

Impact of the Covid-19 Pandemic on Parishes in Tanzania

Tanzania Catholic Church

TANZANIA

Center for Applied Research in the Apostolate
Georgetown University,
Washington, DC



Map of Tanzania within Africa

November, 2020



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This report was funded, researched, and written by the Center for Applied Research in the Apostolate, The Association of Women in Eastern and Central Africa in collaboration with the African Sisters Education Collaborative (ASEC).

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Impact of the Covid-19 Pandemic on Catholic Parishes in Tanzania

Executive Summary

Tanzania Catholic Church at a Glance

With a population of about 56 million people, Tanzania is remarkable for the peaceful co-existence of 120 tribes, resulting in a unique blend of all aspects of life from food to language to tradition. Undergirding all of the cultural varieties found in Tanzania is an incredible religious dynamism and spiritual energy.

The Catholic Church in Tanzania is part of the worldwide Catholic Church, under the spiritual leadership of the Pope in Rome. Approximately 30% of the Tanzanian population identifies as Catholic, making Catholicism the most prominent Christian religion practiced in the country. The Roman Catholic Church in Tanzania is composed of 27 Dioceses and 7 Archdioceses. Catholics also practice their faith in the midst of a large number of other believers. Tanzania has some of the largest populations of Muslims and practitioners of traditional religion in East Africa.

According to Fredrick Nzwili, of Catholic News Service (CNS, April 9th, 2020), Catholic Churches in Tanzania remained open alongside other churches, even as the rest of world shut places of worship to stem the spread of COVID-19. Church sources said thousands of people had been turning up for public gatherings after an earlier presidential directive that churches and mosques remain open so that people can seek refuge and true healing. Thus, Tanzania kept restrictions low while bolstering resources, preventive and testing measures. However, there are parishioners who were not convinced to attend Masses due to fear of the virus. This may have had an impact to the results of this survey.

Major findings can be summarized as follows:

Parish Administrators of the Tanzanian Catholic Church

This study surveyed only four categories of parish community. These included Diocesan priests, religious priests, religious sisters and catechists. The number of participants in each category are as follows.

Category	Number of participants
Diocesan priests	77
Religious priests	22
Religious sisters	25
Catechists	35
NR	2

According to the Tanzanian Catholic Association of Sisters (TCAS), there are about 13,000 sisters in the country but data on the number of religious sisters who work directly in Parishes is not known. Likewise, the number of priests and catechists was not available.

Ecclesial Provinces Surveyed

Analysis of this study was based on Ecclesial Provinces rather than individual dioceses. This is because participants from some dioceses were too few to be analyzed independently. Thus, seven Ecclesial Provinces (an Archdiocese and its area Dioceses) were represented in this survey but at different levels of participation. Ecclesial Provinces in Tanzania are;

Ecclesial Province of Arusha (11 responses or 7%)

Ecclesial Province of Dar es Salaam (35 responses or 22%)

Ecclesial Province of Dodoma (2 responses or 1%)

Ecclesial Province of Mbeya (8 responses or 5%)

Ecclesial Province of Mwanza (97 responses or 60%)

Ecclesial Province of Songea (5 responses or 3%)

Ecclesial Province of Tabora (3 responses or 2%)

Results indicate that 60% of respondents were from the Ecclesial Province of Mwanza and the Ecclesial Province of Dodoma had the least representatives (1%). We observed that a good number of respondents (more than 50) opened the survey but did not complete it on line as required and as a result, they were not included in the analysis. Those who were approached physically were able to fill in the responses and it was easier for assistant researchers to follow them up.

Evaluation of Parish Morale

Sixty-seven percent of participants indicated that morale of the priests had at least “somewhat decreased” and seven in ten participants report that the morale of parishioners has “somewhat decreased.”

Evaluation Aspects of Parish Life and Needs

More than half respondents report that the number of people volunteering at the parish to help the needy “decreased somewhat” or “decreased a lot” and 71% report that a number of persons participating in small Christian communities “decreased somewhat” or “a lot”. In addition, at least six in ten respondents report that the number of children participating in parish’s religious education and catechetical classes “decreased somewhat”.

Frequency of People Seeking Parish Support

More than one third respondents (37%) report that the number of people coming to the parish for food assistance almost remained the same while three in ten (31%) report that those coming to the parish for financial assistance increased somewhat.

Assessment of Celebration of Sacraments and Worship

Forty-six percent respondents report that Masses celebrated on site or online at least “increased somewhat” while more than six in ten report that the number of first holy communion and confirmations “decreased somehow”. Almost four in ten report that the number of funeral rites conducted at a parish “decreased somewhat” and almost eight in ten report that weddings

conducted at the parish “decreased somewhat” or a lot. Almost half (49%) report that the number of people coming to the parish for confessions “decreased somewhat”.

Assessment of Parish Income

Almost seven in ten respondents report that during the pandemic, donations coming to the parish from parishioners and from charitable agencies “decreased somewhat” or “decreased a lot” while 31% of respondents’ report that financial help received from the Diocese remained the same.

Open-Ended Questions

Open ended questions revealed that overall, the financial health of the parishes decreased significantly. This is due to many factors. Respondents attributed this decrease not only to the corona pandemic but also to other factors such as, uncertainty of the future, worldwide pandemic impact and preexisting financial challenges. Financial challenges were minimized by laying off of some parish staff, paying less stipends to all workers as well as reducing unnecessary costs. In spite of the challenges experienced by the pandemic, most ministries continued as usual but with caution. The most support received from their Dioceses or Archdioceses was emotional support as well as encouragement. Future plans for most parishes are to continue with their initial plans which they had before the pandemic. Also creating projects to sustain their parishes was mentioned as being vital.

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Introduction

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Interpreting This Report

Most of the questions in this survey use five-point response scales (i.e., “increased a lot,” “increased somewhat,” “remained the same,” “decreased somewhat,” “decreased a lot”). These scales allow respondents to choose between two relatively “negative” choices (e.g., “decreased a lot” and “somewhat decreased”) and two relatively “positive” choices (e.g., “somewhat increased” and “increased a lot”) as well as neither of the two extremes (“remained the same”). In parts of the analysis in this report, these responses are combined to allow for clearer comparisons. Analysis of data indicated that “decreased a lot” responses were not significant in most areas. Therefore “somewhat” and “a lot” were combined to give a picture of what happened at a parish during the pandemic. In comparisons of Archdiocese, we either chose decreased or increased depending on the area being evaluated.

Furthermore, readers may also wish to compare the difference between the two extreme responses, say “decreased a lot” and “increased a lot,” to compare the level of intensity with which opposing opinions are held. These comparisons and others may be drawn by referring to the actual

percentage responses given in Appendix I. That appendix shows the percentage responses for each item, calculated out of 100%, as well as the percentage of all respondents that did not respond to each question, separately calculated out of 100% for clarity of comparison.

In addition to summarizing the responses to most questions for respondents as a whole, the report also compares the responses of those from selected subgroups. The first section of the report describes the characteristics of the respondents as well as the subgroups that are used in the analyses that follow. Throughout the report, the tables and charts that compare differences between and among these various subgroups are presented following the responses as a whole in each section.

The margin of error for *differences between subgroups*, such as the differences among those of different Archdioceses or parish administrators, depends on the size of the subgroups being compared. Unless otherwise noted, all subgroup differences described in the graphs of this report are statistically significant: that is, they pass standard tests of statistical inference and can be considered to be “real” differences. In some instances, differences between or among subgroups that are not statistically significant are also noted. These differences should be treated as merely suggestive of real differences that may exist between the subgroups under consideration.

In addition to the quantitative data analyzed in this report, four open-ended questions were presented to the respondents to obtain in-depth information. For these data, respondents were prompted with a question and given an open box for written comments, rather than select from a set of response options. These comments are analyzed along with the quantitative data as well as in separate sections throughout this report. While these responses are not suitable for statistical analyses, they do add depth to the data that is not attainable through closed-ended questions only.

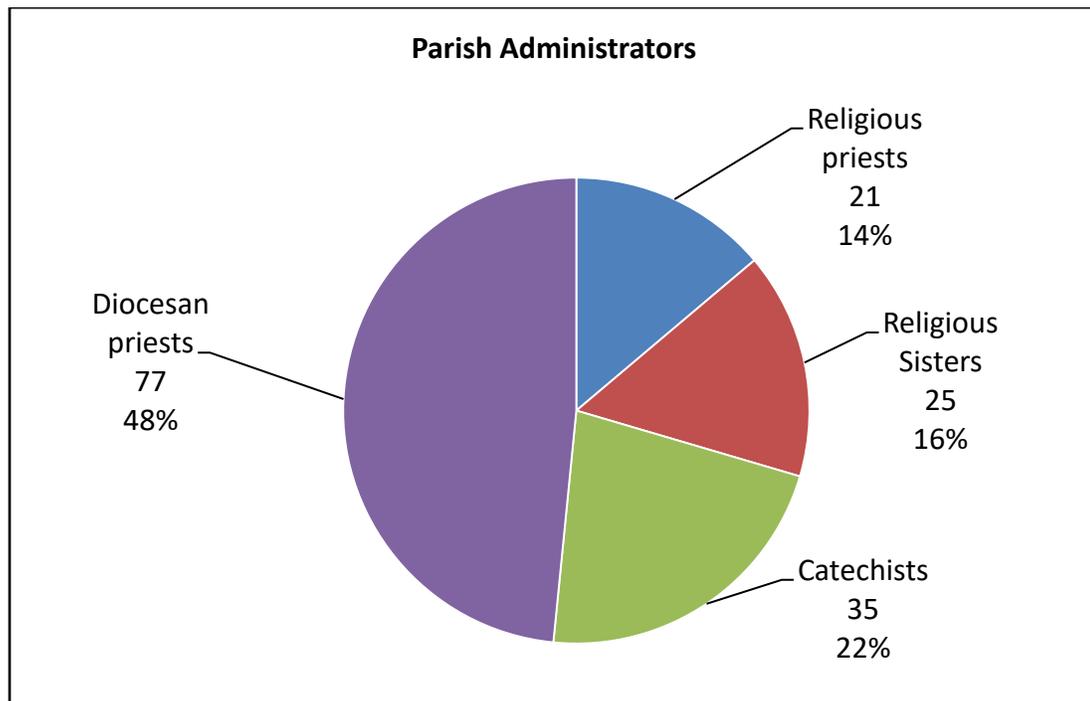
The results of this survey fairly represent the characteristics and attitudes of Catholic parish administrators in Tanzania on how they view the impact of Covid-19 pandemic in their Parishes. Only a small fraction of priests, sisters and catechists responded to the questionnaire while opinions of parishioners cannot be ignored. Thus, results while they are important, they cannot be used to make inferences about all Catholic believers in Tanzania outside of this sample.

Section I: Demographic Characteristics of Respondents

This section of the report includes demographic and other descriptive data for the 161 valid respondents to this survey. These data may be helpful in considering who responded to the survey, and which populations are represented in the data.

Respondents and their Positions in Parishes

The figure below shows the percentage of each group compared to all respondents.



Analysis of this data is based on the seven Ecclesiastical Provinces within the Episcopal Conference of Tanzania rather than all 34 Dioceses and Archdioceses.

Where relevant, the responses of the following four parish administrator categories are compared throughout the remainder of this report:

- Diocesan priests
- Religious Priests
- Religious sisters
- Catechists

Dioceses and Archdioceses' Representation

In addition, calculations are also based on Archdioceses. Instead of analyzing 34 Dioceses we combined all Dioceses belonging to the archdiocese into one unit. It was impossible to reach all the 34 dioceses and archdioceses due to time and financial implications as well as distances involved. Online survey was not possible to majority of respondents because of internet connectivity. Respondents of this survey drew their experiences from the Parishes within the seven Archdioceses. Tanzanian Archdioceses are Dar es Salaam, Mwanza, Dodoma, Songea, Iringa, Tabora and Mbeya. All Dioceses belong to any one of these.

Episcopal Conference of Tanzania

Ecclesiastical Province of Arusha

1. Archdiocese of Arusha
2. Diocese of Mbulu
3. Diocese of Moshi
4. Diocese of Same

Ecclesiastical Province of Dar es Salaam

1. Archdiocese of Dar es Salaam
2. Diocese of Morogoro
3. Diocese of Tanga
4. Diocese of Zanzibar
5. Diocese of Ifakara
6. Diocese of Mahenge

Ecclesiastical Province of Dodoma

1. Archdiocese of Dodoma
2. Diocese of Kondoa
3. Diocese of Singida

Ecclesiastical Province of Mbeya

1. Archdiocese of Mbeya
2. Diocese of Iringa
3. Diocese of Sumbawanga

Ecclesiastical Province of Mwanza

1. Archdiocese of Mwanza
2. Diocese of Bukoba
3. Diocese of Bunda

4. Diocese of Geita
5. Diocese of Kayanga
6. Diocese Musoma
7. Diocese of Rulenge-Ngara
8. Diocese of Shinyanga

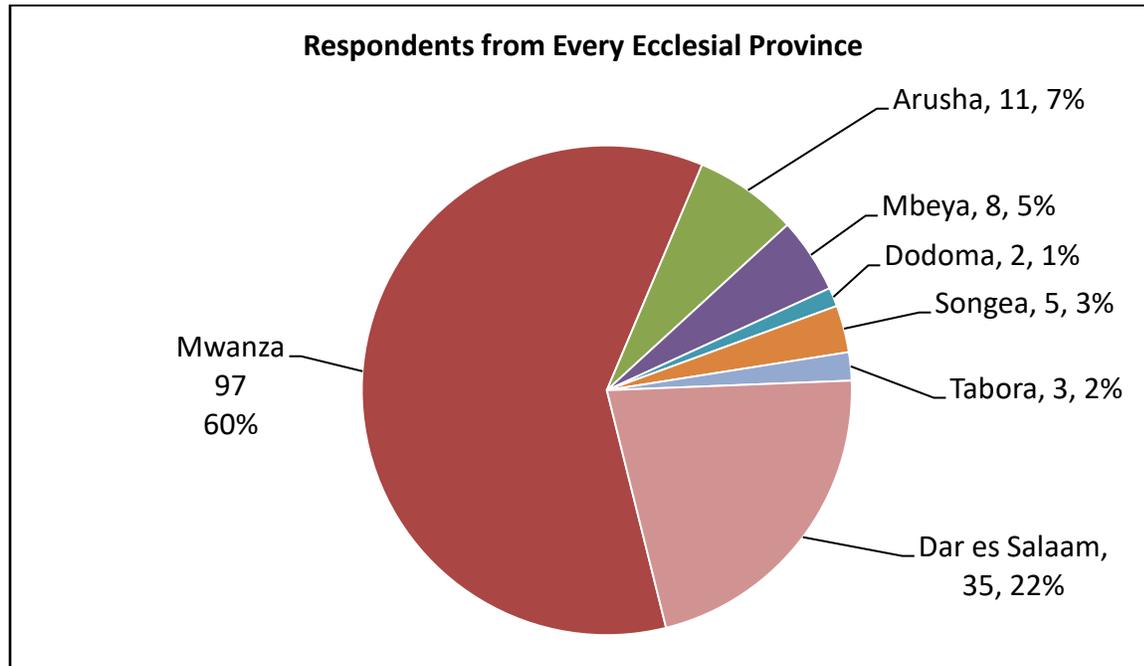
Ecclesiastical Province of Songea

1. Archdiocese of Songea
2. Diocese of Lindi
3. Diocese of Mbinga
4. Diocese of Mtwara
5. Diocese of Njombe
6. Diocese of Tunduru-Masasi

Ecclesiastical Province of Tabora

1. Archdiocese of Tabora
2. Diocese of Kahama
3. Diocese of Kigoma
4. Diocese of Mpanda

Respondents from Each Ecclesial Province



Section II: Parish Morale

This part of the report describes levels of morale experienced by Parish administrators during the Covid-19 period. There are 161 valid respondents to the survey which relate to the overall morale of Parish administrators and people working at parishes. Since Tanzania did not close places of worship, we wanted to know whether the morale of Parish administrators changed compared to last year

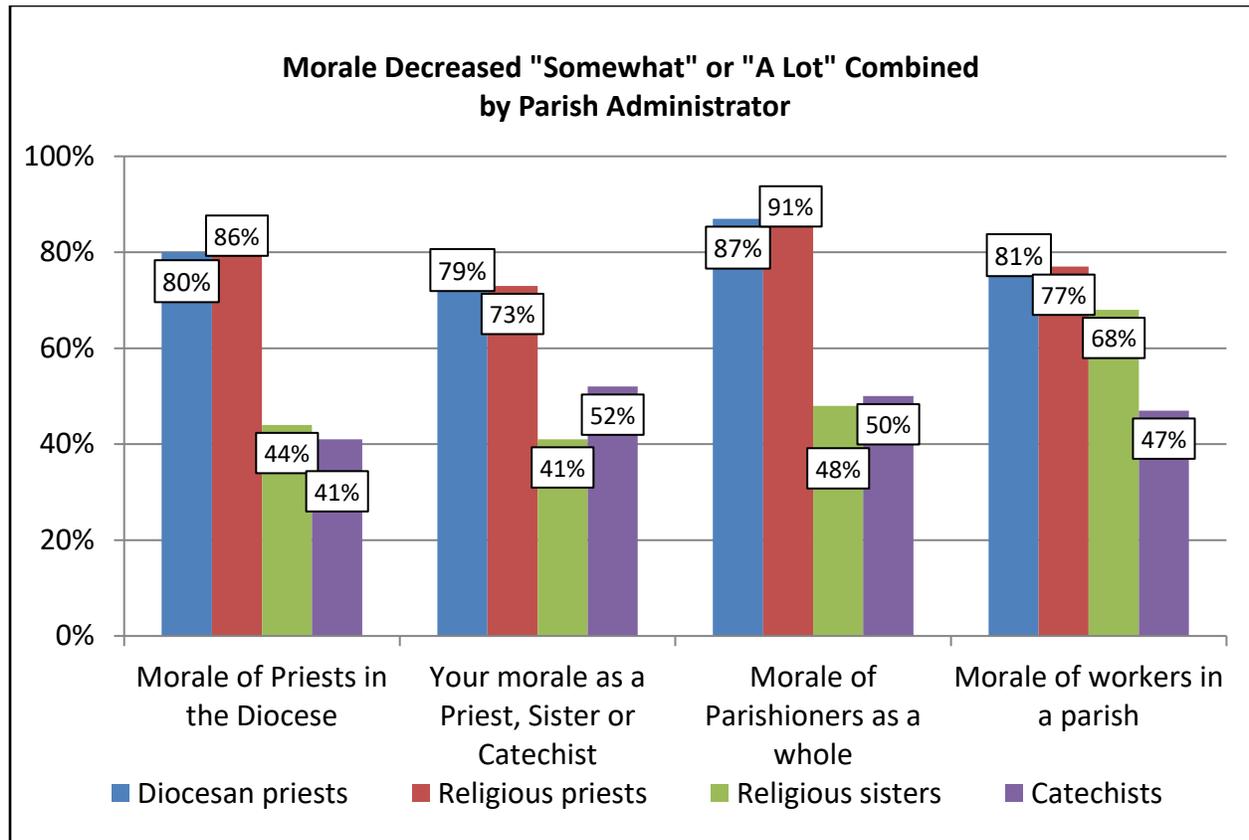
Between 67% - 70% respondents report that the morale of priests in the diocese “decreased a lot” or “decreased somewhat” while more than one third report that the morale of priests in their dioceses “decreased lot”. However, more than one-fifth of survey participants report that morale in all examined aspects remained the same.

Compared to one year ago, how much has the Covid-19 pandemic affected your parish in these areas?				
	Increased “A Lot” or “Somewhat” Combined %	Decreased “A Lot” or “Somewhat” Combined %	Decreased “A Lot” Only %	“Remained the Same” %
The morale of the priests of your diocese overall	7	67	36	26
Your morale as a priest/religious/catechist	9	67	16	24
The morale of Parishioners overall	7	72	13	21
The morale of others you work with at a Parish	5	71	14	24

- More than seven in ten report a decrease of morale for parishioners overall and of people working at the parish.
- Seven in ten respondents report a decrease of morale of other people working in the parish.
- Decrease of morale of parishioners is reported to have “decreased somewhat” during the pandemic by 72% of respondents.

Differences by Type of Parish Administrator

The following figure indicate how parish administrators perceive the morale of different groups of people. Priests (diocesan or religious) are more likely to report that morale in all areas indicated in the figure below “somewhat decreased” or “decreased a lot,” combined, while religious sisters and catechists are less likely to say so.



Differences by Ecclesial Province

Respondents from the Ecclesial Provinces of Arusha and Songea are especially likely to report that morale for each of the groups of priests has decreased (“somewhat” or “a lot” combined). Those from the Ecclesial Provinces of Mbeya and Dodoma are least likely to report a decrease.

Morale Decreasing “Somewhat” or “A Lot” Combined, by Ecclesial Province

	Mwanza (94 rs)*	Dar es Salaam (34 rs)	Arusha (11 rs)	Mbeya (8 rs)	Songea (5 rs)	Tabora (3 rs)	Dodoma (2 rs)
	%	%	%	%	%	%	%
Morale of priests overall	69	56	91	50	80	67	50
Your morale	69	59	91	33	60	67	50
Morale of parishioners overall	72	70	91	63	100	67	70
Morale of others you work with	72	68	82	50	80	100	50

*Ecclesial provinces are ordered by the number of respondents (shown as “rs”)

Section III: Assessment of the Pandemic’s Effect on Parish Life and Needs

Seven aspects of parish life and needs were addressed in the survey instrument. These areas are featured in this section of the report, though readers are advised to consult the response frequencies in Appendix I of this document for response rates and other pertinent information about these data.

Between 25% and 43% of respondents’ report that all aspects of parish life below remained the same and only between 4% and 15% report that they “decreased a lot”

Compared to one year ago, how much has the Covid-19 pandemic affected your parish in these aspects of parish life?				
	Increased “A Lot” or “Somewhat” Combined %	Decreased “Somewhat” or “A Lot” Combined %	Decreased “A Lot” Only %	“Remained the Same” %
The number of people volunteering at the parish to help the needy	10	55	8	35
The number of children enrolled in your local Catholic high schools <i>(if applicable)</i>	10	61	6	30
The number of children participating in your parish’s catechetical classes	8	67	9	25
The number of children enrolled in your local Catholic grade schools <i>(if applicable)</i>	7	58	9	35
The number of children participating in your parish’s religious education classes	6	63	8	31
The number of staff members working at your parish either in-person or online	5	52	10	43
The number of persons participating in small Christian Communities	4	71	15	25

- Seven in ten respondents report that the number of persons participating in small Christian communities “decreased somewhat”
- One fifth of respondents report that people seeking spiritual guidance at their parish have “increased somewhat”
- More than six in ten report that the number of children participating in their parish’s catechetical classes and children participating in their parish’s catechetical classes have at least “decreased somehow”
- At least one third of respondents’ report that the number of children enrolled in Catholic grade and high school remained the same.”

Differences by Ecclesial Province

Generally, respondents from the Ecclesial Provinces of Mbeya, Arusha and Mwanza are most likely to report decreases. Those from the Ecclesial Provinces of Tabora, Dodoma, and Dar es Salaam are, generally, the least likely.

Aspect of Parish Life Decreasing “Somewhat” or “A Lot” Combined, by Ecclesial Province

	Mwanza (94 rs)*	Dar es Salaam (34 rs)	Arusha (11 rs)	Mbeya (8 rs)	Songea (5 rs)	Tabora (3 rs)	Dodoma (2 rs)
	%	%	%	%	%	%	%
The number of persons participating in small Christian Communities	76	56	82	88	60	33	50
The number of children participating in your parish’s catechetical classes	73	53	82	75	40	33	50
The number of children participating in your parish’s religious education classes	69	47	73	75	25	67	50
The number of children enrolled in your local Catholic high schools (<i>if applicable</i>)	69	46	55	71	50	33	45
The number of people volunteering at the parish to help the needy	66	38	46	63	40	33	0
The number of children enrolled in your local Catholic grade schools (<i>if applicable</i>)	65	39	82	50	25	33	50
The number of staff members working at your parish either in-person or online	53	53	55	50	40	67	0

*Ecclesial provinces are ordered by the number of respondents (shown as “rs”)

Section IV: Frequency of People Seeking Parish Support

Respondents were asked to indicate the increase/decrease of the number of people coming to the parish seeking for support. More than one quarter of respondents' report that the number of people seeking support in the services listed below remained the same.

	Increased “Somewhat” or “A Lot” Combined %	Decreased “Somewhat” or “A Lot” Combined %	Decreased “A Lot” Only %	“Remained the Same” %
The number of people coming to the Parish for financial assistance	35	40	8	25
The number of people coming to the Parish for food assistance	29	34	10	37
The number of people coming to the Parish for medical assistance	29	39	7	32
The number of people coming to the Parish seeking counselling	21	50	7	29
The number of people seeking spiritual guidance at your Parish	20	50	4	30

- Ten percent of respondents' report that a number of people coming to the parish for food “decreased a lot”
- About one quarter report that people coming to the parish seeking for services listed above at least “increased somewhat”
- Four in ten respondents report at least a “decrease somewhat” of the number of people coming to the Parish for financial assistance and the number of people coming to the Parish for medical assistance

Differences by Ecclesial Province

Generally, respondents from the Ecclesial Provinces of Dar es Salaam, Tabora, and Mwanza are most likely to report an increase in the number of people seeking assistance in the areas of food, finances, and medical care. Those from the Ecclesial Provinces of Songea and Dodoma are among the most likely to see an increase, generally, in those coming for counselling or spiritual guidance.

People Asking for Support Increasing “Somewhat” or “A Lot” Combined, by Ecclesial Province

	Mwanza (92 rs)*	Dar es Salaam (34 rs)	Arusha (11 rs)	Mbeya (7 rs)	Songea (5 rs)	Tabora (3 rs)	Dodoma (2 rs)
	%	%	%	%	%	%	%
The number of people coming to the parish for food assistance	27	35	27	29	20	33	50
The number of people coming to the Parish for financial assistance	31	41	36	43	40	33	100
The number of people coming to the Parish for medical assistance	28	38	18	25	20	33	50
The number of people coming to the parish seeking counselling	14	38	27	0	20	33	50
The number of people seeking spiritual guidance at your parish	17	26	27	0	60	0	0

*Ecclesial provinces are ordered by the number of respondents (shown as “rs”)

Section V: Assessment of Celebration of Sacraments and worship

Respondents were asked to evaluate how corona pandemic has impacted celebration of sacraments at their parish. Between 13% to 33% report that sacraments below remained the same while 39% report that funeral rites conducted at the parish at least “increased somewhat” and almost the same percentage (37%. More than six in ten respondents report that weddings, confirmation, first Holy Communion and confession at least “increased somewhat.”

Compared To One Year Ago, How Much Has The Covid-19 Pandemic Affected Your Parish In These Aspects Of Celebration Of Sacraments?	Increased “Somewhat” or “A Lot” Combined %	Decreased “Somewhat” or “A Lot” Combined %	Decreased “A Lot” Only %	“Remained the Same” %
The number of Masses celebrated at your parish online	50	20	8	30
The number of Masses celebrated on site in your parish with parishioners	48	26	5	26
The number of funeral rites conducted in your parish	39	37	5	24
The number of weddings conducted in your parish	9	78	29	13
The number of persons coming to confession in your parish	8	63	14	29
The number of First Holy Communion celebrated in your parish	7	60	8	33
The number of Confirmations celebrated in your parish	3	64	9	33

- Almost eight in ten report at least a “somewhat decrease” of the number of weddings conducted at the parish and 29% report that they decreased a lot.
- One quarter of respondents’ report that the number of Masses celebrated on site with parishioners decreased a lot
- Online Masses at least “increased somewhat” by 50%
- Almost one third (29%) respondents report that weddings “decreased a lot”

Differences by Ecclesial Province

Generally, respondents from the Ecclesial Provinces of Arusha and Mwanza are most likely to report a decrease of people coming to parish for the Sacraments shown in the table below. Those from the Ecclesial Province of Songea are often least likely.

Areas of Sacramental Life Decreasing “Somewhat” or “A Lot” Combined, by Ecclesial Province

	Mwanza (90 rs)*	Dar es Salaam (34 rs)	Arusha (11 rs)	Mbeya (8 rs)	Songea (5 rs)	Tabora (3 rs)	Dodoma (2 rs)
	%	%	%	%	%	%	%
The number of First Holy Communion celebrated in your parish	67	50	73	50	0	67	50
The number of Confirmations celebrated in your parish	70	59	64	63	0	67	50
The number of funeral rites conducted in your parish	46	24	36	0	20	33	50
The number of weddings conducted in your parish	81	73	91	88	20	67	100
The number of persons coming to confession in your parish	65	50	82	75	60	67	50
The number of Masses celebrated on site in your parish with parishioners	20	44	36	38	0	0	0
The number of Masses celebrated at your parish online	15	24	36	13	40	67	0

*Ecclesial provinces are ordered by the number of respondents (shown as “rs”)

Section VI: Assessment of Sources of Parish Financial Assistance

Respondents were asked to evaluate aspects of Parish income during the pandemic compared to last year. Respondents indicated that the amount of donations coming to the parish from parishioners has at least “decreased somewhat” while 17% percent say that it has remained the same. Almost seven in ten respondents indicated that the amount of donations from charitable agencies from charitable agencies has decreased somehow.

Compared To One Year Ago, How Much Has The Covid-19 Pandemic Affected Your Parish Income?				
	Increased “Somewhat” or “A lot” Combined %	Decreased “Somewhat” or “A Lot” Combined %	Decreased “A Lot” Only %	“Remained the Same” %
Financial help received from the (Arch) Diocese	31	38	9	31
The amount of donations from charitable agencies outside the parish	13	69	20	18
The amount of donations coming to the parish from parishioners	12	71	12	17

- One-third of respondents (31%) report that financial help received from the Arc/Diocese has remained the same
- Three in ten of respondents’ report that financial help received from the Arc/Diocese has increased somewhat or a lot
- Twenty percent of respondents report that donations from charitable agencies “decreased a lot”

Differences by Ecclesial Province

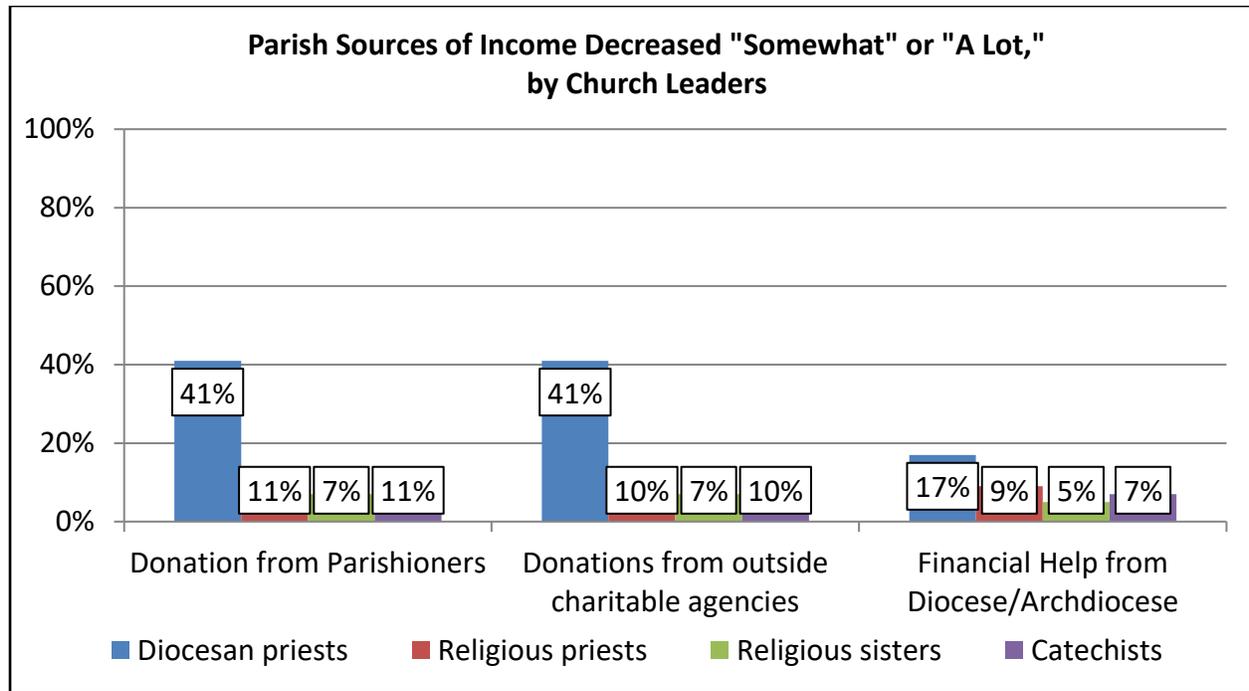
Those of the Ecclesial Province of Dodoma, Mbeya, and Arusha are among those most likely to say that financial support is decreasing in the areas shown in the table below.

Sources of Financial Support Decreasing “Somewhat” or “A Lot” Combined, by Archdiocese							
	Mwanza (92 rs)*	Dar es Salaam (34 rs)	Arusha (11 rs)	Mbeya (8 rs)	Songea (5 rs)	Tabora (3 rs)	Dodoma (2 rs)
	%	%	%	%	%	%	%
The amount of donations coming to the parish from parishioners	71	59	82	88	80	100	100
The amount of donations from charitable agencies outside the parish	68	61	80	100	60	67	100
Financial help received from the (Arch) Diocese	35	28	73	63	40	67	0

*Ecclesial provinces are ordered by the number of respondents (shown as “rs”)

Differences by Parish Administrator Status

Diocesan priests are more likely to report a decrease of parish income from the three sources indicated in the figure below and religious sisters are less likely to say so.



Appendix I: Response Frequencies to All Questions Survey on the Impact of Covid-19 Pandemic on Parishes

There were 161 respondents to the Impact of Covid-19 Pandemic on Parishes in Tanzania. The percentage giving each response, calculated out of 100 percent, is shown below. The percentage not responding (NR) is shown separately, also calculated out of 100 percent.

English version

1. Country : Tanzania
2. Respondents in each Archdiocese

Archdiocese	Arusha	Dar es Salaam	Dodoma	Mbeya	Mwanza	Songea	Tabora	NR
Diocese	4	6	3	3	8	6	4	
Response %	7	22	1	5	60	3	2	0

3. Respondents by Parish Administrators

Diocesan Priests	Religious Priests	Religious Sisters	Catechists	NR
48	14	16	22	1

Compared to one year ago, how much has the Covid-19 pandemic affected your parish in these areas?

Please use these responses for each item below by selecting one rating from the scale of 1 - 5.
1=Has decreased a lot
2=Has decreased somewhat
3=Has remained the same
4=Has increased somewhat
5=Has increased a lot

Please use these responses for each item below by selecting one rating from the scale of 1 - 5.

1	2	3	4	5	NR	
36	31	26	6	1	3	4 The morale of the priests of your diocese overall
16	51	24	8	1	9	5 Your morale as priest
12	60	21	7	0	4	6 The morale of parishioners overall
14	56	24	5	1	4	7 The morale of others you work with at the parish
10	42	43	5	0	4	8 The number of staff members working at your parish either in person or online
10	24	37	25	4	4	9 The number of people coming to the parish for food assistance
8	32	25	31	4	4	10 The number of people coming to the parish for financial assistance
7	33	32	26	2	4	11 The number of people coming to the parish for medical assistance
8	47	35	7	3	3	12 The number of people volunteering at the parish to help the needy
7	43	29	18	3	4	13 The number of people coming to the parish seeking counseling
4	46	30	17	3	4	14 The number of people seeking spiritual guidance at your parish
5	21	25	46	3	5	15 The number of Masses celebrated on site in your parish with parishioners
8	12	30	46	4	6	16 The number of Masses celebrated at your parish online

8	52	33	5	2	3	17	The number of First Holy Communions celebrated in your parish
9	55	33	2	1	4	18	The number of Confirmations celebrated in your parish
5	32	24	37	2	3	19	The number of Funeral rites conducted in your parish
29	49	13	8	1	4	20	The number of weddings conducted in your parish
14	49	29	8	0	3	21	The number of persons coming to Confession/Reconciliation in your parish
15	56	25	3	1	4	22	The number of persons participating in Small Christian Communities at your parish
9	48	35	5	3	6	23	The number of children enrolled in your local Catholic grade schools (<i>if applicable</i>)
6	54	30	8	2	9	24	The number of children enrolled in your local Catholic high schools (<i>if applicable</i>)
8	55	31	4	2	4	25	The number of children participating in your parish's religious education classes
9	58	25	7	1	4	26	The number of children enrolled in your parish's catechetical classes
12	59	17	8	4	4	27	The amount of donations coming to the parish from parishioners
20	49	18	11	2	6	28	The amount of donations coming to the parish from charitable agencies outside the parish
9	29	31	26	5	5	29	Financial help the parish received from the (Arch)Diocese

Swahili translation

Tafiti Kuhusu Madhara ya Janga la Covid-19 Katika Parokia

Dodoso hili litawasaidia Watawa wa kike walioshiriki katika programu ya “Visiting Scholar” katika kituo cha “Center for Applied Research in the Apostolate” - CARA huko Georgetown, Marekani kwa kushirikiana na shirika la “the African Sisters Education Collaborative” (ASEC) – kuelewa zaidi madhara ya janga la Covid-19 katika maisha ya parokia nchini mwako. Mwitikio wako binafsi ni wa muhimu sana. Tafadhali jibu kwa kuweka alama ya “X” katika kisanduku husika hapo chini

1. Nchi.....
2. Jimbo.....
3. Mimi ni: ₁ Padre wa Jimbo ₂ Padre wa Shirika ₃ Mtawa ₄ Katekista

Tafadhali tumia majawabu haya kwa kila kipengele hapo chini kwa kuchagua jibu moja kutoka katika uwiano wa 1-5.
1= Imepungua sana
2= Imepungua kiasi
3= Imebaki kama ilivyokuwa
4= Imeongezeka kiasi
5= Imeongezeka sana

Kulinganisha na mwaka jana, janga la Covid-19 limeathiri vipi parokia yako katika maeneo haya?

1	2	3	4	5	
					4 Ari (Moral) ya mapadre jimboni kwako kwa ujumla
					5 Ari (Moral) yako kama padre
					6 Ari (Moral) ya wanaparokia kwa ujumla
					7 Ari (Moral) ya watu wengine unaofanya nao kazi parokiani
					8 Idadi ya wafanyakazi wanaofanya kazi parokiani iwe binafsi au mtandaoni
					9 Idadi ya watu wanaokuja parokiani kuomba msaada wa chakula
					10 Idadi ya watu wanaokuja parokiani kuomba msaada wa kifedha
					11 Idadi ya watu wanaokuja parokiani kuomba msaada wa matibabu
					12 Idadi ya watu wanaojitolea parokiani kwa ajili ya wahitaji
					13 Idadi ya watu wanaokuja parokiani kuomba ushauri nasaha
					14 Idadi ya watu wanaotafuta mwongozo wa kiroho parokiani
					15 Idadi ya Misa zinazo adhimishwa parokiani pamoja na wanaparokia
					16 Idadi ya Misa zinazo adhimishwa parokiani kwa njia ya mtandao
					17 Idadi ya waumini waliopokea Sakrament ya Komunio kwa mara ya kwanza parokiani
					18 Idadi ya waumini waliopokea Sakrament ya Kipaimara parokiani
					19 Idadi ya Ibada za mazishi zinazofanyika parokiani
					20 Idadi ya Misa za Ndoa zinazo adhimishwa parokiani
					21 Idadi ya waumini wanaopokea Sakrament ya Kitubio parokiani kwako
					22 Idadi ya waumini wanaoshiriki jumuiya ndogo ndogo parokiani
					23 Idadi ya watoto waliojiandikisha katika shule za msingi za Kikatoliki (kama zipo)
					24 Idadi ya watoto waliojiandikisha katika shule za sekondari za Kikatoliki (kama zipo)
					25 Idadi ya watoto wanaoshiriki katika masomo ya dini parokiani
					26 Idadi ya watoto waliojiandikisha katika madarasa ya Katekesi parokiani
					27 Kiwango cha misaada inayoletwa parokiani kutoka kwa wanaparokia
					28 Kiwango cha misaada inayoletwa parokiani kutoka mashirika ya wahisani nje ya parokia
					29 Misaada ya kifedha iliyopokelewa parokiani kutoka Jimboni

Appendix II: Complete Transcription of Open-ended comments

For each question the comments have been lightly edited for punctuation and grammar.

Question 1: Impact of the financial health of the Parish and how they were addressed

Please Describe how the pandemic has affected the financial health of your Parish. In what ways have you tried to address those issues?

Responses:

- Pay check of priests was decreased
- Here in Tanzania for two months we curtailed the celebrations and did the distancing; so fewer people could attend and that affected the financial situation negatively. When it opened up people are responding slowly but it has not yet reached the former levels
- Sunday collection has dwindled, so as the online giving.
- The financial health in my Parish has been affected due to economic status of our beneficiaries. They used to contribute for the services. From their contributions we purchase the medical facilities. So we had no way of providing services as before.
- The major source parish finances come from church attendees. Since attendance decreased, income declined as well.
- Financial condition has very much decreased. Faithful were themselves anxious on how they are going to live. So donations decreased a lot.
- The pandemic has not affected the financial health. Church services did not stop.
- My parish is earmarked for serving people who are on the move; that is, not staying permanently in one location. Hence the Covid 19 pandemic has affected movement of people whom the parish serves. The parish continued serving the few available.
- Parish shop was locked down. Solution: we had to cut down some expenditures as we remained only with the necessary matters. So we tried to survive at the very minimum budget including cutting down some remunerations for us all who are working here
- Not that much since we had no complete lockdown. Only that people reduced expenses to save money in case of any agent need
- We have been affected by the pandemic in terms of Sunday collection which is our major source of income. We have tried to respond by reducing the number of staff working on daily basis and encouraging volunteering for the time being for some activities like catechetical instructions to children
- Could not pay the staff and the bills. We asked the faithful to send donations through online services like mobile banking, M-pesa, et
- People's future was uncertain. At first it was a challenge but afterwards it was ok
- Through declining contributions from parishioners Also, the willingness to pay tithe has twisted. We have tried to address this by conducting short seminars fostering on the role of individuals on payment of tithe and other contributions set up by the church.
- Covid-19 has caused economic challenges and health instability in my parish. People are starving of hunger and financial unrest. We have been offering spiritual and moral assistance.
- Did not have a serious impact as masses were celebrated as usual

- There has been a decrease in parishioners attending mass ceremonies and this led to less offertory raised and other contributions that help to run the parish as a whole. But also since most economic activities were frozen for a while, there was no sources of income to run the parish. The issues were dealt with by trying to establish modern ways such as online giving through which people could be able to submit their contributions and other funds in order to keep the church running.
- Financial situation is not affected by Covid alone. There are many other issues apart from the pandemic which impacted the financial situation.
- Financial health of the Parish was affected in the beginning of the pandemic but not as much because worship places were never closed
- This pandemic including other factors had an impact to the financial health of the parish because Tanzania is not an island. What affects other countries affects us as well
- Working remotely reduced per capita income thus reducing donations to the church. Capacitating our national leaders to seek for help
- The pandemic has affected our services at the parish like schools
- It has destabilized the financial health because we depend on Christians for financial support but because of stay home policy they have reduced in number. I have addressed them through telling the hierarchy of the Diocese of the problem so as they may look at us and support us
- The fear of COVID 19 all over the globe made people stay home therefore the impact was too much to the parish that this parish many Christians stopped coming at the parish making it bringing the problem financially We are addressing this through the church leaders of the Diocese to look on the better ways of solving this problem
- It was the only Diocese which stopped services in the whole of Tanzania this brought bad impact on the financial state the parish had no money to run the parish, this was even addressed at the Tanzania Episcopal Conference
- Many Christians could not participate in any church activities for social distance thus led not to engage in many economic activities to boost church's services. The church tried to make people aware on church's needs when they were at home praying inside and had some of volunteers to pass by Christians homes to discuss on church's issues and services
- People couldn't be able to engage in any of church activities even those which could boost the economy of the parish. The church has tried to use its investments invested in different areas as a church to help in solving all those issues
- Generally, it has not been affected that much due to the positive attitude of the parish and its workers
- They have managed to keep preaching to small groups and churches at large.
- The pandemic has left mental distress but I keep to myself a positive attitude.
- People in the Parish and all members couldn't engage in any financial activities which could help to boost a church when it is in need; therefore, receiving of donation from different institutions has helped much in boosting financial health of the Parish
- Passing by people's homes telling and making them aware of church's financial problems
- Due to minimal services, contributions finally went low while expenditure kept running.

Question 2: How ministries continued in spite of the pandemic

Please describe how your parish/ministry has continued ministering to parishioners and others during this time of the pandemic. Also, what problems have you encountered and how have you addressed those problems?

Responses:

- Services to Parishioners have remained almost the same. In the beginning, people were reluctant to gather, but after a month, life became normal. However, we never stopped having Mass per schedule
- We continue to minister to them through on line Masses, RCIA, calls. The major problem is that most parishioners are not very much computer literate. Efforts were made to guide them while some came to the parish for assistance.
- With the pandemic the Small Christian weekly meetings or religious associations, catechism classes and other parish meetings were stopped. We had many shorter Holy Masses with few people. The sermons were short. Without the weekly meetings of the Small Christian communities and parish councils' things went down. Church attendance dropped and had it continued for another six months we would have had a ghost church. Fortunately, in Tanzania we soon went to normal.
- The sitting pattern in the church has been adjusted to create the required social distance between one person and another. Live-streamed Masses have been made available for parishioners who cannot attend Mass physically. Those who follow the Mass online are invited to come to church for Holy Communion within an hour following the conclusion of the Mass. Confessional Services are being conducted outside the church on open ground, thereby observing safety rules e.g. physical distancing. Other sacramental services have been suspended.
- We faced a big challenge especially on communication and interaction. Everyone was afraid of each other. Lack of facilities limited us to interact. Even the needy were not easy to be helped. Due to fear of being effected. So even the means of addressing the needs was challenging. Putting in consideration of E- COMMUNICATION in our local places being impossible if not difficult.
- Life goes on as usual. I wonder what has happened. I just hear the effects of the pandemic from other countries not where I am.
- Our expenditure for cleaning has skyrocketed as we needed sanitizers for parishioners and around the church and office building. We have suspended small Christian communities for more than 5 months. Children are vulnerable to the pandemic so we decided to cancel their masses and instruction. We have increased number of masses celebrated on Sundays to create space for social distancing. Our ministry to the sick has been hit as we do not have PPEs while ministering to them except wearing masks. This has in a way affected our frequent visit to the sick. We have opted to phone calls rather than visiting the sick. This diminishes the possibility of sick people receiving some important sacraments. We have made our own sanitizers to reduce cost.
- Liturgies were short and we took precautions as advised by the government. Religious formation and celebration of sacraments were postponed. People were in fear. We encourage them.
- The problem is that people fail to Come to church. They even fear the priests and nuns due to the pandemic effects. Example choir members fail to come to the church to offer services

- During the severe threat on February to June 2020. Social distance was insisted. Today no more threat in Tanzania and people are adjusting to normal life. We spent a lot of money for buying sanitizers and water to all people entering the church.
- The services in the church remained the same, except that there was somehow fear of the disease. Wearing masks also was not accepted by some of the Christians; as a result, some of the believers stopped coming to church for some time until there was no restrictions of wearing masks. Also some of the believers stopped receiving holy communion as they could not bear receiving Holy Eucharist in their hands as they are used to receive in their mouths. Therefore, it required more explanations to the believers. Some accepted and others refused
- Due to health precautions that were needed to be observed during the pandemic, the number of masses conducted and number of parishioners attending went low as a way to reduce congestion. With these we tried to ensure that there is a mark for each seat that should be used and left enough space between attendees, also we had to install proper water system that assisted the attendees to wash their hands before and after mass as well as sanitizer in all doors. We also advised the parishioners to observe all the preventive measures as directed by the medical practitioners.
- We are not used of online masses and services we have struggled and tried to put more masses for people to celebrate
- Adding more masses, continuous prayers and going for pilgrimage to the centers of prayers like to the Benedictines here in Songea, following rightly the measures put by the Country ministry of health
- We encouraged people through brochures because no way we could offer services to them because the Diocese had closed services
- The church always informs people the effects of pandemic apart from the reduction of number of victims but it believes and we do believe people still get affected with this pandemic. Problems encountered included cancelling church services planned especially people praying from their homes, problems addressed by social distance during masses, reduction of number of celebrations
- The church still emphasize people on the precautions about the disease also applying all measures for people not to be affected like social distance in church during masses. Reduction of people in masses afraid of pandemic is the problem apart from all precautions taken by the church but the church is trying to its means to reduce fear and be close to God
- Online masses and adding more masses, though it has been a challenge because not all Christians are in a place to get that therefore bringing a problem to the people who are in remote places. It is expensive to broadcast and it has also been a burden to the Parish
- Online masses and Brochure encouraging small Christian Communities prayers. We have faced a problem of Christians failing to come for prayers because of the fear they have towards the virus leading to poor involvement in prayers
- Almost all activities are being done at this moment
- It has continued visiting communities and providing food, money and other necessary equipment.
- Emphasizing on praying, social distance and taking all precautions to all member of the church when are in the church and to their residences. Problems are like canceling of church schedules like marriage celebrations and people praying from their homes
- Giving all precautions to people and to take protective measures of the pandemic. Big problem is people not to participate in masses but the church tried to set online mases

- Fear reigned throughout the service. Nobody was sure who was safe and who was not.

Question 3: Support received from the Diocese of Religious Order

How has your diocese or religious order supported your parish during this time of pandemic? How might your diocese or religious order better support priests/sisters like yourselves during the pandemic?

Responses:

- The pandemic did not affect us very much. Support was not given and it was not necessary
- The diocese has kept constant communication with us and giving us necessary assistance and guidance in line with the government directives.
- The diocese was in the same situation and may be worse as it depends on the parishes. They could only give moral support and guidance on how to react
- The diocese has been conducting webinars on a regular basis to update and direct diocesan personnel on how to minister to our faith communities in these unprecedented times.
- "YOU CAN'T GIVE WHAT YOU DONT HAVE" This saying was at the maximum meaning during the pandemic. Sure even the Diocese was not able to donate. Because our dioceses in Tanzania are highly depending on the donations of the faithful. In short it was terrible. Let God pass it away. It was a bad experience.
- Only making the people be aware of the situation and gave some guidelines to follow during this pandemic.
- The Diocese /Bishop called up a seminar on how to protect and sustain before it was publicly announced by state authority on the very fate. So some experts that is medical and financial people played a big role in the anticipation on how Covid would impact in both health and economy. Some personal protective gears were given at the very low cost.
- The diocesan health department did conduct seminars and workshop on the dos and don'ts during this time of pandemic. They have provided some sanitizers and cleanliness related items to our churches. Financially there was not much to be done as the diocese normally depends on contributions from parishes
- The Church has given moral support to the Christians and given them hope that God will make this pandemic end. I encourage them to continue praying to the Almighty God like the Novena we have in Tanzania to pray for the pandemic to end
- The diocese has provided financial support to our parish, education to sisters and priests on how to protect against corona virus and hand swash sanitizers.
- Special fund raising campaign for the victims were conducted and money were collected to the diocese to help people by giving financial allowances to sustain their living
- The diocese has been providing and updating guidelines on how to celebrate the mass and other religious rituals.
- The diocese has supported us during this pandemic through providing the needy with food staffs and spiritual assistance
- Through caritas, diocese has tried to see the needed areas and support, especially clothes, shoes to the needy, by collecting from Christians

- This being the Archdiocese mostly had the role of supporting other dioceses around. But we tried our level best to ensure they obtained the important needs for the parishes but also to boost their morale as they play a big role in ensuring the church services are properly delivered. Protective gears were provided to ensure their protection such as gloves, sanitizer, masks.
- We are normally independent and we don't depend on the religious order to support us financially.
- We get support from the parishioners and not from the Diocese
- We are independent financially. Not much is received from the Diocese. It is vice versa. We support the Diocese
- Giving donations to the parishes, reducing the tithe the people have to give to the church
- Giving us some little donations and reducing the rates of payments that the parish has to give to the Diocese which they normally use to run the Diocese
- Supplying of copies for people to read to be aware of the disease and emphasizing of prayers. Supply of medications to priest and sisters
- Helped us financially by reducing the contribution the parish as to give annually to the Diocese this has been a problem always
- Lots of encouragement and moral support
- Supported much on giving the Education on how to fight against COVID 19. providing the Seminars to us
- They have supported people with food and proper health guidance against the pandemic.

Question 4: Future plans

Hoping that the current situation may change soon or later, what post-pandemic plans do you have for your parish/ministry?

Responses:

- Continue serving the people of God and encouraging them to be self-sustainable
- The major plans we have is to keep the online outreach going even after the pandemic.
- In Tanzania we are back to normal and are trying to heal the wounds of the two months half lock down
- To have income generating projects.
- More youth education in sustainability
- Sustain training, sanitation and research.
- The Good Lord has always been good, the situation has become normal now and we are at the very peak of our ministry now. Glory to him. All activities are at their course now.
- We stick to our plans set before the pandemic
- Post Covid 19 plans is to have more catechetical classes for children, to have more volunteers to instruct kids and mobilization of resources to compensate for the loss incurred due to this pandemic.

- To come with vigor hope and enthusiasm to work for the better of our Parish. Providing moral support to the Christians that we have to work the pandemic is no longer available
- Plan good, well organized catechesis, all groups: youths, women, elders, Christian groups, Christian communities, schools. For special education y catechesis
- The plan is to revive all the frozen projects and open other projects that may help the church raise more funds so as to get back to its better shape. Church services will resume as usual.
- People should work hard and bring back the morale to normal and also get external support
- Encouraging people to work hard so as to get money and develop back the economic status of the country
- People should work hard Observing all the measures of the ministry of health give about the virus Encouraging people to pray more and have hope in God
- Hoping that life will be back to normal and work hard but following the measures offered to us by the Country ministry of health
- We hope for the better and God may help us and we move on as we work and pray to bring life back as it was
- We plan to continue doing what we are doing but of course now we need to think and plan on how to continue sustaining our parish in case of other similar pandemics
- Our plans are to return all church services to people as before, to unite together to work in all aspects in the parish to boost financial needs of the church
- Develop projects to fight financial problems, encourage external donors to help us financially, encouraging the Christians to continue supporting the Parish
- Working hard, following the measures of ministry of Health and organizations training, Seminars on how to control the virus should be put on
- Going back to work, working hard and asking the government to help us on giving the education to people how to protect themselves from the Virus and work with it
- Encourage parishioners to keep up the good work which they had started before the pandemic
- Working hard, developing hope and courage to work and develop the parish and the Country at Large
- Endless time of prayer, getting prepared always to fight against any disease that might come anytime,
- Morale boosting through encouraging people to work Prayers for asking the Almighty God to help us fight the virus
- Working hard and following the government rules and measures on the virus Helping the Parish financially on work
- Sustainability of the parish should be revisited in order to face pandemics like this one.