth area concerns *putting up and consolidating different social desks to take care of the poor*. The Church leaders recommended that the Church should put up and consolidate desks in charge of reintegrating the street people and assisting the poor, the widows, the orphans, the elderly and the prisoners. Furthermore, they suggested assistance to the patients, the bereaved, those who are hit by national crises and natural calamities. This was expressed in the various comments by Rev. Israël Ndikumana of the Holy Trinity Cathedral, Rev. Jean Marie Nsengiyumba of Christ the King parish and Rev. Théogène Mitabaro of Mutanga Nord parish as summed up in the following words by Rev. Israël:

“Churches should identify the needs of the Christians and put up related desks to help them. They should consolidate those desks that already exist and seek to create more ones that are related to the needs of the Christians...” (Rev. Israël 28 02 2015).

The fifth proposition was *to create church-based medical centres and multiply church-based schools to help those who cannot afford education*. The Church leaders unanimously agreed that church-based schools are very important and contribute to helping the children of church members, especially those who cannot afford their children's

education. They therefore recommended that church-based schools should be increased so that every parish could have at least one primary school. It was in this context that Rev. Jean Marie Nsengiyumva of Christ the King parish said:

“...In our parish, we are planning to start a primary school to help our children have access to education and be taught Christian values. We envisage to register also orphans, street children and poor children whose parents cannot afford the school fees and material so that the Church can pay for them...” (Rev. Jean Marie 03 03 2015).

Other pastors also supported the idea of creating church based schools and medical centres as summed up in the following words by Ndikumana Israël of the Holy Trinity Cathedral that he shares with Rev. Jean Marie of Christ the King Parish, Rev. Emmanuel Manirakiza of Ruziba parish and Rev. Charles Kaneza of Kanyosha parish:

“...It is an act of mercy and charity to create church based schools and medical centres to help develop the community in general and especially to help the poor people have access to sponsored education and treatment...” (Rev. Israël 26 02 2015).

The sixth proposition was about the *creation of an advocacy unit*. The Church leaders agreed that the Church should advocate for the community in many areas, such as taxes on food commodities, a moderate price for water and power, contracts for every worker, a moderate price during land registration. Thus, Rev. Normand Bizimana of St Mark’s parish said:

“In the objective of helping the poor, the Church should negotiate with the government on behalf of the community inter alia, to review taxes on food commodities in a way that the government does not exploit the poor, but rather the poor get more advantages than the government. The same principle should be applied in the area of water and electricity taxation, the prices should be moderate to be affordable to everyone, even the extremely poor of the community...” (Rev. Normand 28 02 2015).

The remaining pastors accepted this and went further to talk on issues of contracts and registering lands as expressed in the comments by Rev. Jean Marie Nsengiyumva of Christ the King parish, Rev. Moïse Manirakiza of Cibitoke parish and Rev. Théogène Mitabaro of Mutanga Nord parish that were summed up in the following words by Rev. Moïse:

“...The Church should also speak to the government on behalf of the community it represents about the right of every worker to have a contract, which he can rely on in case of any injustice and exploitation. Moreover, during land registration, the Church should convince the government to charge moderate taxes from the community...” (Rev. Moïse 27 02 2015)

The seventh proposition was closely related to the sixth. It suggested that *the Church and the government should also give loans to the poor* so that they could embark on development projects. Besides speaking for the poor, Church leaders agreed that whenever possible, the Church and the government should fund the projects of the poor or give loans to the people whose projects are to auto-develop themselves and develop the community. It is in this context that Rev. Israël Ndikumana of the Holy Trinity Cathedral said:

“The Church and the government should be ready to support the initiatives of every person, which are aiming at their own welfare and the wellbeing of the community. They should either fund their projects or give them loans to implement them. Those loans should be reimbursable on long-term basis and with low interest” (Rev. Israël 26 02 2015).

The other pastors were agreeable to this as expressed in the comments by Rev. Jean Ndayisaba of St Matthew’s parish, Rev. Emmanuel Manirakiza of Ruziba parish and Rev. Simon Sibomana of Nyakabiga summed up in the following words by Rev. Emmanuel:

“...It is recommended that churches give loans to their members who want to implement development projects. However, some churches are not financially able to give loans. They should look

for other faith-based associations and even the government to help fund their Christians' projects or else provide them with loans to implement those projects..." (Rev. Emmanuel 21 02 2015).

4.9 Conclusion

Guided by the interview schedule, which was conceived in terms of the circle of praxis, I made a thorough investigation on how the urban Anglican parishes carry out their mission in the municipality of Bujumbura. The process of investigation involved church leaders, beneficiaries of church projects and members of focus groups. It came out clearly that both the physical and spiritual concerns of the urban residents were addressed to some extent. One of the most intriguing works was the income generating activities that a number of urban parishes are involved in to respond to the physical needs of the urban residents. The way urban Anglican parishes mobilize the people and introduce them to such activities helps them to respond to their needs and attend to the needs of the community. Those activities help the urban poor to avoid sitting idle but instead be busy by participating themselves in the process of production and hence meet the needs of the entire community.

Another important activity that I appreciated was the microfinance projects that the urban Anglican parishes introduced to the urban poor. They raise the level of life and contribute to the development of the concerned individuals in particular and the whole community at large. The involvement in evangelistic missions to reach out to unbelievers and expand the kingdom of God was also an important activity to admire. All the urban Anglican parishes were found busy preaching the gospel in churches, open air meetings, hospitals, schools, to name but a few. This was done in response to their great mission of witnessing to the world about the kingdom of God. After collecting the data I compiled it and continued with the analysis process, which is the object of the upcoming chapter.

ANALYSING THE DATA IN THE LENSES OF THE CYCLE OF PRAXIS

5.1 Introduction

This chapter aimed to analyze the data that is made of research findings and literature review. Whereas the research findings have been the focus of chapter 4, the literature review on the context of urbanization was a consideration of chapter 2. The analysis was done following the cycle of praxis, which comprises four moments namely identification, context analysis, theological reflection and strategies for mission.

During the analysis, I examined also how far the general research question and its subquestions, as explained on pages 4 and 5 of this study, were attended.

5.2 Identification

Also known as insertion, the moment of identification is a stage whereby I inserted myself in the urban community and familiarized with the respondents to be able to get the data. Even though I was born and grew up in the rural village, I became an urban resident since the year 2006 whereby I learnt in a hard way the urban ways of living and journeying together with urban residents. The kind of life I and the majority of urban residents of Bujumbura live made me conduct this study. It became necessary to identify potential respondents, introduce myself to and develop relationships with them for a better help in the study.

As the study shows, the respondents also had to insert themselves in the urban context to be able to provide good data and deal with the issues that confront them. The answers that beneficiaries of church projects and members of focus groups gave to questions 1 and 2 of the interview schedule show clearly that they had various backgrounds. The majority migrated from rural areas to Bujumbura apart from few natives mainly found in the parishes of Ruziba, Kanyosha and Mutanga Nord, which are more peripheral.

A closer analysis reveals that a good number of respondents came to the city as grown up people while a handful was born in Bujumbura. This is a clear indication that those who migrated had to insert themselves in the urban context and adjust their ways of living to a new mode of life. This is also true to the writers such as Shorter (2002:62) and Seabrook (2007:12-13) who note that migration is one of the great factors of urbanization. They also observe that those who migrate expect a better life compared to how they were living in the rural areas. However, they are finally compelled to conform themselves to new ways of living that are contrary to their former expectations as they end up living a hard life of declining health and new kinds of impoverishment, a life of slums (Seabrook 2007:8, 10; Shorter 2002:64).

On the other side, those who were born in Bujumbura had to learn how to cope up with a challenging context of urbanization, which increases members on a daily basis due to biological growth and migration. Furthermore, they have to get acquainted with the context of urban poverty that characterizes their society. The writers in urban field acknowledge this type of biological growth referred to as growth by birth-rate (Bowen 1996:188), natural increase (Seabrook 2007:13); reproduction (Linthicum 1991:8) or internal growth that is defined as surplus of births over deaths (Monsma 1989:16). While the majority of the writers in urban field such as Davey (2001:7); Manokaran (2005:167); Shorter (2002:61) and O'Donovan (2006:40) contend that

the greatest cause of urbanization is migration, Monsma (1989:16) has a different view, which is internal growth. The main reason he gives relies in the explanation that when there are more births than deaths in the city, the surplus population, with rare exceptions, stays in the city and helps to swell the population. Monsma's view is supported by Linthicum (1991:8) who also notes that reproduction among the poor of the city is the main factor of urbanization. But Linthicum (1991:8) goes further to draw a line, saying that reproduction is the greatest reason of urbanization in the First World while migration plays the same role in the Third World countries.

For Church leaders, they also had to insert themselves into the urban context where they are serving and identify with their Christians who are at the same time the members of the community. The study shows clearly that the Church leaders have different years of experience that help them know more about their Christians and the urban context of the community in which they are serving.

For the second question which asks beneficiaries of church projects and members of focus groups how they came to fellowship in their respective parishes, the answers show that the majority of the respondents grew up in the Anglican faith while a few of them joined the faith later. Whichever the case, all of them share the faith and have the same identity as Christians of the Anglican Church. They have to get acquainted with the urban issues that they undergo and learn together how to address them efficiently.

However, there is a serious disequilibrium of genders in terms of parish leadership whereby only adult men are parish leaders. This is contrary to the respective composition of respondents in focus groups and beneficiaries of church projects where genders and ages are well balanced in the different Anglican urban parishes. Moreover, my general observation as a coordinator of mission and evangelism in the Anglican diocese of Bujumbura testifies that women outnumber men in the differ-

ent parishes and Church related ministries. It is not understandable why women are refused Church leadership, whatsoever, in the urban parishes. Yet, as we explored in the literature review on page 10 of this thesis, Tucker (1992:49) reminds us that women are of equal importance in urban mission. She brought up practical examples of Catherine Booth; Phoebe; Sarah Doremus; Dunn Clarke; A.B. Simpson; Mary Webb; the group of women who were deeply involved in the protestant Missionary Movement; and the Deaconess Movement who played a great role in the transformation of urban communities through administering to the needs of the urban poor.

5.3 Context analysis

The moment of context analysis also known as social analysis (Boff and Boff 1986:24) is interlinked with ecclesial analysis that deals with Church related questions. It is clear that the Church is in and for the community. As Cochrane, de Gruchy and Petersen (1991:19) say, the Church does not stand above the dynamics of social political life; it is an integral part of it, a participant in the society. In other words this moment is part and parcel of the social analysis moment. It only has a particular accent on the Church. But it still analyses the role of the Church in the society. Because of the close relationship between the moments of social analysis and ecclesial analysis, Cochrane, de Gruchy and Petersen (1991:18) combined, at some stage, the two moments in one referred to as social-ecclesial analysis. But later on, they reduced the two to the moment of context analysis.

The moment of context analysis hereby helps us to go deeper in informing ourselves of the real circumstances of urban residents. This is where we dig through the first sub-question of the study enquiring about the context of urbanisation in Burundi (See page 5 of this study). As the findings reveal, the great majority of the respondents are not natives of the city but rather migrated to Bujumbura from the rural areas in search

job opportunities. The second considerable reason is about studies while the two last ones are about work transfers and returning refugees. Among these categories of migrants who are at the same time respondents, a very handful of them are workers and were given transfers while the remaining great majority migrated as non-workers. Various writers such as Manokaran (2005:169); O'Donovan (2006:39); Seabrook (2007:13) and Davey (2001:6) also include in their books the reasons of migration. While they enumerate, especially for Africa, violence and war that brings about refugees; education for students coming to the city for their secondary and higher education; women who are married to city people; those who are transferred to work in cities; they also agree that the majority of migrants join the city for economic reasons as they look for job opportunities. Thus, poverty is the main *push factor* that drives the rural people to the city whereas industrialization at the periphery of expanding cities is known as a *pull factor* and creates numerous employment opportunities (Monsma (1989:16 and Manokaran 2005:170).

A closer analysis shows that the government workers are few compared with the great majority of those who are struggling to earn their living. The latter include those who are doing small business, handicraft and church activities. A thorough observation reveals that even those who are working for the government earn so little that cannot sustain them fully unless they involve themselves in other income generating activities. Thus, all these people fall under the category of the physically poor.

Furthermore, in the identification of peoples' physical needs as provided in the various answers, it is noted that the *common answers* of all respondents are about the basic needs of life, which include food, housing, clothing, shelter, medical treatment, education and the word of God. It was clear that people need jobs; fees for schools; transportation; debt reimbursement; communication; and some capital to start business. We

also note more spiritual needs in terms of spiritual weaknesses; personal weaknesses; demon possession; and the need for family prayers. When we consider the *common answers* that are mainly about the basic needs of physical life and the *particular answers* that are about the spiritual needs, we realize that the needs of urban residents range from the physical to the spiritual spheres. Moreover, we conclude that the context of urbanization in Burundi is dominated by poverty.

The data from the literature review also pointed to the fact that poverty is one of the main consequences of urbanization. Seabrook (2007:11) talks about the migration of poverty whereby he notes that the poor of rural area move with it to the cities in the hope to find good paying jobs. But, many find a greater poverty than what they were fleeing in the upcountry as they end up living a desperate life in slums. Grigg (1991:42) talks also about this type of poverty that he refers to as absolute poverty whereby people miss the basics of life understood in terms of food, clothing and housing. He shares the view with Christensen (1988:115) who also notes that the poor ‘city people’ lack the basic needs understood to be food, shelter and clothing. Christian (1999:25) has also the same observation and termed the ‘basic needs’ the *first-floor human needs* which include food, health and education to which every human being was entitled. Indeed, the literature review confirms the urban poverty under the subtitles *Physical aspect of urban poverty* (See pages 13 of this study) and *Spiritual aspect of urban poverty* (See page 16 of this study) as confirmed by Shorter (2002); Linthicum (1991); Seabrook (2007); Grigg (1992); MC Hale and Mc Hale (1977); Christian (1999); Christensen (1988); Myers (1999); Bosch (1991); Christian (1994); Chambers (1983); Friedman (1992); Gutiérrez (1973); Bonino (1975) and James (1969).

Writing as an African and in an African perspective, O’Donovan (2006:57) also notes that poverty is a reality especially in cities where unemployment is high with consequences of thousands of homeless

people, thousands of street children, thousands of beggars, thousands of thieves and thousands of women who have turned to prostitution to survive. O'Donovan (2006) shares the view with Shorter (2002:2) who also writes from an African perspective and observes that urban growth rates mean that there is a high concentration of poverty in towns where the vast majority of African urban residents amounting to almost 70% are poor.

As I continued to analyze the data, I went further, through ecclesial analysis, to find out what the Church does to help urban residents address this poverty. This part responds to the second sub-question of the study which asks what the Anglican Diocese of Bujumbura has so far done to address urban poverty brought by urbanization (See page 5 of this study). Answers given reflect what the Anglican parishes of Bujumbura do to respond to the physical needs of urban residents. The *common answers* from all the respondents of those parishes include provision of food and clothes to the poor; helping patients in hospitals; helping prisoners; helping the orphans and widows; putting up microfinance projects; assistance through BAHU project; assistance through TUBIBE Microfinance project; helping the bereaved, the sick and people with various needs; and occasional help to the people affected with national crisis and natural calamities. There is further assistance portrayed in the *particular answers* given by respondents from the great majority of the urban Anglican parishes. It includes services and help given through the special ministries to those in hospitals and prisons, to the orphans and the elderly people.

Besides the answers given by the beneficiaries of Church projects and members of focus groups, Church leaders also had the same answers except the only service added in the *particular answers*, which concerns HARIVYIZIGIRO microfinance project that helps street people as reported by the Church leader of Christ the King parish. Furthermore, it was evident that the majority of the urban Anglican parishes have initi-

ated some microfinance projects that are geared to involve the members of the Church in business and income generating activities that help the Church and community fight against poverty and promote development. It was clear that the Church based microfinance projects help the community members to auto-develop themselves by reimbursing the loans contracted with a very low interest varying from 1 to 5%. An overall observation shows that all the respondents whether beneficiaries of Church projects, members of focus groups and Church leaders agree on the great role that urban Anglican churches play in responding to the physical needs of the urban poor community.

On the other side, answers given by the beneficiaries of church projects and members of focus groups reflect what the Anglican parishes of Bujumbura do to respond to the spiritual needs of urban residents. The *common answers* from all the respondents of those parishes include the preaching of God's word; teaching the word of God; prayer; counseling; discipleship and follow up in groups; evangelism; group evangelism; crusades or open air meetings; evangelism in prisons; evangelism in Hospitals; revival fellowships; city Evangelism; and media Evangelism. We also note that there is more spiritual concern portrayed in the *particular answers* given by respondents from the great majority of the urban Anglican parishes. It includes evangelism and all related services given through the ministries to those in hospitals and prisons, to those in schools, on streets and in sport. Those answers are the same as the ones that Church leaders gave to the same spiritual aspect of mission. This implies that, the urban Anglican parishes are concerned also with the spiritual needs of the urban people and try their best to attend to them.

Moreover, the urban Anglican parishes' involvement in addressing urban poverty is seen in the special ministries to the families in difficulty and the destitute people. It is also seen in the various activities of development that the urban Anglican parishes initiate in the community. This is well reflected, on one side, in the special ministries that the urban

Anglican parishes have towards the families in difficulty and the destitute people. Those ministries are expressed through BAHO project; MUC; MULDP; special care to the orphans; and street evangelism. It is also reflected, on the other side, in the different activities of developments that the urban Anglican parishes do through the various micro-finance projects; Multipurpose hall; Centre Communautaire; Schools; MUC; and community work.

Apart from those activities of development and poverty alleviation, the urban Anglican parishes remained so concerned with their main mission as a church. A closer analysis shows that all the urban Anglican parishes stick to the preaching of the gospel. Thus, various outreach ministries; discipleship and follow up; and Church planting are given the priority to ensure that so many people are won for Christ and edified through the Church. The extension of the Holy Trinity Cathedral and some of the urban parishes such as Nyakabiga, Kanyosha, St Matthew's, St Mark's and Mutanga Nord is one of the proofs of the efficiency of the various church based outreach ministries.

The response of the Church to urban poverty is also confirmed in the literature review under the subtitle *Holistic ministry among the urban poor* (See page 17 of this study). This is summed up in the views of Davey (2001); Linthicum (1991); Ortiz (1992); Nunes (1999); Grigg (1999); Myers (1999) and Bakke (1992) whereby all of them agree that the Church should express an effective urban ministry that offers both the physical and the spiritual breads. The challenge was however to be a Church *with* the urban community whereby it incarnates itself into the life of that community and becomes a partner in addressing its needs. It does not act on behalf of the urban poor but rather instructs and works with them towards poverty eradication and community development.

Furthermore, though the urban Anglican parishes address both the physical and the spiritual needs of the Church and the community, it remains clear that there is disequilibrium between the two, such that the

spiritual side is more addressed than the physical one. This was expressed by a number of respondents such as Désiré Ndagijimana, a beneficiary of church projects at the Holy Trinity Cathedral, Médard Kwizera and Olivier Ngabirano from a focus group at Christ the King parish, and Rev. Charles Kaneza who concurred that Church leaders are so much concerned with the wing of gospel proclamation to an extent of forgetting the other wing of the Church's mission which cares about the social needs.

The previous disequilibrium was also evidenced by different authors such as Mugambi (1989:ix) who says that Christian mission in the past has tended to be associated with proclamation of the gospel, which has almost invariably been interpreted in terms of preaching the Christian message. He goes further to say that the modern Christian missionary enterprise also considers social service as a secondary concern (:ix). Even Myers (1999:2) is explicit to clarify that evangelicals were deeply concerned with the spiritual realm that they excluded any social action in the Christian agenda so that the Church's commitment to evangelism may not be blunted. Moreover, Grigg (1992:163) seems to be elevating the spiritual aspect against the physical one when he quotes the gospel according to St Matthew 6:33, reminding that we should first seek the kingdom of God and His righteousness and all other things will be ours as well. However, both the physical and spiritual aspects of mission to the urban poor should be equally addressed to avoid dichotomy between gospel proclamation and social services.

5.4 Theological reflection

The moment of theological reflection, also referred to as hermeneutical mediation (Boff and Boff 1986:32) seeks to discern what the plan of God for the poor is. It is about reflecting on the contextual issues in the light of the sacred writings known as the Bible or word of God. As Leonardo and Clodovis Boff (1986:32) say, theological reflection does re-

course to the Bible and reflects on the situation in the light of the Bible and the Christian tradition. This moment leads us into the scriptures to find out a divine enlightenment and inspiration as to what to do to overcome an afflicting situation we may be facing. It also helps us explore the deliverance act of God in taking side with the urban poor and journeying on with them on their road to recovery.

The biblical exodus story is a good example of how God was concerned with the Israelites enslaved in Egypt, heard their cries, felt their pain, knew their suffering, and intervened (Exodus 3:7-8). When the oppressed, the poor and the needy cry out to God in their distress, God hears, sees and delivers them through His church and people that he calls to be advocates for those who need rescue. The moment of theological reflection helps us to answer the third sub-question which is about how the Anglican Diocese of Bujumbura interprets Scripture in her ministry to the urban poor of the municipality of Bujumbura (See page 5 of this study).

In the case of the urban poor of Bujumbura that the study focused on, the answers of beneficiaries of church projects and members of focus groups in relation to the spiritual and physical assistance that the Church initiated to help alleviate poverty were referenced in the Bible. The physical assistance is expressed in the area of social side of the gospel; involvement in microfinance projects; assisting people that are hit by national crisis and natural calamities; assisting patients in hospitals; assisting prisoners in jails; helping the bereaved, the sick and those in different needs; and helping orphans and widows. The spiritual assistance is also provided in the area of preaching and teaching the word of God; evangelism among the poor; evangelism in prisons; and evangelism in hospitals.

The answers of Church leaders also portray their practical actions to help urban residents of Bujumbura meet their needs. They explored the biblical references for both the physical and spiritual assistance that the

Anglican parishes of Bujumbura work on to help the urban poor come out of poverty. They also realize that physical assistance is biblically referenced in the areas of the Social side of the gospel; microfinance projects and Income Generating activities; assisting the patients in hospitals; assisting the prisoners in jails; physical assistance to the poor; assisting the victims of national crisis and natural calamities; helping the bereaved, the sick and those in different needs; and helping orphans and widows.

Church leaders explored also the scriptures that support the spiritual assistance to the urban poor. These were observed in the areas of Great Commission/Preaching and teaching the word of God; evangelism among the poor; evangelism in prisons; Evangelism in hospitals; discipleship and follow up; and prayer.

A closer analysis shows that all parishes are very active in evangelism and put much effort in the spiritual sphere. On the physical sphere, however, we note that all parishes are not involved at the same level. While some parishes are more concerned than others, we realize that they also have different emphasises. The practical examples are of the parishes that have special ministries to the patients in hospitals while others do not. We also saw that some parishes have special ministries to orphans while others do not. Likewise, some have special ministries to prisoners in jails while others do not. Yet all those ministries are so much needed in all parishes. They need to learn from each other and always be innovative.

5.5 Strategies for mission

The moment namely strategies for mission is also called pastoral planning (Holland and Henriot 1984:8). At this stage, one is called to think through pastoral actions to be taken and implemented for the transformation of the problems of the society. As Karecki (2005:164) says, this stage of the cycle of praxis calls people to take responsibility for

mission in their own contexts. This moment involves new strategies to be applied in further mission with a view to bring about society transformation. At this level, we think in terms of becoming agents of change who, as Karecki (2005:164) says, participate in the *Missio Dei* to bring justice, harmony, and the reign of God to bear upon the societies in which we live.

In this moment, a course of actions that are to be done to overcome all the forces of exploitation and oppression that lead to poverty and servitude is set out. As the course of missiology is, reflection always leads to action such that theories become real when they are translated into practice. Thus, the moment of strategies for mission explores and plans actions that are to be implemented. This moment responds also to the fourth sub-question which is about a proposed model of effective urban ministry for the Anglican Diocese of Bujumbura in the context of urban poverty (See page 5 of this thesis).

In this study, the respondents built on what is already being done and brought out issues that are to be dealt with to counteract urban poverty in Bujumbura. While the analysis had shown that much is being done on the spiritual side, it was very clear that there is rather a list of things that need to be continuously done. To me, this explains the importance of the praxis cycle which calls people to an endless reflection that leads always to action and vice versa. A closer analysis shows that beneficiaries of church projects and members of focus groups in all parishes had, on one side, a list of *common answers* suggesting what has to be strategized for action. The list includes a continuous preaching of the gospel; making altar call; increasing evangelical missions and revival fellowships; increasing teachings related to development; and emphasizing the spiritual aspect in Christian social centres. On the other side, respondents of some parishes had additional *particular answers* concerning what should be reviewed and implemented to integrate the urban poor and address their needs. These answers include the reviewing of the time for sermon;

interaction and socialization after church service; increase of Church seminars and workshops; and an increase of prayer and teachings to the poor.

On the physical side, the given answers reflect further suggestions of what has to be strategized for action to radically address urban poverty. The beneficiaries of church projects and members of focus groups also gave a considerable list of *common answers* that are suggested to be planned for further action. This list includes the emphasis of physical aspect of the gospel; starting a social desk to help the poor; visiting Christians to identify the poor and their needs; the Church's responsibility in helping the poor; the Church's prophetic role; advocacy; increase of Christian staff in social centres and Christian institutions; increasing church projects of development; networking with other denominations, Christian organizations and the government; and the increase of social centres to help the poor. However, it was also observed that the beneficiaries of church projects and members of focus groups had so many *common answers* and only one additional *particular answer* concerning what should be done to eradicate urban poverty in Bujumbura. This particular additional answer was to teach Christian political leaders to be concerned with the poor.

A general analysis shows that some suggestions are being already done but need to be emphasized and continued. Such suggestions include among others, emphasis of the physical aspect of the gospel, continuous preaching of the gospel and visiting Christians to identify the poor and their needs. Other suggestions are completely new and need to be instituted such as advocacy unit, increasing projects of development and teaching Christian political leaders to mind the poor in their leadership and projects conception.

Apart from the suggestions of beneficiaries of Church projects and members of focus groups, the Church leaders also proposed some answers that need to be implemented to considerably address poverty. On

one hand, the *common ones* that the Church leaders shared include the preaching of a holistic gospel; an increase of prayers for and respect of other denominations, faith based organizations and the government; an increase of prayers for the government and seminars for government officials; an increase of pastoral visitations for prayer, encouragement, follow up and identification of the poor; a continuous reaching out and church expansion; the consolidation of Unity and ecumenism among churches; and strengthening the network between churches, faith based organizations and the government. On the other hand, the *particular spiritual concerns* that Church leaders shared include the positive exploration of modern technology and emphasis of sport evangelism.

On the physical side, Church leaders highlighted also a list of issues that should be addressed to counteract urban poverty. This list includes the strengthening of the microfinance projects and IGA to the poor; the consolidation of the network with other denominations, faith based organizations and the government; the exploration of the triangular network by working on joint projects to help alleviate poverty; the creation and consolidation of different social desks to care for the poor of various kinds; the creation of church based medical centres and multiplication of church based schools; the creation of advocacy unit; and loans to implement the projects of the community and/or funding the projects of the poor.

Even though the Church is so much involved in the spiritual sphere, Church leaders noted that there is still more to be done in that area. On one side the lists of suggestions show that there is much to be emphasized. This may mean that Church leaders are doing so many things to address urban poverty; but they are not doing them at a satisfying level, hence the need for increasing and emphasizing those actions. On the other side, the lists point to new actions, which have to be initiated to help the urban community come out of poverty. The practical examples include the preaching of a holistic gospel and exploring modern technol-

ogy positively; which is highly supported in the writings of Manokaran (2005:237) and Bowen (1996:190). Overall, Church leaders mainly share with beneficiaries of church projects and members of focus groups the physical concerns geared to alleviate urban poverty and instead bring about development.

A general analysis flowing from the suggestions of all respondents shows that the Church has to be more active and innovative in the spiritual and physical spheres. Writers such as Linthicum (1991), Linthicum (1992), Myers (1999), Grigg (1992), O'Donovan (2006) and Christensen (1988) are also of the view that poverty involves the physical, personal, social, cultural and spiritual areas of peoples' life. Therefore they all agree that there should be a transformational development in peoples' life, which is materially, socially and spiritually based (Myers 1999:3). The Church is called to follow the mission agenda of Jesus and proclaim a holistic gospel with both social and spiritual implications. This type of the gospel calls for a proclamation of God's love and desire to save as well as a manifestation of God's love in acts of mercy (Christensen 1988:33).

TOWARDS A PROPOSED MODEL OF EFFECTIVE URBAN MINISTRY

THE CONTEXT OF URBAN POVERTY

6.1 Introduction

A proposed model for effective urban ministry in the context of urban poverty that this study proposes should rely on the explored different views of the respondents as mainly summed up in the efficient use of the cycle of praxis; the initiation of income generating activities; the introduction of a holistic approach to urban mission; and a triangle network between the Church, faith based organizations and governmental local authorities. The model should also take into account the various propositions set forward by respondents in this study and the upcoming recommendations in the general conclusion. This proposed model reflects also valuable recommendations reserved to the different agents of city transformation.

6.2 Efficient use of the cycle of praxis

The greatest tool I recommend to use in dealing with urban poverty is *the cycle of praxis*. As I have highlighted in the study, the cycle of praxis is very crucial in finding out the real problems of the community and deal with them holistically. Holland and Henriot (1984:xii-xxi)

initially used it as a theological method³⁶ in the preface of *Social analysis: Linking faith and justice*. In this book, they discussed the crisis of civilization whose energies are pointed towards destroying the poor, justice, family and community. They used the pastoral circle, which comprises of insertion, social analysis, theological reflection, and pastoral planning to describe the task of social analysis and its relevance to social justice action, to provide illustrations of analytical approaches to various problems, and to explore the suggestions and questions they raise for pastoral responses (1984:4).

In his exploration of the theme *Who do you say that I am?* (Mark 8:29) at the Council for World Mission (CWM) in Kuala Lumpur, Kritzing (2002:144) also used Holland and Henriot's (1984) cycle of praxis that he developed thoroughly to include five moments namely involvement, context analysis, theological reflection, spirituality, and planning. The same pastoral circle was further developed and adapted by Cochrane, de Gruchy and Petersen (1991) in the South African context. Its effectiveness made Shorter (2002:61) also refer to it when exploring the problems of and responses to the urban poor residents of the Nairobi slums such as Korokocho. Likewise, Bodewes (2005:77) echoes the pastoral circle in her essay on Christ the King Catholic Church to find out and address the overwhelming needs of the urban poor of Kibera slum³⁷ in Nairobi.

³⁶ By theological method I borrow from Schreiter (1985) in his book *Constructing local theologies* and especially Bevans (1992) who, in his book *Models of contextual theology*, discusses six models of contextual theology namely countercultural model, translation model, synthetic model, praxis model, anthropological model, and transcendental model. These contextual methods are known as theological methods. Thus the theological method I am using in this study is the praxis model, which marches well with the cycle of praxis.

³⁷ Kibera slum is the largest and most densely populated slum in all sub-Saharan Africa, with over 700,000 people squeezed onto less than 550 acres (Bodewes 2005:77).

The pastoral circle is also borrowed by Liberation theologians who use it to address poverty. Initially, Latin Americans were undergoing extreme poverty as expressed by Gutiérrez (1973) in his famous book *A theology of liberation*. A more efficient way to analyze the kind of poverty the Latin Americans were encountering and the ways forward to overcome it was found through the use of the pastoral circle whereby the moment of insertion is referred to as *living commitment* with the oppressed (Boff and Boff 1986:22); the moment of socio-analysis remains as such; the moment of theological reflection is referred to as *hermeneutical mediation* (1986:32); and the moment of pastoral planning which is referred to as *practical mediation*.

In finding out and dealing with the problems of the community, Ortiz (1992) talks about incarnational ministry in the city whereby he also uses a tool which is similar to the pastoral circle. Ortiz (1992:92) refers to insertion as *making a commitment to bonding*; social analysis with *gathering community information*; theological reflection with *discerning God's perspective on the community*; and pastoral planning with *putting together and interpreting the information gathered*. In examining and addressing urban poverty, Christensen (1988:74) also uses similar steps like those of the pastoral circle. They include *community awareness*; *assessing its needs*; *networking with others*; *gaining a profile for service*; and *empowering people to be released*.

Likewise, Linthicum (1991) proposes three important Church responses to overcome urban poverty. A closer look at these responses shows a similarity with the pastoral circle. One of those responses is *the Church in the city* (Linthicum 1991:21). This response coincides with the stage of insertion because at this level, the Church inserts itself in the urban community and looks for its establishment. The second response is *the Church to the city* (Linthicum 1991:22). This response is similar to the stage of social analysis because at this level, the Church begins to become more concerned about its city, its neighborhood and its prob-

lems. It is concerned with both evangelism and social action. The third response is *the Church with the city* (Linthicum 1991:23). This response is more close to the stage of practical mediation or pastoral planning whereby the Church incarnates itself in that urban community and becomes a partner with the community in addressing that community's needs.

Besides all these examples, this study has also applied the same circle of praxis to find out the needs of the urban poor of Bujumbura. It helped to explore what the Church has so far done to help the residents of Bujumbura deal with urban poverty. Moreover, the circle of praxis helped respondents to read the problems in the light of the scriptures and propose further actions to be taken. The issue of reflecting on the situation leads to acting. Once an action has been done, reflection on the action done restarts again and always leads to further action. The interplay continues between reflection and action such that there is a continuous innovation and improvement on accomplished actions.

The particularity of the cycle of praxis relies in the fact that it begins with action and leads to action. It goes beyond theory to involve practice. The cycle of praxis remains a model par excellence to use in any study of the community. It brings together both me and the members of the community to think together what should be done in order to have a transformed community. In this sense, the work is mainly done by the community members themselves.

Therefore, I strongly recommend the use of the circle of praxis to radically deal with urban poverty and instead bring about development of urban communities.

6.3 Initiating income generating activities (IGAs)

The Church broke barriers in terms of developing its members through introducing them to the Income Generating Activities. It became evident in this study that the IGAs play a crucial role in the fighting

against urban poverty. IGAs help people come out of idleness and participate in their own development, of their church and the whole community. The majority of the respondents who did not have jobs joined in the microfinance projects out of which they got loans to start some business to develop themselves and their surrounding community. Through the IGAs, they can easily do some small individual business such as selling tomatoes; cakes; cabbages; sewing; tailoring and the likes.

The same respondents sometimes do communal activities of renting some plots of land where they can plant cassava; maize; beans and the likes. When those plants are ready for harvest, the product may be sold and the benefits be shared among the shareholders while the capital may be invested in further activities. There are more communal activities Christians use the loans to do and develop themselves, their church and the community. For example, a group of Christians can be initiated to the work of sewing and make a Christian association whereby they can buy some sewing machines and the related material and use them. They can share the benefits per month and continue with that work.

I realized that even those who work for the government earn so little such that they cannot live out of that salary, but rather join also in the microfinance projects and involve themselves in further business and activities to substantiate and be able to cater for their needs. These activities raise their level of living and benefit the Church and the whole surrounding community that feeds on them. Furthermore, these activities strengthen their unity and fellowship as community members. They also deepen their friendship as brothers and sisters in Christ. Such activities indirectly raise the level of the Church giving since those Church members will increase their tithe and offering that will participate in the development of the Church.

The whole issue of Income Generating Activities comes in as one of the tools to fight against urban poverty and promote development. It is well reflected as part of community development whereby the members

of the community are called to participate in various activities geared to bring about positive change and transformation. Speaking in the same perspective, Myers (1999:111) uses *transformational development* whereby he highlights a framework for transformation done by the community members themselves. As it has been the case in the study, Myers (1999:112) explains that the Church's role is to help the community realize their misery and work out a transformation that leads to a better future. Whatever heals and restores the body, mind, spirit and the community can be better future toward which transformational development should point. It is in this sense that Myers (1999:113) says that this transformational development should focus on activities that address the physical, social, mental, and spiritual manifestations of poverty.

While Myers (1999:111) uses the term *transformational development*, Linthicum (1991:20) uses the term *empowerment* through community organization to address urban poverty. That is the approach in which the most authentic urban ministry is done. This approach enables the Church to join with the people in addressing the issues of that community, but doing so from the recognition that the only people who, in the final analysis, have the capability to change that community and to deal with its problems are the people of that community (Linthicum 1991:23). The Church comes alongside and supports them and works with them in that endeavour, sharing with those people the particular gifts and strengths it has to contribute to that situation (1991:24). But it cannot and will not do the people's work in their place. Only the people can assume responsibility for their own empowerment. Thus, the task of the poor in the city is their own empowerment whereas the task of the Church is to come alongside the poor, both becoming their advocates before the rich and join with the poor in their struggle to deal with the forces that are exploiting their community (1991:24).

The most effective means for bringing about such *empowerment* in the city is *community organisation* understood as a process by which the

people of an urban community organise themselves to deal corporately with those essential forces that are exploiting their community and causing their powerlessness (Linthicum 1991:25). Particularly, the poor and powerless of a city are excluded from full participation in the social, political and economic life of their city. Community organisation empowers them to meaningfully encounter, cope with and sometimes change these urban structures and systems through acting collectively (Linthicum 1991:31). The assumption upon which community organisation is built is formulated around the great slogan *united we stand; divided we fall* (Linthicum 1991:31). It recognises the tremendous power generated by people acting collectively. This is well reflected in the communal activities of the Church members that I highlighted in the study.

Like in the cycle praxis, Linthicum (1991:31) explains that *community organisation* occurs around the continuous use of the process of reflection and action. Reflection enables the people to identify both the systemic causes and their personal attitudes and actions which have led to their powerlessness. It provides the means for continually evaluating the actions that the people take to address these causes and attitudes. The process of reflection and action also provides the opportunity to take concrete, specific actions that come out of their reflection. As Linthicum (1991:31) keeps explaining, these actions are always undertaken and developed by the people themselves such that no action is complete unless its results are analysed by the people themselves and inform both their corporate reflection and their next actions.

Having noted the effectiveness of IGAs in poverty eradication, I strongly recommend them to city inhabitants together with their churches. Given the fact that the majority of Burundians are farmers and pastoralists that use traditional methods, so many projects related to modern methods of farming and breeding should be given priority. They should

be introduced to both urban and rural residents to improve their state of being in terms of bringing about the development of the community.

6.4 A holistic approach to urban mission: harmonizing the spiritual and physical needs

It became evident in the study that the needs of urban residents extend from the spiritual to the physical realms. There was a presence of the Anglican parishes that played an important role in the whole process of addressing urban poverty. Systematically, the Church has first to be present among the urban poor. Secondly, it has to find out and address, together with the urban poor, the overarching issues from that context. In its ministry, the Church is concerned with both the spiritual and the physical needs of the urban poor. Its prophetic role has to be sound, clear, and extend to advocating for the urban poor.

The presence of the Church among the urban community was well observed in the study whereby a number of daughter churches are being planted in different new areas where people are in need of their ministries. This was the case for daughter churches such as Gakungwe; Kabezi; Ruyaga; Gatumba; Nyambuye; Isale; and Gasenyi. It also applied to Kanyosha and Mutanga Nord that have so far developed into parishes. This is referred to by Grigg (1992:156,162) as incarnational ministry among the poor whereby he invites us to live among the poor as the first step towards transforming our communities. Grigg (1992:163) is also concerned with church planting among the poor urban community with a view to bring about transformation. Affirming this view, Linthicum (1991:35) explains that if we are to win the city's poor for Christ, we will do so only as we become one with them, live among them, voluntarily take upon ourselves their limitations and join with them in addressing our common problems and issues. He goes further to say that the very essence of urban ministry is for God's people to identify with the needs of the poor and powerless and join with them in bringing about biblical

justice (1991:35). Likewise, Christensen (1988:74) emphasizes that we should know and love the poor as we journey with them on to this road of transformation. Christensen (1988:74) explains that journeying with the poor means to go and live with them; to seek to understand their needs, hopes, and dreams; to walk a few miles in their shoes; to learn from them and suffer with them; to build bridges; to channel resources; and do what can be done.

As the study showed, parishes had some needs that were particular and others that were common to all. Consequently, each parish set up ministries and services according to the needs of their members. Practical examples are the parishes at the periphery of the city that emphasized evangelism while others had different emphasis according to the needs arising from their people. The Church amidst the poor should be contextual in terms of addressing the relevant needs of the people. This is well illustrated in the words of Nthamburi (1989:77) who says that contextualization required [by his time of writing] a gospel of reconciliation in Northern Ireland, a gospel of emancipation in South Africa, and a gospel of liberation from want and suffering in a situation where people live in slums and suffering.

In the attempt to address the needs of the urban poor, the different Anglican parishes of Bujumbura did not only preach the good news but also initiated social acts that aim at curbing poverty and promoting development. They tried to implement the mission agenda of Jesus, which is, as Christensen (1988:33) says, a proclamation of God's love and desire to save as well as a manifestation of God's love in acts of mercy and deliverance. It is a liberating gospel with both social and spiritual implications that Kritzinger (2012:32) revisits in the *Missionalia* like *Mission as evangelism and service*. Likewise, Christensen (1988:27) finds solutions to the problems of the urban poor in a combination of evangelism and social services. As he reminds us, God is supremely concerned about the healing of the body, the cleansing of the soul, and

the perfecting of the spirit in order to save the whole person from sin and dysfunction (Christensen 1988:30). This view is closer to Mugambi's (1989:xii) comment that preaching and teaching cannot be dissociated from social service; it is also similar to Grigg's (1992:253) that a poor person needs both physical bread and bread of life, which is spiritual bread. Grigg (1992:253) puts it explicitly that a church which lacks that balance is doomed to failure. His understanding of holistic mission seems not different from Bakke's (1997:147) when he explains that the focus of the Church in Antioch was on both physical and spiritual needs. To me, this serves as a reminder that salvation of individuals is bound up with social and spiritual engagement in a way that the two go hand in hand. Divorcing them would create some incompleteness.

While Grigg (1992:163) adds, however, that the proclamation of the gospel comes first in Christian mission and material blessings are a derivate effect of significant spiritual change, I am of the idea that the spiritual and physical aspects of mission act like the two sides of the same coin and have to be handled together. In this sense, social action and spiritual realm should be held together to make the evangelistic ministry holistic. This is what Myers (1999:4; see also Linthicum 1991:30) refers to as Christian witness whereby the gospel is proclaimed by life, word and deed, hence creating a state whereby the urban poor become physically well, emotionally sound and spiritually whole.

The study also showed that the leaders of the Anglican parishes serving in Bujumbura speak for their members in terms of looking for more preachers and teachers to equip the parishes spiritually. They also sensitize the Church members and approach benefactors to help those undergoing severe poverty and those who temporally experience natural calamities and national incidents. The Church is never satisfied with its ministry to its members but always looks for improving them so that the urban poor's entire needs may be attended. In this sense, the Church becomes the voice of the voiceless, an advocator of the poor. It avoids

abiding with any forces or systems that exploits, oppresses or keep the people under poverty and any kind of injustice. The prophetic role of the Church should be, as Nthamburi (1989:76) says, of standing for that which is holy and just and speak for the poor and the helpless. The Church must accompany the exploited, the poor and the underprivileged onto the route of their liberation. It must identify with those who suffer, mourn and bleed through their human unjust systems with a view to help them come out of that misery and enjoy the fullness of life.

It becomes evident that the holistic approach is very efficient in dealing with urban poverty. Henceforth, I also recommended it to the Church and every individual, agency or faith based organization serving urban residents.

6.5 Triangle network between the Churches, faith-based organizations and the government

It was noted that the urban residents have overwhelming needs such that no single church, mission or agency can do it all. Hence, networking is required ecumenically, institutionally and politically (Christensen 1988:81). The study revealed collaboration among the Anglican parishes themselves in their ministries amidst the urban poor. It also showed that there is some cooperation between the Anglican Church and other denominations, the faith based organisation and the government that generate a good work among the urban poor.

The study, however, pointed to the need of renovating and strengthening that triangle network for more satisfying ministry especially to the urban poor communities. The topic of unity and networking is thoroughly preached throughout the bible (John 17:22; Eph 4:13) and is based on the aforementioned philosophy *united we stand, divided we fall*. It was also explored in this study in the book of Mugambi (1989) *Christian mission and social transformation: A Kenyan perspective*. Since denom-

inations have one master and the same mission entrusted to them by the Lord Jesus, it would be crucial to work together and defend the same cause. Denominations should work together to deepen their sense of unity as Christians and bring about the spiritual and physical transformation of their community. These denominations would equip and learn from one another. If the different denominations represented in the city work together, the impact will be much greater. This would improve the quality of Christians and foster community development and society transformation. This network with other denominations is also known as *ecumenical network* (Christensen 1988:82; Gatu 1989:103).

Apart from ecumenical network, there is a need of *institutional network* whereby the Church is called to build bridges with other faith based organisations that Christensen (1988:84) refers to as service organisations or agencies. In urban ministry, Churches and faith based organisations must join hands and work together to address crises and needs of their communities. This was evident in the different ministries of the Anglican parishes in prisons and hospitals, and especially in the relief given to urban people affected by natural calamities of floods and drought, and the consuming fire that destroyed the Bujumbura central market. The Church teamed up with some faith based organisations such as World Vision and Christian Aid to come to their rescue.

Another network known as *political network* (Christensen 1988:85) calls the Church to cooperate with the government, corporations, institutions, and local merchants without compromising ministry integrity. The Church should team up with the State to promote the life of the community and bring about transformation. In other words, both the Church and the State should collaborate in matters pertaining to the welfare of the community. This type of network was evidenced but as less practical in the study. Consequently, there was a call to the church to consolidate it. Therefore, the Church should team up with the local administration and the municipality of Bujumbura to advocate for the development of the

urban poor. In this sense, road rehabilitation, removal of sewages, building community infrastructures such as schools and medical centres should be among the priorities that the government should do jointly with the Church. Further projects that aim at eradicating poverty among urban residents and promote their development should also be worked on by both the Church and the government.

When ministering to the urban poor, the Church should think about job creation in terms of constructing bigger enterprises that involve the Church, faith based organizations and the government and which serve a wide range of people. Examples would include the construction and running of a boarding school whereby the faith based organizations would help fund the school through its construction and sponsoring the poor who cannot afford the fees to study. When building the school, so many poor people can get different related jobs accordingly. The government can also participate by easily giving the permit to the Church to construct such a school. It can also participate in approving the school syllabus and paying the teaching staff. Since the school is a boarding one, more jobs such as supplying food for the school and cooking for the students will be available to the different community members depending to their capabilities. This will also apply to a medical centre or hospital whereby the church, faith based organizations and the government can cooperate to plant it amidst the urban poor communities to help eradicate urban poverty and bring about development.

The triangle network, which consists of mutual cooperation and collaboration between the Churches, the faith based organisations and the government yields greater results when effectively applied. Therefore, it is so much required and recommended to the Anglican diocese of Bujumbura and any ministry serving the urban poor.

Besides the general recommendations provided in the above proposed model for an effective and efficient urban ministry, I went further to recommend the Anglican parishes serving in the municipality of Bu-

jumbura to make a thorough investigation of the people's needs using the circle of praxis before attempting to address them. It was noted that less home visitations are made to interact with the people to find out what their problems are. In a number of cases, people are the ones to bring their problems to the Church leaders in the Church premises. While that is also good, there are people who are not courageous enough to come to the church. Therefore, it remains the Church leaders' responsibility to reach out to the people wherever they are.

Moreover, some Church leaders do a shallow investigation and, consequently, do not come up with enough information on the kind of problems that urban residents are facing. Therefore, their response to urban poverty becomes insufficient and less effective. While this may be a result of using ineffective methods, it may well be from poor knowledge about this new circle of praxis approach. This is why I propose an introduction of the circle of praxis to each and every urban parish, and recommend a thorough use of the same in every urban parish.

During his field work, I also noted that some parishes such as the Mutanga Nord and Christ the King are less involved in income generating activities. I recommend that each and every parish should initiate some projects that aim at uplifting the economic level of the church members and the surrounding community.

Whereas urban parishes are involved in income generating activities, much emphasis was found to be put on the spiritual side. This was observed in nearly all parishes where mission as reaching out through Church expansion (*Kwagura umuvumba*) is witnessed. I recommend that equal efforts should be invested to be able to comply with the holistic gospel needed to address both the physical and spiritual concerns of the urban residents.

Still in his field work, I noticed that some parishes are far much ahead of others either in spiritual and/or physical aspects of mission. I strongly recommend the urban Churches to be flexible enough to learn

from one another in order to complete one's weak side. This implies that parishes that are having more innovations on the spiritual side will share with those rich on the physical side while getting skills to strengthen their weak side, and vice versa. The spirit of learning from one another in love should be the vehicling hand and one of the best qualities of urban Churches in this process.

While the urban Anglican parishes have some relationships with the government, other denominations, and NGOs (both faith based and secular), it was noted that they are not broad and consolidated enough. Consequently, I recommend that the urban Anglican parishes should be more open, enlarge partners, strengthen relationships, and always ready to learn from each other in love and humility.

I appreciated all the various good initiatives that he found in action within the urban Anglican parishes and recommended that they may be carried on as they get improved on a daily basis. I further recommend that whoever is involved in urban ministry may learn from them.

6.6 General conclusion

The study of *Urban poverty in Burundi. Salient reasons and church response* has been rich enough to explore the work of the Anglican parishes in Bujumbura municipality. This research based study was mainly conducted in 9 Anglican parishes that are scattered in and serve the whole city of Bujumbura.

The study was a combination of literature review and field work. The literature review focussed mainly on urban literature whereby urbanization was highlighted as a phenomenon in which cities increase residents. While cities present various opportunities for studies, jobs and many other related advantages, they also have serious negative repercussions among which crime; theft; delinquance; and unemployment, to name but a few, are observed.

It became evident through various authors that migration is the biggest reason, among many others, of urbanization. However, urbanization was found to have so many effects among which poverty, in its different angles, was brought into focus. This poverty extends from spiritual to physical realms and needs to be addressed holistically.

In the Republic of Burundi, urbanization was found to be a reality whereby so many people leave the rural areas in destination to Bujumbura to study, to relocate, and look for jobs and a better life. It was however noted that a good number of migrants end up living an unexpected life of poverty in slums. This was also true to the Church members who are part and parcel of the extended community. Urbanization presents the opportunity to the Church for urban ministry in a particular way that is different from the one in which mission is done in the rural areas.

As stipulated in the findings, the different respondents highlighted that the kind of poverty they undergo includes both the physical and spiritual aspects though a good number of people tend to concentrate on the physical aspect only. It became imperative that some physical types of poverty are a result of spiritual poverty such that one will have to first solve the spiritual poverty before solutions to physical poverty unfold. This is even evidenced in the scripture that urges us to seek first the kingdom of God and its righteousness [spiritual things] as all other things [the material things] will be given to us as well (Mat 6:30).

In their ministry to the urban residents, it became evident that the different urban Anglican parishes addressed the physical and spiritual needs of the poor. Contrary to the assumption of many who think that poverty is more about lack of material things that should be attended accordingly, the different Anglican parishes put much emphasis on the spiritual side. However, this did not make them stop trying to address also, as much as they can, the physical type of poverty that urban residents encounter. They recognised their limitations wherever they failed and recommended much emphasis in those areas in the Churches' future

ministries to the urban poor. They went further to encourage the Churches that serve in urban setting to be innovative and creative in terms of finding and funding further strategies to serve the urban poor efficiently.

The study used the cycle of praxis comprised of the moments of identification, context analysis, theological reflection and strategies for mission to analyse the data. In the moment of identification, the different Anglican parishes were planted in the midst of urban communities and had to be tested, recognized and approved before exercising their ministries. Part of the community members to serve were church members of that vicinity. Those church members are familiar with the community, its way of living, its problems and its needs. Since they are at the same time members of the community and the Church, they are better placed to help the parishes settle and get well accepted by the surrounding community they will be serving.

The moment of context analysis helped the Anglican parishes find out, together with their church members, the detailed needs of the Church and the community. It is in this context that, among numerous needs, poverty was found to be the overwhelming repercussion of urbanization. Still in this moment, the Anglican parishes also thought of practical ways and strategies that were used to address that dire poverty. It was always noted, however, that the Church empowers the community members to get involved themselves in every activity, which is geared to curb poverty and bring about development.

The practical ways to eradicate poverty that the Anglican parishes came up with were brought in the light of the word of God through the moment of theological reflection. This was to ensure whether solutions that are being given to the physical and spiritual urban poverty are biblically justified and sound. It was noted beyond reasonable doubt that the word of God fully supports such initiatives geared to eradicate poverty of every kind because God has an important place for the poor.

This led to the moment of strategies for mission whereby the different Anglican parishes evaluate and reflect on their mission to the urban poor and suggest more actions to be done for a better ministry improvement. As it is always for missiology, the interplay between action and reflection leads to new strategies for further mission that will improve the services of community transformation. It was noted that so much suggestions of what is to be done were highlighted and set forward for implementation.

Finally, the study proposed a model for an effective and efficient urban ministry. This model included a thorough use of the cycle of praxis, initiating income generating activities, a holistic approach to urban mission and a triangle network between the Church, community and government. I found this model very important for urban practitioners and therefore strongly recommend it to the Anglican diocese of Bujumbura, the Anglican Church of Burundi, the other denominations and faith based organisations, and to whomever works toward community transformation, beginning with poverty eradication.

6.7 Recommendations for further research

This study explored urban poverty in Burundi, its salient reasons and the church response. It was noted that there are so many effects of urbanization. But the main effect the study explored was urban poverty experienced by residents of Bujumbura. The study made a small but very significant contribution by opening this field of research to national and international scholars. When I was conducting this study, I did not find any theological work of this kind from that field. This shows that it is an area in need of further attention.

I would not be fair if I assume to have explored every detail within urban poverty in Burundi because my area of research included the municipality of Bujumbura as the main city of Burundi and the major urban center of the country. I however recognize that there are many other

growing urban centres in Burundi that need an adequate and related research. Examples include Gitega and Ngozi which are respectively the second and third cities in Burundi and have considerable increasing numbers of residents.

Furthermore, the Anglican diocese of Bujumbura has some other small urban centres it serves. These centres include, among others, Isale which is the headquarter of Rural Bujumbura; Muramvya, the headquarter of Muramvya province; Bubanza, the headquarter of Bubanza province; and Cibitoke, the headquarter of Cibitoke province. Yet, the study dealt with the municipality of Bujumbura only. Further research should also be extended to those small urban centres where the Anglican diocese of Bujumbura serves.

Besides that, I found no theologian writer on urbanization in Burundi. This study could inspire urban theologians in Burundi, both Anglicans and non Anglicans to make a search in this area, be more interested in it and make related researches and produce some work that will serve the upcoming theologians and many other practitioners working into this field.

This study explored urban poverty only while there are much more issues in the urban settings to be investigated into. Examples include HIV/AIDS in urban settings, Children versus urbanization; street people and urbanization; the role of women in urban settings; preaching in urban centres and the likes. It is my hope that this study will inspire Burundian scholars to venture into such other areas to enlarge the knowledge and material in the urban area.

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APPENDICES

APPENDIX 1 INTERVIEW SCHEDULE

Opening Introduction

Name:

Age:

Gender:

Occupation:

Position in the Church:

A. Questions for beneficiaries of church projects

1. How did you come to live in the municipality of Bujumbura?
Identification/insertion
2. How did you come to fellowship in this parish? Identification/insertion
3. What are the major needs you have in your daily life? Context analysis
4. What do you do to attend to them? Context analysis
5. How do the Church and the community around you help to address those needs? Ecclesial analysis
6. How do you assess the evangelical mission of your local parish? Theological reflection

7. In your view, what should the Church improve for a better ministry to the urban poor of your area? Strategies for mission
8. In your view, how can your Church team up with other Churches, Christian organisations and the government for a better urban ministry? Strategies for mission

B. Questions for Christians in focus groups

1. How did you come to live in the municipality of Bujumbura? Identification/insertion
2. How did you come to fellowship in this parish? Identification/insertion
3. What are the major needs you have in your daily life? Context analysis
4. What do you do to attend to them? Context analysis
5. How do the Church and the community around you help to address those needs? Ecclesial analysis
6. Does your local Church have any particular ministry to families in difficulties and destitute people? Ecclesial analysis
7. Is your local Church involved in any developmental activities? How? Ecclesial analysis
8. How do you assess the evangelical mission of your local parish? Theological reflection
9. In your view, what should the Church improve for a better ministry to the urban poor of your area? Strategies for mission
10. In your view, how can your church team up with other churches, Christian organisations and the government for a better urban ministry? Strategies for mission

C. Questions for Church leaders

1. How long have you been serving in urban communities as a pastor? Identification/insertion
2. In your ministry amongst urban communities, what are the main issues that were brought to your attention? Context analysis
3. How did you attempt to address them? Context analysis
4. What was your biblical basis in responding to those issues? Theological reflection
5. In your experience as an urban pastor, do you think the Church is giving due attention to the poor urban communities? Ecclesial analysis
6. What are your suggestions forward for an effective urban ministry in Burundi in general and particularly to the poor urban communities of Bujumbura? Strategies for mission
7. In your view, how can your church team up with other churches, Christian organisations and the government for a better urban ministry? Strategies for mission

APPENDIX 2

LIST OF MEMBERS OF FOCUS GROUPS ACCORDING TO THEIR PARISHES

1. Holy Trinity Cathedral	
Names of members of the focus group	Date of interview
1. HAVYARIMANA Célestin	25/02/2015
2. HARAGIRAMUNGU Fiston	25/02/2015
3. MANIRAMBONA Winny Fride	25/02/2015
4. MUGISHA Noëlla	25/02/2015
5. NDABADUGARITSE Gédéon	25/02/2015
6. HABONIMANA Jean Marie	25/02/2015
7. SIMBIZI Prudence	25/02/2015
8. HAKIZIMANA Nestor	25/02/2015
9. KWIZERA Marie Goreth	25/02/2015
10. NDAYISHIMIYE Marie	25/02/2015
11. NDUWAYEZU Josette	25/02/2015
12. NIYOKWIZERA Lucie	25/02/2015

2. Christ the King parish	
Names of members of the focus group	Date of interview
1. BUTOYI Jean Arnaud	03/03/2015
2. ISHIMWE Yves	03/03/2015
3. NGABIRANO Olivier	03/03/2015
4. KWIZERA Médard	03/03/2015
5. HAKIZIMANA Dismas	03/03/2015
6. NKUNZIVYAYO Annick	03/03/2015
7. KARIKUMUTIMA Rubin	03/03/2015
8. NKENGURUTSE Adolphe	03/03/2015
9. KWIZERA Philémon	03/03/2015
10. MVUTSEMURIRWO François	03/03/2015
11. NIHORIMBERE Annonciate	03/03/2015
12. NDAYONJE Chantal	03/03/2015

3. St Mark's parish

Names of members of the focus group	Date of interview
1. NDAYIKEZA Yves	28/02/2015
2. NDAYEGAMIYE Gilbert	28/02/2015
3. INGABIRE Belyse	28/02/2015
4. NSABIYUMVA Désiré	28/02/2015
5. IGIRANEZA Innocent	28/02/2015
6. NTUNZWENIMANA Eraste	28/02/2015
7. KUBWAYO Léocadie	28/02/2015
8. KANEZA Alice	28/02/2015
9. HATUNGIMANA Mathilde	28/02/2015
10. BUSHURI Digne	28/02/2015
11. NDAYISENGA Yvonne	28/02/2015
12. WEGE Aline	28/02/2015

4. St Matthew's parish

Names of members of the focus group	Date of interview
1. RUKUNDO Jean Marie	27/02/2015
2. ITERITEKA Omer	27/02/2015
3. IRAKOZE Alice	27/02/2015
4. NDAYININAHAZE Carine	27/02/2015
5. Rev. NIYOMWUNGERE Fabien	27/02/2015
6. NDAYIKENGURUTSE Joseph	27/02/2015
7. HAKIZIMANA Jean	27/02/2015
8. GWAHAMA Onesime	27/02/2015
9. NIZIGIYIMANA Pascasie	27/02/2015
10. HABARUGIRA Ildégonde	27/02/2015
11. NDUWIMANA Edissa	27/02/2015
12. Rev. NINKUNDA Rébecca	27/02/2015

5. Nyakabiga parish

Names of members of the focus group	Date of interview
1. INGABIRE Clovis	17/02/2015
2. RUREMESHANGABO A-Audry	17/02/2015
3. NDUWIMANA Joël	17/02/2015
4. NIYONDIKO Jean Claude	17/02/2015
5. NISHIMWE Josiane	17/02/2015

6. MURWANASHAKA Loyce	17/02/2015
7. NSABIMANA Aimé	17/02/2015
8. BIGIRIMANA Gervais	17/02/2015
9. NYIRANKUNZURWANDA Vénantie	17/02/2015
10. BAKASHEMA Libérathe	17/02/2015
11. NIZIGAMA Emelyne	17/02/2015
12. NAHUMUREMYI Généviève	17/02/2015

6. Mutanga Nord parish	
Names of members of the focus group	Date of interview
1. MPAWENIMANA Déo	28/02/2015
2. MBONIMPA Raymond	28/02/2015
3. MAFUREBE Arsène	28/02/2015
4. NIHOZE Béni Beckim	28/02/2015
5. ABAYISABA Arsène Toussaint	28/02/2015
6. NINGANZA Samuel	28/02/2015
7. IRAKOZE Patrick	28/02/2015
8. NDAYIKENGURUKIYE Sylvane	28/02/2015
9. MPAWENAYO Francine	28/02/2015
10. NIYONKURU Irène	28/02/2015
11. IRANKUNDA Claudine	28/02/2015
12. NIYONKURU Médiatrice	28/02/2015

7. Cibitoke parish	
Names of members of the focus group	Date of interview
1. NICOYANGEREYE Jérôme	28/02/2015
2. NZOYIHERA Renovat	28/02/2015
3. NDAYIRAGIJE Alfred	28/02/2015
4. NIYUNGEKO Longin	28/02/2015
5. NINYIBUTSE Apollinaire	28/02/2015
6. NKURUNZIZA Belyse	28/02/2015
7. HAVUGIYAREMYE Gordien	28/02/2015
8. NKURUNZIZA Noël	28/02/2015
9. NTAKIYIRUTA Jean Claude	28/02/2015
10. GIRUKWISHAKA Yvette	28/02/2015
11. MUKANDORI Ancille	28/02/2015
12. UWINEZA Loyce	28/02/2015

8. Ruziba parish	
Names of members of the focus group	Date of interview
1. NTAHONDI Salomin	21/02/2015
2. SINZOBAKWIRA Isaac	21/02/2015
3. KWIZERA Jean Claude	21/02/2015
4. MANIRAKIZA Samuel	21/02/2015
5. NIVYIMANA Abel	21/02/2015
6. NDAYISHIMIYE Elizabeth	21/02/2015
7. NDUWAYO Odette	21/02/2015
8. NIYONZIMA Marie	21/02/2015
9. NTAHOKAGIYE Jérôme	21/02/2015
10. NDABIKESHIMANA Candide	21/02/2015
11. SINZOBAKWIRA Chantal	21/02/2015
12. NZEYIMANA Joselyne	21/02/2015

9. Kanyosha parish	
Names of members of the focus group	Date of interview
1. NZIHEBERIMANA Sandrine	19/02/2015
2. BIGIRUMWAMI Estella	19/02/2015
3. NDAYIPFUKAMIYE Francine	19/02/2015
4. BIKORIMANA Gilbert	19/02/2015
5. KAJAMBERE Emmanuel	19/02/2015
6. NDIKURIYO Epitace	19/02/2015
7. NIKOBAGOMBA Nestor	19/02/2015
8. NIYONSABA Egide	19/02/2015
9. NIMPAYE Félicité	19/02/2015
10. HAGABIMANA Genifer	19/02/2015
11. NIRERA Jeanette	19/02/2015
12. NIYAKIRE Médiatrice	19/02/2015

APPENDIX 3 **LIST OF BENEFICIARIES OF CHURCH** **PROJECTS ACCORDING** **TO THEIR PARISHES**

1. Holy Trinity Cathedral	
Names of beneficiaries of Church projects	Date of interview
1. ARAKAZA Jean d’Arc	29/05/2015
2. AKIMANA Sonia	25/03/2015
3. NDAGIJIMANA Désiré	10/4/2015
4. NIJIMBERE Francine	12/03/2015
5. IRANKUNDA Gilberte	21/04/2015

2. Christ the King parish	
Names of beneficiaries of Church projects	Date of interview
1. NKUNDWANABAKE Melchior	27/04/2015
2. KARIKUMUTIMA Onesphore	14/04/2015
3. BARANDAGIYE Jimmy	21/03/2015
4. NDAYIZIGIYE Jeanine	08/05/2015
5. IGIRUBUNTU Générose	16/03/2015

3. St Mark’s parish	
Names of beneficiaries of Church projects	Date of interview
1. BAHOMBEJIKI Jérôme	05/06/2015
2. NDUWIMANA Claudine	19/05/2015
3. NZAMBIMANA Vital	31/03/2015
4. NAHAYO Joséphine	28/02/2015
5. KAJOREZA Georgette	20/04/2015

4. St Matthew’s parish	
Names of beneficiaries of Church projects	Date of interview

projects	
1. ARAKAZA Kévin	28/03/2015
2. NDAYIKENGURUKIYE Patrick	26/02/2015
3. NTIRABAMPA Godefroid	03/06/2015
4. UWIMANA Chantal	06/05/2015
5. NIZIGIYIMANA Francine	10/03/2015

5. Nyakabiga parish	
Names of beneficiaries of Church projects	Date of interview
1. NDAYIKEZA Alain	19/06/2015
2. NIMENYA Emmanuel	11/05/2015
3. NDAYEGAMIYE Eliphaz	28/04/2015
4. KWIZERA Rose	08/06/2015
5. NDABAMBARIRE Elizabeth	27/05/2015

6. Mutanga Nord parish	
Names of beneficiaries of Church projects	Date of interview
1. NSHIMIRIMANA Edrick	28/04/2015
2. NINDABIRE Pélagie	28/02/2015
3. NINGABIYE Dauphine	28/02/2015
4. NSABIMANA Téléphore	30/06/2015
5. NIZEYIMANA Elvis	28/02/2015

7. Cibitoke parish	
Names of beneficiaries of Church projects	Date of interview
1. NDIKURIYO Désiré	28/04/2015
2. SHUKURU Annonciate	20/03/2015
3. KARORERO Pascal	21/05/2015
4. KARENZO Jérémie	17/03/2015
5. KWIZERA Jeanine	13/04/2015

8. Ruziba parish	
Names of beneficiaries of Church projects	Date of interview
1. MPAWENIMANA Marie	21/02/2015
2. KEZAKIMANA Aline	21/02/2015

3. NDAYIKUNDA George	09/04/2015
4. NIMBONA Augustin	21/02/2015
5. RUKUNDO Charles	23/04/2015

9. Kanyosha parish	
Names of beneficiaries of Church projects	Date of interview
1. NYAMBERE Isidore	21/04/2015
2. NKURUNZIZA Euphémie	19/02/2015
3. NDAYIHEREJE Révérien	19/02/2015
4. KEZAKIMANA Isidonie	22/02/2015
5. BIBONIMANA Odette	19/02/2015

APPENDIX 4

LIST OF CHURCH LEADERS ACCORDING TO THEIR PARISHES

Church/Parish	Names of Church leaders	Date of interview
Holy Trinity Cathedral	Rev. NDIKUMANA Israël	26/02/2015
Christ the King parish	Rev. NSENGIYUMVA Jean Marie	03/03/2015
St Mark's parish	Rev. BIZIMANA Nor-mand	28/02/2015
St Matthew's parish	Rev. NDAYISABA Jean	27/02/2015
Nyakabiga parish	Rev. SIBOMANA Simon	17/02/2015
Mutanga Nord parish	Rev. MITABARO Théogène	28/02/2015
Cibitoke parish	Rev. MANIRAKIZA Moïse	28/02/2015
Ruziba parish	Rev. MANIRAKIZA Emmanuel	21/02/2015
Kanyosha parish	Rev. KANEZA Charles	19/02/2015

Short biography of the author

Thierry Bahizi holds a Diploma and Higher diploma in Theology from Carlile College in Nairobi and, consecutively an Hons BTh, an MTh and DTh in Missiology (with Specialization in Urban Ministry) from the University of South Africa. Since 2002, Dr Thierry has been a Missionary mainly serving Burundians and Rwandans in Diaspora in Kenya and Tanzania. He later got ordained in 2007 when he fully joined church ministry serving both as a priest in urban parishes and running the department of Mission and Evangelism in the Anglican Diocese of Bujumbura. He now works as the Dean of Theology at the International Leadership University, Burundi. He and his wife Telephonse, have 4 children, Batel, Chris, Don, and Queen.

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Urban Poverty in Burundi

Salient Reasons and Church Response



Thierry Bahizi holds a Diploma and Higher diploma in Theology from Carlile College in Nairobi and, consecutively an Hons BTh, an MTh and DTh in Missiology (with Specialization in Urban Ministry) from the University of South Africa. Since 2002, Dr Thierry has been a Missionary mainly serving Burundians and Rwandans in Diaspora in Kenya and Tanzania. He later got ordained in 2007 when he fully joined church ministry serving both as a priest in urban parishes and running the department of Mission and Evangelism in the Anglican Diocese of Bujumbura.

This handbook is a deep dive on the causes of urban poverty in Burundi (Africa) guided by the results of an extensive research carried out by the author, Doctor in Theology and expert in Urban Ministry and Missiology. The analysis Thierry Bahizi offers here arises from a holistic viewpoint, including not only the variable of physical, also called material, poverty, but also its spiritual side. Along its pages, the reader is going to find a complete relation of the multiple faces of poverty in the urban nuclei of Burundi, how the local Churches and Parishes can and, in fact, do tackle the situation, and the essential conclusion on the importance of the spiritual work for pauperized collectives.

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