An Exploration of Alternative Means of Financial Sustainability for the Church in Tanzania, East Africa: A Donor and Donee Perspective

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AN EXPLORATION OF ALTERNATIVE MEANS OF FINANCIAL SUSTAINABILITY FOR THE CHURCH IN TANZANIA, EAST AFRICA: A DONOR AND DONEE PERSPECTIVE

by

Fr. Juvenalis Baltazar Asantemungu, B.th. BBA, MBA

A Dissertation Submitted to the Faculty of the Graduate School, Marquette University, in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

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ABSTRACT

AN EXPLORATION OF ALTERNATIVE MEANS OF FINANCIAL SUSTAINABILITY FOR THE CHURCH IN TANZANIA: A DONOR AND DONEE PERSPECTIVE

Fr. Juvenalis B. Asantemungu, B.Th., BBA, MBA

Marquette University, 2011

This academic enterprise is a result of careful research and detailed work that was done for the benefit of the Church in Tanzania in particular but with general implications to the Church in Africa and the Church Universal. According to Kalilombe (2002), “Self-reliance of the local Church in Africa remains a crucial subject matter” (p.2). The Catholic Church in Tanzania, as is true in most of other Churches in Sub-Saharan Africa, has traditionally been dependent to some extent on financial gifts and foreign aid (donations). However, as the financial needs of the rapidly growing dioceses are increasing, subsidies and donations are being reduced, and dramatically fewer religious personnel from abroad are available. Due to a series of circumstances explored and examined in this dissertation, it becomes clear that the Church of Africa must move to financial and personnel independence and self-sufficiency in the very near future.

In general, this dissertation is a result of an exploratory study which describes the needs of the Catholic Church in Tanzania in particular and Africa in general. The study will be followed by an application of existing models of ongoing dependency. Such dependency possibly explains present reality and provide insights into courses of action that must be taken if a sustainable Church in Africa is to evolve. The insights will also be applied to the specific issues in the setting of the Church in Tanzania, with important implications for the broader Church in Africa.
ACKNOWLEDGMENTS

Fr. Juvenalis B. Asantemungu, B.Th., BBA, MBA

I give thanks to Almighty God for His blessings and protection in my priestly ministry and the whole process of my academic journey. It would be highly presumptuous to claim the preparation of this dissertation as solely an individual’s efforts. Many people deserve credit in making this work possible. I am profoundly indebted to my family, formators, professors, benefactors and friends who have guided and supported me throughout my academic and pastoral endeavors. I would like to recognize you all for your overwhelming love and support and I take full responsibility for any error in this final work.

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<th>Abbreviation</th>
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<tbody>
<tr>
<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome</td>
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<tr>
<td>AMECEA</td>
<td>Association of Member Episcopal Conferences in Eastern Africa</td>
</tr>
<tr>
<td>BBC</td>
<td>British Broadcasting Corporation</td>
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<tr>
<td>CCC</td>
<td>Catechism of the Catholic Church</td>
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<td>CIA</td>
<td>Central Intelligence Agency</td>
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<tr>
<td>CPA</td>
<td>Certified Public Accountant</td>
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<tr>
<td>CPT</td>
<td>Christian Professionals of Tanzania</td>
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<tr>
<td>CRS</td>
<td>Catholic Relief Services</td>
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<tr>
<td>FADICA</td>
<td>Foundations and Donors Interested in Catholic Activities</td>
</tr>
<tr>
<td>GDP</td>
<td>Gross Domestic Product</td>
</tr>
<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
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<tr>
<td>KEC</td>
<td>Kenya Episcopal Conference</td>
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<tr>
<td>NGOs</td>
<td>Non Governmental Organizations</td>
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<tr>
<td>SAUT</td>
<td>Saint Augustine University of Tanzania</td>
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<tr>
<td>SECAM</td>
<td>Symposium of Episcopal Conference of Africa and Madagascar</td>
</tr>
<tr>
<td>SCC</td>
<td>Small Christian Communities</td>
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<tr>
<td>TEC</td>
<td>Tanzania Episcopal Conference</td>
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<tr>
<td>TYCS</td>
<td>Tanzania Young Catholic Students</td>
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<tr>
<td>UK</td>
<td>United Kingdom</td>
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<td>UN</td>
<td>United Nations</td>
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<td>US</td>
<td>United States</td>
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<td>USA</td>
<td>United States of America</td>
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<td>Abbreviation</td>
<td>Full Name</td>
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<tr>
<td>USAID</td>
<td>United States Agency for International Development</td>
</tr>
<tr>
<td>USCCB</td>
<td>United States Conference of Catholic Bishops</td>
</tr>
<tr>
<td>USCCB/USCC</td>
<td>Committee on Budget and Finance, National Conference of Catholic Bishops/United States Catholic Conference</td>
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<tr>
<td>VIWAWA</td>
<td>Vijana Wakatoliki Wataanzania (Young Christian Workers of Tanzania)</td>
</tr>
<tr>
<td>WAWATA</td>
<td>Wanawake Wakatoliki Tanzania (Catholic Women Organization)</td>
</tr>
<tr>
<td>WB</td>
<td>World Bank</td>
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CHAPTER ONE

INTRODUCTION TO THE STUDY AND THEORETICAL CONSIDERATIONS

…the mission Churches find themselves in a situation which we must unhesitatingly call dramatic…a great number of young Churches are in fact financially dependent on help from abroad to the extent of 70-90%. This is an abnormal and humiliating condition. It is well known and sorely felt; it is discussed at Episcopal Conferences but a way out is hard to find. The Tanzanian Pastoral Institute at Bukumbi proposed in 1970 that parishes each year should find 20% more of their own expenses so that they would be self-supporting in five years; in the following five years, they should take on themselves 20% more of diocesan commitments as well. Thus in ten years, the dioceses too would be self-supporting in ordinary commitments and would need foreign help only for new projects. A splendid plan, but carrying it out is hard indeed (Bühlmann, 1976, p.374).

Overview

Inspired by the argument of Bühlmann¹ quoted above, Ruwa (2002)² is of the opinion that the missions from abroad are coming to an end and the Church in Africa has to acknowledge and appreciate the contribution and self-giving of the missionaries without which Christianity would not have taken root. Therefore, the local Church has to

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¹ Fr. Walbert Bühlmann, O.F.M Capuchin Friar was a missionary for many years in Tanganyika which is now Tanzania. From 1954 to 1970 he taught missiology at Freiburg University in Switzerland, and edited missionary journals. In 1971 he was in Rome as Secretary General for the Capuchin missions throughout the world, so he has a lot of experience about the Church in Tanzania and Africa. He also taught at the well-known Gregorian University in Rome.

² Fr. Michael Charo Ruwa is a diocesan priest from the Archdiocese of Mombasa, Kenya. Born in 1951, he was ordained priest in 1976 and was assigned to pastoral ministry and administration in the Archdiocese of Mombasa. He holds a certificate in Theological Studies from Peramiho (Tanzania), a certificate in Book-Keeping and Accounting from the Transworld Tutorial College (England), and a licence in Canon Law from the Pontifical University Urbaniana, Rome (Italy). In 1990 Fr. Ruwa was appointed Deputy Secretary General of the Kenya Episcopal Conference (KEC) and in 1992 up to 2001 Secretary General of KEC. After this he was elected Secretary General of the Association of Member Episcopal Conferences in Eastern Africa (AMECEA), the position he held until 2003 when he was appointed the vicar general in the Archdiocese of Mombasa. He has authored several books including *Church and Self-reliance*. His archbishop, Rt. Rev. John Njue, writes in the preface of *Church and Self-reliance* that Ruwa has an intimate knowledge of the Church in this part of Africa and he further recalls the African Synod of 1994 which highlighted that the Church as Family of God should be self-supporting, an issue that is not only important but urgent.
stand on its own in human resources and in finances. Most importantly, Christians in Africa and elsewhere have to take two particular functions of the Church most seriously, that is, the pastoral and the missionary. Pastoral and missionary in this context means that those who are sent have a mission entrusted to them by Jesus. Connected to this is the realization that the time has come for all Christians to adhere to the truth or theological principle that, by virtue of our baptism, we are all entrusted with the same mission (Mt. 28:19). The work of proclaiming the gospel is not limited to the priests or religious nuns and brothers. If we are to build God’s Kingdom on earth, each person can and must do his/her part. In this all Christians must take the responsibility of spreading the faith and supporting their Church seriously. Hastings (1971) put it this way: “I believe it is extremely important to recognize that a certain era of the Church’s missionary history which began in the early nineteenth century is now coming to its close” (p.4). Due to a series of circumstances that will be explored and examined in this dissertation, the Church of Africa must move to financial and personnel independence and self-sufficiency in the next few years. Again, Bühlmann (1976) quoted Fr. Pedro Arrupe, S.J., then-Father General of the Society of Jesus in 1972 while addressing Jesuits who were working as missionaries in Douala, Cameroon West Africa: “The first page of the story of the evangelization of Africa was written almost exclusively by non-Africans; the

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3 Fr. Adrian Hastings was born in 1920 in Kuala Lumpur, Malaya where his father practiced law. He was educated at Douai, and at Oxford where he studied history. He studied theology in Rome and was ordained in 1953. Father Hastings worked in Africa since 1958 and later incardinated in the diocese of Masaka, Uganda. He also worked in Tanzania. The Tanzanian bishops gave him the task of setting out the objectives of Vatican II, which he did by preparing and publishing a fortnightly bulletin called Post-Vatican II. In Uganda he also did parish work and taught in a minor seminary. Hasting was a visiting Lecturer at Lovanium University, Leopoldville (Now Kinshasa) in the Congo. He travelled widely in Kenya, South Africa and Basutoland (now Lesotho). He was a staff-member of the African Ecclesial Review (AFER). Some of his famous books include: Prophet and Witness in Jerusalem (1958), One and Apostolic (1963), The World Mission of the Church (1964), Church and Mission in Modern Africa (1967), Mission and Ministry (1971). He also contributed articles to African Ecclesiastical Review, New Blackfriars, Downside Review, The Tablet, The Clergy Review, and The Month. He was a member of the joint Anglican Roman Catholic Commission on Ecumenical Dialogue.
second page, present-day events, is written in collaboration; the third page, on the future, will be very largely written by Africans alone” (p.284). As a young African theologian, priest and scholar, I have been inspired by Fr. Arrupe’s argument. I am writing this dissertation to fulfill Fr. Arrupe’s dream for the brighter future of Africa. This is due to the fact that, although there is evolving in many areas of theology a robust body of work concerning the Catholic Church and practice in the African cultures, little work has been done developing topics of sustainability, leadership, management, financial management, fund-raising, marketing, and the training and development of a personnel base.

This dissertation, among other things, explores alternative means for the Church’s financial sustainability in Africa. The financial paradigms necessary for sustainable continuance and growth of the Church in Tanzania is also a focus of this study. Additionally, the study directs and explores the research that must be done as the Church develops and implements the models and practices necessary for the sustainable administration and financing of a robust Church, its parishes and other institutions.

In general, this dissertation is a result of an exploratory study which describes the needs of the Catholic Church in Tanzania. This is followed by an application of existing models of ongoing dependency that possibly explain present reality and provide insights into courses of action that must be taken if a sustainable Church is eventually to evolve. The insights will also be applied to the specific issues in the setting of Tanzania, with important implications for the broader Church in Africa. The dissertation also examines the patterns of external financial support of the Catholic Church of Tanzania from the past few years up to this period of very rapid growth of the Catholic Church in Tanzania. The information used in this dissertation was obtained through interviews and
documentary sources and analyzed using the methodology adopted for this study as well as a review of the related literature concerning external support that might eventually lead to greater self-sustainability.

Statement of the Problem

According to Kalilombe (2002), “Self-reliance of the local Church in Africa remains a crucial subject matter” (p.2). The Catholic Church in Tanzania, as is true in most of the other Churches in Sub-Saharan Africa, has traditionally been dependent to some extent on financial gifts and foreign aid (donations). However, as the financial needs of the rapidly growing dioceses are increasing, subsidies and donations are reduced, and dramatically fewer religious personnel from abroad are available. The dioceses are receiving less external donor aid at a time when more financial resources are needed to serve the rapidly growing number of Catholics and to educate the many African men and women called to religious life. The past and current dependency on external support and subsidies for the Church of Tanzania, and Africa generally, is caused by a combination of many factors, including economic imbalances and the inability to give, the overwhelming poverty of the continent, and a lack of enough locally established income generating projects. The problems of HIV/AIDS as well as many other tropical diseases, underutilization of resources, government corruption, and the impact of globalization are other factors. Tribalism in many African countries, with the exception of a few countries like Tanzania, is a huge block to development. On the issue

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4 Bishop Patrick Augustine Kalilombe was a bishop of Lilongwe diocese in Malawi from 1972 -1979. After he resigned as a bishop, Kalilombe became a lecturer at the University of Malawi. He holds a doctorate in theology.
of tribalism in African countries, the former Bishop of Mwanza Diocese in Tanzania, Bishop Joseph Blomjous (2002), had this to say:

Tribalism in Africa continues to be an obstacle to national unity and development. In most African states the old tribal rulers have been deposed or their political influence curtailed. It is true, however, that the traditional tribal structures and the socio-political categories, customs and ways of thinking of the old tribal systems are still a vital factor in modern African societies (p.32).

Despite this gloomy picture, neither the Catholic Church of Africa nor the Vatican, when focused on Africa, is pessimistic. Both believe that these are problems that can be addressed and that steps can be taken to move the Church in African toward greater financial health and to build a foundation for it to be self-sustaining. Currently, there is a shortage of personnel for the administration of Church institutions and resources, yet since vocations flourish in Africa, this can be addressed through training and education. Although the Church in Africa, with the support of outside donors and many religious congregations, has heavily invested in education, there is little evidence that the graduates are sufficient in number to support the growing Church. Finally, the dissertation examines the belief that the Church in Africa, including Tanzania, has the potential to develop income-generating projects.

With such a scenario, it becomes clear that the Church in Africa, including Tanzania, must continue looking for alternative ways to sustain itself financially and to leverage the impact of external gifts (donations). Although substantial numbers of local religious vocations are present, substantial external resources will continue to be necessary to prepare these men and women to continue and expand the mission of Christ. The church must also find methods that will enable these future leaders to generate

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5 Rt. Rev. Bishop Joseph Blomjous belonged to the Congregation of Missionaries of Africa. He was at one time a Bishop of Mwanza Diocese in Tanzania.
income. The Church of Africa must recognize the very fact that, being largely non-self-sustaining is a problem unto itself.

**Present status of the problem**

Addressing the issues of dependency and sustainability, Pope John Paul II (1995), had this to say:

Precisely in this context the Synod Fathers emphasized how necessary it is for each Christian community to be organized so that as far as possible it can provide for its own needs. Besides qualified personnel, evangelization requires material and financial means, and dioceses are often far from possessing them in sufficient measure. It is therefore urgent that the particular Churches in Africa have the objective of providing for their own needs as soon as possible, thereby assuring their self-sufficiency. Consequently, I earnestly invite the Episcopal Conferences, dioceses and all the Christian Communities of the Continent’s Churches, insofar as it is within their competence, to see to it that self-sufficiency becomes increasingly evident. At the same time, I call on sister churches all over the world to be more generous to the Pontifical Mission and Aid Societies so that, through their structures of assistance, they will be able to offer to poorer dioceses economic assistance dedicated to the projects that will generate resources, with a view of increasing the financial self-reliance of the churches. Lastly, we cannot forget that a Church is able to reach material and financial independence only if the people entrusted to it do not live in conditions of extreme poverty (Pope John Paul II, 1995, no.104).

The issues of financial sustainability are complex and go to the heart of identity. For instance, Kimaryo expressed the problem of the dependence syndrome by saying,

Christians in Africa have been receiving handouts from outside (for a long period of time). Missionaries have been building church structures, schools, hospitals, dispensaries and social centers for local people without their local contributions. Hence, the mentality that the missionaries will take care of their material needs. Is there any wonder, therefore, that the Church and its structures have remained a foreign institution in Africa up to this day and Africans continue to be strangers to it? (Kimaryo, 1997, p. 5).

Ryan (2001), wondering how the African Church can be self-sustaining when it is still seen as a foreign institution, discussed concerns of some of the African theologians who believe their church is still foreign in many of its features. This includes its spirituality, pastoral planning and priestly formation that tend to be borrowed from
abroad. The present status of the problem will be discussed in more detail in Chapter Two of this dissertation.

**Objectives of the study.**

- To explore the patterns of external support to the Catholic Church in Tanzania and to analyze the impact of this foreign support;
- To evaluate the factors that inhibit the process towards self-sustainability;
- To gather information from Church leaders and lay faithful on what can be done to achieve self-sustainability in the Church (Tanzania and Africa at large);
- To evaluate current attempts being made by the Catholic Church to become self-sustaining;
- To collect information about what Christians are thinking about self-sustainability;
- To determine the factors that are limiting Christians to fully support their Church financially;
- To suggest some measures for the dioceses and parishes to encourage the laity and clergy to combine their efforts in making the Church self-sufficient;
- To recommend ways to increase giving and to generate other sources of income that are innovative, yet consistent with African customs and global business environment; and,
- To identify means for managing financial resources so that the Church is financially self-sufficient and able to support its institutions and the personnel necessary for the Church to thrive.
Purpose of the study

The main purpose of this study was to examine (a) why the Church in Tanzania and Africa at large has been unable to become self-sufficient and to make an assessment on the level of sustainability in the Catholic Church in Tanzania/Africa, (b) in light of these findings to explore alternative means of raising finances and generating income locally in a manner that will increase the self-sufficiency and financial sustainability of the Church of Tanzania/Africa and (c) to make recommendations for the future.

Description of the Study Site (Tanzania)

Tanzania is located in East Africa and it is the largest among East African countries, namely, Kenya, Tanzania and Uganda (See figure 1: Map of Africa). The United Republic of Tanzania is comprised of the Tanzania mainland and the Island of Zanzibar (See figure 2: Map of Tanzania). Tanzania mainland covers the area of 942,623 square kilometers while the Islands of Zanzibar and Pemba cover 2,642 square kilometers. It is more than twice the size of the state of California or three quarters that of the state of Alaska. Tanzania received its independence from Britain in 1961. Since then, it has been struggling to build its economy and minimize the level of poverty in the country. Based on the national census of 2006, Tanzania has a population of about 39,384,223. As an indication of a high level of poverty in Tanzania, 36 percent of this population live below the extreme poverty line, that is, their monetary status is less than 1 U.S. dollar a day (World Bank, 2001). According to Browne (1999) only 42% of the population has access to health services, 38% has access to clean water, and the adult literacy rate is 67% but primary and secondary enrollment is only 44%. The average national income per person in Tanzania is 340 U.S. dollars compared to 34,000 U.S.

*Maps of Tanzania and Africa are found at the end of this chapter.*
dollars in the UK (World Bank, 2001). Other sources (CIA, 2009) have reported GDP-per capita to be 800 U.S. dollars, with a very high mortality rate among infants and children (1-4). One out of nine Tanzanian children dies before their fifth birthday. CIA 2009 also estimates life expectancy to be 50.50 years for males and 53.51 years for females. Maternal mortality is also a serious problem in Tanzania due to infectious diseases, poverty, and poor health services, among other factors (World Bank 2001).

**The Catholic Church in Tanzania**

As it was previously stated, Tanzania has a population of about 39,384,223 inhabitants; only 28% or 8,500,800 are Catholics. The Tanzanian Catholic Church is divided into 32 dioceses grouped into five metropolitan provinces also known as archdioceses: Arusha, Dar es Salaam, Tabora, Mwanza and Songea. (See figure 3: the map of Tanzania showing the Catholic dioceses, the Diocese of Bunda is not shown on the map as it was recently created).

According to Bishop Method Kilaini, a Church historian and the auxiliary Bishop of Dar es Salaam/Bukoba, the Second Vatican Council brought a new life to the Tanzanian Church. It increased people’s active participations in liturgies, due to the use of vernacular language in music and prayer, traditional African drums and other traditional instruments that accompanied music in the Church. The Catholic families in every parish in the dioceses are grouped into 12 to 20 families each; this forms Small Christian Communities. It is also in the Small Christian Communities that parish councils and diocesan pastoral commissions are born and where ecclesial participation and consultation becomes a reality. The communities also simplify the work of administration as it is easier to administer a small group than a large one. The communities also motivate Christians to fully participate in all aspects of pastoral services. Together with
their pastor these Christian Communities prepare different programs for the benefit of the parishes and members and their clergy. In 1975, the seven countries of AMECEA (Association of Member Episcopal Conferences in Eastern Africa) was founded. The AMECEA countries are Ethiopia, Kenya, Malawi, Uganda, Sudan, Zambia and Tanzania; they adopted the Small Christian Communities as their common pastoral strategy. According to AMECEA (1992), "The Small Christian Communities are not optional in our Churches; they are central to the life of faith and the ministry of evangelization". 

The Catholic Church in Tanzania promoted and maintained many traditional pious organizations such as the Legionaries of Mary, tertiaries of different orders and prayer groups under the patronage of different saints. Well known lay movements include Catholic Women Organization (Wanawake Wakatolic Tanzania-WAWATA); the Christian Professionals of Tanzania (CPT); the Young Christian Workers of Tanzania (Vijana Wakatoliki Watanzania-VIWAWA) and the Tanzania Young Catholic Students (TYCS). These four movements are well organized from the grassroots to the national level. WAWATA coordinates all the Catholic women in the country both spiritually and socially. They defend the rights of women at all levels and try to raise the dignity of women through education and development. CPT includes most of the Catholic elite in different professions (Kilaini, M. 1998).

**Significance of the Study**

It is hoped that the findings of this study will be significant and beneficial to the Church in Tanzania/Africa in the following ways:
• Help Church personnel in implementing efficient and effective strategies for
dioceses and parishes to raise income locally and establish income-generating
projects for the purpose of sustaining their local Church.

• Encourage Christians to rely on their potential and skills to become self-
sustaining, so that they can sustain their local Church and reduce dependency on
foreign aid.

• Point out areas for future research.

Research Questions

This study was guided by the following research questions:

1. To what extent does the Church in Tanzania/Africa depend heavily on Foreign
   Aid?

2. What are the financial sources the Catholic Church in Tanzania/Africa uses to
   sustain itself?

3. What is the trend of donations or support from the Catholic Church in the U.S.A.
   and its institutions to the Church in Tanzania/Africa?

4. What can be done to reduce dependency and/or promote a self-sustaining Church
   in Tanzania/Africa in the future?

Theoretical Perspectives

To support the relevance of the issues that are being explored in this study, a
survey of some relevant theories was made. The following is a description of three
theories which are skeptical of the effectiveness of foreign aid on poverty and
dependency reduction and fostering development in the Third World countries. Insights
from these theories on the development of the Church in Tanzania help to describe the
dependency mentality at present and whether it exists among the Christians in Tanzania/Africa. This study does not intend to test any hypothesis or test these theories but rather answer the research questions as previously listed.

**Cargo-Cult Consumerism Theory.**

According to Chinweizu (1987), the Cargo Cults, which arose in Melanesia in the days of colonial rule, gives insight into the nature of existing dependency in the Church in Africa. The Cargo Cults believed that the gods and their spirit agents were packing manufactured goods into crates, labeling them with Melanesian names and addresses, and loading them into the holds of ships and planes. When the cargo of rice, preserved meats, clothing, guns, lamps, tobacco, etc., arrived, cult members would be freed from the need ever again to work or to pay taxes. To induce those spirit agents to bring the cargo, cult members had to perform rituals involving military parades, flag raising and lowering, and meticulous observation of the rules of club organization. In preparation for the expected cargo, airstrips, wharves, and immense warehouses were built. Thereafter, cult members would wait, and wait, and wait. Eventually, the failure of the cargo to arrive would be blamed on the malice of Europeans who, it was held, had intercepted the shipments, altered the addresses, and diverted the cargo elsewhere.

According to Chinweizu (1987), the elites of the Third World may laugh at the naivety of the Cargo Cult. However, what has so far passed for development efforts in the Third World bears much resemblance to Cargo Cult ritualism. The rich industrial countries are

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7 Jemie Onwuchekwa Chinweizu is a Nigerian Scholar and a graduate of Massachusetts Institute of Technology. Chinweizu examines the colonial mentality, in its various manifestations, and how it has obstructed African economic development and cultural renaissance since political decolonization was achieved. Chinweizu advocates the development of the African mind through the building of an industrial culture.
the gods and the donor agencies the spirit-agents. The magical religious rites are the
development planning, infrastructure building, and foreign investment. When the first
attempt at infrastructure building failed to produce the desired cargo of development,
additional rituals were invented. Key among them was the North-South dialogue to
persuade the guardian spirits of development to bring aid, to transfer technology, and to
grant better terms of trade. When this ritual failed the Third World mal-developers started
accusing the North of inhumanity, lack of altruism and blocking Third World
development.

Given the theory explained above, it is reasonable to examine if there has been a
Cargo Cult mentality in the Church of Tanzania and Africa in general. The developed
Church of North America and Europe might have been considered as gods, while donor
organizations like Misereor, Missio, Kinder Missionwerk, Kirche in Not, Adveniat,
Oxfam Catholic Relief Services (CRS), and individuals as well as missionaries considered
as the spirit agents. The missionaries came to Africa bringing with them containers of
food, medicines and clothes. They also built schools, colleges, hospitals, orphanages and
supplied personnel to run these institutions, which is excellent and helpful. Now that
missionaries no longer come in significant numbers or supply resources, do the Christians
who were served by the missionaries, just like the cargo cults, wait for the cargo (help in
the form of donations) from North America and Europe to come? Do they find that help
does not arrive? A type of dependency is in place, maybe because natives were not taught
or introduced to the idea of investing, innovating, or were not introduced to the sources of
funds. Rather, they passively waited for the cargo to come via missionaries. As
Chinweizu advocates, the only way of eradicating or averting the cargo cult mentality, if
it does exist among Christians in Tanzania/Africa, is to introduce and develop income
generating projects, prepare leaders to administer the resources that do exist and prepare Catholics in this part of the world to develop a tradition of financially supporting their local Church.

The Theory of the Samaritan’s Dilemma.

Buchanan (1975) developed the theory of the Samaritan’s Dilemma. This theory has been developed and applied to many situations, including the aid donated to promote economic development in less developed countries. Buchanan argued that helping somebody might undermine the incentive to work. He also argued that aid recipients tend to increase their wants due to the available donation. The Samaritan in this theory is considered to be the donor agent. According to Buchanan, the dilemma for the Samaritan, who attempts to do good, is that the needs of the recipient tend to increase insofar as the aid availability is certain. Pedersen (2001) studied the following question: Could it be the case that organizations, eager to reduce poverty, are counter-productive in the sense that their activities may lead to more poverty and a more inequitable distribution of income in recipient countries than would have occurred in the absence of aid? According to the study conducted by Pedersen, the answer is yes, and the reason is simply that recipient governments adjust in order to qualify for aid. Pedersen’s finding was affirmed to the extent that recipient governments are, in reality, encouraged to cut down on their poverty-reducing efforts and, thereby, worsen the income distribution because foreign aid organizations exist to help the poor. The government knows that the more poverty an altruistic donor organization observes, the more aid it will give (Rolf 2001)\(^8\). Does this

exist among Christians or in the Church? If yes, how can this be eradicated or minimized? All these questions will be addressed in the fourth, fifth and sixth chapters.

Darst (2003), another advocate of the Samaritan Dilemma theory, found that the World Bank and bilateral aid agencies offer development assistance to poor countries on the condition that the recipients improve their macroeconomic environment and the plight of the poorest members of their societies. The recipients agree to this and receive the aid, but do not fulfill the attached conditions. Their economies remain unstable, income disparities widen, and significant development fails to occur. Then the donor responds with more assistance. But, in the long run, if the conditions remain, the donors face the dilemma whether to continue giving assistance or not. A similar Samaritan Dilemma may be facing the donors to the mission Churches because they have been assisting, but the needs are increasing. It is possible that conditions suggested or imposed by the foreign Church agencies have not been enforced or have been ignored. Is this the case with the Church in Tanzania? Should Church agencies from other countries continue helping? Under which condition? Or should they stop? If they stop abruptly, many projects established by missionaries and local dioceses will likely collapse. What should be done by the Church of Tanzania to prevent this scenario from happening? Again, discussion on this issue will resume in the three last chapters of this dissertation.

**The Theory of Impact Philanthropy**

According to Duncan (2004), the defining assumption of impact philanthropy theory is that donors contribute because they personally enjoy increasing the output of a good, to make a difference in people’s lives, but when no difference is achieved by
recipients, the impact philanthropists\(^9\) become discouraged and reduce donations. The challenging issue with impact philanthropy is that an impact philanthropist prefers to follow-up his or her gift, because they believe that follow-up increases a gift’s perceived impact. Is this the case with those who are helping the Church of Tanzania/Africa? Are there any signs of donor fatigue? If yes, what is to be done?

Some scholars (Diaz 2002; Salamon 1992; Wolpert 1993) discourage heavy reliance on philanthropy\(^10\). Other scholars (Gans 1995, Piven & Cloward 1993) insist that the philanthropic spirit needs to be promoted. Those who are in great need in the community need to be helped (Arnove 1980). These arguments suggest that, regardless of all the positive elements of philanthropy, the Church of Tanzania should look for alternative ways of sustaining itself instead of heavily relying on philanthropy.

**Clarification of Terms**

For clarity and consistency of interpretation, the following terms are defined and clarified at this point in order to give a reader a clear picture of some terms that will frequently be used in this dissertation:

**Church:** According to Orobator (2005), “Church evokes a variety of meanings to different people, in different contexts…social context provides an important tool for understanding the Church in Africa. As a community, the Church defines and fulfils its mission within the framework of society” (p.14). The Vatican II document *Lumen Gentium* no. 6, defines the Church using images drawn from the Sacred Scriptures such as the Mystical Body, People of God, Temple of the Holy Spirit, Flock and Sheepfold,

\(^9\)Impact philanthropists are motivated by their desire to personally “make a difference.”

\(^10\)Philanthropy’s meaning and manifestation have changed throughout history (Curti 1973). In recent years, however, it has come to be defined as the act of giving money and other resources, including time, to individuals, causes, and charitable organizations (Philanthropy 2000).
the house in which God dwells with man, and the Bride of Christ. Pope John Paul II (1995) defines the Church as *God’s Family* (*Ecclesia in Africa*, no. 104). Nwaigbo (2002)\textsuperscript{11} an African theologian echoing this definition of the Holy Father states that:

The Church (ecclesia) is the gathering of the human family which God had summoned from the beginning of creation...As a family of God, we are brothers and sisters of Abraham’s stock, and are newly related to each other in faith (Acts. 13: 26). Abraham is the representative of the human family, and the relationship to him is extended so as to belong to many nations through a gracious act of God who is unconstrained by clan boundaries (p.46).

The understanding of the Church in this dissertation draws its meaning from Vatican II. The Church is a community of God’s people/believers (Vat. II, *Lumen Gentium document*). A clear distinction must be made upfront: it is very complex to have a common idea of the Church, because the Church Jesus left us is a very particular human and spiritual community that is not exactly compared to other social groups, companies, cooperatives or non-governmental organizations. Nwaigbo (2002), differentiating the Church from other organizations, puts it this way:

The Church is not to pose as a public liability or company. The Church is clothed with a spiritual garment and possesses a spiritual destiny more than the consuming and producing nations of the world which are in search of material gains and nobility. The Church is capable of disseminating the mission of love and finds fulfillment in exercising this to its divine source and goal. The Church belongs to God and this is its deepest identity and noblest vocation (p.43).

Mejia (2009), drawing his description of the Church from Vatican II, suggests that Christians should understand the Church as a community of believers, the people of God, and not understand it the same way as those who consider the Church as a club whose leaders have to take care of the entire spiritual, social, and financial needs of their members. Just as President John F. Kennedy said to the American public: “Ask not what

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\textsuperscript{11} Rev. Dr. Ferdinand Nwaigbo is a Catholic priest from Nigeria. He is currently a lecturer at the Catholic Institute of West Africa.
your country can do for you but what you can do for your country,” so also, Catholics should not only ask what the Church can do for them but should ask themselves what they can do for their Church and her members. This is because Jesus, the founder of the Church, wanted a community of apostles sent to the world to spread the Gospel and bring the light of resurrection into the world (cf. Mt. 5:13-16). Mejia also puts it clear that, the mission of the Church does not stop at the Church itself; it is eternal. Njino (2008) indicates that “the Church is an independent and self-governing society. Jesus Christ founded an independent and self-governing body—the Church, beside the pre-existing state. He separated all that belonged to the Church from the state, by making the former independent of the latter” (p.30). So, in this understanding, just as the mother hen takes care of little ones (Mt. 23: 37), the Mother Church should address, in so far as possible and within its capacity, all the challenges facing the community. This includes poverty and dependency. These challenges include spiritual, pastoral, moral, social and economic issues. Among the social and economic challenges facing the Church in Africa are HIV/AIDS, civil wars, refugees, dependency, and poverty, to mention but a few.

**Diocese:** John Paul II (2000) in the revised *Catechism of The Catholic Church (CCC)*, describes a diocese as a community of the Christian faithful in communion of faith and sacraments whose Bishop has been ordained in apostolic succession. A diocese is usually a determined geographic area; sometimes it may be constituted as a group of people of the same rite or language. The Code of Canon Law (1983, Can. 369), defines diocese as “a portion of the people of God, which is entrusted to a Bishop to be nurtured by him, with the cooperation of the presbyterium, in such a way that, remaining close to its pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church” (p.84). Each diocese is divided into parishes.
**Archdiocese:** Archdiocese is described by the Code of Canon Law (1983, Can. 435) as an ecclesiastical province presided over by a metropolitan known also as an archbishop in his own diocese. The dioceses under this metropolitan or archdiocese are also called suffragan dioceses.

**Parish:** According to the Code of Canon Law (1983, Can. 515§ 1& 3), a parish is “a certain community of Christ’s faithful stably established within a particular Church, whose pastoral care, under the authority of the diocesan bishop, is entrusted to a parish priest as its proper pastor” (p.119). The same Code of Canon Law describes a parish as a juric person by virtue of law itself (*Ipso iure*). It is a public juridical person acting in the name of the Church in fulfilling the mission of the Church entrusted by the Lord Jesus Christ which is evangelization. In short, a parish is a concrete community of Christians, usually sharing the same area but most importantly sharing their own faith in worship and action, sharing in the one and same mission of the Church in the world.

**Poverty:** Sachs (2005) in his book, *The End of Poverty*, explains that there are many different opinions on classifications and definition of poverty and who is considered poor. Sachs explained the three levels of poverty, *relative, moderate and extreme*, which were established by the World Bank. *Relative poverty* is explained as being below middle class and not being able to afford many luxuries associated with the culture. *Moderate poverty* is when a person lives on one to two dollars a day. People in the moderate range are able to meet their basic needs but have a hard time doing so. The third level, which is *extreme poverty*, exists primarily in developing countries. The income at this level is less than a dollar a day. The people in this extreme category are not able to meet their basic needs of food, shelter and clothing. They have a lack of other necessities, such as clean water, decent education, health care and infrastructure. Sachs
summarizes “Most of the countries in Sub-Saharan Africa are in extreme poverty” (Sachs, 2005, p. 22). Note that there are forty-seven countries located in Sub-Saharan Africa. These include every country located on the continent except for those on the northern tip of Africa, which are West Sahara, Morocco, Algeria, Tunisia, Libya and Egypt. Some of the countries in Sub-Saharan Africa include Botswana, Cameroon, Chad, Kenya, Nigeria, Rwanda, South Africa, Tanzania, and Zambia.

There are many factors to be considered in declaring an individual or a country poor. These factors, according to Abubakar (1989), include GDP, GNP, income per capita, infant mortality, food intake, economic standing, nutritional status, availability of employment, life expectancy, quality of health care services, quality of education, and infrastructure. Abubakar also noted that some economists add income distribution as a measure of poverty or economic development. Research also found that economists agree to some extent that to classify poverty based on an individual or a group well-being is difficult, and at the same time they admit the complexity of the whole subject of poverty. They argued that defining poverty is difficult because the problems are highly interrelated which makes it difficult to determine causal relationship.

John Paul II (2000), in the CCC, describes poverty as a condition of want experienced by those who are poor. Christ called the poor “blessed,” for whom he had a special love. In imitation of Christ, the Church expresses her concern for the poor by working for justice and solidarity. The Church extends its concern not only to material poverty but also to the many forms of cultural and religious poverty.

**Self-Reliance and/or Self-Sustainability:** These two terms are often used interchangeably; this dissertation does this as well. Self-reliance or self-sustainability draw their basic meaning from Ruwa (2002), who described self-reliance as “a condition
of being able to rely on one’s ability and efforts that enables people to be responsible for their own growth and development, socially, spiritually, politically and economically” (p.17). The ultimate goal is the common good of the whole community. Ruwa also stated that self-reliance is “a call to a change of attitude on all levels of social life without losing sight of the basic responsibilities of all communities” (p.17). Like Ruwa, this dissertation does not use self-reliance in this dissertation to mean “a call for delinking with missionary assistance, but a call to enhance participation in the growth and development of the Church locally and globally” (p.17). Nyerere (1975), while promoting his idea of Tanzanian Ujamaa (familyhood), stated clearly that the term self-reliance does not in any way suggest ‘self-sufficiency’; it simply means that the duty to effect national development lies with the Tanzanians themselves. Aid should be sought only after maximizing local resources and should be for augmenting rather than replacing local efforts.

**Foreign Aid:** Olaniyan (1996) describes foreign aid as cooperation with a foreign state, autonomous political unit, institution, or community with the intention of assisting them in furthering economic growth, development and social progress. For the purpose of this study, foreign aid will be understood as any financial or material help from the Catholic Church in the United States or Europe and institutions within them helping the Catholic Church in Tanzania/Africa.

**Donor Fatigue:** Donor fatigue is a situation where donors, by failing to see the impact of their donations to the countries, institutions, and communities to which they donate, become disappointed and start to show a negative attitude toward aid or donations.
**Donor**: Donor comprise those individuals, organizations, dioceses, or communities from the Church in U.S.A., Europe and other western countries that help the Catholic Church in Tanzania/Africa.

**Donee**: In this dissertation, donee refers to the recipients of the donations from individuals, organizations, dioceses, or communities from the Church in U.S.A., Europe and other western countries; specifically donees in this study are dioceses and institutions of the Catholic Church in Tanzania/Africa.

**Dependency Syndrome**: Theotonio Dos Santos, cited in Uchendu (1980), describes dependence as “a situation in which the economy of certain countries [organizations] is conditioned by the development and expansion of another economy to which the former is subjected” (p.82). This is situation in which a country, community, Church (diocese or parish), organization, institution, or any other group continuously looks fully or to some extent to the outside sources for help or support in order to solve its economic and other related problems. It is being unable to provide for oneself and having an attitude of dependency on others.

**Organization of Chapters**

This dissertation is divided into six chapters. The introductory chapter presents the background of the study, statement of the problem, present status of the problem, description of the study site (Tanzania), objective of the study, purpose of the study, significance of the study, research questions, theoretical perspective, and clarification of terms. Chapter Two deals mainly with the review of related literature. Chapter Three describes the research design and method used to conduct this study, explaining the population of the study, process used in selecting participants, the method of gathering data, data processing, and analysis. Chapters Four and Five presents the research
findings/results in the form of data generated and analyzed through application of the research methods adopted to conduct this study. Chapter Six presents conclusions, recommendations, discussion of the research findings, and suggestions for future research. This last chapter, as part of recommendations and conclusions, presents a wide range of different alternatives toward a self-supporting Church. There is no conclusion as to which alternative is the best. This is something which is left for future research.
Figure 1

Map of Africa

Source: 2001 Map Resources, Premier International. Cited in USCCB "A Call to Solidarity with Africa"
Figure 2

Map of Tanzania

Source: www.lib.utexas.edu/maps/tanzania.html [changes to map added by the author]
Figure 3

Metropolitans & Catholic Dioceses in Tanzania

Source: [www.rc.net/tanzania/tec/dioceses.gif](http://www.rc.net/tanzania/tec/dioceses.gif) (changes to map made by author)
CHAPTER TWO

LITERATURE REVIEW

No one can doubt that foreign missionary personnel, at least in some poorer areas, must have overseas financial support for their personal needs. Again, no one can doubt that richer countries have a grave duty to give economic assistance to poor countries, and rich Churches to poor churches. The question is how to implement these principles without undermining the real character of a local Church and the ecclesiastical reality of the principles of subsidiarity and self-reliance…A Church which depends for its existence and essential services upon the continuous charity of other Churches is not a healthy, properly established church. Basic economic self-reliance…is something to which we have given too little thought (Hastings, 1971, p.14).

INTRODUCTION

This chapter presents a comprehensive review of research and scholarly literature on the general and specific topics considered in this dissertation. The various issues that are presented in this chapter form a backdrop and context for the issues that the Church faces as it seeks to achieve self-sustainability. To achieve self-sustainability is an urgent call to the heavily dependent continent of Africa. Chapter Two also highlights some of the impending forces that keep the Catholic Church in Tanzania/Africa and its dioceses dependant on foreign aid. Much of the information in this chapter comes from secondary source materials, which include official documents of the Catholic Church in all levels (Universal, National, Diocesan and Parish). For the sake of clarity and explanation, the chapter is divided into different sub-headings as follows: Some major challenges facing the continent of Africa; the Church and its not-for-profit organization elements; current sources of funds for the Catholic Church in Tanzania/Africa; why people, individuals, organizations or governments give aid/donations; foreign aid, the impact of foreign aid in development and poverty reduction on the African continent, the issue of dependency
syndrome and donor fatigue; what can be done to solve the dependency problem. A call for the Church in Africa to be self-sustaining.

SOME MAJOR CHALLENGES FACING THE CONTINENT OF AFRICA

Since the Church operates within larger communities (country or continent) it is therefore fair to say that the Church structures begin with the family, Small Christian Communities, parishes, and the dioceses, which all exist in a country or continent. Hence, it is very vital that at every level of these structures some issues that impact the self-sustainability of the Church, such as poverty, corruption in many African countries, heavy foreign debt, etc., are addressed. Ruwa (2002) supported this argument in asserting that self-reliance can only be achieved through an appropriate socio-economic environment. He insisted that the Church take a strong role in preaching about democracy, because a democratic society encourages good governance, builds a conducive and favorable business, economic, and investment environment, and, in the end, improves the socio-economic condition of ordinary people (locals), thus leading them to self-reliance.

Solidarity, poverty, anti-corruption programs, heavy foreign debt, good work ethics, civil wars, peace, justice, and reconciliation are some of the issues to which the Church should apply its prophetic role and speak out. For this study some specific issues are grouped under the title “Socio-economic problems” of Africa namely, poverty, HIV/AIDS, and corruption, and these will be discussed in detail. But before discussing these issues, one needs to consider what the African bishops wrote to the bishops in Europe and North America, an open admission that millions of the poorest people in the world are in Africa, and that African nations are burdened with unpaid debt, something which continues to sink Africa into extreme poverty. They quoted President Julius Kambarage Nyerere, the first President of Tanzania and the father of that nation. Nyerere, quoted by African
Bishops, at one time asked a very important, relevant, and provocative question of the international community:

Must we starve our children to pay our debts? The burden of debt should not fall disproportionately on poor countries. It is morally wrong to deprive a nation of the means to meet the basic needs of its people in order to repay debt. The needs of the poor take precedence over the wants of the rich (African Bishops, Rome, April 1994).

In the 1994 Synod of Bishops for Africa held in Rome, the Synod Fathers, when discussing the challenging issues on the continent of Africa, wisely and prudently noted and alerted people to the fact that Africa, a great and large continent with different ethnic groups, languages, customs, and cultures, has challenging issues. The Synod Fathers with sadness stated clearly that there is no doubt that Africa has many problems. The whole continent, according to the Synod Fathers, consists of communities and nations in the state of misery and despair which results in what they called “severe poverty, tragic mismanagement of available scarce resources, political instability and social disorientation” (John Paul II, *Ecclesia in Africa*, no. 40). The Synod Fathers noted that Africa has become like an appendix totally forgotten and neglected. Because of all the Synod Fathers’ arguments it is critical to note some major challenges facing Africa which impact the Church as it attempts to achieve self-sustainability. In particular some socio-economic issues, namely, poverty, HIV/AIDS, corruption, dishonesty, lack of feedback, and lack of both accountability and transparency rise to the top.

a) **Poverty**

In Chapter One, the term poverty was defined under the section titles clarification of terms. In this section the term poverty is again defined and described from other perspectives. Amartya Sen (1999) defines poverty as a situation where people have been deprived of the basic capability of earning an income rather than lack of income. He
echoed Sachs’ (2005) three categories (relative, moderate and extreme), but he argued that a poor person in a rich country may fall above poverty in a poor country. This is because the standard of living in a rich country means people need more money to meet their needs and maintain the same standard of living of that particular country. Nelson (1980) gave a more radical description of poverty: “a denial of human rights. Unemployment; inadequate housing, health care and education; along with hunger and malnutrition are all evidence of violation of human rights” (p.54). A team of authors, Payne, DeVol & Smith (2001), categorized poverty into generational and situational poverty. Poverty is considered generational if it has existed for at least two generations, and poverty is considered situational if people lack basic resources as a result of a certain situation like death of sponsors or parents, illness, or divorce and the like. Easterly (2008), on the issue of poverty, emphasizes that people need to be lifted out of poverty and miserable situations. Basic needs of food, shelter, medicine, water, schools for children, and peace, which helps people to live without fear of war, cannot be overlooked. Easterly emphasized that people need to be given a chance to realize their potential; there is no doubt about that reality. According to Orobator (2005), “Poverty remains an old but frustratingly volatile enemy, partly because it continues to evolve new characteristics, one of which is the phenomenon of mass or collective poverty in many parts of the world, especially Africa” (p.180). Orobator also agrees with the complexity of defining poverty: it means different things for different people, in different circumstances and situations; for example, a neo-liberal developmentalist economist sees it in terms of low income which limits consumption, whereas a pastoralist would see it as lack of livestock. O’Connor cited by Orobator says,

Poverty in Africa may mean going to bed hungry night after night, “bed” in this case actually meaning no more than a mat on the floor. In many rural areas
poverty means walking a 10kms round trip to fetch water each day, often water that is far from pure. In most cases, poverty means living as a family in one small room and fearing eviction from there when you cannot scrape together the rent (p.182).

Some theologians distinguish among material, spiritual and evangelical poverty: still, as pointed out by Orobator (2005), the most familiar and standard measure remains the World Bank’s U.S. $1 per person per day. Still, this standard is criticized, as it fails to account for differences within and between countries and regions. It does not take other non-monetary needs into account, and it makes it very difficult to identify who is really poor. Orobator continued:

There is no single, precise, standardized or usable definition of poverty. Different authors have produced a variety of terms and abstractions to explain the phenomenon. They include deprivation, destitution, social exclusion, absolute/relative, primary/secondary, and overall poverty. It could be argued that these categories do not really exist but are simply notions created for the purpose of arguing a case. They do not represent any real kind of poverty as it is experienced and can be studied (p.181).

The Catholic Church has been very aggressive and on the front line in addressing issues related to people’s needs and care. In its social teachings, the Church discusses the issue of poverty strongly and without reservation. Pope Paul IV, in *Populorum Progresio* (1967, no.45), referred to the needs of people in the world’s continents and insisted that no one can deny the fact that in the world we live in, many people find themselves in a challenging situation, so many go to bed hungry, so many die during infancy, and many others lack basic needs for physical growth and mental development. Pope Leo XIII discussed the issue of poverty in his encyclical letter *Rerum Novarum* (1867) by stating the urgency of helping the poor in the world community. He clearly stated that “in any event, we see clearly, and all agree that the poor must be speedily and fittingly cared for, since the great majority of them live undeservedly in miserable and wretched conditions” (no. 5). Leo XIII, in his explanation, wanted to be clear that the poor must be taken care
of. Pope John Paul II (1995) was very clear as well, that almost all of the African nations are in the category of disadvantaged. They need support from developed countries, the support which will help them to come out of poverty and improve their living conditions. Pope John Paul declared openly that “in the present world order, the African nations are among the most disadvantaged. Rich countries must become clearly aware of their duty to support the efforts of the countries struggling to rise from their poverty and misery” (John Paul II, *Ecclesia in Africa* 1995. 114).

**Some factors that contribute to poverty in developing countries**

Many factors contribute to poverty in developing countries, particularly Africa and most especially Tanzania. Moyo (2005) asks very challenging and striking questions on the issue of poverty in the African continent:

> Why is it that Africa, alone among the continents of the world, seems to be locked into a cycle of dysfunction? Why is it that out of all the continents in the world Africa seems unable to convincingly get its foot on the economic ladder? Why in a recent survey did seven out of the top ten ‘failed states’ hail from that continent? Are Africa’s people universally more incapable? Are its leaders genetically more venal, more ruthless, and more corrupt? Its policy-makers more innately feckless? What is it about Africa that holds it back, that seems to render it incapable of joining the rest of the globe in the twenty-first century? (p.6).

Some questions posed by Moyo (2005) remain to be answered: Where are the answers, and who is supposed to provide them? Most challenging is that similar questions are asked even today when Church officials from Africa visit donors in the West. One Bishop recounted his own experience: *He visited a country in Europe and he was invited to talk to the children in a school. Then one of the children looked at the African Bishop and sympathized with him a lot, and finally he asked the Bishop why Africans are so poor? Did they do something wrong to become so poor? What did they do?* These questions from this child challenged the African Bishop and they challenge African
Church officials and all Africans as well. In response to this question, the humble, intelligent, and wise Bishop smiled and tried to give a simple and direct answer to this intelligent and provocative child, “Africans did not do anything wrong to become poor.”

The truth is that many factors contribute to the poverty in the African continent, starting with devastating experiences in its history, such as slavery, colonialism and neocolonialism. According to Mwaria, Federici & McLaren (2000), “the colonial division of Africa has given rise to fifty-four countries each of which is multiethnic, multilingual, multicultural, and multireligious” (p. xiii). The Conference to Divide Africa took place in Berlin in the year 1885, in the absence of African representatives. The discussion of the Berlin Conference 1885 is famously known as Scramble for Africa. This is very sad and humiliating to young Africans when they read this past history; at the same time many agree that the best thing is to forgive what happened and who did it, and to go forward with confidence to build the future, as well as making the world a better place to live in harmony, peace, equality, and with respect for human dignity. The same authors, while blaming the media for attributing all the problems of the AIDS pandemic, starvation, “tribal wars”, political corruptions, and chronic dependence on external aid to Africans themselves, stated that “Africa has, for too long, been seen through a myopic lens, which has depicted the continent as both helpless and hopeless” (p.xiv). Together with all these negative experiences, there are many other variables that contribute to poverty in Africa. Some of the other variables include poor infrastructures, poor health care services and other social services, lack of modern technology, poor governance, and lack of markets for the agricultural products. Perhaps the most striking variables that contribute to poverty in the African continent are lack of what Harrison (1992) calls “social capital”, namely, trust, integrity, responsibility, networking, unity, and a spirit of participation.
Some authors have given questionable reasons and causes of poverty in the African continent. For example, Patrick Kutu (2002) asserted that poverty in Africa has been caused by a number of factors and some of them are: (1) Poor educational curriculum; (2) Lack of vision and misgovernance by people in authority (many people in authority participate in corruption and mismanagement of the available resources); (3) Laziness (as most African have become consumers and not producers); (4) Large family sizes due to poor planning; (5) Lack of entrepreneurial skills; (6) Superstition and fear of witchcraft; (7) Diseases (especially HIV/AIDS); (8) Corruption; (9) Poor social service provision and poor infrastructure; (10) Period of recession; (11) Natural disasters (e.g. drought). Other research shows that

The Third World has repeatedly experienced famine, bloody insurgencies and civil wars, warfare between neighbors, dictatorship and extreme governmental corruption, and economic crisis and stagnation during the years since that early optimism. To repeat, the most inequitable countries in the world in terms of distribution of wealth, land, income and opportunity are found in the Third World (Harrison, 1992, p.8).

But one may ask, if all these are factors that contribute to poverty, what are the factors that contribute to economic development? Economic prosperity of any country is determined by many factors: GDP, the maintenance of the rule of law, life expectancy, child mortality, etc. Harrison, who did extensive research on the factors that contribute to economic development of a country, confirmed that some other factors such as “climate, resource endowment, geographic location and size, policy choices, and sheer luck are among the relevant factors…” (Harrison, 1992, p.1). He also emphasized the importance of market and political stability, and he insisted that governments should avoid interfering with private business initiatives. Government intervention in the private sector has been a great problem which undermines development efforts in African and most Third World countries. Research studies confirm and recognize the crucial importance of
savings, investments, and technologies, as well as human resources. Those factors, according to some authors, are more important than natural resources (Miller and Benjamin, 2005). But for most poor countries like Tanzania, these lessons have had little impact on improving people’s standard of living, their equality before the law, and their equality of opportunity (Harrison 1992).

Harrison (1992) also described how culture can influence people’s development. He argued that definition of cultures in this context addresses those aspects of culture that influence group or national political, economic, and social aspects. Tanzanians and other Africans must be ready to change their attitude and strongly believe that they can do something to improve their economic situation and standard of living.

For most developing countries to achieve economic prosperity, other important factors—education, physical health and good legal systems—are paramount. Some authors support these factors as well as long-term investments (Barro 1997; Miller and Benjamin, 2005; Harrison, 1997). Some economists are convinced that if developing countries can achieve this, there will be great hope for improved economic growth and development. In the effort to bring about economic growth and help people rise out of poverty, the United Nations declared in its Millennium Declaration in the year 2000 that it will do whatever it takes to lift people up out of extreme poverty (Nelson, 2002).

b) **HIV/AIDS.**

HIV/AIDS is another challenge and it is considered to be a threat to the Tanzanian/African society and its economy. According to Mouli (1992), in the 1980s, “a new pandemic--AIDS (Acquired Immune Deficiency Syndrome)—emerged as a threat to the health development and survival of millions of individuals, families, and communities throughout the world” (p.1). Now, the countries of Sub-Saharan Africa are bearing the
main brunt of the AIDS pandemic. Mukoye (1991) reports that “the first cases of HIV/AIDS were identified in Kagera in 1983 and were officially reported in 1995” (p.4). The negative impact/effects of this deadly disease are beyond description. The disease has affected all sectors in the community. Many businesses, companies, and institutions have lost their employees. As will be discussed in the following sections, numerous households have lost their capital as they are forced to divert their incomes and savings for medical care and funeral expenses. Many children are withdrawn from schools, since no one is there to pay for their tuition and other expenses; many are left behind as orphans; HIV/AIDS has killed their parents and in some cases all their siblings.

Generally speaking, HIV/AIDS is a terrible disease that kills its victim unless drugs are readily available. On a larger scale, however, HIV/AIDS is a crisis that affects not only a small group of people, but an entire society. This includes those who are taking care of a large number of orphans and the infected. In fact, the effects of the HIV/AIDS crisis can be felt by almost every person living in Tanzania/Africa. The major challenge about the crisis include trying to comprehend the magnitude of the number of people who are infected, and that this causes so many children to be born with the disease, only to be abandoned when their mothers die from AIDS. There is also a great awareness of the number of orphanages that can be found in Africa (Tanzania in particular) which focus on taking in children infected with the disease and those whose parents have died of HIV/AIDS. The general public in many African countries does not normally think about how this affects people on a daily basis or how it affects the economies of the countries in this region. The reality, however, is that the disease affects all aspects of life.

The already poor economies of Africa suffer additionally because of the HIV/AIDS crisis. The cost of the crisis has spread beyond just medications to fight this
disease. These costs include additional health care that results from complications due to the weakened immune systems which can cause other diseases; costs of supporting thousands of orphaned children; and the costs of educating the people about the dangers and realities of HIV/AIDS.

Again, the HIV/AIDS crisis has had disastrous effects upon people living in Africa and its economy. It has not only affected the lives of individuals infected with the disease, but has led to increases in poverty and suffering from other diseases. It is because of this sad situation that many agents have found it imperative to explain this factor in a special way, in order to instigate an urgent response to the disease and its accompanying impact on the self-sustainability of the Church, the growth of the economy, and the well being of people. Due to this undeniable fact, it goes without saying that the government of Tanzania, as many people suggest, must continue responding to the fight against HIV/AIDS by supporting organizations and institutions which deal with the pandemic and by improving a comprehensive national HIV/AIDS policy. Although there are many efforts in fighting this disease, more strategic thinking is needed to link more closely and fully the HIV/AIDS problem with the monitoring and evaluation systems established for the poverty reduction program.

The governments in Africa, according to many experts, should make sure that the National Policy on HIV/AIDS is disseminated widely, enforced, and clearly understood by the public. Thus, a national policy sets a framework within which sector policies can be developed. Government has to facilitate and promote sharing information among countries as to the various approaches for organizing and implementing a multi-sectoral response, and the success and failure of such response. The most important thing to note
is that the Church has a great role in fighting this terrible disease known as HIV/AIDS.

One doctor in Tanzania, Fratern Lyamuya, referring to other scholars, had this to say:

AIDS is the enemy of the individual, family, community and national family, community and nation. It spares no one. We must all dedicate ourselves to learning how the disease is spread and how it can be prevented. But knowledge is not enough. We also must live according to the knowledge we acquire and must teach others about AIDS at every opportunity. The future of the nation may very well depend upon what we learn and what we do.

c) Corruption

Pope John Paul II (1995) connected the issues of Africa’s economic problems with dishonesty and corruption among African government officials and the terrible behavior and tendency of many African government leaders who divert common public money into private accounts in foreign banks for their personal use. According to the words of the Holy Father, “this is plain theft” (no.113). In this he confidently stated that “I earnestly hope that international bodies and people of integrity in Africa and elsewhere will be able to investigate suitable legal ways of having these embezzled funds returned. In granting of loans, it is important to make sure of the responsibility and forthrightness of the beneficiaries” (Ecclesia in Africa, no.113).

Corruption is almost a near nightmare in some African countries, one that often surfaces in a discussion about Africa and poverty. Calderisi (2006) argued that corruption destroys the African continent more than any other continent on the planet. This is because people seem to accept it, since they find themselves without power to fight the corrupt top officials. Calderisi admits that “even when people at the top become too greedy and cut off opportunities for others, those below them have little interest in shaking the ladder they are standing on” (p.90).

The British Broadcasting Company (BBC) argued that, as corruption in Africa grows, many individuals are taking advantage of this and do greater damage to Africa’s
economies by stealing resources meant for health, education, and clean water (BBC News, 2 January 2006). The problem of corruption has to be addressed to enable Africa to rebuild and plan for a better tomorrow. Corruption also frustrates the whole of society that must have the ability to efficiently use dollars to pay for important social and economic programs. Corruption impacts the efforts to achieve development and improve people’s lives.

According to the BBC (2006), corruption is out of control in many parts of Africa and developing nations. This is the situation most of the African countries, including Tanzania, are encountering now. If resources can be more efficiently allocated, other social services such as education, healthcare, and infrastructure will be improved. Reduction of corruption will eventually help reduce poverty in Africa, and Tanzania in particular. Among other factors, inadequate pay is probably one of the major causes of corruption. This, according to the BBC requires the Tanzanian government and other African countries to increase the minimum wage. Currently, the minimum wage in Tanzania is Tsh. 75,000= U.S. $75 per month.

In fact, corruption in many parts of Africa has become a way of life. Corruption is one of the leading factors contributing to the severe poverty in Africa. In many cases, corruption is widespread and seen as the only way to survive. Glennie (2005) discussed and related the issues of aid and corruption in the African continent:

The relationship between aid and corruption has been the subject of hot debate, with donors highlighting the fight against corruption as a focus for their efforts. That corruption is a chronic problem in most African countries is well known; in some countries it is perhaps the major political issue. It is to be expected that some aid funds, just like other funds, are lost to corruption (p.71).

Just as it is in other African countries, it is fair to say that corruption in Tanzania impacts the economic development of this country. The commission for combating
corruption in Tanzania (1996) didn’t hesitate to openly say that the problem of corruption in Tanzania is real in all sectors, private and public; even the anti-corruption office itself is corrupt. Most disappointing is that there is corruption in the justice department and the judiciary at large. The Tanzanian commission on corruption (1996) continues to argue that when corruption is rampant at higher levels, such as in the government, the common population is put under extra pressure due to increasing poverty and worsening conditions. It becomes a very difficult cycle to end. Until all parties can trust each other and agree to stop participating in the corruption, those who stop first lose out to those who continue. Political corruption has even more substantial economic repercussions, because it affects the manner in which decisions are made and how resources are allocated. Political corruption in this context implies the manipulation of political institutions and the rules of procedure, consequently distorting the institutions of government and leading to severe poverty. Many African countries are embedded with political corruption.

d) **Dishonesty, Lack of Feedback, Lack of Accountability and Transparency**

Some authors have associated the problems facing African countries with the issues of dishonesty and lack of accountability and transparency among governments’ top officials. Easterly (2006) agrees that there is a lack of feedback and accountability from those who receive foreign aid. He suggested that part of the solution to these problems would be to place more emphasis on democratic governments, ethics, and the formation of peoples’ conscience.

As part of the solution toward accountability and transparency, Bühlmann, 1976, is of the following opinion:
What the western Churches contribute for the development should not be invariably channeled through the native Church (through its hierarchical and clerical structures). We need to form more committees of responsible lay people of the locality (on which the ‘Church’ should certainly also be represented, since the priests are after all responsible men), to work in collaboration with the local government people… Christians who pay out money expect to see the accounts. It is certainly desirable, in accordance with post-conciliar views of the Church, that the money should be spent sensibly, with due regard for priorities and within an overall plan. But when the charitable organizations make such stipulations, the other side reacts badly and complains of mistrust, bossiness and neo-colonialism. People on the spot object to having decisions made for them. To avoid such friction, the bishop’s conference should set up a co-ordinating body in each country, to examine and approve all projects seeking overseas aid. This could ensure more effective pursuit of national aims and avoid ecclesiastical egoism. It could bring better planning for the local Church and more positive dialogue with overseas organizations leading to agreement on common principles of aid for development (p.381).

e) The debt burden

Another contributing factor to the extreme poverty of the region is the debt burden. Kiljunen (2001), commenting on the debt crisis on the African continent, argues that many African countries are burdened with heavy debt and this, according to Kiljunen, contributes to the severe poverty of the African continent. Nalugala and Mutua in their article, “A Practical Approach to Empowerment of the Poor in Kenya,” expressed that the problem of heavy debt is a crisis in many African countries and if not addressed will continue to sink Africa into extreme poverty. (Nalugala and Mutua, 2002).

THE CHURCH AND ITS NOT-FOR-PROFIT ORGANIZATION ELEMENTS

Not-for-profit organization, according to Powell and Steinberg (2006), refers to all organizations, formal and informal, which are classified as exempt organizations by the Internal Revenue Service (IRS), and these include, “voluntary associations, nonstock corporations, mutual benefit organizations, religious bodies, charitable trusts….” (p.32). One should be aware that religious bodies cover a variety of Churches and religions.
According to Anheier (2005), religious bodies range from large institutional networks, such as the Catholic Church, to other congregations such as Lutheran, Methodist, Baptist, Hindu, Buddhist, Jewish, and Islamic organizations, just to mention a few. What distinguishes not-for-profit organizations from their for-profit counterparts is that not-for-profit organizations have no outside equity interests. That is, they are not privately owned but rather are controlled by a self-perpetuating board of directors with constraints on their activities, as provided in their articles of incorporation (Grobman, 2005). Grobman continues to argue that “Being a nonprofit does not preclude the organization from making a profit (often called ‘net revenue’), but these profits must be used to further the purpose of the organization rather than be distributed” (p.274).

There are many other differences between not-for-profits and for-profits, as Grobman (2005) writes:

Among them are the principal purpose (i.e., accomplishing a particular mission, compared to making money), governance structure (members of the community with diverse backgrounds compared to businesspersons), level of public accountability (substantial for nonprofits compared to minimal for for-profits), and destination of net revenue (required to further the purposes of a nonprofit organization rather than go into the pockets of the owners). Charities benefit from donations made to them by businesses and individuals who support their missions and purposes. The non-profit sector also relies on the generous support of the nearly half of American adults who volunteer on behalf of nonprofits (p.274).

In legal terms, not-for-profits in the United States, according to Powell and Steinberg (2006), include “all nonprofit organizations that are exempt from federal corporate income taxes under Title 26, of the U.S. Code, and section 501(c)” (p.32). Powell and Steinberg also clearly state that achieving and maintaining tax exempt status primarily requires that net earnings not be distributed to stakeholders, either directly or indirectly, in the form of excessive compensation. There are also limitations on the amount of revenue that can be raised through commercial activities unrelated to the
organization’s exempt purpose, and some types of not-for-profit organizations face restrictions on their lobbying and political activities. It is not clear whether Tanzania has such an organized law. Tanzania was colonized by the British, and after attaining independence, adopted the British system of law. As argued by Powell and Steinberg (2006), the “colonial legal codes did not clearly distinguish between public/private and proprietary/nonproprietary domains, corporations and associations which served public rather than private purposes” (p.34). The legal system in Tanzania has remained almost the same with minor changes since colonial legal rule. Even today, there is no clear distinction between public and private domain. The biggest change is with tax exemption status. The Catholic Church in Tanzania and many other religious bodies are exempt from tax in many aspects. The Church does not pay taxes when buying supplies for building schools, hospitals, orphanages, or places for worship. This seems to present the same experience in the U.S.A., as argued by Powel and Steinberg (2006): “Massachusetts’s 1874 charities statute extended property tax exemption to any educational, charitable, benevolent or religious purpose” (p.37).

The important point to note here is that these not-for-profit organizations were legally protected. In this respect the Catholic Church is a legal entity as well. It can sue or be sued. Apart from civil law, the Catholic Church operates under its own system of laws, known as Canon Law. It can employ its own employees but must adhere to the laws of the state. It can own its own properties and, just like many not-for-profit organizations, the Catholic Church can generate revenues, but the revenue should be used to further its mission and support its institution and not in any way be divided as dividends.

From the social perspective, the Catholic Church in Tanzania, just like many other not-for-profits, has contributed greatly in the social service sector, especially in
education and health sectors. Many Catholic dioceses in Tanzania cooperate with other Christian Churches in providing social services.

From the *economic point of view*, like many not-for-profit organizations, the Catholic Church has been an agent of development. According to Powel and Steinberg (2006), tax benefits and favors from governments motivate nonprofit initiatives. This is true in the Catholic Church in Tanzania. The Church enjoys many benefits, such as tax exemption, and many dioceses in Tanzania have established schools and colleges. These, in turn, help native people to help themselves economically. Some Catholic dioceses in Tanzania have also established some income-generating projects with the goal of empowering their members economically. The subject of income-generating projects will be explained in more detail in the fifth chapter of this dissertation.

The Catholic Church in Tanzania has tried to make use of the available opportunities, although these opportunities have not been fully utilized. Due to the trust of many donors to the Church, the Catholic Church has accepted many responsibilities. *Caritas* (which is a development and relief organization with the mandate to facilitate development and provide relief activities to the dioceses) has administered many humanitarian projects. According to the Catholic policy manual, *Caritas* plays three major roles: to facilitate and promote development; to offer relief projects/programs; and to advocate at national and international levels. In addition to these roles, Caritas also coordinates emergency/disaster activities.

Like many not-for-profit organizations, the Catholic Church encounters challenges. With all the good work it does and all its achievement, the Catholic Church in Tanzania still needs to train more personnel to work in these institutions, to build more schools, to establish more income-generating projects and to encourage people to support
their local Church. According to Powell and Steinberg (2006), a philanthropic spirit has promoted not-for-profit initiatives. This kind of philanthropy seems to be lacking in many dioceses in Tanzania. Therefore, the dioceses should work hard to encourage this as part of the strategy toward minimizing dependency.

With regard *Leadership* and *Management*: Nonprofit organizations have both governance (board of directors) and executive (CEO) and staff members as their system of administration. The leadership and management of the Catholic Church is a little bit different; this is because the Catholic Church’s system of administration is hierarchical in nature. The system of hierarchy within the Catholic Church has existed for many centuries. I don’t expect that this will change. The Church’s legal, ethical, economic, and public policy has remained constant, although with minor adjustments at the local or national levels. The Code of Canon Law (1983) states that the Pope is at the top of the hierarchy, followed by bishops who are appointed by him to administer dioceses. Bishops have administrative and sacramental powers while in office. Without loyalty to the Pope they cannot legitimately exercise these powers. A general ecumenical council, e.g., the Second Vatican Council, is the only magisterial power above the Pope. Therefore, when all the bishops come together while in communion with the Pope, such a council exercises the highest authority in the Church. Hence, when comparing the Catholic Church with other not-for-profits, the Catholic Church has a unitary power; that is, the governance and executive are not clearly separated in the Catholic Church. According to the Code of Canon Law (1983), the bishop in any diocese is the highest official. He is not elected, but rather appointed by the Pope.

According to Ott (2001), not-for-profit organizations have governing boards, such as the board of directors or board of trustees, a group of individuals who have
assumed a legal responsibility for an organization’s existence. These people make policies and are responsible for how money is generated and spent, toward the accomplishment of particular goals that can be beneficial to the general public or for a segment of the population. However, Catholic dioceses do not have the exact boards but rather have other groups of individuals who help in governing the diocese. There are College of Consultors, Council of Priests and Pastoral Councils. Some people tend to equate the Council of Priests with the advisory board in other not-for-profit organizations, rather than the board of directors. According to Ott, an advisory board exists to assist the governing board or the executive director in examining issues and recommendations. The College of Consultors and Council of Priests exist to advise the Bishop in important matters pertaining to the day-to-day running of the diocese. The Code of Canon Law (1983) states that the council is meant to assist the bishop in governing the diocese. It is concerned with matters pertaining to priests, as well as a broad range of issues affecting the diocese and the Church at large. It collaborates with the Bishop’s other advisory and consultative bodies as he may direct or as is helpful to the council’s purpose.

As was defined earlier, the diocese is divided into parishes and different departments in order to simplify governance. The parish is administered by the pastor, and associate pastors wherever possible. The pastor is in charge of the parish, and under the authority of the diocesan bishop, he exercises his duties. In cooperation with other priests and lay members, the pastor carries on his day to day responsibilities.

Some of the departments in the diocese are as follows: Department of Liturgy, pastoral, development, health, education, catechesis, sacraments, small Christian communities, peace and justice, ecumenism, communication, etc. All these departments
are staffed with individuals who work together under the head of department; as always, the hierarchical system of administration is followed.

*Department of finance.* According to Bryce (1987), in a not-for-profit organization, just as in the for-profit organization, there is a *department of finance* which is under the chief financial officer and other people under him. This department is responsible for all financial management. It keeps track of *inflows* and *outflows* of funds. The department of finance is responsible for preparing a budget for the organization and setting up all of the financial controls. This department also keeps track of various costs, such as employee benefits, equipment, and rental costs. It also keeps systematic records of each type of expense, such as payroll, supplies, transportation, and entertainment, as well as records of receipts from fees, gifts and contributions, contracts, and so forth. This department may also be responsible for the following: preparing annual reports of financial matters of the organization, its donors and supporters; filing income tax forms if there is no consultant, and preparing and making public reports available where required by law. This department sometimes makes recommendations about ways to increase the *inflow of funds* into the organization. In the case of the Catholic Church, according to the Code of Canon Law (1983), there must be a *Finance Committee*. This committee is responsible for the diocesan financial issues. It monitors and manages all the funds and major projects of the diocese. It oversees all the diocesan investments, income-generating projects and service-oriented projects. The Financial Committee also works with the bishop to develop an annual budget. The chair of this committee is known as the *financial administrator*, and is appointed by the bishop, with the responsibility to ensure that the diocesan finances are properly accounted for and that extra revenues are invested in accordance with both Civil and Canon Law. The financial administrator reports on the
financial statements to the bishop and at the diocesan annual meetings. The question is, do all dioceses have these committees? And if they do, are they effective and professional?

*Human resources:* Just like many not-for-profits, the Catholic dioceses have human resource departments. According to Young (2007), volunteer labor provides important benefits to the nonprofit sector. Many dioceses in Tanzania have depended for a long time on foreign personnel; this includes priests, religious nuns and brothers and other experts in the fields of education and health. But in recent years, the Church in Tanzania has been training their own personnel. Together with this, the dioceses have been able to attract a good number of volunteers from local sources and have encouraged the participation of the laity.

*Pastoral Resources:* As was mentioned in the introductory chapter, in order to simplify pastoral work, Catholic families in every parish in many dioceses are grouped into 12 to 20 or more families each, forming Small Christian Communities. It is also from these Small Christian Communities that parish councils and diocesan pastoral commissions are formed and that ecclesial participation and consultation becomes a reality. These communities also simplify the work of administration, since it is easier to administer a smaller group than a larger one. Furthermore, these communities also motivate Christians to fully participate in all aspects of pastoral services. Together with their pastor, these Christian Communities prepare different programs for the benefit of the parishes, members and their clergy.

According to Grobman (2002), insofar as *human resources* are concerned, any not-for-profit organization should have a written personnel policy. Grobman confirms that “there are a number of state and federal laws that apply to nonprofit operations and
many standard forms that must be filed in order to comply with these laws” (p.34). So the not-for-profit organizations have human resource departments to set personnel policies. I am not sure whether all dioceses in Tanzania have a special department with qualified personnel who are responsible for hiring and managing their employees. In most cases, the task of personnel management is undertaken by the Vicar General, who is assisted by the financial administrators. I view this situation as a weakness which must be addressed.

Strategic management and leadership: This is another important element in nonprofit organizations. Strategic management, according to Bryce (1987), refers to “the determination of the organization’s mission and value system, the setting of long-range targets, the identification of the organization’s niche, and the charting of the course that will be followed in fulfilling the organization’s mission” (p.6). And according to Bryce (1987), strategic thinking is of paramount importance. The organization’s leadership and management must ask themselves such questions as, what are our opportunities and threats? All not-for-profit organizations should consider strategic thinking as their most important task, in order to increase their operational efficiency and the effectiveness of their mission. Through strategic thinking, any not-for-profit organization can identify its needs and evaluate its capabilities. Again, are all dioceses in Tanzania thinking strategically? That is a question which remains to be answered.

Not-for-profit organizations prepare their budgets strategically by involving different stakeholders. This is because budgets are one of the most important documents in preparing a strategic plan for any organization. As defined by Lucey (1998), a budget “is a quantitative expression of a plan of action prepared in advance of the period to which it relates” (p.387). Pandey (2002) gives some benefits of budgeting, which include accomplishing goals and measuring success. This point of planning reminiscent of a very
striking saying: “Most of the time, many people don’t fail to plan, but rather plan to fail.” Planning also gives clear goals to help all stakeholders implement their objectives.

Pandey (2002) also promotes the importance of full participation in budget preparation. He emphasizes that the full participation in budget preparation of managers and their subordinates at all levels should be sought in developing the budgeting system. This participation should be meaningful and real. If employees have effectively participated in developing the budgeting process, the budget succeeds. A meaningful participation creates a positive motivation. Participation tends to increase commitment, and commitment tends to heighten motivation, which leads to hard work. The issue of budgets among various dioceses may be different from other not-for-profit organizations. I am not sure whether all dioceses and parishes involve all diocesans or parishioners in preparing their budgets.

Financial resources. According to Bryce (1987), a for-profit organization or firm generates its income through the economic activity it conducts internally. Also, a not-for-profit may have an internal flow of funds in addition to the legally required external source, that is, the inflow of money in the form of public support, such as donations and membership fees. Young (2007) summarizes the sources of funds for not-for-profits, namely, individual giving, institutional philanthropy, governmental funding, fee income and membership income, commercial ventures, gifts-in-kind, and other illiquid assets. Sources of funds for the Church in Tanzania are discussed in the following section.

**CURRENT SOURCES OF FUNDS FOR THE CHURCH IN TANZANIA/AFRICA**

Ruwa (2002) discussed several sources of funds for most Churches in Africa. He did not hesitate to say, “The Church in Kenya has been relying on external assistance from missionaries in a wide range of areas. These include training and maintenance of
priests and religious personnel, church structures, provision of transport, building of schools, hospitals, water projects and feeding programs among many others”(p.22). In some dioceses in Tanzania, and quite likely in other parts of Africa, very minimal revenue is being collected locally. The traditional sources of income in many African/mission dioceses include the following:

**Subsidies from the Sacred Congregation of the Evangelization of Peoples**

*(propaganda fidei/propagation of the faith).* This congregation collects funds annually from all dioceses around the globe on a special Sunday called Mission Sunday (normally the third Sunday of October). This money is distributed to mission countries. The intention is to support a mission Church so that it can govern and support itself in the future (John Paul II, *Ecclesia in Africa*, no. 104).

**Donations from private individuals and organizations in Western Europe and the U.S.A.** These individuals and organizations, as Ruwa (2002) affirms, have been very supportive of specific projects that enhance evangelization and improve the welfare of the local people.

**Local Sunday collections.** Every Sunday, believers give offerings (*sadaka*) usually in the form of cash, except in a few cases where people bring some other items as part of their offering. Non-monetary items may include foodstuffs, soaps, chickens, goats, and some of the farmers’ harvest, such as maize, bananas, green vegetables, and beans. These kinds of offerings are common in parishes located in the rural areas of Tanzania. In some parishes there are special collections titled, “Christmas gifts/greetings to the Child Jesus.” People bring their gifts in the form of cash, put them in an envelope, and place it near the Christmas crib. Ruwa (2002) pointed out that in the past, under missionary personnel, Sunday offerings (*sadaka*) were not given much emphasis because of two
reasons: first, the missionaries thought local people were too poor to make donations, and secondly, the financial and material needs of the clergy and those of parishes administered by missionaries were provided from abroad, either through their congregations or through family and friends.

Other sources of funds are the few income-generating projects. These include poultry, piggery, dairy farms, agricultural farms, and vegetable gardens, to mention a few. Most of these projects are on a small scale. It is also fair to say, that this source of funds has not yet been fully utilized. Other sources include stole fees and tithing as per the scripture teachings (Hebrew 7:4-5).

Whatever income is collected from foreign sources trickles down to parishes and some religious houses and pastoral activities. This top to bottom administration of funds is presented diagrammatically in the following Figure 4 as follows:
WHY PEOPLE, INDIVIDUALS, ORGANIZATIONS OR GOVERNMENTS GIVE AID/DONATIONS

In the ongoing discussion as to why people give aid/donations, Eddles (1993) argues that, based on their personal experience, many donors and philanthropists are motivated to give because other people benefit from their contributions. In return, their giving enriches the human condition as well as improving people’s living conditions, uplifting the less fortunate. Many donors, especially those who grew up in a challenging and poor environment and later became successful, support projects that will help others to rise out of these same kind of challenging conditions. Similarly, some people who have suffered a certain illness and later recover may be motivated to contribute to medical research, thus helping others who suffer from the same illness. Eddles is very clear that people don’t give just because they have a lot of money. Most donors give because of their special connection to the organization and because they are interested in the organization’s programs. In some cases it has been part of one’s family tradition to give to a particular cause. Some donors belong to the leadership team in a particular organization, and if they believe in the cause, mission, and goals of a particular organization, they may give. Many donors don’t give unless they are asked directly.

Dove (2001) argues that when it comes to the issue of giving, age matters. For him, many major donors are sixty five years of age and older. He found that donors in this group have strong values and beliefs. They want to give other people opportunities they themselves didn’t have. Dove also believes that the donors’ faith and religion may influence their giving; many people are guided by a well known religious principle which says, Doing Good is God’s Will. They are passionate for the projects and causes they
support, and giving has been part of their culture. Dove connects giving with investment.

He maintains that major donors:

View giving as an investment, and through their investments they desire to solve a problem or resolve an issue and find ways to express themselves (self-actualization). They also expect to see and understand the ‘return’ on their investments. They will not openly seek but will accept (and in fact expect) recognition (p. 160).

Some who give don’t want their names to be revealed. These are called anonymous donors. Kalbacker (2009) noted: “Not everyone who gives money wants credit for it” (p.48).

Although tax considerations are one of the reasons why people give, they are not a major one. Pocock (1989) puts it this way:

Board members should understand at the outset that tax considerations are not generally the primary motivation for major donors. Much research has been done on the subject of major donor motivation, and the results make it perfectly clear that these people give more often to realize personal fulfillment and out of dedication to an institution than as a result of federal and state tax policies (p.77).

Pocock also provides a hint on how to put together a base of good donors to be successful in raising funds. According to him, in raising funds, one should begin by identifying and carrying out some research on potential major donors. These will include “individuals, foundations, corporations, and occasionally, other specific supporting groups or organizations. But the focus here is on giving by individuals. Typically, major donors are individuals” (p. 80). Pocock suggests that in order to be successful in fundraising, the board of any organization must make sure that they have the right strategy and the right people to do the asking.

Riddell (2007, p.91) lists some major reasons why people give aid/donations.

According to him, people give in order to:

a) help address emergency needs
b) assist recipients achieve their development (growth and poverty-reducing) goals

c) show solidarity

d) further their own national, political, and strategic interests

e) help promote donor-country commercial interests

f) maintain historical and political ties

g) provide and strengthen global public goods and reduce the ill effects of global evils

h) strengthen the human rights records of recipient governments, in particular by reducing or halting completely the flow of aid to countries whose record on basic human rights they assess as seriously deficient.

Greenfield (2001, p.742) provides the key factors that lead people, corporations and foundations to give. Some of these key factors include:

a) Individuals, corporations, and foundations have the money to give.

b) The right persons or persons ask them, at the right time, in the right circumstance, for the right amount (or within the “right” range of giving).

c) People have a sincere desire to help other people.

d) People wish to belong to or be identified with a group or organization they admire.

e) For many people, recognition of how vital their gifts can be satisfies a need for a sense of personal power.

f) People have received benefits—often personal enjoyment, as from a symphony orchestra—from the services of the organization and wish, in turn, to support it.
g) People give because they get something from giving.

h) People receive income and estate tax benefits from giving.

i) Appreciation, gratitude and respect that accrue to a donor from the recipient of the donation-organization, the community at large, and his or her friends and acquaintances, and the donor’s regard for the institution, cause, or organization, signified by his or her gifts.

j) People give because they are asked.

k) People give because they believe in the cause.

l) People give to support a group or community.

m) People give because they feel guilty for a wrong that was done or feel guilty for not doing more for humankind.

n) People give as a desire for “immortality” or as a permanent remembrance of a loved one.

o) People give for power and influence.

p) People give because of sympathy, for example, the individual who worked his way through college may more readily sympathize with the needs of scholarship students today.

q) Some people give just for fun.

Riddell (2007), emphasizing why people give, quotes President Truman as saying, “…our aim should be to help free peoples of the world—through their own efforts—to produce more food, more clothing, more materials for housing, and more mechanical power to lighten their burdens…” (p.25). Truman’s speech was given in the year 1949. In regard to who gives and who receives the aid, Riddell (2007) is even more critical when he argues that in giving, one does not need to be rich to give or poor to receive; it
depends on the motives of both the donor and the receiver. Riddell’s point is that foreign aid may be for humanitarian or development reasons, especially in helping to reduce poverty needs in the poorest countries; or it may be for strategic interests, such as achieving military aims and objectives of either the donor or the recipient. Riddell points out, “…the standard approach to defining development aid has focused predominantly on the purpose for which the aid is given” (p.18).

Discussing why people give aid/help from economic and development perspectives, Abubakar (1989) compared aid with loans. He contended that aid and loans do the same thing, although with minor differences. He said a donor,

On the one hand provides personnel directly to implement and run a project for some time before the local people take over the management responsibility. On the other, the donor trains manpower in various fields for the recipient. But even in loan agreements both elements exist, though in less obvious forms. For instance, a loan may be contracted to implement a project with the aim of promoting or orienting the economy toward private enterprises. In such an arrangement, again two things happen. In the first place, the lender’s personnel participate in managing the enterprise, usually at the top. In fact, in extreme cases, the whole management of the enterprise is contracted and a management fee paid—an effective form of usage of resources, including profits and debt service. In the second place, and less important, private enterprises usually arrange for the training of some middle- and lower-level personnel in the parent company. This does not involve a substantial number of people (p.85).

Abubakar also maintains that the major reasons for giving are “mainly pecuniary, but there is also, to a lesser extent, pride in contributing to the economic and social development of the recipient country” (p.85). Carter and Perry (1984) believe that “the motive behind giving is love” (p.76). This perspective, as given by Carter and Perry, as good as it sounds, is completely opposite of what Tempel (2003, p. 185) lists as reasons corporations and companies give. According to Tempel, corporations and companies engage in sponsorship with not-for-profits for a variety of reasons but love is not among them:
a) To create greater public trust in the company.

b) To enhance the company’s image or reputation.

c) To build “brand awareness.”

d) To create goodwill now and for the future.

e) To increase profits for the company.

f) To attract investors.

g) To increase employee morale and attract and retain employees.

h) To provide a competitive advantage.

FOREIGN AID

Foreign aid has been variously defined, as scholars wrestled with a clear general meaning of foreign aid. For Riddell (2007) foreign aid consists of “physical goods, skills and technical know-how, financial grants (gifts), or loans (at concessional rates), transferred by donors to recipients” (p. 17). Riddell himself admits that this definition is not complete; many questions remain unanswered, as it “makes no mention of who the respective donors and recipients are, why the transfer of resources is taking place, what its impact is…”(p.17). While admitting the complexity in defining foreign aid, Riddell describes foreign aid under different categories: development aid, as all aid provided or used for development purposes; and humanitarian/emergency aid for aid used or intended for humanitarian and emergency purposes. Moyo (2009) defined aid in a similar way to Riddell but with some differences. According to Moyo there exist three types of aid: humanitarian, charity and support to governments.

Browne (1999) groups the periods of foreign aid into three, ‘aid ages’: ‘a development through capital and growth (1950-1965)’, ‘interdependence and basic needs (1965-1980)’, and ‘structural adjustment and the rise of the NGO (the 1980s).’ Browne
also stated clearly that foreign aid assists the recipient countries to “bridge the domestic resource gaps of the developing countries by raising the rates of productive investment” (p.19).

Browne (1999, p. 15) gave five categories of aid as indicated in the following Table 1 below:

<table>
<thead>
<tr>
<th>Type of aid</th>
<th>Special characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multilateral</td>
<td>Responds to developmental priorities</td>
</tr>
<tr>
<td>Bilateral-altruistic</td>
<td>Responds to perceived human needs</td>
</tr>
<tr>
<td>Bilateral-political/strategic</td>
<td>Underlies political influence</td>
</tr>
<tr>
<td>Bilateral-historical/cultural</td>
<td>Reinforces post-colonial alliances</td>
</tr>
<tr>
<td>Bilateral-commercial</td>
<td>Promotes trade, widens markets</td>
</tr>
</tbody>
</table>

As stated in Chapter One of this dissertation, foreign aid throughout this study will be understood as any financial or material help from the Catholic Church of North America, Europe, and its institutions for the purpose of helping the Catholic Church in Tanzania/Africa. This understanding of aid fits under category one (Multilateral) and two (Bilateral-altruistic); that is, it is meant to respond to developmental priorities and to perceived human needs as described above. Browne (1999) alerted people to be aware that aid can be a means of facilitating and accelerating beneficial change already initiated, and for which the will and commitments of those responsible institutions and organizations and other parties has been clearly manifested. On the other hand, Olaniyan (1996) thinks that “foreign aid, in conjunction with foreign investment, the expansion of
trade, and the application of technology are expected to play leading roles in the process of economic development” (p.1).

Do donors give aid/donations without any conditions? To this question there is no clear-cut answer. According to Koppel and Orr (1993), donors give aid and provide conditions:

In the 1980s, two issues in particular received wide attention among all donors… goods and services to be purchased with aid funds must come from particular sources or countries. The major criticisms have been directed at donors who establish trying provisions which require that only their own goods and services be utilized. The problem is that such goods and services may neither be the most appropriate nor the most economic. The second issue is that of “policy conditionality”… Aid disbursement is linked to the acceptance and implementation of these policy conditionalities by recipient governments. The major criticism has been that the policy conditionalities may favor the economic interests of the donor country, e.g., by making recipient country markets more accessible. The problem is that adoption of such policies as the result of donor conditionalities may not be feasible in social or political terms and does little, in some views, to build an internal constituency for maintaining the policies (p.9).

According to Nwaigbo (2002), the foreign aid to the Church in particular,

Has both advantages and disadvantages. A local Church can relax and begin to enjoy the fruits of a charitable organization by taking it easy and awaiting for the goodwill of its foreign benefactors. The key steps in solving the dilemma of foreign assistance are authenticity of veinng self-realization, strenuous self-development, endemic self-actualization and arterial on path to self-reliance (p.42).

Discussing the issue of aid and the associated conditionalities, Blomjous (2002) argued that there is “a very strong reaction against the ‘neo-colonialist’ tendencies prevailing in many development aid programmes; development plans made by the Western world, conditions attached without sufficient consultation with the African recipients, etc.”(p. 30). He emphasized that

Today, African nations are insisting on their right to make their own plans and on the obligation of the rich nations to fit their contribution to the overall plans of the African states. This search for self-reliance in socio-economic planning is shown
also in an increasing negative attitude towards the presence and the influence of Western ‘experts’ in Africa (p.30).

THE IMPACT OF FOREIGN AID IN DEVELOPMENT AND POVERTY REDUCTION ON THE AFRICAN CONTINENT

Glennie (2005) divides those who work with aid into “the aid optimists and the aid pessimists” (p.25). Some authors have criticized foreign aid: Easterly (2006) in his book _The White Man’s Burden: Why the West’s Efforts to Aid the Rest Have Done So Much Ill and Do Little Good_; Calderisi (2006), _Why Foreign Aid Isn’t Working: The Trouble with Africa_; and Moyo (2009), _Dead Aid: Why Aid is Not Working and How There Is a Better Way For Africa_. They argue that aid has not provided a sustainable solution. Moyo (2009, p. 74) in particular, contends that aid has not delivered any meaningful or substantial economic performance, and even if aid had contributed to economic growth, he believes that Africa should seek some other alternatives to finance its development.

Some of the reasons he gives are:

a) The donors are growing weary. Whether this is because donors don’t believe it works, they don’t have the cash, or they simply don’t care, the fact remains that the donor’s African aid purse is slowly shrinking.

b) Another reason may be that donor countries are facing their own financial pressure. The increasing number of retirees and fewer productive young people, owing to the aging of baby boomers and lower birth rates, means increasing health costs, lower tax revenues and less to give away.
At the same time, Browne (1999) and Sachs (2005) argued that aid has been valuable in bridging resource gaps. Browne (1999, p.180) specifically wrote that aid can make a permanent difference with the right strategy. He laid out several factors:

a) Removing the major debt and trade impediments to the fuller participation of all countries in the global economy;

b) Eliminating aid which hinders and countermands the working of markets and perpetuates bureaucratic dirigisme;

c) Assisting in the development of capacity, at national and international; levels, to monitor and regulate private sector activities in order to temper; social, environmental, and other harmful distortions;

d) Eliminating the functions of international and national public sector technical agencies which are duplicative, and for which there are superior sources of expertise;

e) Assisting countries to participate more fully and equitably in regimes and organizations of global governance;

f) Developing global public goods and services through cooperative means which would not otherwise result from private sector initiative;

g) Sponsoring closer cooperation among countries to further their collective interests;

h) Requiring countries to pay for public services received from other countries or from multilateral bodies, assessed according to the value of those services rather than the ability to pay.
Glennie (2005), while admitting the complexity of measuring the impact of aid, listed questions one should ask when measuring the impact of aid in the African continent:

Is aid reducing poverty? Is it contributing to economic growth and strengthening institutions? Now that we have an understanding of the context in which aid is expanding what can we do? Is it helping poor and marginalized Africans access their rights? Or is it actually increasing poverty and causing economic decline, while harming the development of accountable institutions? Or (more likely) is it doing both? What are its positive and negative effects? Overall, just how important is aid to development in Africa? (p.25).

Commenting on the impact of foreign aid and self-reliance in Africa, Abubakar (1989) wrote:

The measurement of the impact of aid will entail the measurement of several, if not many variables. The most obvious are economic and welfare variables, at least as a start. Measures would have to be constructed of how much aid has contributed to economic variables such as the growth rate of the economy, to the GDP, to agricultural and industrial productivity, and to the advance in technology, just to mention a few. On the side of welfare, the measurement would concern itself with factors such as health conditions, life expectancy, infant and child mortality, water supply, sanitation, and other items of social infrastructure. But this is just one aspect of measuring the impact of aid; there is another very important one, self-reliance. Aid is presumably given to help the recipient to attain self-reliance at some time in the future. Therefore, the question then arises: In spite of aid’s impressive contribution to economic growth and welfare conditions, has it reduced the recipient’s dependence on the donor? In other words, has aid promoted self-reliance? It is when the answers to these questions are positive that one can say aid has been useful...

Therefore it is very important for Africa to know whether aid promotes or negates the struggle for self-reliance. In addition, the debate as to the usefulness of aid is currently raging in the donor countries and multilateral institutions. Aid institutions, whether national or multilateral, have taken the position that aid is serving a useful purpose, and a few of them have started collecting statistics to demonstrate the validity of their positions. On the other side of the argument are some citizens of the donor countries who maintain that aid has not been of use at all. In this debate the academicians occupy the middle ground. As of now, no one can tell who will win, but what is certain is that there are signs of aid fatigue...Meantime, Africa should study the trend very carefully and prepare itself for the worse eventually in terms of aid flows. Africa relishes aid, but the prevailing mood and trend show that it should not be surprised when the flow declines drastically. The complete drying up of aid is ruled out because those who give it have their own ends, which are served by aid. And unless aid ceases completely to serve a useful purpose for them, which is unlikely, it will continue
to flow. Nonetheless, when there is heavy dependence on aid, even a marginal cut in it will entail some painful readjustment in the recipient country (p.84).

Klein & Harford (2005, p. 36) analyzed donor performance and the effectiveness of aid under three assumptions:

a) *Aid does more good if it goes to poor countries.* This is plausible, holding all things equal. Yet there may be reasons that aid flowing to poor countries does not necessarily help the poor. Many poor people live in countries that are not themselves very poor. Poorer countries tend to have less ability to use aid effectively.

b) *Aid does more good if given to countries with good policies or good institutions.* This claim is based on a widespread view that aid works well if the recipient country does the right things with it, thus the famous claim that “aid works in a good policy environment” and that “good governments” use aid better than “bad governments.” This basic idea remains plausible.

c) *How aid is given matters.* Klein & Harford quotes the World Bank’s Global Monitoring Report (2004) saying that aid is more effective in flexible forms like cash rather than as debt relief, emergency aid, or technical assistance. This claim, according to Klein & Harford, is plausible but unsupported.

According to Glennie (2008), only when all the categories of the impact of aid are looked at together can we get a true picture of how aid is affecting development in a recipient country or institution. Although Glennie was focusing on the role played by western governments in Africa through official bilateral and multilateral aid, he admitted that other analysts can group impacts under different headings, or maybe suggest themes that are not covered by his categorization. In his discussion on the impact of foreign aid, Glennie also eliminated aid from charities and non-governmental organizations, a topic
which he argued can take up an entire book of its own. With regard to direct impacts, Glennie argued that for successful aid, there must be right programs well targeted, with clear objectives. He emphasized that it is in the field of health care that foreign aid has been more successful. Immunizations and vaccinations for diseases like tetanus, polio, and diphtheria has shown a great success.

About policy impacts, Glennie (2008) argued that there have been a lot of conditionalities associated with foreign aid. Moyo (2009), on the same issue, believes that some donors have “the notion that imposition of rules and regulations set by donors to govern the conditions under which aid is disbursed can ultimately determine its success or failure” (p. 38).

According to Glennie (2008), for many developing countries “like other aid-recipient countries, there have always been two sides to the aid coin. On the one hand, say the donors, we will give you money, but on the other hand, you have to make some important changes in the way you run your country” (p.36). There has also been a strong belief on the side of donors, as Glennie argued, that “Accountable and well-run institutions, while never considered unimportant to growth and development, are increasingly considered to be the most important prerequisites for development and poverty reduction in the long term” (p.55). On the impact of aid, Gordon Brown, Britain’s Prime Minister of the time, cited in Glennie (2005), states that “the success of aid will be measured not in pounds spent by donors, but in the rates of growth and poverty reduction achieved by recipients” (p.78).

Moyo (2009) takes a radical position: “Africa is addicted to aid. For the past sixty years it has been fed aid. Like any addict it needs and depends on its regular fix, finding it hard, if not impossible, to contemplate existence in an aid-less world. In Africa, the West
has found its perfect client to deal to” (p.75). While Moyo may be overstating the issue, it is fair to say that African countries, including Tanzania, depend heavily on foreign funding. According to Abubakar (1989),

When Africa depends on aid for 50 percent of its gross domestic investment, it simply means mortgaging its growth machine to some other country or a foreign institution, which then has the power to control and orient the growth machine it wishes. It should be clear that the donor will orient investment toward its own interests, not those of the recipient. It is usually in the donor’s interests that Africa does not industrialize, at least not rapidly, for if that were to happen, the donor country or institution would lose markets and raw materials. Hence Africa must remain a market and a source of raw materials (p.93). Dependence on aid for 40 percent of total imports is an obvious danger. Africa depends almost wholly on imports for its development programs and even its consumer goods. A combination of a high level of dependence on external resources for gross domestic investment and imports makes meaningful planning impossible for two reasons. The first is that the flow of aid is highly uncertain and hence erratic; the second is that, even if the aid flows in steadily, the powerful foreign interests in the economy can subtly subvert any planning strategies that are not in their favor. To do this, they can even resort to blackmail, at the risk of expulsion, knowing that they are too vital to the economy to be expelled. These factors, in addition to the volatile global environment, make planning impossible. The stable environment that is a prerequisite for planning does not exist. Given the high dependence on foreign resources for investments and imports, it is no wonder that Africa has found itself in greater dependency than any region in the world.

Abubakar (1989) singled out two countries, Tanzania and Nigeria, that from 1962-1968 expected 50 percent of resources for development planning to come from external sources. Abubakar believes “that was a very unrealistic calculation, and therefore, it is not surprising that the dream was never realized. The result was that it led to a low level of plan implementation” (p.94). Other African countries that relied heavily on foreign aid during this period, according to Abubakar, include “Lesotho, Kenya, the Ivory Coast, and Cameroon” (p. 95). Explaining Tanzania, Abubakar wrote,

In planning its development expenditure, it has relied heavily on foreign aid, to the extent that at one time it became the highest recipient of aid per capita in Africa and, by extension, the world. Foreign aid has always accounted for over 50 percent of Tanzania’s development expenditure. The problem of such heavy reliance is the contradiction between such dependence and self-reliance: Tanzania is the greatest proponent of the principle of self-reliance, and yet it is the greatest
recipient of aid per capita. Perhaps the argument for heavy reliance on aid is that aid would give a push to development and thus help in promoting self-reliance. But observation does not show that things have worked this way. In fact, there seems to be some signs that aid has worked in the opposite way in Tanzania; it has enervated the country in its development efforts. The country is very rich in resources, but it is almost wholly unexploited. This then raises the question: Where has the aid gone? The answer belongs to another aspect of aid, namely its utilization. Unfortunately, it is a question with which I am not concerned here. But it is an interesting question that needs to be studied. It is to be hoped that scholars will take it up. Whatever the case, donors in Tanzania are beginning to ask, “Where has the aid gone?” This could as well be asked of all those nations receiving aid, especially those that rely heavily on it and have been receiving it for a long time (p.95).

Abubakar (1989) maintains that, in some instances, “aid, especially where it is substantial, encourages dependence. The recipient’s freedom is effectively curtailed, and it must execute the will of the aid-giver, or else the aid is cut in order to make the recipient behave” (p.90). Another author, Agbor-Tabi (1984), articulating the discussion between the advocates and opponents of foreign aid, wrote,

One of the more controversial issues in the literature of international politics is the role of foreign aid from developed to developing countries. Advocates of foreign aid argue that assistance in the form of capital, technical know-how and personnel transfers is an essential factor in bailing out the Third World countries from their present stage of underdevelopment. Opponents of aid see it as a tool used by donors and elites in recipient countries to exacerbate the already existing huge differences between the few rich and the poor majority in the developing countries (p.1).

Bishop Kalilombe (2002) expressed a different position describing external funding as a double-edged sword. For him,

External aid is always a double-edged sword: it can help the needy out of their predicament only to entrap them in their poverty and powerlessness perpetually. This is clear in the context of the present system of globalization. Donors may be tempted to use their donation as a means of controlling the recipients. Usually, there are conditions attached to the aid; first, the donors designate the projects or programs they are prepared to fund; they also retain the right to monitor their use, so that they can stop assisting at any time. This empowers the donors to direct and control the projects. If they wanted the beneficiaries to be self-sufficient, they would encourage programs that entrench dependence (p. 13).
THE ISSUES OF DEPENDENCY SYNDROME AND DONOR FATIGUE

Theotonio Dos Santos, cited in Uchendu (1980), defined dependence as, “a situation in which the economy of certain countries is conditioned by the development and expansion of another economy to which the former is subjected” (p.82). Trying to describe dependence in the Church, Bühlmann (1976) stresses the beginning of dependency in the mission Churches as,

History decreed that mother and daughter Churches should belong to countries with very great differences in cultures and wealth, and this almost inevitably led to the principle of financial dependence on help from abroad. First, the courts in Spain and Portugal covered the costs of the missions; then came the various kinds of missionary associations and the appeal sermons preached by missionaries. The latter got themselves sent baggage trains of supplies: clothes for themselves and the naked children, provisions and medicines and tools, candle-sticks and thuribles, vestments and every kind of sacred and profane accessory. This must not be ridiculed. The people were genuinely poor and needed help with everything. What we can recognize and regret as we look back on it, although we did as much ourselves, is this: Christianity was cheapened in this way, because ‘What costs nothing is worth nothing’; and the communities we founded were immature and dependent, because he who pays the piper calls the tune. The financial autonomy of the missionary was transported on to the spiritual level. He was in every way the active element; the congregation was passive…After political decolonization, the young Churches need structural changes not only in personnel but also in financial matters. They must not continue to be dependent on foreigners. Only children, the halt and the lame have the right to live at other people’s expense. This is not what the young Churches are. Or is it? An African priest, B. Nkussi from the Cameroon, writes in his unpublished thesis: ‘The mission Churches find themselves in a situation which we must unhesitatingly call dramatic. They are alive only through artificial feeding. They are like patients whose vital organs--heart, lungs--are artificial, who breathe through an oxygen mask and can survive only with regular blood transfusions. Our young Churches are alive only thanks to continual injections of money and personnel, with the consequences that our theological thinking, liturgical reforms and pastoral methods are also injected from abroad’ (Bühlmann, 1976, 373).

Kimaryo (1997) described his experience, when he and other Third World priest students in Rome visited the world’s headquarters of Church funding agencies Misereor, Missio, and Kinder Missionswerk in Aachen, Germany. Kimaryo:

These funding organizations receive thousands of applications, mostly from the Third World partners, every year. A partner may be a diocese, a circumscription
of a religious institute or other juridical persons such as NGO’s dedicated to the
dignity of the human person and the promotion of the social order. Given the bulk
of applications the funding agencies receive annually, the funds are overstretched.
This reality was put to us bluntly as follows, ‘Today there is donor fatigue in
Europe and you (to us) must find ways in which you can support your young
Churches’ (p.1)

The response from these funding agencies as reported by Kimaryo showed that
donor fatigue is a reality. Kimaryo continued, emphasizing that

Most of the local Churches in Africa mainly survive on donations from overseas. This dependency syndrome is even worse in religious congregations where Africans’ circumscriptions rely almost wholly on the allocations from their general administration in Rome and other charity organizations. It is not a secret, for instance, that in my own province of East Africa of the Holy Ghost Fathers and Brothers, 99.9 per cent of our annual budget-income comes from overseas donations. Such a dependence on European and North American donations makes one fear for the future of the Church in Africa to the point of asking “How long will African Christians continue to be at the receiving end?...A good number of dioceses in the East African region could support themselves if they were to be sincere and realistic. But it is, perhaps, easier for bishops and religious superiors to sit down and plan for projects and make applications to Miserior, Missio or Kirche in Not, Adveniat, Oxfam, etc. than to mobilize their people and create missionary awareness in them. No doubt, Christians are capable of making significant contributions towards supporting their own, as well as the Churches (p.1).

According to Ruwa (2002), the decline of donations to support the Church in
Africa is real. What he called donor fatigue is caused by a number of factors, such as the
dwindling numbers of churchgoers in the western Church. Ruwa also believes that there
is a shift in aid to others who are more transparent, honest and accountable for the funds they receive. Nwaigbo (2002) describes the state of dependency in a different way:

Formerly, local Churches in Africa leaned heavily on the foreign agencies for protection and support, which indirectly made them infant churches in a pejorative sense. Today they are transcending this infantile attitude as they become missionaries to themselves and are being left to their own forces, at the hands of indigenous clergy and laity (p.42).

The issues of dependency syndrome and donor fatigue exist not only in Church
circles but also in many other institutions and most, if not all, governments in the Third
World countries. Abubakar (1989) called it “Aid fatigue” (p.99), arguing that aid trend flows have decreased. Some of the reasons he found include:

a) Global economic recession, which affects the performance of economies of the donor nations, reduces the welfare of the citizens of a particular country and, as a result, impacts the ability to give aid.

b) Lack of positive impact from the recipient country or institution. Questions are being asked by donors as to what positive impact aid makes on the recipients. A lot of resources have been directed to them but needs are still increasing. However, Abubakar admits the problem and complexity of measuring the impact of the aid.

Moyo (2005), while discussing the issue of dependency on the African continent, wrote, “The net result of aid-dependency is that instead of having a functioning Africa, managed by Africans, for Africans, what is left is one where outsiders attempt to map its destiny and call the shots” (p.66). Moyo continues to argue that Aid-dependency only further undermines the ability of Africans, whatever their station, to determine their own best economic and political policies. Such is the all-pervasive culture of aid-dependency that there is little or no real debate on an exit strategy from the aid quagmire” (p.67).

Abubakar (1989) on the issue of aid fatigue concluded that “donors have reduced their contributions to many UN agencies, consequently compelling them to reduce their scale of operations” (p.99).
WHAT CAN BE DONE TO SOLVE THE DEPENDENCY PROBLEM

The major question, which is also a central point of concern in this particular study, is how to solve the problem of dependency and achieve self-sustainability. Moyo (2005) once argued, “You can have the best development policy in the world, but without the right financial tools to implement it, the agenda is impotent” (p. 72). Several suggestions have been given. Bühlmann (1976), emphasized:

There is no doubt that help from abroad is still needed. But it must take the form of helping people to help themselves. Pearson accepts that, according to the most optimistic calculations, developing nations will still need substantial foreign aid at the end of the present century. This will be true also of those Churches which are no longer ‘missions’ but are still young Churches in need of help, ‘developing Churches’. The help given must not perpetuate dependence but must, as quickly as possible, create the conditions for the young Churches to stand on their own feet... So far the regular works have been supported by grants equally distributed among the ecclesiastical divisions under Propaganda Fide... We ought not to be continually setting up new works which will need permanent financial support. We ought instead to set up some economic basis for the Church as it now is--rather in the manner of benefices, livings and foundations. This could take the form of small farms and enterprises (without too much of the flavor of modern capitalism) which could bring in a yearly income for the Churches; together with the contributions of active congregations--their efforts must never be allowed to flag because capital becomes available--they could make the Churches independent of foreign aid. The long term solution would also have to include juster prices for raw materials and national, social and economic development. Then the better-off Christians, insofar as they preserve the spirit of Christ, will be able to contribute in the most appropriate way to the support of their Church on a world-wide scale (p.379).

Bühlmann’s comment shows that financial resources will continue to be needed: “If only evangelization could be kept independent of money, as it was when the Lord sent out his disciples. Money always brings tensions and temptations. But, with things as they now are, such an ideal is unattainable. Nonetheless, the impression that the Church is a great economic enterprise should be erased” (p.379). Bühlmann also recommended that “the ‘Do it yourself’ model tried by Chinese and recommended by them to the young states should also be applied in the Third Church” (p374). And Hastings (1971) insisted,
It would seem that the outstanding intrinsic need, theological and psychological, in all these places is now to stand on their own feet, to become true local churches, self-reliant Christian communities. The achievement of this can be enormously impeded by the continued reception of large-scale foreign help, either in personnel or in money” (p. 4).

Hastings also acknowledges the fact that “the disproportion in financial resources between different dioceses is quite obvious and highly undesirable” (p.186). Trying to contribute to the solution, Moyo (2009) gave what he calls,

A menu of alternatives to fund economic development across poor countries. If implemented in the most efficient way, each of these solutions will help to dramatically reduce Africa’s dependency on aid. The alternatives to aid are predicated on transparency, do not foster rampant corruption, and through their development provide the life-blood through which Africa’s social capital and economies can grow (p.75).

A CALL FOR THE CHURCH IN AFRICA TO BE SELF-SUSTAINING

As stated earlier, dependency in the Catholic Church of Tanzania/Africa seems real; at the same time the efforts toward self-sustainability seem to be underway. On the present status of the issue of dependency and the efforts toward self-sustainability, the former Bishop of the Diocese of Mwanza in Tanzania, Bishop Joseph Blomjous (2002), observed:

In the African Churches there exists an increasing dissatisfaction with the continued financial dependence on the rich churches of the western world. There has to be a general awareness that, in order to become a really equal member of the universal Church, the local churches in Africa should as soon as possible be financially self-supporting (p.29).

On the other hand, Bishop Blomjous (2002) also believed that:

There is a noticeable move in the Church in Africa today towards the financial contribution of the local diocesan and parochial Christian communities in realizing their local needs. There exists also an increasing awareness that the realization of this economic self-reliance absolutely demands that the whole life of the Church be attuned to the economic possibilities of the local African countries (p.29).
At this point, it is very important to review the meaning of self-reliance/sustainability. As stated in Chapter One, the general understanding of self-reliance/self-sustainability in this study does not mean “a call for delinking with missionary assistance, but a call to enhance participation in the growth and development of the Church locally and globally” (Ruwa, 2002, p. 17). Ruwa clearly stated that the Church will continue to need donor assistance to supplement local contributions in the areas of evangelization, pastoral care, health, education, and other social services. The same line of thinking is echoed by Pope John Paul II (1995):

For many Synod Fathers contemporary Africa can be compared to the man who went down from Jerusalem to Jericho; he fell among robbers who stripped him, beat him and departed, leaving him half dead (cf. Lk 10:30-37). Africa is a Continent where countless human beings--men and women, children and young people--are lying, as it were, on the edge of the road, sick, injured, disabled, marginalized and abandoned. They are in dire need of Good Samaritans who will come to their aid…They need to be helped to re-coup their energies so as to put them at the service of the common good (Ecclesia in Africa, no. 41).

The Synod Fathers assertions show that despite all the efforts toward self-reliance, they foresaw that help from other Churches will continue to be needed to complement the local efforts. Ruwa (2002) also gave a more specific description of self-sustainability as a way that “enables one to be responsible for his/her own growth and development socially, spiritually, politically and economically” (p. 17). Ruwa went even further, saying, “it is only self-reliance that will give the Church the confidence and effectiveness she needs in order to play her prophetic role in the society” (p. 19). This understanding of self-reliance is totally different from the way Olaniyan (1996) described self-reliance, as a “process of selective disengagement from international transactions, restructuring of the fundamental economic and political relationships, values, and institutions, and of partial reestablishment of hitherto economic and political links with the industrially developed
countries” (p.13). Riddell also argued that self-reliance assumes disengagement in the international system in the areas of trade, aid, investment, technology, information, and manpower exchanges, and these are to be supplemented by reliance on internal capabilities. For Nelson (1980),

Self-reliance is not a glamorous road to development. But it may in fact be the only road if one defines development in terms of meeting basic human needs, including adequate food, clothing, shelter, health care, and employment, and if one includes also a diversity of culture and the right to participate in decisions that affect one’s life. Self-reliance involves forsaking certain technologies, luxury consumer items, and other goods, and services commonly associated with affluence or the “good life” in favor of other values and goals. It begins with a commitment to people and to an economy of necessities. Such economy is designed to maximize employment by utilizing locally available resources and skills and to distribute the benefits of production equitably—not according to market demand, which invariably skews both production and consumption in favor of the rich (p.160).

Nelson (1980) argued that self-reliance gives common people confidence and a sense of their own power, creativity, and possibility. He believes that self-reliance encourages people to live within the boundaries of their resources and to return to the values of simplicity, caring, durability, and permanence. He insisted, “self-reliance is the key to ending world hunger, and is the only reasonable foundation on which an interdependent world can be built” (p.164). According to Rogel (1968), self-reliance means an “ability of a people to adjust to a regulating system which integrates and assimilates contributions from outside and which assumes the ordered development of all the material and non-material aspects of a people’s heritage” (p.3). Ruwa (2002) believes that self-reliance gives the Church the confidence and effectiveness she needs in order to play her prophetic role in society.

Olaniyan (1996) wrote, “Self-reliance represents a realistic approach toward sound economic development” (p.8). Olaniyan may seem to be contradicting what he
wrote on economic development, “foreign aid and self-reliance are not necessarily mutually exclusive factors…successful implementation of a self-reliance scheme in the future may hinge on clearer perception and the provision of solutions to certain fundamental problems” (p.10). Olaniyan also emphasized the fact that self-sustaining growth should be taken seriously, due to the fact that foreign aid would be of limited duration. He believes that the time will come when the developed countries will not need to disburse further aid to developing countries. Olaniyan strongly emphasizes that “the objectives of a strategy of national self-reliance are the elimination of undue external dependence and the promotion of rapid economic development locally” (p.20). He concludes his remarks on self-reliance with this strong statement:

Furthermore, the theory of self-reliance, although sounding realistic and sometimes irresistible, is loaded with a lot of difficulties even at the stipulated first stage of its operation which primarily entails reductions in external dependence in the process of economic growth. For many developing countries, particularly those in Africa, this concept appears almost impractical given the turn of events in the international economy in the last two decades. Autonomous external resources could not be maintained or increased in the last two decades following the catastrophic decline in the world price and demand for primary commodities. Besides, there has been a disturbing deterioration in their terms of trade while inflow of funds has not increased substantially in real value. And when this is taken together with the necessity to service the increasing volume of external debt, it is clear that the capacity to initiate autonomous growth has been seriously eroded. In the same vein, collective self-reliance has proved very difficult to implement in many developing regions, especially in Africa. The sacrifices and political will necessary to put economic integration into full operation are disappointingly lacking in Africa (p.24).

Nwaigbo (2002) warned upfront that when we begin “the discussion of self-reliance in the Church, we must not begin with the illusion that we can solve all our problems” (p.35). It is appropriate to include in this section dealing with what Church officials have to say about sustainability by looking at how Pope Paul VI describes self-reliance in his encyclical letter, *On the Development of Peoples* (1967):
In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation. At birth, everyone is granted attitudes and qualities for him to bring to fruition...endowed with intelligence and freedom, they are responsible for their fulfillment as they are for their salvation...they remain… the principal agent of their own success and failure (Pope Paul VI, 1967, n. 15).

Pope John Paul II (1995) spoke about self-sustainability thus: “I earnestly invite the Episcopal Conferences, Dioceses and all the Christian Communities of the Continent’s Churches, insofar as it is within their competence, to see to it that self-sufficiency becomes increasingly evident” (no. 104). Pope John Paul II, in the same Apostolic Exhortation, *Ecclesia in Africa*, declared how urgent it is that the Church in Africa be self-reliant and stand on its own. He emphasized, it is “urgent that the particular Churches in Africa have the objective of providing for their own needs as soon as possible, thereby assuring their self-sufficiency” (n. 104). With a special message for African governments and leaders regarding self-reliance, Pope John Paul II,

Called on African governments to establish the appropriate policies needed to increase economic growth and investment in order to create new jobs. This involves the commitment to pursue sound economic policies, adopting the right priorities for the exploitation and distribution of often scarce national resources in such a way as to provide for people’s basic needs and to ensure an honest and equitable sharing of benefits and burdens. In particular, governments have the binding duty to protect the *common patrimony* against all forms of waste and embezzlement by citizens lacking public spirit or by unscrupulous foreigners. It is also the duty of governments to undertake suitable initiatives to improve the conditions of international commerce (n. 113).

Bühlmann (1976) emphasized self-sustainability to be very vital in the Church today since he maintains that the local Church now has to stand on its own financially and in human resources. Ruwa (2002) added:

The generosity and sacrifice of the missionaries is part of the history of the Church. Their life style, personal discipline, concern for the welfare of their flock, their prayers, steady material support from their home countries and good management of these scarce resources enabled them to provide for the education, health and social needs of the faithful. Unfortunately, the faithful in the developing world came to think that the Church has an inexhaustible supply of funds. Now the same Christians have to be made to realize that the reality is
different. Missionaries who used to support pastoral work are going, and now it is the responsibility of the local faithful to sustain their legacy through the spirit of charity and sacrifice, the corner-stone of the Christian faith (p.28).

This was also echoed by Rt. Rev John Njue, Chairman of the Kenyan Episcopal Conference. He drew the attention of the Kenyan Bishops to the fact that “Self reliance is an issue that we cannot be indifferent to. All the faithful must be made conscious of the need for sustainability of the mission of Christ” (Rt. Rev. John Njue, Opening Address to KEC Plenary, 23rd April 2001 cited in Ruwa, 2002, p. 7). The Kenyan Episcopal Conference’s Pastoral Letter also states that “The Church has to make a breakthrough from the traditional dependency syndrome and become more people-centered and a development focused Church” (The KEC Pastoral Letter: Economy of Kenya, 1999).

Talking about the Church in India, Bühlmann (1976) argued that “the local Church is bound to find a way of living out of its own resources at the ordinary living standards of the country; it will be as good a Church—perhaps a better Church—when that happens. But it would be wiser to make preparations in advance for the day” (p.381). Hastings (1971) wrote:

Financial self-reliance is not only practically useful for a Church; it is also theologically required that a properly established local Church be a viable economic unit. The people of God locally gathered must, like other groups of people, express this commitment in part in a financial way. This has, of course, been strongly insisted upon in many places. The point here is that financial self-reliance is simply unconvincing if it is not pretty complete. It is hard to convince village Christians that their local Church must be self-reliant if the parish itself is manifestly not so. It is hard to convince a parish of the same thing, if--within the one diocese--a cathedral is being built at vast expense with foreign funds. Financial self-reliance has, of its essence, to be a consistent policy; otherwise it simply becomes a mockery with the ecclesiastical ‘haves’ (those in touch with foreign funds) telling the ‘have nots’ to feed themselves (p.186).

For Bishop Blomjous (2002), “to introduce or to maintain foreign aid in the Church, standard of life, structures and institutions of Western origin, a type beyond the economic possibilities of the local Christian communities, means a further delay in the
real and effective local autonomy of the African Churches” (p.29). Blomjous believes that to achieve a self-sustaining Church, African states and Churches need to have proper planning. According to him, proper planning involves three stages, “choosing the objectives, drafting, and implementing” (p.33). Blomjous also argued that, just like the state, the local Church should take the following into consideration:

a) All Christians should be active and interested participants so as to own and generously contribute to the community and growth of a given project that aims at sustaining the economy of the local church.

b) The plan should bear in mind the “felt” and “immediate” needs of the people involved for it to be meaningful, and it should be careful not to copy the affluent life-style of the Church in the West.

In the same line of thinking, Nwaigbo (2002) stated that “self-reliance calls for serious collaboration among all Christians, if we are to transform our entire institutions by enhancing the financial sources of the poor dioceses” (p.36). Nwaigbo describes the goal of self-reliance as framing social priorities in terms of the needs of people, and utilizing available resources to meet these needs. Furthermore, a society will be self-reliant when it is able to provide for its members all their civic rights, material needs, education, and other amenities that can sustain life and existence in general.
CHAPTER THREE

METHODOLOGY

INTRODUCTION: STRENGTH OF A PHENOMENOLOGICAL APPROACH

This chapter discusses the methodology and research design adopted for this study, an exploration of alternative means for financial sustainability of the Church in Tanzania/Africa: a donor and donee perspective. To conduct this study and to get the donor and donee perspective, a phenomenological approach was employed. In this type of research, interviews are used as the method for data collection. According to Creswell (2003), phenomenological research helps to identify “the ‘essence’ of human experiences concerning a phenomenon as described by participants in a study” (p. 15). The phenomenon explored in this study is dependency and the way to rise out of it, that is, to find a way of financially sustaining the Church in Tanzania/Africa for the future. Most of the time, according to Creswell, a phenomenological approach is used in the field of education and other social sciences, to help explain why a certain phenomenon is happening. As cited by Orobator (2003), the same methodology was used by Bengt G.M. Sundkler (2000), Adrian Hastings (1994), and Elizabeth Isichei (1995), to produce some of the finest works on African Churches. Bengt G.M. Sundkler (1961), the long-serving Swedish missionary to South Africa and Tanzania, particularly pioneered the critical study of independent churches in southern Africa using the qualitative research method. The two perspectives of donor and donee chosen in this study were to provide information on donation, financial sustainability, and dependency’s perspective. The research findings reported in Chapters Four and Five will help to suggest some strategies.
or alternatives that will assist in achieving a self-sustainable or self-supporting Church in years to come.

This methodology section will be discussed under the following sub-sections: Rationale for a Qualitative Research Method; Research Design; Reasons Behind Case Study Sites; Population of Study and the Process used in Selecting Participants; Description of the Participants; Data Gathering and the Method of Gathering Data; Individual Interviews; Focus Group Interviews; and other Sources of Data—Relevant Books and Documents, Data Processing, and Analysis.

This study was guided by the following research questions:

1. To what extent does the Church in Tanzania/Africa depend heavily on Foreign Aid?
2. What are the financial sources the Catholic Church in Tanzania/Africa uses to sustain itself?
3. What is the trend of donations or support from the Catholic Church in the U.S.A. and its institutions to the Church in Tanzania/Africa?
4. What can be done to reduce dependency and/or promote a self-sustaining Church in Tanzania/Africa in the future?

Rationale for a Qualitative Research Method

Despite the fact that much has been written about the Catholic Church in Tanzania, still not enough is known about the study in question. Thus, a combination of individual and focus group interviews, as well as document analysis, was the best way for me to obtain the information which I needed. The reason for conducting individual and focus group interviews and document analysis follows.
Because of the cultural differences among participants and of the varied cultural standards of interaction of the participants, a qualitative method was superior to a quantitative approach; interviews allow a closer look at lived experiences of the participants in a way not possible with the empirical analytical paradigm (Seidman, 2006; Berg, 1998; Maykut and Morehouse, 1994; Denzin & Lincoln, 1994; Marshall & Rossman, 1995). The purpose of this study is not to generalize the findings to a broader population, but rather to present the experience of the people in compelling detail and in sufficient depth to deepen understanding of specific situations and contents of this exploratory research on dependency and financial sustainability of the Church in Tanzania/Africa. The basic assumptions underlying this study require a specific approach to selecting participants (Seidman, 2006). The procedure of selecting participants for this study is discussed under the section on “Population of the Study and the Process of Selecting Participants” later in this chapter.

A qualitative research method also situated this work concretely within the boundaries of the context studied, so as to generate a clearer and deeper understanding of the issue under investigation and exploration (Denzin & Lincoln, 2000). The qualitative research method also allows a good degree of flexibility, including the possibility of modifying the design as the study proceeds (Babbie, 1986). Furthermore, the qualitative research method assisted in generating data rich in detail and embedded in context, since it was received in a direct fashion from the participants (Maxwell, 2005). The primary data for this research was in-depth individual interviews and focus groups. Glesne & Peshkin (1992) support this type of primary source of data: “In the interpretive tradition, the interview can be the sole basis of a study, or it can be used in conjunction with data
from participant observation and documents” (p.64). Both interviews and document analysis helped, especially in minimizing bias and verifying the validity of the data.

According to Seidman (2006), every research method has its limitations and its strengths. The strength of the in-depth interviews is that the researcher can come to understand the details of peoples’ knowledge from their own points of view. Those using this research method can see as well how the individual’s experience interacts with the strong social and organizational forces that permeate the context in which they live and work. In-depth interviewing also helps those doing research to discover the interconnections among people who live and work in a shared context. Maykut and Morehouse (2001) put it this way: “Qualitative researchers are interested in understanding people’s experience in context” (p.45).

The limitations of interviewing also exist. These include cost, time, and other obstacles, such as participants hesitating to open up or give certain information, as well as language barriers. In conducting this study, all these limitations were considered and solutions were put in place to minimize the negative effects. A combination of grants, scholarships, and personal funds solved the problem of cost/expenses. Regarding time, six months were set aside for research. The language barrier was not an issue because the researcher is fluent in the languages of this area. English is the language which has been used in interpreting, analyzing and reporting the research findings.

Each interview lasted for approximately 45 to 90 minutes. Interview questions are listed in the appendices of this dissertation. Seidman (2006) recommended a 90 minute interview:

The purpose of this approach is to have the participants reconstruct their experience, put it in the context of their lives, and reflect on its meaning; anything shorter than 90 minutes for each interview seems too short…Most participants with whom I have worked come very quickly to appreciate the 90-minute period.
Rather than seeming too long, it’s long enough to make them feel they are being taken seriously (p.20).

Document data and the use of a theoretical perspective were considered as supportive or secondary sources of data. Documents in this study, and as supported by Bogdan & Biklen (1998) among others, included bishops’ pastoral letters, papal encyclicals, memos, minutes from various meetings, newsletters, and other official documents including scholarly papers. Use of multiple data collection is the triangulation strategy and was used in this research. Data gathering methods included individual interviews, focus groups, and documents. This strategy contributed to an increased confidence in and trustworthiness of the data collected and of the research findings as noted by Neyme (1993): “verbal data, or interviews alone do not provide the rich, contextual information the researchers sought to attain” (p.48). Borman, LeCompte, and Goerz (1986) maintained that triangulation also allows researchers to offer perspectives other than their own. And, according to Maxwell (2005), triangulation strategy “reduces the risk that your conclusions will reflect only the systematic biases or limitations of a specific source or method, and allows you to gain a broader and more secure understanding of the issues you are investigating” (p.94). Creswell (2003) and Lincoln and Guba (1985) suggested that the data be verified through peer debriefing, triangulation, member checks, and external inquiry audits, to mention a few ways. To verify the data for credibility, three of these techniques—triangulation to help verify the integrity of the data, peer debriefing, and member checks—were used to minimize researcher bias in the process of the interpretation and analysis of the data.

To solve the problem of the required time, the researcher spent a considerable amount of time interviewing and building sound relationships with the respondents. Glesne & Peshkin (1992) support the idea of spending considerable time at the research
site. Maxwell (2005) referred to this technique of data validation as “intensive, long-term involvement” (p.110). To promote trustworthiness, Lincoln and Guba (1985) suggest a procedure for enlisting an outsider to “audit” fieldwork notes and to subsequently analyze and interpret them (Lincoln and Guba, 1985). A team of four people reviewed the data and the analysis. Bishop Amedeus Msarikie from Tanzania and six participants from the donor perspective category also reviewed the interpretation and analysis. This type of data validation is referred to by Maxwell (2005) as “the most important way of ruling out the possibility of misinterpreting the meaning of what participants say and do and the perspective they have on what is going on, as well as being an important way of identifying your own biases and misunderstandings of what you observed” (p.111).

Interviews, focus groups and a study of documents provided a wide range of data for me (Glesne & Peshkin, 1992; Glacier & Strauss, 1967; Fetterman, 1989; Murphy, 1980). How data was collected will be explained in detail in the following sections of this chapter.

**Research Design**

As an exploratory work, this study dealt with investigating, exploring and responding to research questions listed earlier:

1. To what extent does the Church in Tanzania/Africa depend heavily on Foreign Aid?
2. What are the financial sources the Catholic Church in Tanzania/Africa uses to sustain itself?
3. What is the trend of donations or support from the Catholic Church in the USA and its institutions to the Church in Tanzania/Africa?
4. What can be done to reduce dependency and/or promote a self-sustaining Church in Tanzania/Africa in the future?

The goal is not generalization from data, but, as Maykut and Morehouse (2001) noted, a deeper understanding of real experiences from the perspectives of the participants who were selected for this study. This research also explored the concepts of donor fatigue and dependency syndrome from the theories, *The Samaritan’s Dilemma, the Cargo Cult and Impact Philanthropy*, which were discussed in the introductory chapter. Examining financial sustainability and strategies which can be used to further increase the Church’s financial independence in Tanzania/Africa is another goal. There is very little literature available on the topic.

To get the donee’s perspective, five archdioceses in the Catholic Church of Tanzania were chosen as a case study. To get the donor’s perspective on the issues in discussion, some interviews were conducted in the U.S.A. In this way, a naturalistic case study approach was employed. This approach was appropriate because the study was, to a great extent, confined within the Catholic Church, while also drawing on a much wider variety of relevant documentary materials, both Catholic and non-Catholic.

**Reasons behind Case Study Sites**

The choice of the five Catholic Archdioceses in Tanzania to get the donee perspective and different parts in the U.S.A. to get the donor perspective was influenced by many factors. These include accessibility of sources of information, availability of interviewees, and familiarity of the natural setting. According to Maykut and Morehouse (2001), “the natural setting is the place where the researcher is most likely to discover, or uncover, what is to be known about the phenomenon of interest” (p.45).
Population of the Study and the Process of Selecting Participants

According to Babbie (1986), a controlled probability sampling technique is not appropriate in field research. The population of the study selection was a non-random sampling. Several elements guided the selection of participants. Glesne & Peshkin (1992) suggested that “In order to begin selecting participants from various stratified groups, qualitative researchers often use ‘snowball’ or ‘network’ techniques. They make one contact and use recommendations to work out from there” (p.27). It is also advisable, for the purpose of maximum variation, to use a snowball or other techniques to locate participants or settings that may provide a different perspective (Maykut and Morehouse, 2001).

In selecting the participants for this study, the snowball technique was combined with other criteria such as the experience and the knowledge participants have in the area of study (Lincoln and Guba 1985). Patton (1990) and LeCompte & Preissle (1993) cited in Maxwell (2005), referred to this selection process as “a strategy in which particular settings, persons, or activities are selected deliberately in order to provide information that can’t be gotten as well from other choices”(p.88). They called the process totally “purposeful or criterion-based selection” (p.88).

Maykut and Morehouse (2001) argued that “purposive sampling increases the likelihood that variability common in any social phenomenon will be represented in the data, in contrast to random sampling which tries to achieve variation through the use of random selection and large sample size” (p.45). While acknowledging other scholars (Lincoln and Guba, 1985; and Patton, 1990), Maykut and Morehouse (2001) agree that “there are several strategies for purposive sampling and the selection of a sampling, and it depends upon the focus of inquiry and the researcher’s judgment as to which approach...
will yield the clearest understanding” (p.56). According to Lincoln and Guba (1985); Patton, (1990); and Taylor and Bogdan (1987), as cited by Maykut and Morehouse (2001), the most prominent and useful strategy is maximum variation sampling. This type of sampling solicits persons or settings that represent the greatest differences in that phenomenon. Maximum variation sampling also provides the qualitative researcher with a method by which the variability characteristic of random selection can be addressed, while recognizing that the goal of a qualitative study is not generalizability. In this research variability was achieved by securing participants with different experiences of the subject matter.

Consequently, the goal was to select persons and settings that represent the range of experience and varied backgrounds on the phenomena being studied. Together with the snowball strategy and purposeful criteria, other qualities were used in selecting the participants: experience; expertise in this area of study; interest the selected participant has on this topic; success in areas of fundraising, donation, and financial sustainability; and the impact they have made in their respective dioceses/organizations.

On the issue of how many participants are sufficient, Seidman (2006) suggested several criteria to determine the number of participants. Citing Douglas (1976), Glaser & Strauss (1967), Lincoln & Guba (1985), Rubin & Rubin (1995), and Weiss (1994), Seidman listed “saturation of information” (p.55) as one of the criteria. This is “a point in a study at which the interviewer begins to hear the same information reported” (p.55). He or she is no longer learning anything new. This method was utilized in this research. Guided by the research questions this study determined where the participants reached consensus, how they differed, and where they started to repeat others.
Maykut and Morehouse (1994), discussing sample size, asked a similar question: “On what basis does the qualitative researcher determine sample size?” (p.62). They concluded, “We cannot decide a priori how many people or settings we must include in our study in order to fully understand the phenomenon of interest. Ideally, we continue to collect data and analyze it in an ongoing process until we uncover no new information” (p.62). In other words, “when we reach a point of diminishing returns from our data collection efforts, we can be reasonably assured that we have conducted a thorough study” (p.62). Douglas (1985), cited in Maykut and Morehouse (1994), “estimated that in-depth interviews with twenty-five people were necessary before he reached the saturation point” (p.63). In this research 35 interviews were conducted, at which point the saturation point was reached. To be confident, a long list of possible participants was created based on the reasons stated earlier: experience; expertise; interest in the area of study; success; and impact they have brought in their respective dioceses, organization, or communities. When little new data emerged from interviews, the study moved to interpretation and analysis. The following is a description of the chosen participants/interviewees.

**Description of the Participants**

The theory frame raised major issues that needed to be addressed: **donor fatigue, dependency syndrome, and financial sustainability**. As a result, alternative strategies on how to fix the problem of dependency were evaluated for the benefit of the Church in Tanzania and the developing world at large. To receive enough information to address these issues, two categories of participants were identified: **donor perspective participants** and **donee perspective participants**. To get useful information from the
donor perspective and the donee perspective, the following individuals and groups were interviewed.

a) Donors’ perspective participants

**Bishop John Huston Ricard, S.S.J.** Bishop Ricard is the Bishop of Pensacola-Tallahassee, Florida. He is currently the chair of the *Ad Hoc Committee* for the Church in Africa and a former Catholic Relief Services (CRS) board chair. This office, among other responsibilities, administers all the financial support from the Catholic Church in America to the growing Church in Africa.

**Participants from Catholic Relief Services (CRS). CRS Africa Regional Directors. Ken Hackett** is the President of the CRS. As president, Mr. Hackett oversees the world’s most effective and efficient relief and development agency. He oversees operations in more than 100 countries, with a global staff of nearly 5,000. Mr. Hackett is a native of West Roxbury, Mass. After graduating from Boston College in 1968, he joined the Peace Corps and was assigned to serve in Ghana-Africa. When Mr. Hackett joined CRS in 1972, he was starting his career in Sierra Leone-West Africa. He has served CRS in posts throughout Africa and Asia, as well as in a variety of positions at CRS’s headquarters. He was the Regional Director for Africa, guiding CRS’ response to the Ethiopian famine of 1984-1985. He supervised operations in East Africa during the crisis in Somalia in the early 1990s. During his tenure, Mr. Hackett has embarked on a concerted effort to engage the U.S. Catholic Community in its work around the world. Mr. Hackett has served as North America President of *Caritas Internationalis*, the federation of humanitarian agencies of the global Catholic Church. He is currently a member of the boards of the Pontifical Commission Cor
Unum, the Vatican body that coordinates the Church’s charitable work; Migration & Refugee Services, U.S. Conference of Catholic Bishops; International Policy Committee, U.S. Conference of Catholic Bishops; and the Africa Society. Since 2004, Mr. Hackett has served on the Board of Directors of the Millennium Challenge Corporation. This corporation is a federal effort to increase aid to countries that demonstrate a commitment to ruling justly, investing in people and encouraging economic freedom.

Michael Wiest is the executive vice president for charitable giving at CRS. In his role as executive vice president, Mr. Wiest is leading the agency to develop stronger, more productive relationships with CRS supporters. In this capacity, he has collaborated with CRS leadership and staff to engage the support of high level donors and to raise awareness of CRS and its work among the Catholics in the U.S. Mr. Wiest has nearly 35 years of CRS experience. After joining CRS in 1973, he served for 20 years in Africa and Asia, with assignments ranging from project manager in Senegal, Sierra Leon, Burkina Faso, Kenya, Indonesia and Morocco, and eventually as regional director for East Africa. In 1993, he was appointed Deputy Executive Director at the CRS World Headquarters in Baltimore. As Director of Operations, he supervised programs of assistance in 80 countries around the world which valued $370 million per year. Mr. Wiest served as the President of Caritas North America and Vice President of Caritas Internationalis.

Michele Broemmelsiek was a regional director in South Africa (2006-2008). During this time, she represented several countries, which included
Zambia, Madagascar, Malawi, Zimbabwe, Lesotho, Swaziland, Botswana, Angola, Sao Tome and Namibia. She was once a regional director in East Africa.

**Dorrett Byrd** has been Director of the Program Quality and Support Department at the CRS World Headquarters since 2004. She manages the provision of technical assistance to CRS’s 98 country programs, and has a leading role in developing agency strategies and policies. In addition, she oversees implementation of the $350 million AIDS Relief Antiretroviral Therapy Project. Prior to working in the world headquarters of CRS, Ms. Byrd served as Country Representative to many countries in Eastern and Western Africa.

**Paul Miller** is a Team Leader, Africa Overseas Support Department; he also participated in this research.

**Fr. Chris Promis** is CRS Relationship Officer for Africa Faith and Justice. Fr. Promis worked in Tanzania as a missionary for more than 20 years. As one can see, all senior staff with at least 15 to 20 years of field experience are working directly with local Church partners in Africa. These participants were chosen to provide insights into how CRS understands dependency and ways to rise out of it, as well as what can be done to put in place some strategies for a self-supporting Church in Africa.

**Sr. Fran Cunningham.** Is the Director of the World Mission Ministries in the Archdiocese of Milwaukee. This office conducts a program called the Pastoral Cooperation Plan which invites missionaries or organizations working in mission lands to share their pastoral challenges with Catholics in various parishes of the Archdiocese. As a result, parishioners contribute to help the mission Churches,
including Africa. Because of her experience, Sr. Cunningham was chosen to provide information on the trend of donations, dependency and sustainability.

**Sr. Edna Lonergan** is the founder and the President of St. Ann Center for Intergenerational Care located in Milwaukee, Wisconsin, U.S.A. The mission of St. Ann Center for Intergenerational Care is to provide community-based health and educational services for frail older adults, adults with physical and cognitive disabilities, and children, many whom have special needs, and to serve as a resource and support for caregivers. The center is sponsored by the Sisters of St. Francis of Assisi. Sr. Lonergan was invited to participate in this study to share her experience as she initiated a microfinance project (Goat and Chicken project) in two villages in Cameroon-West Africa, with the intention of financially empowering local people in this area of West Africa.

**Deacon Mickey Friesen** was chosen because of his experience as the Director of the Office of Missions in the Archdiocese of St. Paul and Minneapolis. This office also conducts a program called Pastoral Cooperation Plan which invites missionaries or organizations working in the mission land to share their pastoral challenges with Catholics in various parishes of the Archdiocese. As a result, parishioners contribute to help the mission Churches, including Africa. He was asked to give information on the trend of donations to verify the donor fatigue concept, as well as to give his thoughts on the ideas of dependency, sustainability, partnership and alternative means to help the Church in Africa to financially sustain itself in the future.

**Mr. Patrick Markey**, Executive Director, USCCB, Office of National Collections, works for the U.S. Conference of Catholic Bishops in overseeing the
collections from all dioceses in the U.S.A. that are intended for helping Third World Countries. He also coordinates special programs on behalf of the U.S. Bishops in South and Central America.

Frank J. Butler has been President of Foundations and Donors Interested in Catholic Activities (FADICA) for 25 years. FADICA is the U.S.A. professional organization for most of the major foundations and donors who contribute to Catholic organizations and causes, both in the U.S.A. and internationally. He has worked as a consultant to some of the largest private foundations in the U.S.A., on charitable, religious, and educational needs. He is considered an experienced, informed, and impartial observer of important financial and managerial challenges in both the not-for-profit and religious sectors. In this capacity he has regularly served as a consultant to the Vatican and to many bishops in the U.S.A. He is a founding board member of the National Leadership Roundtable on Church Management, the premier organization working to improve Church management in the U.S.A. He was selected for this study to provide a donor perspective.

Stephen Hilbert is Foreign Policy Advisor—Africa and Global Development Office of International Justice and Peace, U.S. Conference of Catholic Bishops. Mr. Steve started working in Africa in 1977 with the Peace Corps. Then, after graduating with a Master’s Degree at Columbia University in Development Studies in 1983, he joined CRS right at the height of that 1983-1984 famine. He worked with CRS for 24 years, then left in 2007 to join the U.S. Conference of Bishops as the Africa and Global Development Policy Advisor. Most of his 24 years with CRS was overseas, 21 of those years in Africa.
John P. Kleiderer is the Policy Director and Acting Secretary for Social and International Ministry at the U.S. Jesuit Conference. Prior to joining the Conference, he worked for the Jesuit Refugee Service in Tanzania, East Africa, in camps hosting Burundian refugees. Mr. Kleiderer taught courses at St. Augustine University of Tanzania in Mwanza (SAUT). He has also worked with Etoile Productions, a social justice documentary film group, on projects in South Africa and Israel/Palestine. He is a graduate of Boston College and earned his MA in International Peace Studies from the University of Notre Dame. He is completing a Masters of Nonprofit Management from Notre Dame. He is an editor of Just War, Lasting Peace: What Christian Tradition Can Teach Us (Orbit Books).

Ms. Marie Dennis has been working with Maryknoll for several years, and she has been visiting different African countries, including Tanzania and Sudan.

Dr. David Bruenning is an evangelical minister who holds a Doctorate in Theology. He has committed the last 30 years of his life to the ministry of helping those less fortunate than himself. Dr. Bruenning is the founder and President of the International Children’s Fund. He has a weekly radio show in Neenah, Wisconsin, with the goal to increase awareness of the plight of the people who live in the poor villages of Africa. Dr. Bruenning conducts seminars throughout Africa. He has helped thousands, if not tens of thousands of people to survive and then to make sustainable improvements in their lives. Dr. Bruenning has traveled widely in West Africa and East Africa, including Tanzania. He has extensive experience in raising funds for Africa and is interested in alternative means for financial sustainability of the Church in Africa.
Two philanthropists in Milwaukee were chosen. They include Jill Pelisek, former professor in fundraising and development at the University of Wisconsin Milwaukee and a philanthropist in Milwaukee. She provided information about philanthropy and the trend of donations as well as on the issue why people give aid. Daniel Meehan is a long time philanthropist in Milwaukee.

Donees’ Perspective (African perspective).

Thirteen bishops in Tanzania were interviewed. The plan was to interview two or more bishops from each Archdiocese.

Bishop Kilaini, the Auxiliary Bishop of the Archdiocese of Dar es Salaam/Bukoba, was chosen as an advisor from the beginning of this study because of his expertise and experience. Before he was elected a bishop, Bishop Kilaini was the General Secretary of the Episcopal Conference of Tanzania for ten years. He is also a scholar with a Ph.D. in Church history. The theme of his doctoral dissertation was the history of Christianity in the Bukoba Diocese. At least two bishops were chosen from each Archdiocese:

Bishop Jude Thaddeus Ruwa’ichi, the former Bishop of Mbulu, Dodoma, the current Archbishop of Mwanza and President of the Tanzania Episcopal Conference (TEC).

Bishop Severine Niwemugizi, Bishop of Rulenge-Ngara and the former President of TEC.

Bishop Michael Msongazila, the Bishop of Musoma.

Archbishop Mtega, the former Bishop of Iringa and the current Archbishop of Songea.
Bishop Tarcisius Ngalalekumtw, the former Coadjutor Bishop of Sumbawanga and the current Bishop of Iringa.

Bishop Amedeus Msarikie, Bishop Emeritus of the Diocese of Moshi.

Bishop Anthony Banzi, the Bishop of Tanga.

Bishop Paskal Kikoti, the Bishop of Mpanda.

Bishop Augustine Shao, the Bishop of Zanzibar.

Bishop Castro Msemwa, the Bishop of Tunduru Masasi.

Bishop Alfred Maluma, the Bishop of Njombe.

Bishop Rogatus Kimaryo, the Bishop of Same.

The above list shows that at least two bishops or more were chosen from each Archdiocese. Interviewing bishops as Church officials from the five archdioceses of Dar es Salaam, Arusha, Mwanza, Songea and Tabora, was intended to give a general picture on the condition of dependency and alternative ways to sustain the Catholic Church in Tanzania.

Rev. Fr. Pius Rutechura is currently the General Secretary of the Association of Members of Episcopal Conferences in Eastern Africa (AMECEA). AMECEA includes the Catholic Bishops of the Episcopal Conferences of Eritrea, Ethiopia, Kenya, Malawi, Sudan, Tanzania, Uganda, and Zambia. Fr. Pius was chosen for several reasons. First, he has attended many meetings of Episcopal conferences on any number of issues, including sustainability. Secondly, he is a scholar who has an interest in this study. Fr. Pius holds a Ph.D. in Theology from the University of Ottawa in Canada.

Rev. Fr. Agbonkhianmeghe E. Orobator, S.J. is a Jesuit priest from Nigeria, West Africa, and is currently a Jesuit Provincial in the East African Province. He earned his Doctorate in Theology from the University of Leeds. He was previously the rector
and a lecturer at Hekima College—Jesuit School of Theology. Fr. Orobator was chosen to be a participant in this study because of his expertise in the African Church and the wide variety of problems facing it. He researched and wrote a book titled, *The Mission of the Church in the Time of HIV/AIDS, Refugees and Poverty*. He conducted his research in some parts of the East African countries of Tanzania, Kenya, and Uganda. Fr. Orobator has authored several other books, including *The Church as Family: African Ecclesiology in Its Social Context* and most recently a book titled *Theology Brewed in an African Pot*.

**Rev. Monsignor Deogratias Rweyongeza** is a former President of St. Augustine University and rector of two major seminaries (Kibosho and Ntungamo). St. Augustine is a Catholic University run by the Catholic Bishops of Tanzania. He was chosen to provide information on dependency. As president of a Catholic institution, he had to raise funds in and outside of Tanzania. He has a clear picture of the level of dependency in the Catholic Church of Tanzania and its institutions. Fr. Rweyongeza is also a scholar with a Ph.D. in philosophy.

**Twelve Lay Professionals from the Archdiocese of Dar Es Salaam.** Individual and focus group interviews were conducted with these professionals. This particular group was chosen because of its diversity in regard to *age, education, regional origin and gender*. I chose these people because they fit my criteria of having worked on a diocesan or parish council’s finance committee. Dar es Salaam is the financial capital of Tanzania, so it attracts people from all parts of the country. Bishop Kilaini was of great help in identifying these individuals. They include:

**Mama Lupembe**, the director of Mkombozi Bank. Mkombozi Bank is a commercial bank owned by local people and run and managed by the Episcopal
Conference of Tanzania. Mama Lupembe is also a treasurer at St. Martha Parish, Mikocheni, Dar es Salaam.

**Mama Luena**, chairperson, St. Joseph’s Cathedral Parish Council. St. Joseph Cathedral is in Dar es Salaam. Mama Luena is a long time Chair of the Catholic Women Association in Tanzania and is a consultant for NGOs in that country.

**Mr. Peter Byanyuma**, an accountant and CPA holder, is a member of St. Joseph’s Cathedral Parish Council and a member of the Finance Committee.

**Simon Maliti**, an accountant and CPA holder, St. Joseph’s Cathedral Parish Council and a member of finance committee.

**Peter Maduki**, Director of CARITAS Tanzania.

**Mr. Christian Shenbilu**, Director of CARITAS, Archdiocese of Dar es Salaam.

**Mr. Altemius Milinga**, consultant and Chief Executive Officer MF-Services, a consulting company in Dar es Salaam.

**Focus groups**: Four focus groups were conducted in Dar es Salaam. They include:

**Mlandizi (St. Anthony of Padua Parish)**: George E. Suhusi—Parish Council Treasurer, John Pili—Parish Council Secretary, Boniface Kasiga—Chair of the Construction Committee.

**Mbezi Beach (St. Gasper De Buffalo) Parish**: Fr. Gregory Mkhotya, Parish Priest—Mbezi Parish, Laurence Kalugira—Parish Council Chairperson, Petronila Lawi—Parish Council Treasurer, Agnes Shengena—Parish Council Assistant Secretary.

**Mburahati (Holy Family) Parish**: Stanislaus William Mzambwa—Parish Council Secretary, Josephat Boniface Clemence—Parish Council Treasurer.

**Boko (Blessed Bakanja) Parish**: Damas Kambadu Maigu—Parish Council Secretary, Eppy Tilya—Parish Council Chairperson.
Data Gathering and Method Used

Interviews

The work of Griffee (2005) provided powerful assistance for the logistical process of data collection, especially in deciding who is to be interviewed, when the interviews should be ended, the location of the interviews, preparation of research questions, and the format of recording the data.

Individual interviews. As noted earlier, face-to-face interviews were scheduled and conducted so that more detailed information could be collected through interviews as supported by Seidman (2006). The participants chose the location, time, and date. Seidman also noted that because in-depth interviewing uses a method that is essentially open-ended, the preparation, the planning, and the structure is crucial; all were considered in this research process. Each interview requires a series of instantaneous decisions about what direction to take. To aid the process, participants were contacted and some were visited ahead of time. Letters, emails, or telephone calls followed as recommended and encouraged by Seidman (2006). As noted above, the interviews varied in length from 45 to 90 minutes each. In conducting the interviews, a semi-structured interview format was used, and open-ended questions were asked (see the interview questions listed in the appendices). One set of questions was used for both the focus groups and the individual interviews. Follow-up questions were asked, to obtain both clarification and verification of the interviewees’ responses and to gather more information on the themes that emerged in the previous interviews. Whenever the information obtained was inadequate, a second interview was scheduled. Out of 35 interviews, six required follow up interviews.
Focus Group Interviews. A focus group interview, according to Berg (1998), is “an interview style designed for small groups” (p.100). Focus group interviews were conducted in three parishes in the Archdiocese of Dar Es Salaam, Tanzania, in order to reduce cost and time needed to gather data. Diverse groups: The focus groups consisted of individuals with diverse experience, expertise in the area of study, as well as education, age, and gender as desired for the best array of information for the research questions. Focus group interviews, as supported by several authors, have a special advantage because they provide access to group meanings and interpretations, process and norms (Bloor, Frankland, Thomas & Robinson, 2001).

Focus group interviews allowed observation of the process that is often of profound importance to qualitative investigation. Moreover, similar to the traditional face-to-face individual interviews, focus group interviews also allowed access to the substantive content of verbally expressed views, opinions, experience, and attitudes (Berg, 1998). Another perceived benefit of focus group interviews is the belief that they are less expensive to conduct than individual interviews. Berg (1998) argued that focus group interviews have some disadvantages. One is the difficult task of a moderator to control dominating respondents, while simultaneously encouraging passive group members. Another disadvantage is the difficulty in maintaining confidentiality (Berg, 1998). When necessary a person familiar with the group was asked to be a moderator. Participants felt comfortable with this moderator and provided the information needed.

Glesne & Peshkin (1992, p.24) suggested that in considering options one needs to choose techniques that are likely to (1) elicit data needed to gain understanding of the phenomenon in question, (2) contribute different perspectives on the issue, and (3) make
effective use of the time available for data collection. In choosing techniques for
gathering data for this study, all of the above suggestions were considered.

Other Sources of Data-Relevant Books and Documents

According to Maykut and Morehouse (1994), “a researcher’s focus of inquiry
may suggest that the information that will most likely yield an understanding of the
phenomenon under study is contained in personal documents” (p. 111). Documents
contained information that helped me to address the research questions. Shipman (1982)
argued that the use of documents provides important data in social science research. The
use of documentary data also enabled access to some information which is not available
in spoken form. A further advantage of documentary data is that it is easy to access and is
low in cost (Hodder, 1994). As suggested by Glesne & Peshkin (1992), while working on
documents, some notes were taken on pads of paper, small cards, and later transferred to
computer files. Maxwell’s (2005, p.95) warning, “one of the most common problems in
qualitative studies is letting your unanalyzed notes and transcripts pile up, making the
task of final analysis much more difficult and discouraging,” was carefully noted.

Data Processing

Transcription. With the permission of the participants, all the interviews were
recorded and later transcribed. (See the consent form in appendix). All participants
allowed the use of their names in reporting the findings. Seidman (2006) suggests that
“The primary method of creating text from interviews is to tape-record the interviews and
transcribe them” (p.114). According to Seidman, “transcribing interview tapes is time-
consuming and potentially costly. It can be facilitated by using a transcribing machine
that has a foot pedal and earphones” (p.115). Some of the transcription was done by the
researcher; some was done by a hired assistant. The whole process was computerized to simplify coding, annotating, and comparing data segments. Seidman suggested that “the ideal solution is for the researcher to hire a transcriber” (p.115). An additional advantage of recording interviews, Seidman argued, is that by “preserving the words of the participants, researchers have their original data. If something is not clear in a transcript, the researcher can return to the source and check for accuracy.” (p.114). Seidman emphasized the importance of paying attention to the words of the participants, and using those words to report on the results insofar as is possible. All the participants were comfortable with being recorded and that written consent forms were presented for them to sign prior to the interview. All the audio/digital tapes were carefully categorized, labeled, documented, and managed well, including all the files with the transcripts of interviews.

**Mechanical Process and Coding.** All the materials were computerized and labeled according to the sources of information. As suggested by Maykut and Morehouse (1994), when data became more complex, elaborate codes were developed. The codes reflected all the themes which developed/emerged from the interviews. Categories and codes were assigned to units with similar meaning. According to Goetz and LeCompte (1981), cited in Maykut and Morehouse (1994), the refinement of categories and codes is usually done later in the process of data analysis. In this way, initial categories were changed and merged. Some were omitted and new categories were generated. Cited in Maxwell (2005), Strauss (1987) argued that the goal of coding is not to count things, but to fracture the data and rearrange it into categories that will facilitate comparison among things in the same category and will assist in the development of theoretical concepts.
Data Analysis

This section describes in more detail the constant comparative method (Berg, 1998; Denzin, N.K. & Lincoln, Y.S., 1994; Maykut P. and Morehouse R., 1994) which was used to analyze the data. Glesne & Peshkin (1992) make it clear that, “Data analysis is the process of organizing and storing data in light of increasingly sophisticated judgments, that is, of the meaning-finding interpretations that you are learning to make about the shape of your study” (p.129). In analyzing data, the analysis was on what the informants/interviewees thought was important. But good judgment was the key. Conclusions were consistent with what the informants considered to be important or not important. Maykut and Morehouse (1994) argued that, “the process of qualitative data analysis takes many forms, but it is fundamentally a nonmathematical analytical procedure that involves examining the meaning of people’s words and actions. Qualitative research findings are inductively derived from this data” (p. 121). While qualitative research does not lend itself to the use of traditional statistical techniques, the focus of this research was to get a picture of what was going on as regards dependency and what can be done to overcome it. The approach to data analysis was the one identified by Strauss and Corbin (1990). In that approach, the researcher accurately describes what she or he understood, reconstructing the data into a ‘recognizable reality’ for the people who have participated in the study. This required selection and interpretation of the data.

The analysis of data stayed close to the research participant’s feelings, thoughts, and actions, as they broadly related to the focus of inquiry (Maykut and Morehouse, 1994). Maykut and Morehouse call this approach of data analysis “Constant Comparative Method” (p. 126). Glacier and Strauss (1967) and Lincoln and Guba
(1985), see this constant comparative method as an inductive approach to data analysis. Under this approach,

Data are collected that relate to a focus of inquiry. Hypotheses are not generated *a priori* and thus the relevant variables for data collection are not predetermined… rather, what becomes important to analyze emerges from the data itself, out of a process of inductive reasoning (pp. 126-127).

The analysis process followed the steps suggested by Griffie (2005). The first step was to listen to all the audio tapes repeatedly and to read all the transcripts to uncover the themes and to identify the important points that emerged from the data itself. When all the data had been gathered, computerized, categorized, coded and unitized, then identifying the smaller units of meaning later served as the basis for defining larger categories of meaning. Again, the units of meaning were identified by carefully reading through the transcripts and the notes from other documents (Maykut and Morehouse, 1994). In other words, by reading through both the transcripts and the notes, meaning was inductively derived. As Maykut and Morehouse (1994) warned, “the process of inductively deriving important meaning from the data requires tolerance for the initial ambiguousness of the look/feel-alike criteria” (p.137).

When reporting the findings in Chapters Four and Five, in most cases participants’ responses will be reported as stories, so as not to deviate from a participant’s experience, thoughts, and feelings.
CHAPTER FOUR

RESEARCH FINDINGS AND DATA ANALYSIS: ISSUES OF DEPENDENCY AND SUSTAINABILITY FROM THE DONEE PERSPECTIVE

Well into the third millennium, the Church in Africa has little to show towards self-reliance and sustainable development. She is still subject to continuous begging and dependence on foreign aid for her sustenance. Modern technological advancements, social change, and the numerous pressures associated with unstable economic conditions, especially in Africa, are challenging organizations such as the Church to recognize the need to improve and seek alternative managerial skills and approaches for their resources if they are to achieve self-reliance and sustainable development (Njino, 2008, p.14).

INTRODUCTION

This chapter presents the results from the research study done from the donee perspective. In particular, the chapter presents a descriptive analysis of the findings based on the data collected through interviews. As stated in Chapter Three, all the interviews were recorded, later transcribed, organized, edited, and rechecked to identify and eliminate possible errors before they were analyzed according to themes that emerged from the interviews. Throughout the research process, I personally received positive responses from the participants. Many of them stated that this topic comes at the right time, as it is very relevant both to the local Church in Tanzania and for the universal Church. Archbishop Norbert Mtega of the Archdiocese of Songea, for example, when talking about the importance of this topic, expressed his views:

For me, I look at it in a wider perspective. In recent years the universal Church has given us new documents on the social doctrine of the Catholic Church. As people of God, we need to be able to integrate the Gospel into the daily life and social issues of the people. That means the Gospel has to be witnessed in the actual life situation.
What Archbishop Mtega is saying suggests that, as one family of God, the local Church needs to deepen not only the people’s faith but also be exposed to and be aware of the social situations and needs of its people.

For the sake of clarification, the donee perspective information was obtained from interviewing people in Tanzania. This prevents generalization to the whole of Africa, although their perspective may have implications for Africa and the developing Church. The reality that Africa, and even individual countries, are diverse can be inferred from a comment which was made at the beginning of the interviews by Archbishop Jude Thaddeus Ruwa’ichi, the former Bishop of Dodoma and the current Archbishop of Mwanza and President of the Tanzania Episcopal Conference. He said that it is fair for him to limit his comments to the Tanzanian situation, which can also be described as diversified. According to Archbishop Ruwa’ichi,

There are areas of the Church in Tanzania where one has to acknowledge the presence of efforts and preparedness to be self-sustaining as a Church. This is both in rural as well as in urban areas, but that has not come simply out of the blue; it is the result of concerted efforts of sensitization from the leaders: members of the clergy, religious, and laity alike.

What Archbishop Ruwa’ichi describes in the previous paragraph is also discussed in *Ecclesia in Africa* (1995, n.40), where the Synod Fathers indicated that no one denies the fact that Africa is a large continent with rich and diversified cultures and customs. But neither does anyone deny the fact that Africa, and even the African Church, shares similar challenges experienced elsewhere by the Church Universal. Therefore, Archbishop Ruwa’ichi’s comments indicate that, when speaking about Africa and even when speaking about an individual country, one must keep in mind the reality of diversity.
This chapter is organized under different themes, which developed from the interview transcripts. An idea was given the title of a theme based on its importance to the phenomena being discussed and if a good number of the participants discussed and gave their views on the same issue. The chapter is organized around the following themes: the extent to which the Church in Tanzania/Africa depends on foreign aid, the existence of financial and material dependency, causes of dependency, challenges associated with financial dependency, signs of hope and efforts by Tanzanian Church officials in achieving sustainability, different sources of funds the Catholic Church in Tanzania/Africa uses to sustain itself and different alternatives that can help to reduce dependency and foster sustainability, and suggestions from Church officials and laity on how to reduce the dependency mentality in the Church and among Catholics in Tanzania Africa.

THE EXTENT TO WHICH THE CHURCH IN TANZANIA/AFRICA DEPEND ON FOREIGN AID

A. THE EXISTENCE OF FINANCIAL AND MATERIAL DEPENDENCY

a) Church officials’ perspective

Bishop Severine Niwemugizi, the Bishop of Rulenge-Ngara and the former President of Tanzania Episcopal Conference, began the discussion on the issue of dependency by saying,

The issue of dependency, which you are researching, is very crucial in our situation. This is because dependency is a problem or challenge that the Church in Tanzania is facing. Although it differs from one place to another, it is a challenge which we are facing.

Just as Bishop Niwemugizi argued, several other participants from the donee perspective were very articulate and forthright in stating their views on the issue of dependency. The way respondents expressed their views on the issue of dependency
varied, but the major and dominant point throughout the conversations was that dependency on foreign aid, to varying degrees, exists in the Church of Tanzania, and the dependency mentality is not foreign among many Catholics. To put it succinctly, many other participants agree, “Dependency in this local Church is real but it differs from one place to another.” Archbishop Jude Thaddeus Ruwa’ichi, discussing the issue of dependency in the Church in Tanzania, emphasized, “Although the issue of dependency in different dioceses in Tanzania is real and urgent, it should not be generalized, because the Church in Tanzania can be described as diversified.” This corresponds to what many authors (Ruwa, 2002; Bühlmann, 1976; Blomjous 2002; Kimaryo, 1997; and Nwaigbo, 2002) argued, as was discussed in Chapter Two, that dependency exists in the Church in Africa but the intensity/magnitude differs from one place to another. Bishop Msemwa gave an example to support the fact that the situation of dependency differs from one place to another when he said,

From my home diocese of Njombe, there is a big difference if I compare it with where I work now –Tunduru Masasi. I agree that in my home diocese some people have the mentality that help will continue to come from outside, but they have made progress in understanding that help from outside has decreased, and now it is their time to sustain their Church. But where I am working now, Tunduru Masasi, about 90% think that help must come from outside; these include even priests. They think that donors and even their Bishop will give them money. There is no doubt—even in my home diocese some still think the same, but the local contribution is more.

Several participants emphasized that part of the reason as to why dependency cannot be generalized is historical. They noted that after Vatican II, there has been sensitization regarding the issues of dependency and sustainability in the Church of Tanzania/Africa; this is a result of the efforts of local clergy, religious and laity. Asked to give some examples of dioceses that have seen some progress in minimizing dependency and strategizing on sustainability, Archbishop Ruwa’ichi cited “the
Archdiocese of Dar es Salaam; the Archdiocese of Mwanza; the Diocese of Mbulu, which is by and large a rural diocese; to some extent the Diocese of Moshi; and the Diocese of Singida.” Archbishop Ruwa’ichi added, “There are other dioceses where one can find that the ability and the preparedness to be self-sustaining is not yet so well established. People are still struggling to come to terms with the reality of sustainability.” Under this category, Archbishop Ruwa’ichi mentioned as an example his former diocese, the Diocese of Dodoma, where he was a Bishop for five years, after being a bishop of Mbulu for several years. About dependency and sustainability specifically in the Diocese of Dodoma he said,

If you are dealing with the Dodoma Urban, it is self-sustaining. If you go to the rural areas you find that the dependency syndrome has been deep rooted, and this is because of something which is quite similar to what you described as “cargo cult mentality.” I have described this reality in my rural areas as the Container Mentality Syndrome.

Describing how the Archdiocese of Dar es Salaam is to a large extent self-sustaining, Bishop Method Kilaini, the Auxiliary Bishop of Dar es Salaam/Bukoba, explained that,

When you come to Dar es Salaam, for example, it sustains itself through local contributions, almost 90%. I say 90% and leave 10% for those people and religious organizations who come to start some social institutions like schools and ask for money from outside. But for the real running of the archdiocese and parishes it is almost 100% through local support.

Bishop Amedeus Msarikie, the Bishop Emeritus of Moshi Diocese, reinforced the wide range of opinions as he said, “The issue of dependency is a relative matter.” Many other interviewees agreed that some dioceses, to some degree, can carry on the work of evangelization with very little donor assistance. However, other dioceses, they noted, would find it quite difficult to sustain themselves without donor assistance. Thus, it depends on each diocese individually and the intensity of evangelization. Many who
were interviewed also agreed that the need for evangelization is always there and support will always be welcome. Fr. Pius Rutechura, the Secretary of AMECEA and the former General Secretary of the Tanzania Episcopal Conference, for example, commented,

Some aspects of evangelization, such as primary evangelization, will continue to depend on outside help instead of depending only on local sources of funds. The good news is that the local Church has started to empower and envision toward self-sustenance. In some dioceses we have seen progress where capacity is being built. We are seeing a lot of progress. A good number of dioceses are moving away from the Dependency Syndrome. But one can also argue that there is no situation in which donor assistance for evangelization will come to a complete standstill.

Bishop Msarikie discussed the issues of dependency under two categories, elderly and young. Among older Catholics he argued that there are some who think that huge reserves of money are kept overseas from which the bishops can draw money indefinitely. Others in this age group of elderly think that the Vatican gives large sums of money to the bishops for the day-to-day running and development of their dioceses. Because this kind of belief persists in the minds of these people, they do not feel the need to make contributions toward self-reliance of the local Churches, but rather believe that help and donations will continue to come from missionary and overseas organizations. Bishops Msarikie also indicated that there is a larger percentage of younger Catholics who are aware of their duty to make the Church in Tanzania less and less dependent on external help. This group comprises the more educated and younger generation of Catholics; they are ready to contribute to the best of their ability, and they can be relied upon to offer basic support and thus a hopeful future for the Church in Tanzania and Africa. This younger generation, as Bishop Msarikie emphasized, is contributing to the construction of new churches, presbyteries, the sustenance of their priests, and other projects of development both on the parish level and the diocesan level.
According to Archbishop Mtega, there are dioceses which have started to show some progress towards sustainability while others are still dependent. Hence, dependency on foreign aid is a reality which cannot be denied. Archbishop Mtega describes part of the reason which causes differences in the level of dependency from one place to another, from one diocese to another, as he said,

Part of the success in some dioceses is the geographical location: for example, Dar es Salaam is the financial capital, and it is the largest city in Tanzania, so people have got money in their hands. However, most of the other dioceses are heavily dependent on benefactors, which is why our trips to Europe and America are still very frequent.

Archbishop Mtega also noted that the situation of the local Church becomes less and less self-sustaining as you leave the cities. Dependency in the rural areas is higher because people have less income.

Part of success in the Archdiocese of Dar es Salaam, as a majority of participants indicated, is the establishment of very efficient Small Christian Communities. Many participants agreed that gathering in these small groups is a marvelous way of helping them to become aware that they constitute the Church and that they need to support the local Church. This is one important factor which has helped the Archdiocese raise funds more efficiently. The second success factor that was mentioned by Bishop Kilaini is that Church leaders in the Archdiocese of Dar es Salaam have managed to have the people own the process and the management of the projects. They do this, Bishop Kilaini noted, in collaboration with the lay councils. When the lay faithful take possession of the development of their parishes or the development of the projects, then the results are greatly successful, not necessarily to the extent as in Dar es Salaam, but to some degree, based on the economic situation of specific areas in the Tanzania. This is because the faithful are the ones who are managing, controlling, and monitoring the progress; they are
the ones who go to the people to ask for money. As a majority of participants also noted, people trust this system because they know where their money is going and they get a report; this whole system is seen to promote transparency and accountability. Objectives are set, as well as a plan on how to achieve them. Bishop Kilaini also described how lay faithful in the Archdiocese of Dar es Salaam are involved in discussions on how to handle the issues of sustainability and dependency.

In Dar es Salaam, as Bishop Kilaini emphasized, a distinction between two groups must be made because, just as in other dioceses, in the Archdiocese of Dar es Salaam dependency issues cannot just be generalized. He noted that in the Archdiocese of Dar es Salaam, there are some religious congregations who come to work in the archdiocese, and they want to build, say, a school or a hospital. These groups sometimes apply for outside financial assistance, and they get it. So those benefactors donate to the institution, which basically belongs to the religious congregation, but the religious congregation works within the archdiocese. He notes that even in this scenario, the local people support religious congregations as well. According to Bishop Kilaini, the Archdiocese of Dar es Salaam has a large number of parishes that own primary schools, and a few own secondary schools. There are a few parishes that have very good hospitals as well. All these are supported by local people, and they do not expect help from overseas. Also, in Dar es Salaam, they have another program whereby those parishes that are located at the center of the city contribute money to the archdiocese. In this way, the archdiocese can support the poor parishes in the outskirts of the city where people’s income is very low. And so, in Dar es Salaam they have come to a point where some of the poorest parishes get their subsidy not from abroad, but from the archdiocese through
the generosity of the richer parishes in the archdiocese. Bishop Kilaini strongly emphasized: “This has been a huge success.”

“It is a historical fact that the Church in Africa, Tanzania in particular, was for a long time run by missionaries from Europe and the U.S.A.” said Bishop Kilaini, Auxiliary Bishop of Dar es Salaam/Bukoba and a Church historian, when discussing the issue of dependency. He added:

Even when African Bishops took over, missionaries in some places continued to have great influence and support. For the missionaries, it was easier to ask for money from their home countries than to go around the villages here and get almost nothing. At home, they could tell the story of how poor the Africans are, and then they could get money and do whatever they wanted in the parishes and dioceses where they were missionaries. As soon as the European and American missionaries started to become fewer in numbers, things changed, and the funds started to diminish.

Bishop Kilaini emphasized that subsidies from Rome is a structured method, and this is good for the Universal Church and its global mission. These subsidies to the dioceses, he argues, help important projects, such as catechesis, seminaries, and religious programs, to mention a few. Bishop Kilaini summarizes: “But the reality remains, when people who have more are ready to share with others who have less, the Church is living the Gospel.”

In support of these subsidies from Rome and as a point of caution, Fr. Pius Rutechura commented, “The only thing to avoid is that this system of help does not create the expectation that there is a reservoir of money where dioceses from the mission countries can continue to draw money indefinitely.”

b) The lay faithful perspective

The eighteen lay faithful in Tanzania that I interviewed very strongly supported this research. Many of them connected the issue of dependency with the history of evangelization. Some lay faithful argued that dependency is historical because the
Gospel in Tanzania was brought by missionaries who came with the resources from their home countries. As a result, the indigenous people appeared to take it for granted that the Church had unlimited resources.

Christian Shenbilu, the Director of Caritas in the Archdiocese of Dar es Salaam, told me, “So for a long time we depended on help from the outside and forgot that we needed to look for ways to get resources locally in order to run our Church and its institutions. Now there is a need for a change of attitude.” Mr. Shenbilu added,

Thanks to our bishops, who have started some initiatives that will help us sustain ourselves; thanks in particular for our bishops here in Dar es Salaam, who have brought awareness that we are the ones to support the Church, and people have come to understand this reality.

While there has been an increase in contributions for financing archdiocesan activities, Mr. Shenbilu commented, “Of course, in Dar es Salaam, there is diversity, people with different professions and businesses, and therefore people are financially well off compared to people in other places in the country.” Even in the country side, as Shenbilu indicated, the awareness can be created and similar strategies can be applied, with some modifications of course. If they have no cash, he suggested, people can be told to contribute even material goods, which later on can be sold to get money for the running of the Church. So he recognizes that the concept of self-sustainability can be applicable. Specifically, he notes,

Generally, I can say that the concept of dependency is there. Even though we are seeing the light, the future will not be bright if we continue to depend on external donors. It is a matter of time. People have now come to realize that the Church will be run by locals themselves.

Mama Oliver Luena, a long time leader and advocate for women’s organizations in Tanzania, a Parish Council Chair at St Joseph’s Cathedral, and a leader in many other committees nation-wide, had this to say on the issue of dependency in the Catholic
Church and among the Catholics in Tanzania: “Historically, I think we were made to understand that the Church gives. I was born in Njombe, and we had predominantly German Benedictine missionaries.” Because of this historical experience, many respondents didn’t hesitate to share with me that they learned “to get” from the Church in terms of education, and even in essential things such as employment. Many, for example, thought that the Church was a source of employment for their parents and even for themselves when they grew up. They assumed that the local and universal Church was very rich and had an unlimited source of money and other resources, even to the extent that parish priests didn’t ask their parishioners for regular contributions. This assumption of wealth caused many interviewees to conclude that the Church was their benefactor from which they could get all their socio-economic needs and other requirements met. Mama Luena noted, for example, that “In some cases the Church paid for tuition of the bright children, like myself; and, at that time, we were comfortable with that situation, but now it is all a different story.” She went on,

After growing up and being involved in the Church, I then realized that the Church is growing and the resources are declining. Then I knew that all the help we got was a temporal measure for which we needed to take important active and long term action—measures. I am happy to see that, to some extent, most of those who live in the cities have realized the need to support the Church, but in some other areas I will say that they still see the Church as a benefactor, as a provider.

Mama Luena’s comments suggest that the Dependency Syndrome is higher in some areas to the extent that some people become frustrated when they see the Church not doing now what they used to see the Church doing in the past. Speaking about the issue of the Dependency Syndrome, Mama Luena said,

If you compare the Catholic Church with our fellow Lutherans, you will see a difference. Our spiritual upbringing was totally different, we were very late to take ownership of our Church. This means we were more dependent on the Church and saw the Church as a provider. There was a moment when some
people would even go to the priest and ask for even basic needs like food. Now things have changed tremendously.

Mama Luena notes that it is a sign of hope that the laity in some places are becoming aware that those godfathers or this benevolence is no longer there; she argues that the lay people are becoming and should become more active in supporting the Church. Mama Luena strongly added,

I have been a leader of women’s organizations for a long time now. In the early 1990s we said, let us look for means for doing our own programs. We started what is called Credit Scheme, run by the Catholic women of Tanzania. We had very good friends, international friends. We used that opportunity to strengthen our own economic muscles. Some money was from individuals and some from organizations. We managed to raise more than one million dollars, mostly from Ireland and Switzerland.

The good news is that this Credit Scheme provides money to people and organizations that helps to support their work. It appears that for the past four years they have had no donors, but they have been running their organization. Women’s organizations in Tanzania, according to Mama Luena, are aiming at empowering women in all dioceses; some seem to be doing very well, but some not as of yet. Mama Luena insisted,

We need to be aware that we hold our own destiny. Let us empower our people, and then, at the end of the day, we can empower the dioceses and the Church. Now the bishops are supporting us, and we are very grateful. We [Catholic Women Organization] have a board and national coordinator, and so everything is done professionally.

Mama Luena also noted that Catholic Women Organization has asked permission from the Bishops of Tanzania, and so the Credit Scheme is run as an independent trust, separate from other women’s organizations projects which are run under diocesan supervision. Catholic Women of Tanzania are trying to get a microfinance specialist to sit on its board to facilitate the Credit Scheme operation. Mama Luena proudly said,

I can say that in our archdiocese, we are now realizing the need of becoming self-reliant, and now we are taking action. Many people in our diocese and parishes believe that it is their responsibility to support their Church. For example, all the
money for renovations of our Church and construction of the new chapel came from parishioners.

Mama Luena went on to comment that “When you hear things like this from the laity, it is a good sign of hope. What is needed is to create awareness and let the faithful own the process and the agenda and then give the report. When they see the results, they will be motivated to contribute the next time; and that is very important.”

According to Mama Luena, things are changing rapidly in the world in which we live. People, even in the rural areas, have realized that we need to own the process. Mama Luena emphasized, “Like in Njombe, the bishop has called upon lay people to work on a special initiative—hydroelectric power and tea plantations. In this, they have managed to reverse the mindset.” This again is a sign that the trend is changing. In a few years to come, based on what I heard while doing this research, it seems reasonable to suggest that things might be completely different; if people keep up this momentum, the next generation might not even recall or remember the time when we had donors. With confidence, Mama Luena said, “I am involved in fundraising initiatives in other dioceses as well, and I can see progress.” Again, what appears to be important here is that after fundraising, there is a way to provide feedback. When people see the results, they will continue contributing. Mama Luena was not hesitant to add,

There is no doubt some dioceses are still depend on donor help because of historical ties, and some are so needy that they need help. The needs of these dioceses differ, and this depends on a number of things: the socio-economic situation and the extent of poverty in each diocese.

Mama Luena also commented that at times donors may take the initiative of funding some projects themselves before they are asked by donees. This, according to Mama Luena, is a different scenario. Probably these donors have a passion to help the refugees or HIV/AIDS patients.
In expressing her views on the issues of dependency and sustainability in the Catholic Church in Tanzania, Mama Edwina Lupembe, the Chief Executive Director of Mkombozi Bank and a parish council member at St. Martha Parish Mikocheni in Dar es Salaam, commented,

I am very happy to be approached to participate in this research on the subject matter in which I am also very much interested. The issue of dependency is very broad. When you say dependency, you mean not sustaining your own self without depending on someone else. Dependency Syndrome is a complex scenario.

Mama Lupembe expressed that the Church, for more than one hundred years, has been depending on donor funds. She added that depending on donor funding is not a bad idea, because it is hard to be 100% self-sustaining. According to Mama Lupembe, it also depends on how you use the money you receive. Specifically, if you cannot use it to reduce dependency, then there is a big problem; you will continue to wait to receive indefinitely. The result Mama Lupembe noted is that dependency will never end, and that seems to be the case with much of the Church in Africa.

When asked to elaborate on this dependency pattern, Mama Lupembe commented, “Many don’t have the right mechanism, like money management and financial management. We need these mechanisms. If this is a problem, the question is, how can we fix it? In this there is no short cut. We need to introduce financial management.” Mama Lupembe noted that financial management includes different tools like auditing, reliability, and the preparation of financial statements that can be audited, and Mama Lupembe added,

I recommend that even priests get some managerial or financial skills, at least the basics, like reading the financial statements. We need to sponsor some courses and seminars as Mkombozi Bank. In our archdiocese [Dar es Salaam] we have made a lot of progress. We have come to understand that money will not continue to come from the outside.
In Dar es Salaam, she notes, many parishes have started to strategize and come up with ways to locally sustain the Church, with ways to find local donors. In arguing that “We need to educate our people,” Mama Lupembe commented,

In the past, we were used to seeing missionaries with a lot of money and we didn’t know where it came from. But now our priests are from our families, and we need to support them. We can see progress even in the rural areas. Where the awareness has been created, the collections have gone up.

Many interviewees expressed their hope that people have realized that they need to contribute, while acknowledging there are some exceptions. Mama Lupembe, for example, recognized the fact that even where people are very poor, some still contribute to the Church; this she sees as a good sign, noting that what is needed in these situations is to help people change their mindset and see the possibilities which surround them, rather than giving up because of poverty.

When asked about the issue of dependency, Mr. Peter Maduki, the Director of Caritas Tanzania, had this to say:

In most parts of Tanzania, in the Catholic Church, I can say that dependency on foreign aid is very high. I say it is very high because most of the activities we plan, we normally think of getting money or help from somewhere else. We are not thinking of using our own resources, so this is the situation. Somehow dependency has affected our minds. We are thinking about getting support from somewhere and not getting resources from within. It has almost killed our creativity.

Interestingly, other participants agreed that some people don’t even think of raising their own funds, but rather think of writing proposals for projects even for small things. In this they didn’t mean only the Catholic Church, because, as they noted, dependency also exists in government and other organizations. Most concluded that if the whole society has a dependency mentality, automatically Catholics will also go in that direction.

Some participants even framed the question, “How can the local Church solve the problem of a dependency mentality?” Solving such a problem, according to some
participants, needs many approaches and strategies. First, however, they argued that one needs to create the awareness of how necessary and important it is to let this strong dependency mentality go. Moreover, most participants in this category agreed that the Tanzanian or African society can’t develop by simply depending on someone from the outside to help with everything. Africans cannot depend on foreign aid to meet all of their needs, to sustain the Church and also deliver services to the community. There is also a need to train people so that they are able to sustain themselves. Another thing, as many indicated, is that those responsible in the leadership need to increase both transparency and accountability. An example given was when the parish priest buys a car without telling the parishioners where he is getting the money and how much it costs, there is no accountability and transparency. Many respondents insisted that without transparency, people will not understand why their leaders are asking them for money. The majority of participants commented that if the lack of transparency and accountability exists at all, it needs to be changed. Otherwise, respondents noted that the Church will continue to work in the darkness of dependency.

Mr. Maduki did not hesitate when he said that “Actually, some people do think that help will continue to come from missionaries and foreign organizations. Part of it probably is, again, a lack of transparency. People are not fully informed that the donations are decreasing.” Other participants also indicated that where a lack of transparency continues, people will go on thinking that the money is coming from missionaries and foreign organizations. Again, this may be similar to the scenario in the government. Several respondents agreed that “The government tells us they will ask the international community to help us.” Regarding whether Catholics in Tanzania, and Africa at large, believe that they are responsible for meeting their own needs, Maduki
responded, “I will say a few do, yes, but many think there is no need. Not only the faithful, but even some priests themselves think that someone else will help them, either the bishop or donors. This is a problem that needs to be addressed.”

When discussing the issue of dependency, Mr. Simon Maliti, the treasurer at St. Joseph’s Cathedral and a CPA stated,

Generally, I can say that for a long time many dioceses have been dependent on donor aid from the West. Part of it is that the economies of these African countries are very poor. But in the case of the Archdiocese of Dar es Salaam, we have made huge progress. We don’t expect that help will continue coming from outside.

In fact the common argument among interviewees in Dar es Salaam is that in urban areas they understand their responsibilities to sustain the Church, but in the rural areas many still think help will continue to come from outside. Maliti stated directly that “What can be done to fix this problem is sensitization or creating awareness.”

Mr. Altemius Milinga, Consultant and Chief Executive Officer of MF-Services and a parishioner at Yombo Parish in Dar es Salaam was thinking along the same lines when he argued that “dependency in the Church was very high. As a general observation, the level of dependency in Tanzania was very high, particularly in the 1960s and 1970s.” This supports the view that, during this period, people thought that there was a constant flow of donations from overseas, and every year many knew that they would receive donations, so they didn’t invest. Milinga added, “Now some have learned that they need to look for ways to generate income and invest for future use. Some religious congregations are even buying shares from other financial institutions, and that is the best way to go.”

Participants also shared their perspective that some people foresee that missionaries are not coming anymore. Certain parishes, for example, managed to
maintain the projects which missionaries established, but some were not able to continue them. Participants noted that those who managed well have even started local mechanisms to sustain themselves; this appears to be because some people know that donations are going down, and so they have started some initiatives to raise funds locally. Milinga continued,

What people need is accountability and transparency. We need to establish financial policies and good accounting systems because in many places those policies are not there. I can generally say that standards and good financial management systems are lacking in many dioceses and institutions.

Milinga emphasized that the Church and other organizations and institutions need these standards, if they are not already in place, in order to create confidence in the donors both locally and externally. Many participants support the argument that if there is no accountability, then sustainability is also difficult and that any successful company or organization, whether social or religious, needs to have an accounting system, at least the basics. They noted, in particular, attention to how you acquire money, how you spend it, and how much you need to operate. Some participants even argued that the Church needs to have two responsibilities: preaching the word of God, and, second, providing social services. In doing this, they suggest that it is important to demonstrate both transparency and accountability. Milinga noted that “Education is also important in the process towards sustainability. That means financial literacy and investment literacy.”

Elsewhere, in the focus group at Mlandizi Parish, the participants included Mr. John Pili, Secretary; Boniface Kisiga, Chairperson; and George Suhusi, Treasurer. John Pili began the discussion by stating, “Initially in our parish we were dependent, but now we are independent.” All three were proud that they plan their projects, their activities, set goals, and share with other parishioners in order to find out how those goals can be reached. Kisiga, talking about the same issue, added that “Initially we were a small
parish with a very small chapel, but later we started raising funds. People became motivated, and we have been able to do a lot. We have built a bigger church, rectory, and offices.” The way interviewees described it, large amounts of money for this development came from parishioners. Kisiga elaborated, “I will say that we have not yet been 100% independent as small as we are, but we have achieved a lot.” Suhusi emphasized this point by saying, “We are trying to stand up by ourselves and help other parishes and even other dioceses such as Same.” As Suhusi emphasized, in this parish, people understand that they are supposed to support their Church and stand by themselves. It was evident that what transformed people in this parish was the reality that no help was coming from outside. They all noted that was a reality which needed to be understood. They also noted that their priests are from the same environment as themselves and not from the industrialized countries like the missionaries, so they have to support them. Suhusi emphasized, “If we leave priests alone that will be wrong.” This also suggests that this realization made the people work hard to sustain the Church. John Pili added that “Everybody in the parish is supposed to contribute, even the poor are supposed to give, and those who have more need to give more; this is what the Gospel teaches us. This is part of thanksgiving to God.” A spirit like this, he argues, can be achieved by creating awareness; people need to know and understand the reality that to give is a sign of love.

Another focus group interview was conducted at Mbezi Beach Parish in Dar es Salaam (here Father Gregory decided to join the discussion with some of his parish council members: Laurence, chairperson; Petronila Lawi, the treasurer general; and Agnes Shengena, assistant secretary), where we discussed the issues of dependency and sustainability in their parish and among Catholics. Father Gregory began the discussion
by saying, “We have been receiving a lot from missionaries, and so we are very grateful for that, but now people have to realize that it is our turn to stand by ourselves.” All the parish council members supported Fr. Gregory’s argument. On whether people believe that help will continue to come from outside, Laurence said that “In our parish they don’t believe so, because they have seen how donations are diminishing right now, part of it being the world economic crisis around the globe. Also, some donor agents do not choose to help build churches now, but prefer to support social projects.” Petronilla Lawi added, “Some missionaries have declared that help will no longer continue to come, so we have to mobilize funds locally in order to sustain our parish; we can do this through fundraising dinners and organizing Harvest Days.” Lawi emphasized that at Mbezi Parish parishioners have initiated some strategies and managed to sensitize people before the day of the fundraising event and this worked very well. Participants from this parish all agreed that strategic planning helps them to meet the goals set in their parish. For example, in the year 2008 they focused on building the rectory, and it was very successful. In 2009, they reported that they managed to put benches in their beautiful new church, and in 2010, they were planning to do another project. They also agreed that part of their success is that they always plan at the end of the year during budget preparations.

The finance committee, they note, which is responsible for preparing the budget, also plays a great role in preparing a strategic plan. In general, they report, people at this parish believe that they are responsible for meeting their own needs by contributing financially; they see an upward trend of income and are confident that people understand they have to own the process. Fr. Gregory added, “To some extent, this parish and many others in the Archdiocese of Dar es Salaam are able to push forward by their own efforts.
This is evident due to the fact that the parishioners in this parish have been able to build a new church and priests’ house using their own money.”

Members of the focus group at Mbezi Parish believe that what makes their parish and many other parishes in the Archdiocese of Dar es Salaam so successful includes strong leadership, sensitization or awareness creation, inviting people from other parishes to come and share their success stories, etc. Such invitees have included priests and lay people. They all acknowledged that there were several people who have shared great stories, which mobilized other parishioners. Moreover, they noted how transparency and accountability in particular situations have also encouraged people to contribute more. For them, the strong coordination, organization, cooperation, and trust parish leaders get from parishioners, as well as the commitment from parish council members, parishioners and from the small Christian communities have contributed to these success stories. Focus group and lay interviewees revealed that in the successful parishes, parishioners set achievable goals together. The following section discusses some of the causes of dependency as revealed by interviews.

**B. CAUSES OF DEPENDENCY: CHURCH OFFICIALS’ PERSPECTIVE**

a) **Historical impact of the evangelization process**

The Church in Tanzania is over one hundred and forty years old. During most of these years, the local Church had missionaries coming in from different parts of the world as well as aid from Church organizations worldwide. Some participants in this study indicated that one of the things to be noted when discussing the issue of dependency in the Church in Tanzania is the *evangelization process*. A majority of participants believe that if one considers geographical zones, some parts of the country, especially the
southern zone, were evangelized by German Benedictines. The monks brought
everything with them and provided for the people in and around those areas. Even after
they left, they continued to provide subsidies; thus these are areas with heavy elements of
dependency. Another area is the one that was evangelized by White Fathers/Missionaries
of Africa who were required to be independent from the beginning and so motivated each
parish to look for its own funds and other resources; there was no common pool of funds.
This, in a way, helped people and even priests to build a spirit of self-reliance. Then
there were areas evangelized by the Holy Ghost Fathers (Spiritans), who lived in
communities where everything was communal and not individual. They built those
communities, and when they left, the communities had to sustain themselves. In cases
like these, as interviews revealed, the element of self-reliance has remained very strong.
Other congregations which came later left no historical documentation which explains
how those congregations handled the issues of dependency and sustainability.

As to whether dependency can be traced from history and connected to the
evangelization process, Archbishop Ruwa’ichi gave a specific explanation. According to
him, in the 1970s and 1980s, the missionaries and the diocesan authorities could have
access to containers and donations from Europe quite regularly, and people, including
some priests, could go either to the bishop or religious superiors and get what they
needed, such as food, clothing, and even medical supplies. Archbishop Ruwa’ichi
asserted, “Now that is over, but we have not yet completely reconciled or overcome the
shock of the fact that containers are no longer there or coming.” He previously referred
to this scenario as “Container Mentality Syndrome.”

The Church in Tanzania is still young. According to Archbishop Mtega, “The
tasks are that we are the first local bishops; I myself, am only the second African bishop
in the archdiocese, and I am the fourth bishop in the whole history of the archdiocese. So this can be considered a very young Church.” Archbishop Mtega elaborated:

It is only since 1969 that the first African bishop took over the diocese. By that time the diocese still depended heavily on personnel as well as financial help from abroad, mostly from Germany. At that time I can say that they totally depended on benefactors from those places, almost 100%.

This indicates that the entire budget of the parishes and diocese came from benefactors.

Recalling the past history, Archbishop Mtega commented,

Even in regard to sustaining the priests, sisters, and catechists in the parishes and other institutions, I remember we had an account of the benefactors for the catechists—they came from two parishes in Mannheim, Germany. Bicycles and even allowances for each catechist, which was not very much, came directly from Germany. The allowance was not much, about 20,000 sh, equivalent to $20, but even this we couldn’t manage by ourselves. We had to wait for money from overseas. We received Mass stipends from Germany or America. Those days are over.

He went on to describe the situation, and elaborate the historical background:

Formerly, twenty to fifty years ago, the Benedictine missionaries, priests and sisters used to come and work in parishes; now they are no longer coming, no longer working in our parishes, and many parishes are now pastored by indigenous priests, with the exception of a few. Many of them were from Germany. At that time it was easy for them to write a letter to their benefactors or family members in Europe to get money for basic and necessary needs like food, medicine, clothing, water pumps, and even helping with school fees for some children. But today I do not have these missionaries anymore in the parishes. Many of the benefactors have no more contacts with us. The contact was through their sons, daughters, brothers, and sisters. Now they are no more in the field, so there is no more flow of financial help as it used to be during the missionary era. Therefore, the parish priests, who are now all Africans, realize that they do not get financial and material help. So when they need help, they have to appeal to their own faithful. But when they go to the faithful, the people do not understand why they would support the Church. All these years missionaries never cried out for help. All these years donations came in; we never saw a priest begging from us. We never saw priests asking for any financial support from us, so why today? Is it a new religion? I can tell you that this is a huge challenge for many of us.

When asked how he responds to those questions, Archbishop Mtega said,

That is one of the difficult points in my pastoral work, to convince the people that it is an illusion today to expect financial help for everything we do from Europe or America. I encourage my priests to go to their own faithful for help. When
they tell the faithful this is the policy of the bishop and diocese to sustain our Church, they ask, “Why does he tell us this while the other bishop didn’t? The other one never told us this. They never bothered asking us for money.” The answer is that most of the former bishops were Germans. They got the money from their families, friends and superiors and distributed it to the parishes, and funded all the projects and activities. They built the churches and people did not know where the money came from, they just saw the Church structures growing. They might have helped a little bit, might have done a little bit of work, but they were paid. So now when they come to me, I tell them I don’t have money, go to the people. The people are our human resources. I tell my priests that today the financial strength will be in the people. Again, that is why I say that your topic is very important. It helps us think of different ways of being self-reliant, helps us to think of how we can integrate the Gospel into our daily lives and actual situation.

From Archbishop Mtega’s strong remarks, one can say that the issue of dependency goes back to the era of colonialism and the missionary era. Many other participants also agreed that Christianity was brought to Africa by people from different countries in Europe, America, and Australia. They also added that we (Africans) adopted many things missionaries came with, and we are subject to the kind of systems and things they brought and put into place. Bishop Augustine Shao of the Diocese of Zanzibar connected dependency with history by using the phrase *Dependency Syndrome*. He argued,

That is the model of the Church as it was brought to us. So it will take time, it will take years to break out of the Dependency Syndrome. But the good thing is that we are on the way to solving that challenge. We will not remain dependent forever; we have just experienced one hundred and forty plus years of Christianity. Missionaries for all these years have given us a lot, and now it is time to work together and devise some ways that will help us build a self-sustaining Church.

Another factor connected to the decline of vocations in Europe and other western countries is that fewer missionaries are coming to Africa as Bishop Anthony Banzi of the Diocese of Tanga in Tanzania confirmed:

I would say that the majority in Tanga still have the mentality and expectation that help will continue to come from outside; but actually as time goes on, they see less and less help is coming from abroad. Slowly, we come to understand that it is true, donations are almost over, and missionaries are no longer coming. For
example, in Tanga we have not received any new missionaries from abroad for a long time.

There was another factor which was noted by some participants which is that the focus of some donors has now turned to Eastern Europe, where the people of these countries endured communism for so many years, and now they are beginning to recover from it. The present situation shows that, in a way, the ball is thrown to us (Africans). We have to try to use the resources that we have locally in the best way we can.

According to Bishop Msemwa, the missionaries did their best and are still doing their best. The results of their hard work are there and can clearly be seen. They left us with many schools, many church buildings, religious communities, etc. Actually, they laid the foundation, a strong foundation together with pastoral work; all of these material and financial resources are going to support our evangelization and pastoral work. But how? This is what matters. Bishop Msemwa also connected dependency with historical reality:

Insofar as I know, in Tanzania there are some people who still have the mentality that help will continue to come from outside. This goes back to the beginning of evangelization. Missionaries did a very good job of evangelizing and helping people. Missionaries were very compassionate. They considered the situation of poverty among Africans so much so that they did not ask them to contribute. So people developed the mentality that help will continue to come from abroad.

Participants believe that missionaries took this approach with good heart and probably didn’t foresee the dependency challenge. They didn’t foresee that at one point there would not be as many missionaries as there had been, and so the indigenous people would have to take over. The missionaries did not prepare the people for this. Now they are gone, and people are surprised that the help is no longer coming. Although it is not easy, many participants think that the best way to change this dependency mentality is to continue creating awareness, hoping that with courage and persistence things will change over time.
Some participants agreed that to some extent mission Churches like the African Church will continue to receive constant help. This comes especially from Rome, through the Congregation of the Evangelization of Peoples. They insisted that Rome is only able to support the Churches in the missionary countries if the Congregation of the Evangelization of Peoples continues to receive contributions from the dioceses spread throughout the world. Therefore, the more dioceses donate, the more mission dioceses shall be able to receive from this universal fund, whether it is through the Propagation of the Faith or St. Peter the Apostle or the Pontifical Holy Childhood, etc.

Bishop Tarcicius Ngalalekumtwawa of the Catholic Diocese of Iringa, discussing the issue of dependency in connection to the evangelization process, noted,

It is very clear that for a long period of time, we have had a Church that was accustomed to receiving, and this is connected to the way the Gospel was brought to us. Together with receiving the Gospel, we were also made to understand that in the place where the missionaries originated there was a Church which had economic power, so they focused on spreading the Gospel but also helping people materially.

As discussed earlier, a majority among participants continued to argue that things have now started to change. First of all, the number of missionaries is decreasing, and ever since this began, the dioceses are becoming more autonomous and the Church is now staffed with local leadership. Now local clergy and Church officials are trying to tell their people that the local Church cannot remain as a receiving Church, because the leaders no longer come from outside/abroad. Bishop Ngalalekumtwawa explained,

We, the sons of this country, are the leaders, and therefore we can only count on the generosity of our own people to be able to carry on the work of evangelization. All this has got to do with them saying we are now the local donors, although we appreciate the external support that supplements our local efforts.

Bishop Michael Msonganzila, the Bishop of Musoma, addressed the issue of dependency from two different perspectives. On the one hand he argued, “Dependency
depends very much on the way the evangelization process was carried on here in Tanzania, the way the missionaries brought the Gospel, not only in Tanzania, but for this matter let us particularize Tanzania.” On the other hand, according to Bishop Msonganzila, “since the Tanzanian Church is still called a missionary Church, it still depends very much on financial help from *Propaganda Fide.*” Bishop Msonganzila, citing as an example his own diocese, said,

The Diocese of Musoma, for example, is now fifty years old, and there are very few income-generating projects which are running. Up to now, substantially, we depend on the Propagation of the Faith for subsidies, but this cannot continue forever. We need to leverage it by initiating ways to generate income locally.

Giving an example, Bishop Msonganzila said,

If I take Musoma, my diocese, evangelization was started by Maryknoll Missionaries from America. Most of them started their work depending almost 100% on their motherhouse in America. In other words, they had financial assistance from their motherhouse. In this way they were identified as individuals who are rich, who had money.

According to Bishop Msonganzila, many indigenous people were made to associate the life of a priest or bishop with richness. So, as a result, a good number of Christians from parishes go to the parish priest to ask for money or other material assistance. With this attitude, then, one can say that people were not advised to develop their capacity for or awareness of how to sustain their own Church. They developed a mentality that they had nothing, and therefore they had to beg for their sustenance from their priests, and even more from their bishop. This experience is shared by Bishop Msonganzila: “That is a problem I am personally facing as a new bishop.”

b) Rapid growth of the Church

One of the themes which emerged, as the research progressed, is the fact that the Church in Tanzania is growing very fast. As it grows the needs increase; and as the
needs increase, the dependency increases; and thereby the challenge of sustaining the
Church increases as well. In this chapter, some other challenges that emerged from the
interviews will also be discussed.

The major questions, as interviews revealed, are: 1) What causes the increase of
needs in and of the Catholic Church in Tanzania? and 2) Does the increase of needs
impact the ongoing discussion of dependency and sustainability? Of course, the
increased needs come with the development and growth of the Church in
Tanzania/Africa. The Church is growing and its growth also brings up some new needs,
and these needs bring challenges which eventually impact the sustainability process. If
you speak of growth, the Church is growing in numbers; there are more believers and
more members. Emphasizing how the Church’s rapid growth impacts the sustainability
of the Church in Tanzania, Bishop Niwemugizi, the Bishop of Rulenge-Ngara and the
former President of the Tanzania Episcopal Conference, clearly responded that, as a
result of rapid growth, “More resources for various approaches to evangelization are also
needed. As Jesus reached the people, preached, cured, and fed the hungry, so the Church
needs to reach out to its people using every means possible.”

Bishop Niwemugizi’s comments show that in addition to preaching the word of
God, the Church needs to look at other needs of its people as well. For example, it is
very difficult to preach to a hungry person. You need to feed the hungry. Feeding is not
merely giving bread, but also seeing how to make this person be able to produce the
bread for himself or herself. Participants believe the Church needs to come up with
various projects: health services, schools for education, water, environmental programs,
etc. According to Bishop Niwemugizi,

All these kinds of projects create new challenges, because the moment you enter
into all of these services, then it means thinking of how to make these activities
sustainable. So we are saying the growth of the Church is also bringing more needs that have to be addressed.

Other participants agreed that Churches in most parts of Tanzania and Africa in general are full in each parish compared to Europe and even the U.S.A. So, from the point of view of faithful increasing in numbers, Africa is very rich, but financially it is not. Therefore, many affirmed that the capacity to sustain the Church in Tanzania and the rest of Africa is a great challenge. That is why Archbishop Mtega noted earlier that this discussion and topic is very relevant and comes at the right time, because we have to widen the scope of this discussion and find ways of sustaining the Church by all accounts. All this requires financial resources. According to Archbishop Mtega, “One needs a car to be able to reach the faithful for pastoral services. The Church needs money to buy catechisms, even a small catechism. The Church needs money to supply the faithful with other prayer books and religious articles.” This is what Archbishop Mtega calls “a necessary expenditure for people’s faith.” But the question remains to be answered as some participants indicated, “Where will the local Church get this amount of money? Shall we always be waiting for money from Europe or the U.S.A. to buy rosaries and prayer books for our people?”

Other participants argued, in order to be able to deepen the faith of people in the rapidly growing local Church, they need at least a minimum capacity of self-reliance, self-sustainability. To solve this challenge, Archbishop Mtega clearly emphasizes:

We have to work on “capacity building.” We have to help our faithful and clergy to be able to earn income for the basics of their faith. If we do not help them build this capacity, it means they will continue depending on help for everything from abroad/overseas.

Archbishop Mtega also argued that “The condition where you wait for somebody else to do the minimum for you, something which you can do by yourself, is a very weak
mentality.” Archbishop Mtega emphasized that in order to support capacity building, the clergy in Tanzania, and Africa in general, need to continue emphasizing integral formation. A priest in Africa, according to Archbishop Mtega, together with his pastoral work, has to be very much involved in the social development of his own people. He has to help them build their capacity of earning an income and the capacity of self-reliance.

Archbishop Mtega clearly said,

The African priest cannot escape from this obligation. It is part and parcel of evangelization. Although we need to help deepen the people’s faith through catechesis, Bible knowledge, explanation of Church doctrines, and sacramental life, still, we cannot avoid helping people from a social point of view.

The rapid growth should not worry the local Church, because the findings of this research continue to reveal that something can be done to handle the situation positively.

Archbishop Ruwa’ichi noted,

If every diocese, for example, has the courage and the vision to assess and ascertain the possibilities at their disposal, if every diocese is able to insure that now we are 40%-45% self-reliant, I think all dioceses will be on the right footing despite of the rapid growth. I think also, not all the bishops would like to be prisoners of the Dependency Syndrome.

Archbishop Ruwa’ichi added, “I know that there are bishops who are striving, and they are capitalizing on the local possibilities, but probably there are some who feel that we must be carried and supported by our European and American brothers indefinitely; if that mentality is there, it is not fair.”

In the Archdiocese of Dar es Salaam the Church population has doubled in the last ten to fifteen years. Bishop Method Kilaini, the Auxiliary Bishop of Dar es Salaam/Bukoba, commented and elaborated on the rapid growth and how it impacts sustainability and dependency by citing real examples from the Archdiocese of Dar es Salaam:
In Dar es Salaam, the Church has expanded more than anywhere else. In the last fifteen years, the parishes have more than doubled. As it expands, we find that we need more parishes, more resources. So you need more resources. You need more priests. You need more schools. You need more catechists and teachers who will be paid, as they are doing the job full time. The growth is something very positive, but we need to figure out how to meet those needs.

Bishop Amedeus Msarikie, the Bishop Emeritus of Moshi, regarding the expansion of the Church in Tanzania, also commented, “The Tanzanian Church could easily be divided into three more metropolitans, with the creation of four more dioceses if resources were available.” All these, in connection with other factors, have caused the needs to increase, which, in turn, impacts sustainability and increases dependency.

The other factors which have caused increased needs, as Bishop Msarikie noted, include the changes in the world that have demanded corresponding changes in the lifestyle of Church personnel and administrative systems. Such changes include means of transport; office equipment (such as computers, telephones); electricity; better housing; health services; and so on. Education, too, in all levels, has become more expensive and extensive. Globalization has also influenced the connecting with all cultures and peoples of the globe. This has created new needs and desires, thus making life more expensive. Consumerism and economic changes in the world have affected the Church as well. For instance, the cost of constructing the same church has tripled since the 1990s. The rapid political and social changes taking place in Tanzania and Africa have brought heavy costs to the Church in the fields of education, health, and areas of community development.

Very Reverend Monsignor Deogratias Rweyongeza sees an inverse connection between population growth and resources. He maintains that, “In Tanzania and many African countries, the population of the Church has grown, and the resources are not corresponding to that growth.” Some other participants also added that the economy of many African countries is not growing as fast as economists will expect, so the Church
has to step in to help its growing population through social services, schools, hospitals, orphanages, and universities, even though these actions may eventually cause dependency.

c) Lack of accountability and transparency

Based on individual interviews and focus groups it is a valid argument that wherever you find financial transparency and accountability, self-reliance is much higher; and where there is no transparency and accountability, the self-reliance is very low. People need to know whether their financial contributions are being effectively used. If they don’t get the report, their contributions diminish, and this eventually causes dependency to persist.

Interviews also revealed that there have been many problems in many governmental and private institutions, not only in Tanzania, but in the whole of Africa. Projects are being proposed for which money is being given, but the money is not directed to the goals of the project. Some people have not been faithful in using the funds for these projects. Many interviewees agreed that if such unfaithfulness and lack of accountability and transparency continue like this, in those few areas, then many institutions will continue to be dependent on donors, instead of finding proper ways to sustain themselves locally. Bishop Msonganzila indicated that,

Part of the solution to this will be, instead of a project being identified with an individual, it should be identified with the institution, and have a board to monitor and account for it. A report of how the money was used is supposed to be given as well. If the project is identified with an individual, although it was applied for by the institution, once the individual is transferred or dies, the project also dies, a scenario which should not be acceptable.

According to Bishop Ngalalekumtwas, in order to succeed there should be a participatory mode of approaching the question of sustainability. Those who are
responsible in various communities should be able to invite the ideas of the respective community members. They have to see to it that things are put on paper very clearly, involving the people. Elaborating on this point, Bishop Ngalalekumtwa said,

Suppose a bishop has an idea, a vision. He needs to share it with his priests, religious, and lay faithful, to discuss, to explore from various angles, and then, of course, to participate in the process of raising and mobilizing funds. When the funds are made available, then we come to a point of carrying out, say, a given project. At the end, then, the people have the right to know how each and every coin is being spent, and this is what we call transparency and accountability. Then, if eventually another proposal is made, people will be ready to contribute, and with more generosity, because they know what their funds will be doing.

**d) Severe poverty**

Interviews revealed that in different degrees, the Church in Tanzania is still dependent on foreign aid, mainly from Europe, but also from the U.S.A. This is in order to sustain the Church’s activities in many areas in Africa. Part of this, as participants noted, is because people in many areas in Africa are basically poor. Some participants also added that not only is poverty an issue, but also the people have not been educated or made aware of the need for self-reliance in order to sustain their own Church. Bishop Rogatus Kimaryo, the Bishop of Same Diocese, supported this argument when he said,

Before this new responsibility, I worked as a General Counselor for my Congregation (Holy Ghost Fathers). I visited many African countries, so having been on the ground to visit my missionaries and talk to parish councils in different parishes in these countries, I believe our people still hope that help will continue to come from abroad, and I could see how people were struggling economically as well.

Msgr. Rweyongeza agreed that many people may be willing to give, but their economic situation hinders them. He commented, “In many dioceses, people are willing to give help, but they do not have the income.”

Very Reverend Father Orobator, the current Jesuit Provincial in Eastern Africa, when discussing the issue of dependency, referred to his book titled, *From Crisis to*
Kairos (2005). In it he researched and discussed three big challenges facing the Church in Africa: Poverty, Refugees and HIV/AIDS, and how the Church is responding to these challenges. He connected poverty to the issue of dependency very well as he said,

The response of the Church in Africa to the situation of poverty depends almost exclusively on external aid, donations, and funds. The corresponding ecclesiological image differs considerably from that of a self-reliant and a self-supporting Church. It portrays a donor-assisted Church.

Therefore, it cannot be denied that poverty is a major factor that slows the process toward sustainability. Some participants also indicated another factor that needs to be considered in discussing the issue of dependency. That the Church in Africa cannot sustain itself is not only because of poverty, but because of the way the world is set up, which favors the western countries. Explaining how people can give regardless of their economic challenges, Bishop Kimaryo said,

I can judge from my own people in Same Diocese, that people are so generous, they contribute, but what they give is very minimal due to their income. But they give with their whole heart. In this, the impact of their contribution may probably not be seen, given the needs of the local Church in Same.

Majority of participants agreed that there is a need to look at the world economic set up. If the African economy improves, then the lives of people will also improve, and eventually they can support the local Church.

C. CAUSES OF DEPENDENCY: LAY FAITHFUL PERSPECTIVE

One of the reasons which was mentioned by some lay faithful participants for dependency is that the economies of most African countries are not doing well. So the local Church, in order to fulfill its obligation and mission, requires more resources from abroad. The local Church does not have enough resources to run its activities. Also, the population is increasing, the number of faithful is increasing, and at the same time the resources are dwindling. Shenbihu commented, “Therefore, to achieve self-
sustainability, the Church needs more resources and even governmental cooperation from a socio-economic point of view.” Commenting on the same point, Mama Lupembe said,

Of course the increase in number of members in the church is a factor, also health challenges, including HIV/AIDS. This disease kills many people and leaves behind orphans, whom we are obliged to take care of. Other factors are ignorance and, of course, a lack of capital, a lack of entrepreneurship, and too many contributions (financial solicitations), which sometimes make people tired.

Mama Luena put it this way: “Part of it is the increased needs of the Church activities. With the growth of the Church, the needs are becoming costly, but the resources are very limited”. Emphasizing poverty as a factor, Mr. Maduki argued,

First, the increase in poverty, there is no doubt that this makes us continue to depend on donors. Second, is the increase of services to be delivered and inadequate funds and resources to meet the social, economic, and pastoral needs? Also, the way we have been brought up, our attitudes—all these are other factors.

According to Mr. Milinga,

The main reasons for the increased needs and dependency should be discussed from a global perspective. The Church has been providing social services, but the poverty has not decreased; it is almost on the increase. The question to be asked is what does the Church do in helping to alleviate poverty? Also, technology has changed.

D. CHALLENGES ASSOCIATED WITH FINANCIAL DEPENDENCY

a) Effects of dependency on people’s faith and real life

Archbishop Mtega discussed the impact of dependency in connection with real life situations. He gave a very genuine, striking, touching, and heartbreaking example:

Now in my diocese, this year (2009), we are celebrating the year of St. Paul. One of the objectives is to spread the word of God, to let the Bible be not only in each hand, but in every family. But you know, to buy a Bible here means 5,000sh. ($5). So it is very difficult to get one Bible for each family. I know if I could even achieve 30% of my objective, I would be very happy, but I know it is difficult to achieve this, to make sure that there is a Bible in each house. Why? Because their income, their capacity of earning income is very low. Some earn less than $1 a month. Can those families get $5 to buy a Bible? This means they will need five to six months to save enough to buy one Bible. If they do that, how about other basic needs like food, medicine, and school fees for their children? In
a way, therefore, we can say poverty impacts their faith. Poverty, in this way, may breed weakness or shallowness in their faith. Again, for me it is necessary to integrate the Gospel with the social needs of the people. It is a different story, in, for example, Europe or America. The faithful there have access to a Bible, Christian books or Church documents on any day, if they like. The resources are there. If they don’t access them, it means they don’t want to, but they are available.

But in most places in Africa, even the holiest faithful who have got the greatest desire to read the Bible have no access to it because there are no libraries in their communities, no bookshops. Even if there is one bookshop in the financial capital like Dar es Salaam, they do not have money to travel all those several miles to buy them. In all of Tanzania you can get an English Bible to buy only at St. Joseph’s Cathedral bookshop in Dar es Salaam; and in the southern part of Tanzania, only in Ndanda and Peramiho; even there they have got only Swahili books, no English Bibles and commentaries. So you must travel to Dar es Salaam to get one. This is just to mention a few challenges. Your topic is even relevant for evangelization today, in the third millennium for Africa. It is a topic which aims at looking at the ways and means of building the capacity of the Catholics in our country, Tanzania, and in Africa as a whole. The capacity for people to earn something, the capacity, which will have direct impact not only in their economic situation but also on their faith, is necessary. These improved capacities will help them meet their economic as well as spiritual needs. So it is not only the question of wealth, but the question of basic needs, being self-reliant in the basic needs. That is why this topic, for me, is very important; it helps people broaden the whole issue of capacity building.

The point Archbishop Mtega is making indicates that dependency affects people’s lives, not only from the economic aspect but also from the spiritual aspect. To avoid this scenario, sustainability is essential.

b) Effects of economic downturn and the declining trend of donations

About the reality of the declining trend of donations, Archbishop Ruwa’ichi indicated that “The availability of donor aid is dropping, and I think any leader, any bishop along with his people who are aware of this reality, must pull their socks up and try to identify and capitalize on their local resources and just ask for help, to leverage the local efforts.”

Also, some interviewees made it clear that the local Church cannot continue depending on foreign aid for everything it does. Yet, as some pointed out, the reality is
that most of our projects, most of our programs, have been depending on foreign aid up until now. For example, many universities have been developed, owned, and managed by the Catholic Church. These are institutions that need large sums of money to operate them, and certainly we cannot raise these sums of money locally. In this area, as Bishop Niwemugizi noted, “We will still depend on foreign aid. That remains a reality, although it is not our ultimate goal, and it is not a good foundation for our progress.”

c) **Diversification of priorities and humiliation**

A great number of participants agreed that one of most challenging issues in fundraising is conditionality associated with the assistance offered. For example, many participants indicated that one may apply for money to build a maternity center for expectant mothers who desperately need this care; but then the donors respond that, that is not their priority at this time. Instead, their priority is gender issues. Although gender issues are necessary to consider, the more immediate need is for the Church to rescue the lives of these mothers who would otherwise die because of a lack of these health facilities. Another example that was given by participants is that one might also apply for funds to build a school, but the funding agencies tell them that since last year their priority has changed. Now they are focusing on agriculture. So the applicant is told, if you want help go and write a project about agriculture. Although agriculture is important, presently, the greater need for people and children in this part of the world is schools. One might also ask for money to buy food for hungry children, but some donors will tell you that they only have money for advocacy. So the question now is whether to succumb to their conditions and lose your objectives, whether to have no more independent thinking and be forced to change your priorities, or to say no to the conditions.

Archbishop Mtega noted that “Some conditions are very humiliating, and as a bishop you
find some conditions are against your conscience, and so you have to make the right, moral, and ethical decision.” Bishop Maluma put it this way,

Sometimes there is a conflict of priorities; probably my priority is not their priority, in some cases, their priorities have to prevail. So, if the conditions of donor agents have to compromise with our priorities or values, that will be a challenge. I don’t mean that they undervalue our values, but if such a scenario happens, that will be a challenge, and as a bishop you need to make a right, moral, and ethical decision.

Some donors delay the answer, and when the answer comes they say, “We don’t have the funds,” and if you are applying for funds for something seasonal, like agriculture, the rainy season would be gone. This is challenging. According to Father Rutechura,

“Among the challenges is the question of having clear objectives to convince the donors. The second challenge is the uncertainty that the funds will be available on time, and the third is the challenge of contacts, to have the right list of donors.” Msgr. Rweyongeza noted,

When I was a vice chancellor at St. Augustine University of Tanzania, I experienced this one time: Benefactors may be sponsoring a certain program or students, and all of a sudden they change their priority. To solve this problem in the universities that are run by the Church, we need to increase the number of students and capitalize on local fundraising.

The idea of trying to organize financial resources locally is better than just focusing on asking for financial help from abroad. Raising funds locally is a necessary component and almost unavoidable, because when anyone asks for money from outside, there is a common question from the donors or organizations. They always ask, “What is your local contribution?” This should be the motto for every leader in the local Church: “Motivate the people so that they know that they can do something with the little that they have.” Bishop Kimaryo also expressed that some of the difficulties encountered when raising funds from outside is that you may not get them. You write projects and you get a negative response. The donor agents say, “We regret we cannot support your
project; your objectives do not fit our priorities, while you see in your community the sincere need among your people. Sometimes you get funded, but it is not always the amount that can accomplish the goals.” These frustrations are part of what makes many people think of different ways to promote local fundraising. These challenges encourage many to work hard in creating awareness among the local people. The truth, however, as many other participants indicated, is that missionaries and donors have done a great job. When the Church was founded, there was no other way than missionaries to ask for help from their home country, and that was something good; but now where is that home country in the case of indigenous priests and bishops? According to Father Orobator, there is a problem of “economic crisis, and so people have no money; also there are some elements of donor fatigue.” Father Orobator, in addition to that, argues that “A Church that is dependent on external resource invariably remains constrained by priorities set by outside sources, nor can it provide long term guarantees for its involvement in issues of social crisis.”

d) Challenges associated with raising funds

Many participants expressed their gratitude and appreciation that they are being helped; they were very grateful. But many were not hesitant to tell stories about the challenges they encounter when doing fundraising, both locally and internationally, as is discussed in the following paragraphs.

Challenges encountered while raising funds from abroad: Fundraising is not an easy job. Greenfield (2001) agrees with that fact. There are many other fundraisers who have written personal stories on this issue, and the central agreement is that fundraising is difficult, and many people don’t like it. Bishop Niwemugizi, while discussing the challenges in fundraising, commented,
You go outside the country to raise funds. Sometimes you feel, or you have the impression that they really do not understand our situation here. So you go there and you try to explain the situation, but since it sounds like a theoretical thing, it is so difficult to understand that somewhere in the world, someone, for example, is living in a situation of less than a dollar a day.

Bishop Shao put it this way, “The person or organization you are trying to ask for money from does not know your situation, so it takes time to convince that person, who may be many miles away, to be able to get into your shoes, to know the situation.” This is one of the many challenges that some people encounter. As Bishop Shao noted, it is a valid statement, therefore, to say that if someone does not understand your situation, it is very difficult for her/him to understand your needs.

Many respondents also indicated, that they can tell from their experience in raising funds that the continual request for aid may make donors become tired, have donor fatigue; as Ruwa (2002) observed, for quite a long time, the West has been sending aid to the governments of Africa, Tanzania in particular, as well as to the Church in Africa and Tanzania. For these donors it has been, or still is, difficult to understand that for all the years that aid has been sent to Africa, the impact has not been noticeable. So this kind of picture makes the donors tired. They ask themselves, “When shall we stop giving aid? Because aid has been given for quite a long time, and yet the situation does not seem to change.” Several authors called a situation like this donor fatigue. (Ruwa, 2002; Abubakar, 1986).

Another challenge is the decrease in the number and amount of donations, which is connected to the decreasing number of faithful in the Church in the donor countries. It may be a generational factor, as many respondents commented. In this century things have changed dramatically in the northern hemisphere. In the past, it was the faithful that used to give, but now the situation is changing very rapidly in the West. A large number
of the youth have no idea of religion, and the older generation that was giving is now disappearing. That religious spirit is slipping away. Some interviewees argued that because of materialism and modernism, some people have no idea of what the Church is doing, because for them the Church is just another institution. For some, the Church has no special meaning. Bishop Ngalalekumtwa gave another challenge: “Even the donors have their own economic constraints, and some funding agencies are having a scenario which can be referred to as ‘scarcity of funds’. This shows that the amount of money that the mission Church used to get is decreasing is almost nil.

Another challenge, as indicated by some respondents, is the concept of begging. It is very humiliating. There is a saying that “a beggar has no conditions.” As many respondents said, one may have priorities, but the donors may have different ones. Instead of you proposing to some donors, they are the ones who propose to you. That is a challenge, and so many do not want to remain in that subservient position forever, since it does not give them the credibility of who they are as equal human beings. Other respondents insisted that Africa is not poor in everything. It might be poor in material possessions, because Africa is not an industrial country, but it is rich in knowledge and very rich in natural resources. The challenge is that Africans have got to get the means of developing their natural resources to really help the indigenous people. Many interviewees agreed that this will take time, but they will get there. They also indicated that because self-sustainability will take time, Africa will continue to need help from the industrialized nations and especially technical advice from the countries that have advanced in technology. Once Africa has become industrialized, even the local Church can go forward to realizing self-sustainability. Many interviewees emphasized that they themselves need to acknowledge that efforts for sustainability are there, and signs of
progress are good, and one should not consider oneself a beggar if one is applying for money, leveraged by local efforts, to do great things for the people of God. They believe our faith teaches us to help one another.

Lay faithful also gave their views on the challenges encountered when raising funds from abroad. Shenbahu, the Director of Caritas in the Archdiocese of Dar es Salaam, gave a list of challenges which can be paraphrased: I have been in this office for more than fifteen years. During the 1980s-1990s it was easier to get support when you wrote a proposal for a community-based project, but now it is becoming difficult to get donors who are willing to support your proposals. Some of the traditional donors have been given very strong conditions by the European Union. This impacts the donations and projects, because this results in the local Church having very limited donors. The fact is that it is very difficult to raise money from abroad nowadays. Also, there are more costs than funds, so whatever one gets, one is not able to run all the projects. This affects our overall efforts. Another challenge as noted by some participants is that most of the donors will not support operating costs, the cost of sustaining offices.

Mama Luena has been raising funds for the Catholic Women Organization and other nonprofit organizations. She gave a general perspective on the challenges they encounter in raising funds. According to Mama Luena, it is very challenging for the Church in Africa because in North America as well as in Europe, the Church is not growing in size, compared to the number of people who used to attend liturgical services, and so the amount of charitable giving has gone down. The young are not interested in going to Church as their parents and grandparents did, and so the resources which were there are declining. The other thing is that most of the Churches in Europe used to
receive money from the government. Giving a specific example, Mama Luena commented,

If you look at the government policy in France, Britain, and Germany, they have their own agenda and plans. So the Church will have to give based on their agenda, they have to sing the same song as the government. That is good insofar as they are concerned, but as beneficiaries, you will have to follow what they think is the priority. But because you need the money, you may have to change your priorities, and that is not right.

Mama Luena elaborated that because of dependency, the local Church and its institutions can fall into that situation. Instead of being free to make its own choices, the Church finds itself tied into agendas it didn’t plan. No one wants to simply receive money from donors, and then be forced to adjust the recipient’s priorities in order to be able to return the report required by the donor. Mr. Maduki put it this way, “The requirements and conditions sometimes are very challenging. For example, how the project has to be written and so forth.” Mr. Maduki added that

Sometimes you apply for money, and you don’t get it on time. For example, you apply for money for farming, and you get it when the rainy season is gone. Sometimes we are told that we lack transparency and accountability. We don’t give reports on time, and some reports are poorly written. We are challenged on those things; sometimes it is generalization, but sometimes it is genuine.

Challenges encountered while raising funds locally from Church officials’ perspective:

Raising funds locally is even more challenging. Bishop Niwemugizi described this by using an African proverb: “You cannot milk a cow that has no milk.” A similar proverb which is appropriate here is “You cannot go fishing in the desert.” In this I will argue that even if you find an oasis in the desert, still you will not find as many fish as you will find in the Great Lakes. The message these proverbs convey is that if people are too poor, it is unrealistic to demand too much from them. The reality has to be faced: How can we sustain the local Church with the desperately poor?
The situation of many people upon whom the local Church depends for donations are poor. They are poor in the sense that they have nothing to give, but they are the people the Church has to go to, and try to explain the situation. Yes! Sometimes they understand the situation, they can see the need, but then they do not have anything to give. Some participants find themselves in this situation, explaining and sharing the poverty and needs of the Church. Yes, people become sympathetic, but they have nothing monetary to give.

Bishop Ngalalekumtwa, addressing the challenges encountered in raising funds locally, started by striking a positive note. He argued, “Locally, people will be willing to give if they have a clear picture and if their previous contributions were accounted for with trust and transparency. I would say people are very generous either in kind or in cash.” Then he added,

Of course the biggest problem in most of our dioceses, including mine, is that people have very little money in their hands and have very limited sources of funds. People are poor. So these people might be willing to give, but then at the end, you end up collecting just a handful instead of filling a whole basket, in case you need money for building an outstation, parish church, nursery school, or helping a seminarian, etc.

Discussing the same challenges, Bishop Kikoti said, “Many people are willing to give, but some are hindered by their economic condition; the poverty among people is a big factor.” Therefore, the poverty of people economically is a major challenge and a big problem. Bishop Ngalalekumtwa added,

It is also a challenge that we as leaders should be in a position to learn how we can raise the economic standard of our people so that the Sunday collections will be more. If our people are given the possibility to earn more money, they will also bring you a basketful of rice or some other provisions.

The challenge is that people used to receive donations from abroad. They used to receive, and now they are asked to give. It becomes a challenge since there are those
who do not easily understand this change, because of their upbringing or their formation. There is no doubt that in some places this is a hindrance to local fundraising. Some participants also added that there are people who see the Church as a rich institution. Sometimes people do not give anything, because they see the Church running things. They ask themselves, “why give while the Church is always running things?” According to some Church officials who were interviewed, some people assume that the Church is rich. It has the ability to run things. Some would even dare to say, well, whether you give or not, the Church will continue being there and doing things. So there are those people, although not many, who will always refrain from giving and disappoint or discourage others from giving.

Local clergy support is important in fundraising locally. These are individuals who form a great part of the local personnel team. They need to know the situation and be able to explain it to the faithful because they work with the faithful on a day-to-day basis. So if the bishop does not get cooperation from his priests in a local fundraising strategy, this could become a big obstacle. On this issue, Bishop Niwemugizi clearly stated,

If the local clergy will not have a full picture that the local Church really has to be supported by the faithful, then they will not help you. They will not involve themselves in fundraising locally. The local clergy will say, our people are so poor that they cannot do anything; they will not take an active part, an active role in fundraising.

Bishop Niwemugizi elaborated, “I have seen somewhere else, that when the local clergy have joined with the local ordinary and they have the same view, they go to the faithful and they can really raise funds. They can get some finances from the local people.” Many respondents also agreed that, in some cases, those poor people whom many think cannot give anything are able to give because they understand, because their pastors
explain the situation, and they encourage these people to give what they are able to give. So the understanding of the local clergy is very valuable in this activity. The bishop needs to share his vision and help the local clergy obtain the required skills. In support of this, Bishop Niwemugizi admitted the fact that “There is a need for the local ordinary to share his vision with the local clergy as well as to enable them with the skills they need to implement the vision.”

Some respondents also indicated that the biggest challenge in raising funds locally is not only the low income of our people, but also that some people are still not aware that the burden is on the local Church. Even those who do understand, such as in large cities like Dar es Salaam, give based on what type of project is being proposed. In some places, it is easier to raise funds for wedding celebrations than to raise funds for schools, for hospitals, or for building a Church.

Effective local fundraising requires skillful organization and a big investment of time and energy, especially in the cities. Ordinary people have good will, even though what they can give might be very little. It pays to organize fundraising in the cities. Many pledges are made, which have to be given immediate follow-up. Bishop Msarikie noted that “An effective fundraising effort anywhere requires intelligent organization with professional agents at such activities; otherwise it can turn out to be a disappointment.”

Raising funds in a place like Dar es Salaam is not as difficult as in some other Dioceses in Tanzania. Bishop Kilaini agreed with this when he added, “In Dar es Salaam it is easy if the people understand what you want to do. People have raised a lot of money and built very good churches and priests’ houses. People have even helped raise money for the Archdiocese.” He went on to say, “We have a program here in Dar es
Salaam for the sustenance of the Archdiocese, and people every year have responded very positively. As I said before, they have managed to raise funds to subsidize the poor parishes around the archdiocese.”

As stated earlier, in some places the problem Church officials encounter during this process of building a self-sustaining Church is the poverty that exists among the people within the communities. People are not rich, they are not industrial people, and many have no consistent salaries. Many people, especially those who live in the country side, in the villages, don’t have enough for their families, much less to provide support for Church activities, such as building schools, hospitals, or other projects. But at least, many participants indicated that the idea of giving is in the minds of the faithful. They all agreed that this is good, because the people themselves are the ones who in the long run will need to support and sustain the Church. In short, when raising funds locally, many see the limited economic position of the faithful. The real situation is that the people do not have enough, so what they give is very minimal. Because of people’s economic situation, some have encountered a scenario where a project that was to be accomplished in one year took ten years. If however, they get something to supplement their fund from the outside, the local efforts will show progress.

According to Bishop Maluma, the biggest challenge in raising funds locally is the lack of a “common mindset.” Elaborating, he said, “We have not yet been successful in creating a common mindset—a common ground where people have a shared vision.” Some participants added that there is a lack of start-up capital. This is another challenge. It means the choices for projects are very limited because of the lack of capital.

Other respondents cautioned that, when talking about raising funds, one should think not only in terms of money, but material things as well. For example, some
dioceses have managed to create awareness in the faithful to support their minor seminary by donating food: maize, rice, cassava and sweet potatoes. Giving a vivid example from his diocese, Bishop Msonganzila said,

There is one place, for example, in my diocese, where an organization of Catholic women has collected a good number of sacks of maize, more than one hundred sacks. What we need is a good system to get these sacks to the seminary safely. We need a good system not only of collecting the materials, but also of collecting the funds.

This, according to Bishop Msonganzila, indicates that proper infrastructure in fundraising is necessary. An example of basic infrastructure is trained personnel who know how to prepare accounting reports. Bishop Banzi suggested that in fundraising, “We also need to work on the issue of transparency and accountability. It is important that our people know the objectives, what the money will do, and, after contributing, how the money was used.”

Connecting the challenges encountered in local fundraising with awareness creation, Bishop Msemwa commented, “The biggest challenge is lack of awareness creation. Awareness creation has not yet been aggressive enough. We need to do more on that, but I am personally not giving up, I will keep up creating awareness. Also, the poverty of the people is a big challenge.” On the difficulties encountered when raising funds locally, Father Orobator referred to “the mentality of some people—the attitude of people that the Church is the provider.” On the same issue, Msgr. Rweyongeza argued,

People think that the Church has a lot of money, so some are not ready to give. Even when money is given, the value of our money, as you know, is not so much, and also there are so many projects, whether from the Church or government, for which people have to contribute all the time. To many people it becomes a burden, and they become tired.

According to Fr. Rutechura, challenges in raising funds locally include promoting the willingness of the people and their ownership of the process with raising funds. This can
be a challenge if the responsible parties are not willing and ready to own the process.

Another challenge is along the lines of transparency and accountability.

*Challenges encountered when raising funds locally from the lay faithful’s perspective:* On the difficulties encountered while raising funds locally, Mr. Byanyuma observed,

> With the exception of a few, people are limited by their incomes. The economic situation has affected our people. When their incomes are not growing, their contributions will also change, but people are still willing to help and support their Church. The most important thing with peoples’ money is transparency and accountability. This is very necessary, and it makes people have confidence and trust on the whole process of fundraising.

Mama Luena put it this way:

> In some places, people don’t have money to give if they are not economically empowered, but on this we should be flexible in our fundraising; where there is no money, look for what they have and change it into money. Contribution in kind, for example, labor instead of money, that is a great idea.

Mr. Maduki, spoke about the challenges encountered locally when raising funds. His argument can be paraphrased as follows: First, we hear the attitude that the Church has a lot of money—why should we contribute while the Church has a lot of money? Second, there is thinking that if people contribute, their money will be misused simply because a few individuals were caught misusing money. Sometimes the Church itself is blamed for not being transparent. Mr. Mduki gave a specific explanation:

> Now, as Caritas Tanzania, we are running a program on financial management. We decided to conduct this because some of our partners were complaining that sometimes, and from a few organizations, donor agencies were not getting financial reports written in a professional way.

Mr. Maduki emphasized that a program on financial management is necessary because a lack of financial regulations may impact obtaining loans from banks; many banks require all loan applicants to submit audited reports. Mr. Maduki added, “When banks are that strict and professional, it builds credibility for the country and the Church.”
On the challenges encountered while raising funds, Mama Lupembe also commented: “I will start with successes first. Successes are due to transparency and accountability; people should know where their money is going and how it has been spent. Commitment and cooperation from parishioners is also necessary.” Mama Lupembe went on to say that the spirit of team work is very important. Mama Lupembe emphasized that there are many other challenges. In some places, there are a few who argue for the sake of arguing; in any society you find people of this kind. Mama Lupembe clarified that in her parish they have not encountered such a scenario. Mama Lupembe also stated,

Self-sustainability is achievable if everybody plays his/her part. We must work as a team and explore the resources we have in the Church, and let the donor assistance come to supplement what we have. So self-sufficiency is a process. If you don’t know you have a problem, that is a problem, but if you know you have a problem, then it is the first part of a solution.

According to Mr. Milinga, “There is a challenge of trust. Do people have the confidence to make sure that they trust that you will be accountable with their money? When they see their money being misused, then they will not contribute tomorrow.” Mr. Milinga’s comment indicates that to be successful in fundraising, there is a need to build a bridge of trust and provide the people with the right information on how their money has been spent. That means accountability and transparency.

On challenges encountered while raising funds locally, Mr. Maliti, who has participated in many fundraisers for his parish, had this to say:

Sources are very few and not very reliable. Some faithful have limited incomes. The second problem is lack of awareness. People are used to getting from outside, but now they have to contribute by themselves at the same time that the economic situation of our people is not good—in fact, it is very poor. What has helped us at St. Joseph’s Cathedral is that we have never had a problem of transparency and accountability. We are doing well on that.
The interviewees at Mbezi Parish included Father Gregory, the pastor; Petronila; Laurence; and Agnes. They discussed the challenges encountered when raising funds. Fr. Gregory said, “There are too many solicitations, and people sometimes become tired of it. Another thing is that we need to continue stressing transparency and accountability.” The interviewees at Mburahati parish, Clemence and Stanislaus, commented on the same challenge but added that “The low income of people becomes a major challenge, and sometimes we don’t meet our goals and objectives because very few people have a high income.”

SIGNS OF HOPE AND EFFORTS BY TANZANIAN CHURCH OFFICIALS IN ACHIEVING SUSTAINABILITY

Several bishops and priests who were interviewed in Tanzania noted that despite the fact that dependency exists to some degree in the Church in Tanzania, there is a sign of hope, and a great effort is being made by the Tanzanian Church to achieve self-sustainability. According to Bishop Kilaini, in Dar es Salaam, for example, people have come to a point where parishioners or lay people take the responsibility to initiate special projects themselves. So many new parishes are being started. In some cases, the new parishes are being started by the people themselves taking the initiative. Parishioners just ask for permission from the archbishop after having discussed it with their parish priests, and then they start the project. They begin by looking for a location on which to build, and then inform their parish priest. When the archdiocese gives them the okay, then people start buying land and raising funds to build a nice church. Sometimes they begin by building the priest’s rectory and then the church. After that, it is the duty of the archbishop to assign a priest, especially when it is a new parish, since the nearest priest
already has many outstations to care for including his own parish. As was mentioned by
some participants, the archbishop will, of course, ask the people if they are able to sustain
the priests he will assign to them. Some subjects immediately show that they have the
capacity to sustain the priests and other pastoral activities. This is an example of the
people developing a parish by themselves because they believe in its importance. In
some cases, parishioners then start thinking of bigger plans, like building a dispensary,
kindergarten, and even some schools.

Fortunately, as Bishop Kilaini noted, in Dar es Salaam, one finds that some of the
parishioners are actually the same people who plan for the government. So they want to
give their service to the Church free of charge. If a person is an architect, he/she will say,
as my contribution to the Church, I will give you a free drawing. Or if an engineer,
he/she will say, as my contribution to the Church, I will supervise the construction, and
then they do so. Bishop Kilaini is encouraged by the spirit of giving which is developing
among his sheep in Dar es Salaam. He said,

For me, a self-supporting church is not a dream; it is something achievable, even
if not 100%, but to a great extent. Some money will be required as a supplement
of the local efforts. Some dioceses have shown great progress on this. This can be
reflected in the process of raising the capital for the Mkombozi Bank: 6.8 billion
Tsh. was raised locally.

Many respondents agree that this is a sign of hope to the Tanzanian Church, and this
spirit needs to be encouraged and blessed.

One may ask, “What motivates people to build such a strong spirit of giving?”

Interviews revealed two or three factors. According to the participants in Dar es Salaam,
the first factor is that the Lutherans were very much ahead of Catholics as far as giving is
concerned. So being near the Lutherans, the Catholics came up with the same idea,
because they saw that their neighbors were doing very well. These parishes were few in
number, but they gave of themselves so fully that they started believing in their capacity to make a difference. Another one is what Bishop Kilaini called *Holy Competition*. According to Bishop Kilaini, *Holy Competition* is a scenario where one parish, seeing another parish doing well, will start learning from them, and in so doing, they form a nice competition between parishes and between outstations. Whether building a better house for their priests or a better church, they start a kind of nice *Holy Competition* between parishes.

According to Bishop Kilaini, another element is preparing special fundraising events and dinners. On many occasions in Dar es Salaam, if they are building a church or house for priests or nuns, or even a school or hospital, they will prepare fundraising events and dinners to which many people are invited from other parishes. And when they come they contribute generously. Interestingly enough, in some cases the invited guests are not only Catholics, but people from other faith traditions as well, such as Lutherans, Evangelicals and even Muslims. This type of scenario happens particularly when the guests of honor are from important positions in the government, such as members of parliament or ministers. The guests come with their friends or co-workers, and they contribute as well. This, according to Bishop Kilaini, has built a communitarian spirit in the Tanzanian community. This demonstrates that people are willing to come together when they know that it is for the development of the people, and they put aside their religious differences. This is a spirit that needs to be encouraged when we preach about ecumenism and how living our faith reflects the call to love one another.

The question which was expressed by some respondents was whether this model can be imitated by other dioceses. The answer others gave is “Yes.” It can be duplicated even if not at this same level, but in smaller ways. Not every diocese or parish has to
build big churches, like their colleagues do in Dar es Salaam, yet people can build in such a way that they can sustain their endeavors. For example, when the people of Dar es Salaam build a house for priests, they want it to look as good if not better than one of the best houses in their neighborhood. Similarly, even in the villages, the people there build a priest’s house to look like one of the best houses in that area, one they can afford. We must always keep in mind that Dar es Salaam has the extra advantage of being the financial capital of the country. There is no doubting the fact that people have more money in the capital city. As to local efforts, Bishop Msonganzila said,

When I think of the question of sustaining the diocese, now as its fourth bishop, I have started, let me call it, ‘a project.’ It is a project in which I am trying to bring awareness to the people, so that they know it is their responsibility to take care of the Church, to sustain it.

Bishop Msonganzila continued to describe the strategy he has decided to take on the way to sustainability:

Last year when I was visiting every parish, the first reason was to thank them for receiving me as their new bishop. In the course of visiting, I was able to identify the pressing needs of my people; their pastoral needs as well as social and economic needs. Wherever I visited, there were a lot of pleas, a lot of demands, a lot of requests. They would say, “Bishop, we ask you to build a kindergarten, we ask you to build a dispensary here, we ask you to build a hospital here, we ask you to build a secondary school here.” So with these questions, then, I had an opportunity to learn the mentality of the people in these areas. Then I asked them, “Why are you asking me? Why are you asking me to build a kindergarten or dispensary or hospital or school? Don’t you have some initiatives or ideas to share with me, the plans for building a kindergarten, a school, a dispensary or hospital?” They responded, “We don’t have money!” Now where does the bishop get money? Their response to this was very genuine: “We do not know either!”

I used this knowledge not to discourage people, but to convince them that they have good ideas: the need of a school, a hospital, a kindergarten, a church, etc. Then I told them, “Let us share this responsibility, the responsibility of building schools, kindergartens, hospitals etc., the responsibility of sustaining our Church.” I told them, “What would you think if everyone of you contributed 500 Tanzanian Shillings a year and put it in a special fund for the development of the diocese?” With this they have agreed, and the colleges of consultors support this idea. What we need to do is to plan on how we are going to collect the money and account for it to establish good systems. With good planning and
accountability, we will be able to show them that their requests—kindergartens, schools, hospitals, and churches—can be built through their contributions, even if it needs to be supplemented by external support. Now this is what I can say in short: the Church still depends a great deal on outside help, but without convincing the local people to make their own contributions, it will be much harder. So for me, I want to start the other way around; instead of focusing on external support, I am now encouraging my people to give from the little that they have so that we can construct some other things for evangelization, for assisting the diocese.

Through sensitization and education, some bishops have started to see progress, and a good example is the Archdiocese of Dar es Salaam. People have started to understand that they are needed. This is a must for the people to sustain their own Church. In some dioceses, parishioners themselves, the faithful, have been engaged in the repair of the parish churches with good success, and without begging for money from the bishop.

Archbishop Mtega gave a vivid example from his own archdiocese: The faithful from the cathedral parish in Songea have managed to repaint the cathedral, build a security wall, build a grotto, build an adoration chapel, buy a car for the parish priests, and buy computers and printers for the parish office, all of this by themselves. Other parishes have managed to pay monthly allowances to their catechists. For almost one hundred years they couldn’t afford to pay the catechists; now most parishes can do so, except a few which the archdiocese supports from the bishop’s office. Two parishes have managed to buy bicycles for each catechist. In three parishes they now give monthly allowances to their priests, something which is still rare in many parishes in rural Tanzania. Archbishop Mtega also noted that “Two years ago we started a diocesan fund. Once a year, from each parish, they send delegates to me, to the archbishop, to submit the little amount of money they have collected for the archdiocese.” This shows that in some dioceses they have managed to establish a central account for the contributions from
different parishes; and the diocesan financial committee can have access to it. These funds are used for special needs of the diocese such as for seminarians, sick priests, etc. This is a sign of hope, because some expenditure comes from the people and not only from the bishop. It is worth noting that some parishes have started to contribute quite a large sum of money. Again, at the beginning, many interviewees admitted that it was very difficult for people to understand why they should be asked to send money to the bishop. Archbishop Mtega confirmed, “They assumed that the bishop has a lot of money; but he doesn’t. Yet now, in some places, people have started to understand. It is a good start, a good beginning; yet, there is a long way to go.”

As a sign of hope and strong vision, in the last two decades, the Tanzania Episcopal Conference has been issuing several pastoral letters covering practically every aspect of Tanzanian society such as: justice and peace; equality of all people regardless of color, sex, or religion; the human family and dangers threatening its existence; the rise of multi-partyism in politics; the true progress of humanity; fair and free elections; good governance in the country; the fight against rampant corruption and bribery; environmental degradation; the abuses threatening existing natural resources; and most certainly, the economic plight of the poor. Bishop Msarikie, who worked for a long time as the chair of the Pastoral Department in the Tanzania Episcopal Conference, commented that “In addressing these topics which the Church is facing, especially in this 21st Century, the local Church hopes to meet these challenges. She will open the way for economic improvement and so reduce her dependence on outside donations.” The pastoral letters from the Tanzanian Bishops as shared by Bishop Msarikie include the following:
1. Pastoral letter 1992: **The True Progress for Man.** Analysis of Tanzanian Society, indicating true values for real progress, pointing out moral decay with its causes.
2. Lenten message 1993: **On Justice and Peace Starting in the Family.** Roles of each family member.
3. Pastoral letter 1995: **The Laity Shall Be My Witnesses.** Call for the laity to fulfill their role in the political, economic, educational, and environmental sectors of the Tanzanian Community.
6. Pastoral letter February 2000: An address directed against the recent **Social and Political Dissatisfaction** in the Country.
7. Lenten Letter 2009: connected with the Pauline Year. Topic—**For Me to Live is Christ** (Phil 1:21)—A call to Christian commitment.

On the national level, the Tanzania Episcopal Conference also has some assets. Many interviewees are grateful to God and all the Tanzanian bishops for that. The Episcopal Conference Center in Kurasini in Tanzania, is a national asset. According to Bishop Ruwa’ichi, “The income from the Episcopal Conference Center up to now is supporting about 90% of the undertakings of the Conference.” The Tanzanian Episcopal Conference has also established other institutions, such as the University (Saint Augustine University of Tanzania-SAUT) and its constituent colleges. Therefore, SAUT is now able to run itself, under normal circumstances, from the income which is levied on the students’ school fees. A clarification must be made here; SAUT still cannot be able to claim to make a capital investment from the school fees levied from the students. For that matter and on that level, it will still need money for capital investment, and it is legitimate to canvass for support from abroad. When an institution like SAUT canvasses for support for a capital investment (such as the construction of lecture halls and the establishment of hostels for students, laboratories, etc.), I think this is accepted as a
supplementary input to an already acceptable effort of the local Church to establish institutions which are striving to be self-supporting. Archbishop Ruwa’ichi also noted that,

In 2003, when I became chairman of the university council, the numbers of the students were too few and the income was too little. We could not even pay the lecturers, so there was a domino effect; but as soon as we were able to attract students beyond 1500, the income sort of balanced out.

That was not the only thing the university did to be successful; according to Archbishop Ruwa’ichi, it had to make sure that it undertook a proper revenue collection and managed it well. Every cent that was levied had to be managed properly. Today SAUT has managed to overcome this initial impasse, to the extent that it will not succumb to a crisis which will be of an excessive magnitude for the Episcopal Conference. All this can be attributed to the local resilience that was developed and sustained through the vision and courage of the people.

The vision of the Catholic Bishops of Tanzania on the issue of sustainability is very encouraging and fascinating. For example, Archbishop Ruwa’ichi shared with confidence, “We have land. We have, as a Conference, a farm in Oldean, where traditionally we have cultivated coffee and wheat, plus keeping dairy cattle. This contributes also to the budget of the Conference.” Archbishop Ruwa’ichi also noted that, recently, the Tanzanian Episcopal Conference has also acquired 3,000 acres of land in Morogoro. It is a dairy farm with about 1,000 cows. The plan is to enlarge this farm which is strategically placed along the highway that links Dar es Salaam, Morogoro and Dodoma. The highway passes right through the middle of this property, so there is a lot of scope for the development of this farm. The hope is that the Tanzania Episcopal Conference will continue in the future to capitalize on this wonderful and incredible asset.
Strategic thinking seems to have guided the Tanzanian bishops in buying this valuable and lucrative piece of land in Morogoro. This is very clear, as Archbishop Ruwa’ichi emphasized, “In buying this land, we bishops as a Conference, considered that this area is strategic, and also the owner was involved in dairy cattle keeping and was selling milk. We continue with the same business and even intend to add some later.” The previous owner was running the farm from the money obtained from the sale of milk. Archbishop Ruwa’ichi also indicated that the Tanzanian bishops intend to maintain the tradition of grazing or keeping dairy cattle. Later on they may adapt this by engaging in the development or the rearing of beef cattle, and then possibly take on other forms of animal husbandry, such as pig farming and poultry keeping.

These projects, according to Archbishop Ruwa’ichi, are appropriate because the market is there, in the towns of Morogoro, Dodoma, and Dar es Salaam. Bishops also intend to engage in some limited farming to support the animal husbandry sector. They intend to have selected trees planted while keeping some of the indigenous trees. The planting of quality trees is considered a long term investment. It is their dream, also, that a part of that land will eventually be used for the expansion of the university owned by the Conference. Archbishop Ruwa’ichi explained, “Having a section of the university there, or a full fledged university, would capitalize on the availability of professors from the universities in Morogoro and the universities in Dodoma.” In Morogoro itself there is Sokoine University, Mzumbe University, and Kola Consortium. In Dodoma there is Dodoma University and St. John’s University, and also a rural development college, a geological college, and a business college. All these institutions are close to the Dakawa Farm owned by the Episcopal Conference. So there is a lot of scope, and when the bishops of Tanzania bought this land, they had these possibilities in mind. However,
given the magnitude of the farm, it needs to be run professionally. The challenge is to manage it profitably, but the possibilities are there.

On a diocesan level, as Archbishop Ruwa’ichi noted, besides this form of empowerment, the local Church needs to identify and be open to some of other possibilities. Besides the people themselves, there are many other important assets in Tanzania, including land, as previously stated. Many other participants indicated that some dioceses have large portions of land which, if properly utilized, can become a good source of income both for the short term and for the long term sustainability of evangelization and other pastoral and social activities. Short term initiatives include agriculture, animal husbandry, beekeeping, etc. In the long term, if any diocese invests in forestation by planting quality trees, certain trees can become an asset, which can be financially productive from twenty to seventy or even one hundred years to come.

Before being appointed Auxiliary Bishop of Dar es Salaam, Bishop Kilaini was Secretary General of the Tanzanian Episcopal Conference for nine years. Regarding projects on the national level, he had this to say: “If we start with the secretariat we have almost managed to sustain it.” In 1986, according to Bishop Kilaini, the bishops were visionary when they bought a large farm in Oldean where, as explained earlier, they grow coffee, wheat, and raise cattle. In addition to farming, in 1994, the Tanzanian Episcopal Conference built a hostel there, which is an income-generating project as well. Bishop Kilaini also noted that the Tanzania Episcopal Conference has bought houses in Dodoma and in Dar es Salaam for the same purpose of sustainability, since from these assets the Conference receives income. The Conference also has clearing and forwarding services, to clear peoples’ goods when imported goods arrive at customs. All these efforts, in part, are to make sure that at least the central area of the secretariat is self-reliant. Bishop
Kilaini added, “Although the dioceses make some contributions to the secretariat, these are minimal. For the most part, this research found that the Conference is self-reliant.”

**DIFFERENT SOURCES OF FUNDS THE LOCAL CATHOLIC CHURCH IN TANZANIA CURRENTLY USES TO SUSTAIN ITSELF**

Insofar as funds for the Church are concerned, there are a number of sources that need to be considered. According to Bishop Kilaini, there are those official institutions like *Propaganda Fide*. With this institution, dioceses just have to apply for help, and if the officials of *Propaganda Fide* find that the objectives for which funding is applied make sense, they will support part or even fund the entire project. Then there are other donor agents and individuals where any diocese, any organization can make an application. When those donor agents set conditions one has to abide by them; or perhaps the donor agents or organization only accept certain types of projects. There are also non-church donors who provide money to support Church-run programs. Regarding this Bishop Kilaini commented that “One needs to make sure that their programs do not conflict with Church moral values and teachings.”

Then there are traditional sources of funds in the Church, like offertory *sadaka*, tithes *zaka* and *Mavuno*—Harvest. This is a common practice in many dioceses and parishes in Tanzania, where people give part of their harvest or produce as a thanksgiving to God. Everything donated is then sold, and the income is used to help in pastoral and other Church expenses. Other sources include investments and a few income-generating projects.
DIFFERENT ALTERNATIVES THAT CAN HELP REDUCE DEPENDENCY AND FOSTER SUSTAINABILITY IN THE LOCAL CHURCH IN TANZANIA

A. SUGGESTIONS FROM CHURCH OFFICIALS ON HOW TO REDUCE THE DEPENDENCY MENTALITY IN THE CHURCH AND AMONG CATHOLICS IN TANZANIA

a) Creating awareness through education and sensitization

Bishop Blomjous, the former Bishop of Mwanza, insisted in his revised article (2002) that there is a great need to create awareness among Christians in our local Church so that they know that indefinite dependency is an unacceptable behavior. According to Bishop Niwemugizi, the first thing needed to solve this challenge of dependency is to “educate our people to help them change their attitude and come to understand that the age of aid is gone.” The process for educating and creating this awareness may be difficult, but it is something which cannot be avoided. As noted earlier, the majority of people, especially in the elderly category, do not grasp this reality easily. Some members in the local Church cannot grasp the current situation because they used to see help coming from abroad regularly. That aid is no longer forthcoming is something new to many, and so the best strategy is to continue educating the people. There are some who will understand. As some respondents indicated, there are some signs that some Christians in the local Church have started to understand this reality. Slowly, they are beginning to comprehend that they are really the Church, and that depending on foreign aid for everything is no longer possible.

But there are also some people who still believe that aid is there and will continue to flow from foreign donors. Bishop Niwemugizi believes that,
The change of attitude all comes with the education of our people. So change has to come, but I think it will take time to bring this change, for the people to believe in the possibilities, because they have to believe that aid is no longer coming, and they have to know that the local Church has to work on its own in order to raise the funds or the resources that it needs for its evangelization work.

Concerning this, many respondents were very optimistic that the local Christians are ready to contribute, to get involved, but they just need to be motivated and informed. So we need a kind of formation program that can inform people not only about their responsibility, but also about the needs of their Church. This is the problem many different dioceses and parishes are still facing.

While acknowledging the existence of dependency, Bishop Paschal Kikoti of the Diocese of Mpanda supports the idea of awareness creation. He said, “The dependency on foreign aid is there, but it differs from diocese to diocese, from institution to institution. But substantial efforts are being made to handle this issue, such as educating our people about this reality.” According to Bishop Msemwa,

The first thing we can do in an area like mine (Tunduru Masasi) is to educate our people. We have to give them the background of how the Gospel was brought to us and the fact that missionaries are no longer coming and giving as it was before. It is our time to think on how to sustain our church. So education is very important. We need to create awareness to our people that we share the responsibility of sustaining the church; all of us—clergy, religious and laity.

Fr. Rutechura put it this way:

We have moved from a missionary Church to an indigenous Church where almost all the dioceses are run by local bishops. We have to keep in mind that sustainability is a process. It may take time, but if we create awareness and continue putting the right strategies in place, then we can achieve a great deal. We may probably not achieve it 100%, but we will be playing our role in this issue.

Father Orobator emphasizes the necessity of creating awareness. People should be aware that a Church that is dependent on external resources invariably will remain constrained by priorities set by outside sources and will not be able to provide long term guarantees
for its involvement in issues of social crisis. Local people also need to understand that self-reliance is not just an idea but a vital necessity. Bishop Kimaryo added that “Despite their relative poverty, I think if people are given awareness, education, I believe to a certain degree, a fairly great degree, they can eventually be able to sustain their own Church.” Many other participants agreed that there is no one way to solve the issue of dependency. We have to employ many approaches to address this question. The most important thing is that we really need to create a mentality in our people that they are able to do something, despite their poverty. They can give proportionately, because there is no one who is completely poor in everything.

b) Establish income-generating projects and capacity building

Many participants commented that in order to achieve sustainability in the local Church in Tanzania, there is no short cut: The local Church has to engage in many programs for the development of the people, e.g., build more schools, colleges, universities, hospitals, and means of communication such as radio and other projects. The following is one example: The Tanzania Episcopal Conference recently opened a commercial bank (Mkombozi Bank). Some of our faithful may probably not understand why the Church should engage in banks, universities, etc., instead of just preaching the word of God. But they need to understand that the Gospel must be integrated into our daily lives, into our social situations. According to Archbishop Mtg, we (the people of God) cannot separate prayer from our daily lives. Things like universities, radios, etc., are necessary components of evangelization in this third millennium. We cannot impact the society without components like these. Archbishop Mtg also added that the Church needs Catholic schools, the Church needs Catholic universities, the Church needs Catholic hospitals, and the Church needs Catholic television stations. All are necessary,
but the question is how can we begin these endeavors? How can we sustain them? They all need money. To solve this puzzle—of dependency syndrome, and how to sustain the local Church—Bishop Ngalalekumtwu noted,

The first thing, of course, is to cultivate the spirit of giving, that is the first one, the sense of belonging, the spirit of generosity, to become more generous to our Church. Now when this is done, we might come to a point when you can set aside some funds that would help us create some income-generating activities and social projects.

Many other respondents supported the fact that money is needed to build financial power, and to tap into the financial capacity of our people. In order for the Church in Africa to impact society, it must have a financial capacity of a certain level. That is why the local Church needs to train its people, including priests, from these various perspectives.

According to Archbishop Mteta, the Church needs priests who can manage not only a parish but also a university and other institutions.

As a sign of good vision, strategic and good leadership of the Tanzanian Episcopal Conference toward sustainability, Bishop Niwemugizi stated that

The moment I took over the leadership of the Tanzania Episcopal Conference in the year 2000, the first challenge I saw was to determine how the Tanzanian Church could become self-sustainable. It is difficult to sustain evangelization activities, and I also saw that we were starting big projects, and yet we did not have the resources to run these projects and programs.

To solve this challenge and to answer Bishop Niwemugizi’s questions, the bishops of Tanzania came together and brainstormed some options. They seriously deliberated on what they could do to make the local Church in Tanzania truly support and sustain all these programs and projects that they were planning to pursue. Bishops started with some workshops on the sustainability of the activities being done in Tanzania. They then came up with strategies and activities to make sure that the steps being taken now would really generate income to support the projects and programs run by the Episcopal
Conference. One outcome of these initiatives, among many others, is the establishment of the Mkombozi Commercial Bank. Bishop Niwemugizi added, “The Bishops of Tanzania are still talking, discussing, and brainstorming to see what other ways the Church of Tanzania can follow in the parishes, in the dioceses, and at the national level in order to generate income and to support activities and other social services.”

As it was described by several participants, the Mkombozi Commercial Bank was inaugurated in the fall of 2009 with a capital of six billion Tanzanian Shillings (six million U.S. dollars), all of which was obtained by selling shares to the faithful across the country. This money belongs to the faithful of Tanzania. Those who bought shares are not going to be seen as people who are using the services of the bank, but rather as owners of the bank, and at the right time they will be getting their dividends from the proceedings or profits of the bank. Emphasizing the vision of the Tanzania Episcopal Conference, Archbishop Ruwa‘ichi commented that “Although we have not explored all the possibilities, I think that there are some initiatives that highlight the awareness of the willingness to think as a Church and take some initiatives which are not excessively risky in order to enable the local Church to be self-sustaining.” Bishop Msarikie acknowledged the importance of exploring as many opportunities as possible when he suggests, “These should be embarked upon after thorough study and expert advice. The real point is that the Church in Tanzania should now embark on the road to create and operate a system of money-economy.” And Bishop Kikoti added that “In order to make progress on sustainability, we need to initiate more programs based on the local resources that we have, programs which will enable us to generate income locally.” On the parish level, the parishes can begin with small projects that can be run at the parish level. According to some focus groups a number of parishes near the cities in Dar es Salaam
have started building some shops around their Church grounds. Those places are then rented to people who thereby can earn some income. The secret of success in the whole process is to involve the people themselves; otherwise it will not succeed. Another avenue that can be explored is for the Church to cooperate with the government in various projects which have a social character for the benefit of Tanzanian people, such as charity, youth, health, and education programs. So the Church can look for projects that can be supported and subsidized by the government.

On generating income locally and the efforts of the local bishops toward sustainability, Bishop Kilaini, who was the chairman of the task force on behalf of the Episcopal Conference for the feasibility study on starting Mkombozi Bank, commented,

The idea of getting a bank, first of all, was to get the Church an investment, a real large investment, where they can invest their money; instead of putting it in different places, we can put it together. This is just a starting point; later we can open branches in different dioceses and parishes.

A project like Mkombozi Bank creates employment and also investment opportunities for the local people. The other benefit is that our people and the Church at large will learn how to buy shares. Dioceses and parishes have invested in Mkombozi Bank. The bank has also helped the Small Christian Communities to invest; so much of the money invested is from these Christian Communities and from religious organizations. All these are people who support the Church. So by getting them to have shares, we have helped them get some money, which in turn will help them to support their Church. The only thing that needs to be done is to make sure that it is run well and professionally. It is a venture. There are some risks, but the potential for success is there. We need to focus on investing. Fr. Rutechura added another factor to consider on the road to sustainability:

There is a question of reading the signs of the times and being innovative. There are opportunities for investment, building a network, and exploring local resources that can help the Church empower itself. Also having economic
muscles. We already have institutions, like universities. This can help strengthen the base and empower the grassroots.

And according to Father Orobator, “We have to engage in economic activities and make use of the land we have for farming and even animal husbandry. Other things like transparency and accountability are also necessary for the projects to thrive.”

Since the traditional sources of funds in our Church, like offertory *sadaka* and tithes *zaka*, have a limit, it was insisted by many respondents that other types of investment need to be considered. Respondents also indicated that even in large parishes, people have a limited capacity of income and some have a very low income. For example, the collection on Sunday may be only 50,000 to 100,000sh. ($50-$100). So this means of income is very limited. Interviewees supported the idea of investing in different projects and enterprises in which the Church can generate income. The Church could invest in buildings in big towns where buildings are very much needed (for example hostels or office complexes). The Church could also have a farming project, or a large pharmacy and shops; it could also engage in shareholdings, such as in the Mkombozi Bank. People can buy shares, parishes can buy shares and dioceses can buy shares. From these shares people could receive regular dividends. There are many other possible undertakings. Investment is one of them, but the Church needs initial capital.

Another way of sustaining the Church is to engage in long-term investment for several years. For example, one possible avenue is to invest in forestry or big plantations, planting quality trees and harvesting them in twenty years. According to Bishop Ngalalekumtw, the Church could invest in an electricity production plant. This is very much needed because in many parts of the country the supply of electricity is very limited. When electricity is produced, it can be sold to the national grid. All these are ways toward self-reliance; but the most important thing is to empower the people. Where
people are economically empowered, the Church is sure to receive a substantial contribution from its own people. Bishop Msemwa put it this way, “We have to help them improve their standard of life and economic power, then they can help sustain the local Church.”

Depending on the geographical location of the dioceses, much more can be done as part of helping the Church sustain itself. Some dioceses or parishes can initiate agricultural projects, some can do animal husbandry. Citing his former diocese as an example, Archbishop Ruwa’ichi had this to say: “Although Dodoma is considered a semi-arid area, it has its own advantage. The semi-aridity should not be an excuse, it should not be the end of the story. Semi-aridity has its own advantage.” This part of the country is famous for its cultivation of wine grapes. Archbishop Ruwa’ichi insisted that when people invest in wine grape cultivation in this part of the country, they have the unique possibility of harvesting twice a year. With cultivation of wine grapes, people can become self-supporting, and thus eventually support their local Church.

Using available resources and the benefits of geographical location has shown progress in the Dodoma Diocese among many others. Archbishop Ruwa’ichi described how successful it can be if things are done in the right and proper way. For example, in the Diocese of Dodoma, they started grape planting in February of 2007 when they planted the first acre. A year later, their first harvest was 360 kilos of grapes. In August 2008, they harvested 1,300 kilos. In February of 2009, they harvested 1,400 kilos; and in July 2009 they harvested 6,000 kilos of grapes. Archbishop Ruwa’ichi emphasized that if, in two years, people can produce this much and convert it into cash or wine (which is adding value to the produce), we have to admit that there is enormous potential for grape farming in Dodoma. If, for example, every parish in this diocese planted one or two
acres of wine grapes, that would create enough income to enable every parish to stay afloat.

Based on the stories collected during this research, agriculture, as an alternative way of raising funds, will be discussed at length in Chapter Six. Yet, with all this promise and opportunity, there still are challenges. Archbishop Ruwa’ichi also commented that the previous wine projects in Dodoma had failed because the government and other private people bought the produce from the farmers, used it, and the farmers were not paid. So the wine industry collapsed, and the farmers did not have anywhere to sell their produce so they just abandoned their plantations. Now, gradually, some people and organizations, such as the Church, are trying to convince the people that the market is viable, and that they should have the courage to return to this industry once again. But still, there is a challenge of convincing people that this new initiative is sustainable and real. Some participants also added that the challenge of lack of market goes beyond the wine industry so it needs to be addressed. The second challenge is that of having the people do the right thing in the right way. To cite an example, in most parts of the country, not only in Dodoma, maize is a staple crop; but maize requires a lot of rain. Nevertheless, people will plant maize every year, even in areas where the rain is scanty, hoping that this year’s rainfall will be better than last year’s. So once again the people end up without a harvest. Yet, there are some crops which require less rain. If people would cultivate crops like sorghum and cassava in those particular areas, they might well be more successful.

Another good example is Tarime, in Musoma. Despite the tribal conflicts, it is a prime area for cultivation. Bishop Msonganzila noted that the soil in Tarime is very fertile, and that area has two rainy seasons; therefore, people can harvest twice or even
three times a year. People have much livestock and huge farms which are fertile for
maize, coffee, etc. However, the people are not trained to use this land efficiently and
profitably. According to Bishop Msonganzila, “The Church needs to establish some
microfinance groups in which people can be trained on how to use this wealth that they
have, so that they can sustain themselves. And if people can sustain themselves, certainly
they can sustain their Church.” In other parts of Musoma people can engage in, for
instance, fisheries where there are rivers and lakes, and when the locals earn some
income they can support the Church. This is another way the local Church can raise the
funds needed to carry on its mission.

c) Use the talents and expertise of lay faithful

According to Bishop Kilaini, Small Christian Communities have become a
treasure, and they facilitate pastoral work in different parts of Tanzania and Africa at
large. These communities bring people together to pray and share their talents. One might
ask, “How does the local Church use the many talents at its disposal to foster
sustainability?” Many people interviewed in Dar es Salaam were so proud and happy that
they have been given a chance by their Church leaders in their archdiocese to get
involved in many activities, both pastoral and developmental. Several participants agreed
that in order to succeed in the process of sustainability, the basic thing is to get people to
own the process. Bishop Kilaini clarified: “This does not mean that anyone can ‘own’
the Church, not even the hierarchy, but to own the material and the way projects are
managed. One does not need theological experience to run these projects or financial
activities.” Bishop Msonganzila noted that the laity can fully participate in the
overseeing, managing, and supervising the financial income of the parish or of the
dioceses. If this is done, then the laity themselves will start looking for ways of raising
the necessary funds. If the people initiate the process, it will also help to build confidence among the Christians; but if Church leaders just leave the whole process of sustainability in the hands of clergy, then it will fail.

Many respondents indicated that if things are done properly on all levels, from the Small Christian Communities to the diocesan level, people can do wonders. People are very generous, and they are ready to share their talents and resources regardless of their economic situation. If people are well prepared and well informed, they will not hesitate to donate money or service the diocese or parish. Bishop Msonganzila emphasized that if the Church officials in the local Church do not create the awareness among the local people that they are responsible in sustaining themselves and the Church, the local Church shall fall into a system of all the faithful going to the bishop, and all of the priests going to the bishop, to ask for money. But if the clergy involve the lay faithful from the small Christian Communities and parish level, they will certainly give substantial help to the administrative office of the bishop and diocese at large. Bishop Msonganzila posed important questions to his people: “Why don’t you initiate ways to sustain your parishes? Why don’t you find ways to sustain the Church?” Motivating people to share the responsibility will be the best way and the most effective way. Archbishop Mtenga agrees that “People are our human resources; the financial strength is in the people.” Some dioceses have managed, to some extent, to convince the people that the bishop does not have any money. There is money in the parishes, however, since the faithful are there in the parishes, and the parish priests who have followed the strategy of motivating people are seeing progress. Many respondents believe that enabling the parishioners will be the first stage in enabling the entire diocese and, eventually, enabling the Church of Tanzania as a whole. There are some who think that priests know everything, but actually, if clergy
make room for the laity to donate their own time, talent, and treasure in all areas of parish life, the laity will contribute a great deal. What is needed is to establish a good system of recording and accounting the income from the parish level to the diocesan level, this will greatly assist the process of sustaining the local Church. On the point of using people’s talents, Msgr. Rweyongeza argued, “We need, as priests, to listen and seek the lay people’s expertise wherever possible; there are so many talented lay people. Let the local Church appreciate their talents and benefit from them.” If clergy fail to involve the laity and incorporate their talents, Msgr. Rweyongeza added, “then, consequently, we shall fail to enable and sustain the Church.”

d) Continuity, keeping records properly, planning and strategizing

In order to be successful in achieving sustainability, the local Church needs to be consistent with good recording systems in its institutions. Bishop Msonganzila noted that when a priest or bishop is transferred to another parish or diocese, or when one suffers death, the projects and programs must continue without him. This is only possible if records and good systems are properly kept and maintained in a professional way. The faithful must remain involved as well, especially through parish or diocesan councils. On this issue, Bishop Msonganzila commented:

This is why the project is supposed to be an institutional matter, not a personal matter. You know this when you go to different parishes, and you see something unfinished. You ask them what this was, and they say, there was a project and one person was here who started this project, but then he was transferred out and the project died.

Actually, no project should die just because someone has been transferred to another parish or diocese. Projects should remain an institutional issue. A project is supposed to continue for the people of that place. In this way, the evangelization process, pastoral, and liturgical activities will be carried out, and priests and other staff members in those
institutions will be taken care of in a sustainable fashion. When a project is established, it is supposed to cover all these functions: that evangelization is being carried out smoothly by the clergy as well as ensuring that the poor people are given assistance.

As Bishop Niwemugizi suggested, there are other things that can be done on the road to a self-sustaining Church, such as “proper planning.” This is very important, Bishop Niwemugizi, noted because if we in the local Church are not able to plan strategically, then we will not achieve full sustainability. He emphasized that for some people, “strategy and planning” may be new terms; yet, because of the situation in which the Church finds itself, we (as a local Church) must adapt to these new terminologies, terminologies we probably didn’t hear in the past. The local Church needs strategic planning in order to break out of this dependency syndrome, this mess. We as people of God in the local Church need new ways of thinking, new ways to handle all these critical challenges. Emphasizing this point, Bishop Niwemugizi added,

Although one of the first responsibilities of the local ordinary—diocesan bishop—is to see that the work of evangelization continues, the bishop also needs to put in place some initiatives and plans to maintain the goods and properties of the diocese. Not only that, he also needs to see to it that church properties are properly acquired and administered.

Several bishops and priests who were interviewed see that there is a need to have this vision and to plan strategically. In doing so the local Church officials need to always remember that developing a vision must include teamwork including the laity.

e) Training, development, and empowering of the personnel base

Another strategy that needs to be emphasized is the training and development of the personnel base. Msgr. Rweyongeza, who worked in different institutions in Tanzania, pointed this out: “The Church should continue training people who will help to run the institutions. We need to have a board of trustees who will help in fundraising. The
Church needs to have people well trained who will be responsible for raising funds.”

Training and empowering of the personnel base is one of the most important elements in achieving sustainability. We as a local Church need to have our own educated leaders in the local Church who will manage and run Church institutions. The local Church must train its own local leaders to motivate the society. The people need to be educated to come to believe that they can change the existing situation of dependency. Msgr. Rweyengeza added, “We also need to train people how to make use of the resources they have. Some people have many underutilized resources.”

B. SUGGESTIONS FROM LAY FAITHFUL ON HOW TO REDUCE DEPENDENCY MENTALITY IN THE CHURCH AND AMONG CATHOLICS IN TANZANIA

A majority of participants in the lay faithful category came up with suggestions and ideas. The frequent suggestions, among others, include to create awareness, increase transparency and accountability, involve the laity in the process, and the like. Mr. Shenbihu began:

Together with the change of attitude, the most important thing will be awareness creation. Let every Catholic from all countries in Africa, starting from a Small Christian Community to the parish and national levels, realize that we are the ones to find and mobilize resources to run our Church, to support our Church.

Other participants indicated that no one will come from abroad to help the locals do that, so there is a need to realize that those who used to help mission Church in the past (missionaries) are becoming fewer and fewer. Surprisingly, a few participants (lay faithful) think that some donors are now elderly and thus no longer able to contribute, and that the youth in Europe and other western countries are not as active in the Church as they were in the past. Some lay faithful who were interviewed maintain that the reason
for this is that some youth from Europe and other western countries are not as interested in Church affairs as their parents and grandparents had been. Some participants suggested that those responsible should continue helping the bishops in Africa (Tanzania in particular) by combining their resources for the Church so as to invest in income-generating projects and human resources. Many lay faithful interviewees proudly indicated that in Tanzania and Africa at large, they have land for many kinds of investments, including agriculture, which can be used to make money and to enable the local Church to sustain itself.

A few participants suggested that priests and religious from one African country go to other African countries as missionaries, in order to share their human resources and experiences and come back with a different vision to their home countries. Again, many interviewees concluded that when there is awareness, the laity themselves can raise a lot of funds. What is required is capacity building so that people are able to identify their needs and find solutions to their problems. Mr. Shenbihu noted that “Capacity building starts from the community. Let the community identify their needs— they can do this through SWOT analysis (SWOT—Strengths, Weaknesses, Opportunities, Threats), analyzing the strengths, weaknesses, opportunities, and threats to the Church’s success.”

Mama Luena, unhesitant to give her views, came up with another suggestion that would help to reduce dependency: “I think the Church has one important resource: its people, its laity. They have a lot of professionalism; involve them. Look, for example, at Mkombozi Commercial Bank. The Bishops challenged the laity, and it was very successful.” Mama Luena is implying that where the Bishops have given trust to the laity, they have seen a huge success. Where laity have taken active participation, there has been success. Mama Luena added,
The Bishops have the power of influence to help the laity change their mindset. So education is needed for both our clergy and laity. Second, the bishops hold a very good influence. Let them inspire the lay faithful, empower the lay faithful with a vision, give them confidence. Emphasize transparency and accountability.

Some other participants in this category suggested the idea of nurturing a “philanthropic spirit” and also encouraging “endowment funds.” Many supported the fact that building these types of funds is building up the future of the local Church.

Mr. Byanyuma, a parish council member at St Joseph’s Cathedral in Dar es Salaam and a CPA, gave his views on the same subject matter: “I will speak about the situation in our Archdiocese here in Dar es Salaam. What I know is that Church leaders have discovered that the Church needs to be self-reliant, so the first step they thought was important was to involve the Christians.” In Dar es Salaam, Mr. Byanyuma noted, sustainability has been achieved by mobilizing people and educating them about the importance of self-reliance. In this particular archdiocese and probably in many others, Mr. Byanyuma emphasized, people have understood the need to sustain their local Church. Instead of relying on foreign aid to meet all of our needs in Dar es Salaam, Mr. Byanyuma elaborated, “We have a program we conduct annually. From January to June, Church members have to contribute for the development of the parish, and from July to December they contribute for the archdiocese. What is important is transparency and accountability.” In the Archdiocese of Dar es Salaam, to ensure transparency and accountability, there are committees in every parish which oversee the process of fundraising and project management. People are motivated and trust the system, and so they contribute. Mr. Byanyuma added,

I can say that in my parish, St. Joseph’s Cathedral, we are self-reliant, and we can even start investing in other projects. We have invested millions in the Mkombozi Commercial Bank. We need to invest in different projects like these, from which we can expect to get dividends. We are also investing in education.
At St. Joseph, in the Archdiocese of Dar es Salaam, parishioners have been given the task of rehabilitating Forodhani Secondary School, which was nationalized in the past. Now it has been returned to the Catholic Church, and Polycarp Cardinal Pengo, the Archbishop of Dar es Salaam, has been given the task of rehabilitating it to the cathedral parish. Now the cathedral parish is raising funds to rehabilitate the school and is expecting to get money from its parishioners. St. Joseph’s parish has also bought a farm, about forty acres outside of Dar es Salaam, in an area called Mkuranga. It is very impressive that these people are always thinking of different ways to sustain the local Church.

Mama Lupembe was one of the lay members and financial industry professionals on the task force for a feasibility study to start the Mkombozi Commercial Bank. She gave her suggestions on how to reduce dependency, putting emphasis on sustainability:

We have built many schools, and those schools can be used to educate the people and also cause them to reset their minds and brighten their future. Health centers should be a priority. This can help people stay healthy; being healthy, people can work, earn income, be productive, and, in return, sustain their Church.

There is no doubt that in order to coordinate the process toward self-sustainability, investment is necessary. According to Mama Lupembe, this is possible because if the Church could mobilize people to raise almost six billion Tanzanian shillings as capital to start Mkombozi Bank, there is no question it can do more. What is needed is to introduce professionalism, if not already existing, in all projects, such as proper recording, financial statements, auditing, etc. This is essential to ensure that everything is in proper order and has professional standards. Mama Lupembe continued, “The Church has realized that lay people are good partners, that it should cooperate with lay people. This, to me, is something which is great: teamwork.”

Mr. Maduki, who has been working with people from different dioceses in his capacity as Director of Caritas Tanzania, had the following suggestions:
We need to educate people, and even priests, to know that they need to help the Church. We need to create the awareness that they can generate income locally. The second thing is that we need to start planning. We need to develop strategic plans to indicate how we want to get out of dependency. The local Church has to implement the plans and evaluate them.

Mr. Maduki said the third aspect is, “If the local Church has the plans, if it has to venture into investing, in order for those investments to be run properly, you need to train the personnel. The local Church needs to work professionally because sometimes we tend to forget professionalism.” The local Church needs to make sure that the proper management practices are put in place. According to Mr. Maduki,

Some people who are employed by the Church leave because, in some places, no management systems are put in place; no contracts to hire someone or to renew the contracts if any, no financial regulations, human resource manuals, procurements, or job descriptions, also no emphasis on the theories of motivation, x and y theories, etc. These are important documents and management practices.

Mr. Maduki added,

To get out of this dependency syndrome, the training of our priests should be looked at, life after seminary formation is challenging, so they need practical training. A self-sustaining Church does not mean to have everything, but not to be dependent even with the basics. If you can become 70% independent, then the 30% you can get from others or you can trade for something else.

According to Mr. Maliti, when discussing the issues of dependency and sustainability, one needs to consider both urban and rural. In urban areas there are many opportunities. Mr. Maliti specified that “We have the land outside the cities. Parishes and dioceses have to acquire land and engage in farming, or they can engage in buildings which they can rent and get some money.” In rural areas, Mr. Maliti maintains that the task is even easier. Parishes can use their available land in farming; yet the challenge can be the marketing of the products. On the other hand, Mr. Milinga noted,

People work with good intentions, but most of them lack financial management skills, which are very limited, so many projects struggle. For me, if the Church wants to move to a success level, we need to prepare the priests or build
infrastructure that will help to support them so they can manage these things professionally.

Mr. Milinga emphasized, “Priests need to know how to differentiate between liturgy and other projects. In some parishes you find a priest doing everything, and that is not something always possible. Financial literacy and management have never been part of the teaching and training in the seminary. It is possible, it is workable.” Mr. Milunga, interestingly, added, “If the human resources are well prepared, many in the Church personnel will be innovative and good managers. Try to unlock their minds, bring them out of the box and think broadly. The good news is that people are willing to learn.”

Regarding the ways that can be used to generate income for the sustainability of the Church in Tanzania, the focus group at Mlandizi Parish (which included Mr. John Pili, Secretary; Boniface Kisiga, Chair; and George Suhusi) suggested several things. Boniface began by saying that “The Church needs to begin establishing some projects which will generate income, and of course this will depend on the area.” In Mlandizi Parish parishioners have started a shop, and pig and chicken projects. When the income improves, parishioners intend to initiate other larger projects. Suhusi added, “We can also start a school.” A school will help children to get a good education and later good jobs which will help them to sustain themselves. This eventually will enable them as adults to get good jobs and be able to sustain their local Church. The Mlandizi parishioners believe that this is a long term project. Even if they don’t get a profit right now, they will get profit in the future. Pili elaborated, “We have to motivate people to continue paying their dues or tithes. In so doing, the Church will continue getting money.” The focus group at Mlandizi agreed that in establishing and maintaining any projects the biggest challenge will always be the people’s level of income. Otherwise many are willing to give, especially if there is transparency and accountability.
A focus group interview was also conducted at Boko Parish in Dar es Salaam. In this parish, Eppy and Damas were interviewed. Eppy started: “We belong in this Church. Nobody will come from other places/countries to help us build it. It is time for us (Tanzanians/Africans) to wake up, join the efforts and build the Church, and that is what we are doing here in our parish and in the Archdiocese of Dar es Salaam.” Damas supported this argument by responding, “We are proud to build our own parish and support our archdiocese.”

Another focus group was assembled and interviewed at Mburahati Parish in Dar es Salaam. In this group Stanislaus William Mzambwa and Josephat Boniface Clemence were interviewed. Mzambwa began the discussion: “We need to motivate people to be free in contributing money to help run the Church.” The good news, according to Clemence, is, “Lay people believe that they are responsible for building the Church, and they understand that money will not come from outside, but rather from them.” Mzambwa added that the best way toward self-sustainability is:

To sensitize people and help them change their attitude and know that to contribute for the development of the Church is almost a must; but also the Church leaders need to change the way they operate. Transparency and accountability from Church leaders is necessary for us lay people to have confidence.

Again, the interviewees revealed that the more transparent the Church leaders are, the more people will contribute. In some places, the complaints that there is a lack of transparency and accountability in the Church are exaggerations, but in most cases the complaints seem to be genuine; all in all, a change is necessary. Some participants argued that at times complaints are directed toward the lifestyle of the clergy, which implies the misuse of funds. If clergy always show good example and modest lifestyle, then people, even with the little they have, will be willing to contribute to the Church.
According to Clemence, the major difficulty encountered in raising funds locally is the low income of the people. This is a major challenge, and so sometimes their goals and objectives are not met. In many of the parishes researched, Small Christian Communities helped to implement fundraising goals. Frequently parishioners set goals for each Small Christian Community, and most of the time these goals were reached. Many people are generous when they know how their money is going to be spent. Mzambwa, speaking about Mburahati Parish, clarified that “We have purchased a piece of land, and we want to build a hostel where we can generate income. We have enough customers because we are surrounded by several universities. Students can rent the rooms.”

A focus group interview was also conducted at Mbezi Beach Parish, where Father Gregory, the Pastor, joined the discussion with some parish council members: Laurence, Chairperson; Petronila Lawi, Treasurer General; and Agnes Shengena, Assistant Secretary. All insisted on income-generating projects. On how to break out of dependency, Petronila began her comments as follows: “The Church can start small projects: farming, poultry, piggery, and shops. For example, when we finish building the fence around our parish grounds, we can build shops around it and rent to people.” In that way, every parish can meet some of their costs, instead of remaining dependent for everything. Some also suggested that they could start SACCOS (The Savings and Credit Cooperative Union League of Tanzania) and a microfinance operation, in order to assist small entrepreneurs to obtain loans. In the long run, this will help empower the parishioners to support their own Church. Being located in the city, some suggested that building conference halls and rental houses could also be a possibility.
In conclusion, from the donee perspective, one can generally say that, to some extent, dependency still exists in the local Church, but local efforts are underway toward sustainability. The process of achieving sustainability may take time, but possibilities are there, and many lay faithful who participated in this research study are optimistic. This author most certainly is!
CHAPTER FIVE

RESEARCH FINDINGS AND DATA ANALYSIS: ISSUES OF DEPENDENCY AND SUSTAINABILITY FROM A DONOR PERSPECTIVE

The Synod [of Bishops] for Africa reminded us of the astonishing richness of the cultures of Africa and the profound contributions that the Church in Africa has made to the universal Church from its earliest history. We indeed mutually enrich each other in mission when we engage one another as sisters and brothers in Christ, in whom we find our true riches and our lasting hope. The critical challenges and enormous potential facing Africa today serve as the opportunity for—and test of—our mutual solidarity. Our response to this vocation of solidarity with the Church and peoples of Africa enables us to express love “in deed and in truth” (1Jn 3: 18, italics added), a love that creates no borders and sets no limits to what might be accomplished together in Christ. (USCCB, A Call to Solidarity With Africa, p. 31).

Vatican II insists that “This solidarity must be constantly increased until that day on which it will be brought to perfection. Then, saved by grace, people will offer flawless glory as a family beloved of God and of Christ their Brother” (Gaudium et Spes, no. 32).

INTRODUCTION

A donor perspective in this work was obtained mainly from the interviews conducted on a few targeted areas and organizations that have been on the front line in helping the mission Church. Some independent individuals were also interviewed. As was discussed earlier in Chapter Three, the selection of these organizations and participants was purposeful. The support and the cooperation from the interviewees, in discussing the issues of donations, dependency, and sustainability from a donor perspective, was evident. For example, Ken Hackett, the President of CRS, speaking from the point of view of what CRS believes, comprehensively and brilliantly said, “From our perspective, it is an obligation of our faith to reach out to the Church around the world. It is integral to who we are as an institution. There is no choice about this—
the question is how.” This according to Mr. Hackett shows that many Catholic charity organizations, such as CRS, put into practice what the Holy Father Pope Benedict VI talks about in *Deus Caritas Est*; that charity, love and solidarity, which one has to manifest, must come from the heart with a love for one another that is expressed in the spirit of humility. Technically, what these charitable organizations believe is part of the Catholic Social Teaching. They assert that the principle of subsidiarity is vitally important. Hackett emphasized: “In CRS we call it partnership.” This concept of partnership will be discussed more in detail in another section of this chapter because many participants noted that working in partnership is important, because this process ensures that whatever is done in the spirit of partnership will last for a long time. So, in principle, as was expressed by some participants, it is out of a deep sense of faith obligation that many charities reach out to the mission Churches, the people of God around the world. Many organizations want to offer the resources that they can obtain in this whole process of helping, but they do not want to create any sense of dependency. What follows, therefore, are the findings from a donor perspective, reported under the different themes that emerged from the interviews.

**THE ISSUE OF DEPENDENCY FROM THE DONORS’ POINT OF VIEW**

A majority of participants showed enthusiasm in discussing the issues of dependency and sustainability. Some respondents came up with several opinions and ideas, and some even found it necessary to discuss the issue of dependency and sustainability by separating two different missions of the Church, the pastoral mission and the social mission. The idea of discussing these issues under pastoral mission and social mission seems to work very well. Bishop Ricard of Pensacola-Tallahassee, Florida, and the chair of the ad hoc committee for Africa in the USCCB, gave a general
overview on the issues of dependency and sustainability. He described the two different ways through which the USCCB has been working together with the bishops in Africa in addressing social and pastoral issues:

For a very long time it appears that there was this culture of dependency that was actually fostered by the West and accepted by countries in the developing world; but I think more recently—in the past decade—there has been more discussion about sustainability and self-sufficiency. If you ask from my experience and if you would ask leaders in the developing world, the more enlightened leaders—political, ecclesial and civic leaders—they would certainly prefer mutuality; they will want much more mutuality than what presently exists. Many donors and donees do not favor dependency, but very often, because of circumstances in a given country or diocese some are forced into that position. They are forced to accept dependency, but generally it is not preferred.

It was made clear by the interviewees during the research that USCCB has been working together with the Bishops in Africa in addressing the issues of Dependency and Sustainability. Bishop Ricard noted,

For years or decades, the U.S. Conference of Catholic Bishops assisted Africa through CRS and through our own Caritas, and that was done primarily through humanitarian assistance, economic development, cultural development, political development, and mostly through direct aid: food, commodities, agricultural improvement, and so forth. For years that was our focus.

According to Bishop Ricard, in 2002, the USCCB took a different position. The bishops issued an extensive statement titled, “A Call to Solidarity with Africa,” which prompted the U.S. Bishops to establish what is called “The Solidarity Fund for the Church in Africa.” The fund was established for two reasons. First, to expand beyond the humanitarian needs so as to focus on the pastoral needs of the Church in Africa as well. The second reason was to develop, even more importantly, mutuality, collaboration, and solidarity among sister Churches, between the Church in the U.S.A. and the Church in Africa. So, the principle intent of this fund is that there would be an exchange among sister Churches, enriching each other, learning from each other’s experiences, embracing
each other’s charism, and creating a partnership of growth and development as brothers
and sisters in Christ.

Parenthetically, as Bishop Ricard commented, the USCCB has a similar fund for
the Church in Eastern Europe and for the Church in Latin America. Bishop Ricard
clarified that the USCCB recognized the need to help Eastern Europe to rebuild and to
reconstruct itself, and so a special fund was established by USCCB for that purpose.
Bishop Ricard also noted, “The fund for the Church in Latin America has been in
existence for decades, and that was because of the extreme poverty that existed in so
many parts of Latin America. The ability of the Church in many parts of Latin America
to support itself was difficult because of the extreme poverty of the parishioners or the
faithful.”

Bishop Ricard emphasized that the solidarity fund for Africa came into being
more recently, yet its birth was in the same context as those for which other collections
for Latin America were established. In many parts of Africa people live in extreme
poverty, but the establishment of this fund was to focus on the internal needs of the
Church, pastoral needs, rather than simply humanitarian needs. Clarifying more on why
the solidarity fund for Africa was established, Bishop Ricard said,

Often when I would go to countries in Africa when I was with CRS, for example,
we would go and meet with bishops and there would be a focus on a food project,
or drilling water holes, or even developing dams or a school project – providing
food for children in schools, things like that. All these humanitarian responses
were appropriate and needful.

Bishop Ricard said that some Bishops in Africa would approach him, (as he recalled) and
ask him, “Can't you help us with some of our seminaries, some of our pastoral needs,
some of our catechists, developing the clergy, clergy education, clergy formation?” And
he would say, “Well, that is not the mandate of CRS.” The mandate of CRS, as described
by many who were interviewed and as it appears in its mission statement and vision, is very strictly meant to deal only with humanitarian and social needs. It is not about the internal pastoral structure of the Church. Bishop Ricard insisted that in the U.S.A. a distinction is made, because in the U.S.A., there is a strict separation between what is humanitarian, what is "secular" (supported by government), versus what is pastoral. The pastoral is internal to the Church, and thus is associated with faith and religion—For example, the formation of catechists and seminarians, developing chanceries or building rectories, or even building churches which are not supported by the government. CRS cannot be engaged in any of these pastoral needs because of the restraints that CRS has by its mandate, and also because CRS receives much of its funding from the U.S.A. federal government. Bishop Ricard emphasized, “By law, CRS cannot use any federal funding to build a Church or to build a seminary, anything like that; that would be strictly forbidden in the U.S.A. government funding.” So the solidarity fund was established, as Bishop Ricard said, “in order to say no money coming from the U.S.A. federal government will be directed to assist pastoral needs in Africa. Right now we have about half the dioceses in the U.S.A. supporting this fund on a regular basis.” Bishop Ricard also clarified, “When money goes to a diocese in Africa through application, the bishop can then do what he pleases with this support as long as it comes within the guidelines of catechesis, pastoral response, education of seminarians, building Churches, building structures, etc.”

On the issues of dependency and sustainability, Paul Miller, a CRS Team Leader, Africa Overseas Support Department, said, “The issue of how can we support our Church partners overseas has been our main focus. What is the best way to do so in order to accomplish our mission, is the question that comes up the most.” Mr. Miller emphasized
that CRS has always tried to be flexible and respond to the needs of people globally, and yet always considers sustainability as being a necessary component of good development. Mr. Miller also added, “Even relief work needs to be thought about in a sustainable manner. So if you are talking about sustainable development or sustainable interventions, then the need for a partnership strategy and a strategy to help develop and maintain the capacity of your partner has to be part of the outlook.”

Interviewees at CRS noted that, ever since its original strategy, CRS has had as its focus the mission Churches. Now, the majority of CRS's work is in Africa. Mr. Miller for example noted that even though CRS is worldwide, its focus remains Africa. Mr. Miller went on to emphasized, “We as CRS cannot think about doing our mission of integral human development and promoting sustainable development and poverty reduction without thinking about how to maintain the capacity of our Church partners with whom we have a special relationship.” Mr. Miller explained self-sustainability, insofar as the Church is concerned: “Financial self-sufficiency for a church organization means that you have a reasonable consistency. In other words, you have a reasonable consistency of funding over time, and those funds are either self-generated from your activities or are part of long term commitments from your supporters.” Mr. Miller would not define financial self-sufficiency as having hundreds of millions of dollars in the bank or a supply of gold that is readily available, up to a maximum amount; instead his definition of financial self-sufficiency is “having a diversified set of income that it is sustainable over time.” Mr. Miller emphasized, “Financial sustainability of African churches’ social mission is not just about the donors, but also to see how can we inspire and bring in those rich Africans who want to give back.”
Deacon Mickey, director of the Center for Mission in the Archdiocese of Minneapolis-St. Paul, gave his general observation on the issue of dependency. He first used the words helpers and helpees, similar to donor and donees, the words used in this dissertation. Deacon Mickey said, “One of the things I have noticed historically in the relationship between donors and donees could be described as a ‘helping’ relationship. What this kind of relationship does is create a power difference; the helpers are in a position of power and the helpees are in a position of passive receivers.” Deacon Mickey explained that this model of giving shows that the movement of donations usually goes in one direction – from the powerful to the powerless. It can reinforce a dichotomy which says that there is a mission-sending Church and a mission-receiving Church. It can also reinforce a co-dependence between the person who is the giver, seeing oneself as the one who has the job to give, and the receiver, seeing their job being to accept and depend on the giver. As long as the situation stays this way, everyone is apparently happy. The question, however, is, what if this dynamic changes, and the donors recognize that they also have needs, or that the receiver also has gifts to share? This remains a question yet to be answered.

Fr. Chris Promis, CRS-Relationship Officer and Chair of the Africa Faith and Justice Network (AFJN), also worked in Tanzania as a missionary for many years. He had this to say:

We used to give a lot of financial assistance as missionaries, and it has been a concern of mine that there is a tendency that a missionary coming from overseas will provide a solution. But I think people in local Churches are the ones to figure it out; I don’t know whether that is fair or not. We can dream up all types of possibilities, but in the end I think it is the people in the mission land, like Tanzania, [who] will have to come up with the lasting solution.
a) Dependency discussed from the Church’s Pastoral Mission Point of View

The consensus among participants is that the Church in Tanzania (and Africa at large) depends on foreign support, especially in its social mission. From this perspective, various participants found it helpful to discuss the issue of dependency by distinguishing between the social mission of the Church and its pastoral mission. This, according to Sr. Frances Cunningham, the Director of the World Mission Ministries in the Archdiocese of Milwaukee, is because the sources of funds vary; the Church in a certain country or a diocese or an Episcopal Conference has a variety of funding streams. Sr. Cunningham emphasized that some donors direct their gifts toward pastoral activities, others toward social or development activities. In this section, clarification of the difference between pastoral and social activities, as described by the interviewees, is also presented.

Concerning the pastoral activities in many dioceses in Africa, as several interviewees from donor perspective indicated, one may find that many of the dioceses are really struggling financially as a Church to run their pastoral operations. In some cases, some of dioceses may be facing bankruptcy, partly because there are no reliable resources that the Church had been depending on to run its pastoral activities (mission). As an example, Michele Broemmelsiek, who worked in Zambia and other African countries for many years, said:

If you look at what has happened to the Vatican supplements over the past years in Zambia, for example, you could have a diocese the size of the State of New York, with 12 parishes and 100+ outstations, only receiving from the Vatican $30,000 a year to run their operations. So if the Vatican is only giving them $30,000 a year to run 12 parishes and 100+ outstations, you do not have enough money to buy vehicles for pastoral work, leaving aside other basic needs for priests and nuns.

The point raised by Broemmelsiek, as many other respondents agreed, is critical. In today’s Church, priests and women religious require financial support for their
professional and personal expenses, such as: high costs to support pastoral endeavors (fuel and vehicle maintenance), especially if covering a diocesan area as large as New York State; salaries; housing expenses; food; and healthcare.

Interviews also revealed that in the past, missionary priests and religious arrived in large numbers from various countries. The Church in Africa became dependent upon the monetary support these missionaries received from their home communities. Furthermore, as some interviewees noted, many African dioceses developed a dependent relationship with donors from the countries where these missionaries had originated. But now, the number of foreign missionary priests and religious has been drastically reduced due to an aging membership, the death rate, and the drop-off in vocations in the western countries. And so, missionary communities have a smaller income base and must use their diminishing resources to care for their retired elderly members. As some respondents expressed, this situation has had a negative impact on mission Churches, especially in Africa. Mission Churches can no longer depend upon the financial assistance for pastoral activities which they previously received. Broemmelsiek commented that:

Before this situation, you might have an order, or even a city in Europe or the U.S.A., that would sponsor a parish in Africa, because there was a priest there from that city, parish, or institution. Maybe in some cases those relationships still exist, but they may be only for one parish or diocese out of many.

Some CRS personnel, who worked in Africa for several years, observed that African bishops have been concerned because CRS does not fund pastoral activities. Broemmelsiek, who spent a lot of time talking to bishops since she used to coordinate programs in various dioceses, noted that one of the African bishops’ concerns was “Where are the supports for the pastoral side of what the Church does?” African bishops
raised questions because they had grown accustomed to seeing CRS supporting humanitarian and social projects and not pastoral programs.

Some respondents noted that there was a somewhat similar situation but with some differences when missionaries came to the U.S.A. There was a point in time when European immigrants from Germany, Poland, Ireland, Italy, etc. came to the U.S.A.; and when they came, they brought with them financial Church support from their country of origin. This base of support from Europe actually helped the immigrants to build their own ethnic parishes. In a way, what took place in Africa is similar. At the beginning of its evangelization, the Church in Africa had a lot of missionaries from Europe, the U.S.A., and Australia. So the initial reliance on foreign assistance is similar to the Catholic Church in the U.S.A. at the beginning of its evangelization. Broemmelsiek compares this shift in the U.S.A. Church from dependency to seeking self-sustainability, with the present situation in Africa: She explained,

In the U.S.A., when the immigrant community got a certain age, there were less immigrants coming from those European countries, so the connections back home weakened and fewer resources came, but the Church was still figuring out how to pay the bills. That is where I see the Church in Africa kind of struggling right now.

Some other participants indicated that a difference in this comparison must be acknowledged: European immigration to the U.S.A. happened over a very long period of time. It was not like a faucet being turned on and off, but rather an ongoing stream. The ties of the immigrants to their home countries were much stronger, because their relatives continued to live there (Europe). So they could take trips back and forth, could have some regularity. Whereas in Africa, with the exception of South Africa, the story was quite different. The missionaries, together with some volunteers, were the only foreigners; the general and permanent population was the indigenous Africans.
As one of the strategies for sustainability, interviews at CRS revealed that many dioceses in the U.S.A. did one important thing which mission Churches in Africa can imitate: some dioceses in the U.S.A. bought urban properties, both rental and commercial. They would use the income earned from renting these properties to run their pastoral ministry. Broemmelsiek, who worked in Zambia for several years as a CRS regional representative, sees a similar strategy being adopted by some African dioceses in Zambia and elsewhere. She gave, as an example, the Secretariat of the Episcopal Conference in Zambia. The secretariat in Zambia owns a big building in downtown Lusaka, and uses the rent from that building to run their secretariat. Other respondents see a dilemma or challenge in adopting this strategy in Africa, as they questioned: Does the Church in many African dioceses have the managerial skills to do entrepreneurial work? Several respondents agreed that this challenge is not unique to Africa, but found in other countries in the third world as well, because even the buying and selling of properties is an entrepreneurial venture. One has to consider how to manage that kind of business professionally and not just as a parish or diocese ministry. Unfortunately, the people who have these managerial skills are not typically found among the clergy and religious. Bishops need to seek technical help for this from the lay professionals in their dioceses. The local Churches cannot simply depend on people who have ministerial formation or religious training—priests or sisters/nuns, people who have devoted their lives in service to the Church. Broemmelsiek emphasized “This is a huge dilemma, because it is not easy to find enough people qualified in this area.” The Church, Broemmelsiek insisted, must deliberately search for people to be professionally trained for managerial roles. The question, as some respondents framed it, is, “Can the bishop find people who have both a passion for the Church and for maintaining the assets of the
Church?" An argument was made by some participants that if the bishop of a diocese is not willing to draw managerial experts from outside the clergy, he has to form them from within. Broemmelsiek commented on this by saying,

You know you have the Jesuits who have specialized in many things, the Dominicans who have specialized in many things, and many other orders which have specialized in different things, but I do not know whether the Church has a particular religious order that has specialized in taking care of the assets of the Church.

Broemmelsiek’s comment implies that in order for the local Church in Africa and Churches elsewhere to be successful in business ventures, they need people whose charism is to protect the Church's assets, people who will help from a financial or business prospective. Furthermore, interviewees described the need to acknowledge that bishops and parish priests are chosen as good pastors, but this does not suggest that they are also competent managers. Several participants noted that when management and leadership seminars are conducted, some priests and even bishops have acknowledged that there is a gap in their own training regarding managerial skills. Broemmelsiek, using her experience of working in Africa for several years, cited World Vision as an example of a Christian organization having similar challenges or dilemmas. In every country, the national directors of World Vision need to fulfill, in a sense, the mission of the organization, which is very Christian. World Vision wants their staff, especially their leadership, to be very comfortable as pastors. At the same time, in the World Vision operation, the budget is hundreds of millions of dollars a year in each country. So the dilemma they have is that it is very difficult to select someone who has both the pastoral skills and the financial skills necessary to manage an organization and budget of that size. Broemmelsiek particularly noted, “If you talk to anyone who has ever worked with World Vision at a national level, they will tell you that it is a challenge. Sometimes you
get a very good pastor, but he does not have the management skills.” Some interviewees also indicated that sometimes you get an excellent manager, but he is not a good fit because he does not have the pastoral qualities. To many it is a huge dilemma.

Dorrett Byrd, the director of the Program Quality and Support Department at CRS and who worked in West Africa and East Africa for several years, acknowledged the reality of dependency on the pastoral side, and yet she insisted that “CRS does not assist pastoral programs, but assists development programs like drilling wells, building hospitals, building schools, etc. Because this kind of project costs more money, they may continue to need some assistance from outside.”

From a different perspective, Michael Wiest, the Executive Vice President of Charitable Giving at CRS, described the issue of dependency by giving an historical narrative:

When African countries regained their independence, we were asked by the bishops of the United States and then by the bishops of these African countries, who tended to be Europeans, if we would come and provide assistance. They knew of our operationality from the European context at the end of World War II. As was noted earlier, Mr. Wiest emphasized that CRS works within the Principles of Catholic Social Teaching and sees itself less as a socioeconomic development agency. Therefore, CRS is responsible for helping people around the world from humanitarian and developmental perspectives. Also, CRS helps the American Catholics to express their solidarity, charity, love, and their desire for justice, with their brothers and sisters around the world. Mr. Wiest added,

Once we started to articulate in our own culture the ideas of justice, solidarity, subsidiarity, partnership, mutuality, and now especially with the support of the current Holy Father Benedict XVI, the emphasis on the idea of charity, a more profound idea of charity in the Deus Caritas Est, has changed the nature of our relationship with the church in Africa profoundly… because we are now speaking the same language and working in collaboration.
Patrick Markey, Executive Director in the USCCB Office of National Collections, gave a thorough explanation on how the USCCB saw the need to support the African Church in its pastoral mission. After supporting the social mission for a number of years through CRS and Caritas, he said, “USCCB has seen their main interactions with the Church in Africa through their work done by CRS and Caritas to assist humanitarian and development programs.” Mr. Markey emphasized that in the latter part of the 1990s, the United States bishops paid more attention to Africa. This was for two reasons: First, because of the increasingly strong socio-economic support that was given to Africa, through the work of CRS and through other agencies and foundations from the U.S. government. Secondly, according to Mr. Markey, there was the understanding that the growth of the Church in Africa was something not to be taken lightly. The impact the African Church was having on the local parishes and dioceses in the U.S.A. was beginning to be greatly noticed. For a number of reasons, starting in the 1960s, there have been fewer and fewer priests and religious in the U.S.A. At the same time, there have been a greater number of Catholics and a greater number of pastoral needs. These needs have been increasingly met by priests and religious from other countries, a large number from India. During the 1990’s, Mr. Markey noted, some priests and nuns were also coming from Africa. Markey went on to say that the USCCB observed this closely because of the impact it was having in revitalizing the American Church, with a new way of looking at worship and a new way of understanding the pastoral reality. There was a great enrichment that the Church in the U.S.A. was seeing both on a parish and diocesan level, through the arrival of priests and religious nuns from Africa. Although there were challenges with the new kind of missionary presence, such as cultural challenges and
different ways of looking at life and work, the bishops agreed that challenges like these could be addressed.

To explain how the USCCB decided to also support the pastoral mission in Africa after having supported its social mission for long time, I quote Mr. Markey at length:

In 1994 I guess there was a Synod on Africa, and after that Synod there was a reflection by the Conference here in the U.S. on Africa. In 2001 they wrote a statement about Africa, “A Call for Solidarity with Africa,” where they pledged their support that would go beyond just humanitarian elements to pastoral activities. I think that goes back to what I was saying about recognizing this kind of dependency on the U.S. side and a gratefulness of what we were receiving, and to see if there was some way to respond back and help that development. That led, then, the USCCB to creating an ad hoc committee to work on developing relationships with bishops and bishops' conferences in Africa. So for the first time, the U.S. Conference of Catholic Bishops put together a formal structure that they would use to interact with the developer, to work on relationships with the local churches in Africa. That is when the ad hoc committee for Africa was established, and Bishop Ricard of Pensacola-Tallahassee was the first chair of that committee. This has been very positive. Catholics in the United States, as it is throughout Africa, are very generous and always wanting to help out and give. One of the ways that we can reach out to them is through a collection process. So the ad hoc committee suggested to the bishops that they consider adding collections in their parishes and giving that collection for Africa, or considering some kind of way of donating at the diocesan level to the Church in Africa, and that is given to the ad hoc committee, and then the ad hoc committee would reach out to the local churches in Africa to see if we could assist pastoral needs.

What this financial aid was really about is relationship building, a way of expressing gratitude. That is why it is called the Pastoral Solidarity Fund for the Church in Africa. Dioceses throughout the United States take up some kind of collection or give some kind of a donation, and send it here to us in Washington for the Pastoral Solidarity Fund for the Church in Africa and then we run a grant making program. What we have done is that we have reached out to the bishops' conferences in Africa, or particular conferences or regional conferences like AMECEA. We have worked with SEACAM as well. We have asked each one of them to consider sending grant requests to us for pastoral needs: catechesis, education, youth ministry, priestly life development, seminaries, that kind of work.

Mr. Markey was very clear that one of the goals of the USCCB was and is not to create dependence. The USCCB do not want this relationship to become a situation where a diocese or a bishops’ conference needs to rely on them in order to continue to do their work. Mr. Markey emphasized, “Therefore, it is not only giving money, but it is also
going and visiting. It is also trying to find out what the needs are, and working very closely with the committee on international justice and peace that does policy work to see how one can help.” Mr. Markey clarified that the U.S.A. Bishops do not want to create dependence but to create a situation where the Churches in Africa can be self-supporting; therefore, not to hinder their development, but to help it. Mr. Markey also said,

One of the reasons we have gone to visit Africa, and hope we will go again next year and continue to develop relationships, is to understand what the needs are and what we can do to work together to meet those needs. We do not want to impose anything. The bishops are extremely careful on that. It is equal dialoguing with each other, recognizing the gifts that each one can offer and bring to the other, and, with a tremendous amount of respect, trying to discern what the best approaches are to help one another.

Mr. Miller, emphasizing the fact that CRS focuses on the social mission, humanitarian and developmental aid, and that CRS does not fund pastoral missions, stated that,

Our mandate as CRS is not to fund pastoral needs; we do not do pastoral mission, and we do not fund things that are specifically religious. We focus on the social mission, but recently the USCCB established a special fund to assist pastoral needs in Africa; therefore, there is a collection organized by USCCB that goes to a special fund called “Solidarity Fund for Africa,” meant to support African projects that relate to the pastoral mission of the Church.

Interviews from the donor perspective revealed that there is still a significant amount of dependency by some religious institutions and dioceses in Africa; there is a lot of dependency on outside financial assistance from either outside of the country or even outside of the continent. John Kleiderer, the Policy Director and Acting Secretary for Social and International Ministry at the U.S.A. Jesuit Conference, agreed on this fact. Describing how Jesuits try to help address the issue of dependency among its provinces and regions in Africa and Latin America, he said, “Provinces here in the U.S.A. use different ways to help build capacity in the mission provinces. So it is not just sending a check all the time, but it is training, giving them the skills and knowledge or ways in which they can learn how to do fundraising themselves.” Mr. Kleiderer continued,
Maybe some provinces are still applying for grants from different agencies around the world, but the focus is self-sustainability. They also talk about developing relationships with key Catholics that are wealthy in their local areas. There is no reason that those who are blessed with more should not be contributing to their local Church.

The point Mr. Kleiderer is making here is that if there is not a cultivation of these kinds of relationships, or if this is not built into the process, then there might be a natural tendency to keep looking for help from the outside world. That is why the Jesuits are trying to build capacity locally, so that the provinces and regions can raise funds on their own. Another way that the U.S.A. Jesuits help build capacity in their mission provinces and regions is that they spend a significant amount of funds educating African Jesuits in the United States every year. In this, Mr. Kleiderer noted,

> At any given time there are between thirty and sixty or seventy African Jesuits studying in the United States. Another huge contribution the Jesuits make from the U.S. perspective is sending some Jesuits to teach in different areas or to work in different parishes in Africa and Latin America.

According to Mr. Kleiderer, the other thing that the Jesuits do in the U.S.A. is to help some mission provinces get access to other governmental resources. Mr. Kleiderer elaborated,

> For example, the Loyola High school in Dar es Salaam: Part of it was funded by monies from the U.S.A. contributions from the lay donors, but part of it was funded by the U.S.A. government, and that is purely by applying for grants. There is a whole program in the U.S.A. government that supports schools and hospitals overseas. By filling out an application, we were able to get significant funding from the U.S.A. government to help support that school. Another thing is trying to make and build partnerships. It is not just about sending a check, but saying let us think creatively together about ways that we can help. You know, that did not cost a dime for the U.S.A. Jesuits. Maybe it cost money in terms of time devoted to working on that, but there has to be a U.S.A. sponsor in order for the U.S.A government to do it, but really that was just being creative and finding a way to partner with the East African province. In return, the alumni from Loyola High School have managed to support the school and even start their own schools. That, to me, is an achievement.
The important thing to note, as some participants indicated, is for the donees to know that donors are changing the way they used to donate. It is no longer just sending a check. Now it is a very different climate. People nowadays will say, I am sending you this check; tell me what you are going to do with it. Or even before sending the check, they will want to know a concrete plan for exactly how you are going to use their money and to show how you are going to document the results that will come from whatever project is created. So the demand for accountability is much greater nowadays than it was just a few years ago.

b) Dependency discussed from the Church’s Social Mission Point of View

Development or humanitarian projects can be described as pertaining to the social mission of the Church. Interviews revealed that humanitarian assistance could include emergency response, such as Caritas efforts, or it could be more long term development, such as agriculture, microfinance, education, health, etc. The challenge to this is always the scope and what should be included in the social mission that is not pastoral. For example, if a parish or religious congregation is running a small maternal and child health care facility, or maybe some nuns are running an orphanage in one of the African villages, both of these are social projects but also have pastoral elements. These projects, some interviewees commented, will, most of the time, need resources from the outside, and that is a dilemma. With all the local efforts, many dioceses still will not be able to generate enough income to really support the social mission of their diocese. Therefore, if a bishop of a certain diocese in Africa really wants to help the people throughout his diocese, he is going to need external funds to leverage local efforts which eventually will help in accomplishing his social mission. Several participants from the donor perspective pointed out that calling the above situation dependence, may be a misnomer, because
many assume that dependence is a negative situation. *Dependence*, in modern terminology, is a negative thing, and the reality remains that to help local people socially is a choice that many African dioceses have to make. At times some help comes with a lot of requirements. Broemmelsiek noted, for example, that in the 1990s money from the U.S.A. government to help address the HIV/AIDS pandemic in African countries needed to be given a lot of consideration before it was accepted. She emphasized, “If a certain diocese decides to participate in a project like this, it is a huge endeavor. It is massive. It takes almost everything in the development and social mission department, because the requirements are immense, the work is unending, the scope is huge.” Broemmelsiek elaborated, “A diocese which operates on a budget of $100,000 a year would be managing resources of a million dollars a year if they accepted the HIV/AIDS project funds. It would be an enormous challenge.”

As the majority of respondents indicated, for a bishop to sign a grant agreement like the one mentioned by Broemmelsiek would carry with it a lot of financial liability. At some point, it could even bankrupt the diocese if a diocesan employee, for example, were to embezzle the money. The diocese will be held liable. Of course, from a bishop's point of view, from a pastoral point of view, if, with such a grant, the bishops can save lives, how can someone weigh that positive element against the challenge of what it could negatively do to the diocese? It puts a diocese at a huge risk, for if someone defrauds the bishop, which no doubt has happened in the history of the Church, the diocese will be held liable. The truth remains, if the bishop accepts the HIV/AIDS money, people who would have lost their lives will live, and the potential for evangelizing them is there as well. Whereas, if the bishop does not accept the money, the HIV/AIDS patients who could have been saved will die, and this may become a real
dilemma for the bishop. Some participants admitted that through the HIV/AIDS assistance, many have seen people who were on the verge of death get up and walk again. What hope this brings to the Church! This is very pastoral. The critical choice is, will the bishop of a diocese sign the contract to save lives, or will he refuse to avoid liability? It is a huge dilemma. So to accomplish social mission is not an easy decision. Through her experience of working in different places around the world, Broemmelsiek believes that some Episcopal Conferences in the Third World countries have managed to solve dilemmas of this kind. She elaborated,

These dilemmas are not without cost. So for me, I worked in Asia before I worked in Africa, for CRS. In Asia, the way that the church has solved this issue, which does not mean that this is a solution for Africa, but is an option, they formed church-driven NGOs (Non Governmental Organizations). In other words, they formed an NGO that had a board that had church leaders on it, the bishop or vicar general, whoever was important, maybe the treasurer general, depending on how the diocese was structured on that board, but it was an NGO registered in the country as a non-profit. So what it did was to create a separation between the dioceses and the NGO.

The success of this model in India depends on how the board is structured, to the extent that the bishop is always the chairman of the board. It is not a formal structure of the church in the sense that it is part of the Episcopal Conference or it is part of the diocese. It would be a separate NGO that would be registered by whatever registration is required by the government of that country. It would have bylaws and articles of incorporation or whatever is required, and that structure would then function like a project office of the Church. In other words, it would work with the Church and it would be supporting the Church's mission, but it would be able to hire staff at a different salary level. It would be able to have qualified staff. It would be able to be audited. It is very difficult to audit a commission, such as a health commission of a bishop's conference; how do you audit it? It is inside of a bishop's conference. In the experience I had in Indonesia, where I worked with dioceses that had this, the bishop was always the chair of the board. The NGO reports to the bishop in the diocese. However, one of the things that they are looking at in Nigeria now is that they are looking at an NGO at the national level to do project management of grants. So the Episcopal Conference is forming it, not as a separate diocesan structure, but as an Episcopal Conference. I do not think that they have finalized this. I think the Catholic dioceses that are in the Far East, which are islands of eastern Indonesia, were the places that I saw had NGOs in a diocese. But, I have never seen it in Africa, and I found it to be a limitation because it does not give the Church enough flexibility for how to do something that they see is important for their social mission without putting at risk so much else of what they do. I really believe that the sustainability of the
Church's social programs is built on the ability to develop strong programs, not on the strength of the structure of the Church. So the dilemma is that CRS does not have a pastoral focus. In fact, it is very clear in our mandate from the American Bishops' Conference that we have to focus on social mission only.

According to Dorrett Byrd, the issue of dependency is somewhat complicated. She argues,

> You see the same thing in Africa, where they have financial difficulties. The economy tends to be weak, people have fewer resources, and so on. You can compare even the Church in Kenya or Uganda to, say, the Church in South Africa; the environment is different. So I think when you talk about dependency in the Church, it really depends upon the environment where the Church finds itself.

This, according to Sr. Cunningham, implies that the economic situation of the country and its people contribute to dependency. In many areas the mission Church will continue to need some external support to further its social mission. About supporting the social mission, Mr. Miller had this to say,

> Our mission has to include the partnership strategy, but also has to include the realization that the money that we are getting from our private donors or our public donors will one day stop. So whatever we do has to be done in a way that is sustainable either because the community has the tools or the resources to continue on, or because the local partner has the tools and the resources to continue supporting those communities. We are not in the mission countries to create unending dependency.

Dr. David Brueinning, an evangelical pastor who has been helping people in different countries in Africa regardless of denomination, was invited to participate in this study to give his own perspective. On the issue of dependency, he said,

> I think many times there is a situation where foreign organizations, especially African organizations, do everything they can to try to tap into American or European based non-profits or NGOs to get as much as they can from them—many times, even using unethical ways. And they become dependent and sometimes they feel that their needs have to be met.

On the use of unethical ways to get help from overseas, Dr. Bruenning clarified,

> They’ll say we have an orphanage with 300 people and maybe there are 100 people, or maybe there are 60 people – in some cases, there may not even be an
orphanage, and that is why you have to be so careful to go and check out and make sure that the program is legitimate, and that they are doing what they say they are doing, and that the funds that you provide are going to accomplish the things you intend them to accomplish—there has to be accountability. In the past, there wasn’t accountability, and many people would come to a church or to an organization, they would tell a story, and the people were sympathetic; Americans are sympathetic with people who don’t have as much as they have. They empty their pockets, only to find out later that the money and the funds were misused.

As different organizations many times are involved in the same project, it is very easy for funds to be siphoned off into wrong areas and bad guys. When these things happen, it discourages people; but in many cases, the mentality of the organizations in those foreign countries becomes dependent on that aid and almost makes you feel obligated that you must continue helping them. That is why many organizations now are funding micro-business projects, such as tailoring schools, carpentry schools, construction schools; training and teaching the people to be able to fend for themselves, which of course is the ultimate goal. It’s like the old story of teaching a man to fish or giving him a fish: if you can teach him how to fish, he can fish on his own; he can fish for a life time; so empowering the people is very important.

Francis Butler, the President of Foundations and Donors Interested in Catholic Activities (FADICA), who also participated in this study, gave his opinion on the subject in discussion. As a point of clarity, Mr. Butler said, FADICA is a consortium or network of fifty private family foundations; the term “family” is used in the United States because it is a classified term under the U.S.A. Internal Revenue Act, so these are typically foundations that are controlled and operated by private families as opposed to corporations or government entities. Donors enjoy a tax benefit by putting their wealth into the foundation organized for the purposes of charity. Most of these fifty families in FADICA are in the United States, but there are two European families in the group. The purpose of the organization is to bring these families together on a regular basis; they meet three times a year, and they discuss trends and issues that pertain to all of them. They do not do their charity through FADICA; it is simply an association for them to come together. Therefore, one could understand FADICA as a professional association of Catholic philanthropists in the United States. According to Mr. Butler, there are many
other private foundations interested in Catholic activities besides those in FADICA; there are perhaps a thousand of them in the United States, but only fifty in FADICA. These fifty represent two thirds of all the giving to Catholic causes from the U.S.A. Foundations, so it is very concentrated in just the fifty. All of the families together are giving in the range of about $700 million dollars a year.

Mr. Butler visited some African dioceses with other people from the U.S.A. They saw the many needs and how the Church there is trying to assist her people. Acknowledging his limited knowledge about Africa, Butler discussed the issue of dependency:

> Everyone who is an expert on Africa has acknowledged dependency to be a challenge, but if we look at the synod on Africa as evidence, we can say that globally the Church seems to be moving in the area of partnerships, working in collaboration, and respecting local Churches in their identity, their cultures, and working together. Prior to that strategy it was a one-way street, donors helping donees. Now it is about mutuality, collaboration, partnership, and learning from each other.

Mr. Butler described the importance of self-development and autonomy among donees. Although the Church is interconnected, Mr. Butler commented, it is very important that these Churches develop and mature; just as one would see children in a family grow to maturity, having been given the proper responsibility and raising their expectations to very high levels, so that they will be responsible for their own lives. This seems to be where the donors are now, when looking at the issue of charity, the issue of being generous. Their generosity comes from a knowledge that the Church itself is growing and deepening, and the Church, both local and Universal, needs to provide the breathing room to do that. Each local Church has to have the ability to take ahold of its own future. Mr. Butler emphasized, “I think when we talk about Africa, that is what you hear among donors in FADICA.”
DONORS’ SUPPORT AND ITS IMPACT IN SOME DIOCESES IN AFRICA

On the impact of CRS’s support, Broemmelsiek gave a vivid example as she explained, “We went into some dioceses in Zambia with HIV control programs. At the beginning we had 100 patients and maybe 15-20 volunteers. Within three years we were serving 5,000 patients, 10,000 patients, and in some cases more, and we had hundreds and hundreds of volunteers.” Broemmelsiek believes that the program has had an incredible impact. As good as this sounds, still, one of the challenges in many African dioceses is that they have not been savvy enough about how to structure the social mission within the local Church. Broemmelsiek, who previously made clear that there must be a distinction between the social mission and the pastoral mission, also clarified what is funded by CRS:

CRS only supports the social mission. It is part of our mandate from the Bishops' Conference of the U.S. We do not have an evangelical or pastoral mission. Now, how do we support the social mission? In a country setting, one of the ways I think we support the social mission is that CRS is very clear: We only enter a country at the invitation of the Church. So in other words, we see ourselves always as driven by what the Church feels that it needs. I think one of the dynamics that is very important about CRS is that we see ourselves as being in partnership, in a true partnership of equals between the Church in the country where we work and the Church in the United States. That is why the Church in the country where we work needs to invite us. Now that does not mean that every partner that we have in that country will be a Church, but it does mean that we have a preference for working with the Church in that country and building their capacity.

There are a lot of debates about whether we should work from outside or be there in the field, in other words, sit in Baltimore and work with partners in Tanzania and other places, go and visit them once a year, send them money and get their reports. CRS’s perspective on this is that we are in the country for accompaniment, that we are in the country to work in partnership with the locals. So if you are there at the invitation of the church to accompany them, then you must be on the ground [in the field]. You must have staff that can be in dialogue with the native. Most of the people around the world who work in partnership do not work only on telephone calls or conferences. How do you meet someone through telephone if you are 5,000, 6,000, or 7,000 miles away from each other? Maybe somebody is out of the country and you never talk for two years. So our vision is that we can build the capacity and strength, the capacity of the Church, by accompanying the local people in that country. So the idea is that our model is
to provide funding to local organizations, and by doing that, we are strengthening their capacity to manage resources. The purpose of doing that is that we build their capacity so that across time their capacity grows, so that in the end we do not even need to be there for them to access resources. They can go directly to the global fund and be successful at receiving funds. In many cases, this is the positive aspect of the CRS story in relation to President Bush’s money to help projects on fighting HIV/AIDS. The positive side is not only did it bring all these resources into a diocese and change peoples lives; because the Church was able to reach out to so many more people and save lives; but at the end, the Church grew in such competence that the global funds started providing them funds for them to manage as block grants to other organizations. I think the idea of where CRS is, is that we are there, and we are only successful if we are building the capacity of those organizations to do the work on their own later.

Note, even though I told you I was a Regional Director in Africa, my job now is to manage a grant that works in ten countries; eight countries in Africa, Tanzania included, and two in the Caribbean. The grant that I manage is to provide care and treatment for HIV/AIDS patients. Our major partners are with faith based institutions, so we look for hospitals or clinics run by the Catholic Church and the Protestant Churches: those are our major partners. In a country, we would go in and we would say, where is the need? Where are the areas where there is a high AIDS prevalence? Where are the structures that the Church has that we could work with? In some countries, Tanzania as an example, the government said to us, ‘we want you to work with all of the structures in this district, the government would say, it is very nice that you are working with the Catholic Medical Hospital, it is very nice that you are working with the Methodist Hospital, but we want you to work with all of the structures in this district.’ In that case, if the government asks us, and the church has no objection, then we would go and we would work with the government as well as with Church structures. In Tanzania, for example, we work in almost 300 sites, and a majority of those sites are government sites, because of the way that they have structured the projects. But in the areas where there are faith based sites, we work with them as a preference and that would always be our preference. We feel that is where we have the most success.

On the impact CRS has on donees, Byrd puts it this way: “We feel that through our work we are demonstrating solidarity with the people overseas. We have funded many projects such as HIV/AIDS, relief, agricultural programs, and micro-finance.”

Interviews conducted at CRS also revealed that CRS has helped many institutions overseas to develop what is called a strategic program plan (SPP), which normally lasts three to five years. In doing this, CRS is looking at how poverty and injustice manifest themselves in a specific country. The intention here is really to promote justice. CRS
also looks at people’s needs. In some places, some interviewees at CRS noted, there are insufficient food resources, and in some places, people are highly food-insecure. That is why one way CRS addresses the problem of food insecurity is through agriculture.

Before deciding what to do in a given country, CRS analyses several issues in specific areas by asking, “What is the government doing? What are the big donors in a specific country doing? What are the other NGOs in a specific local area doing? What is the local church doing? What does the local church want us do in helping local people? What does the Church think we should be doing?” Through this analysis and by dialogue with the local Church and non-Church partners, all parties come to an agreement as to what CRS should do in that specific country. Using this model, CRS has done marvelous work around the world. Illustrating this fact, Byrd, who worked in Senegal and Eastern Africa, noted, “When I worked in Senegal, for example, we decided on agriculture and micro-credit; I know in Ethiopia we had decided on HIV/AIDS, and I remember the head of the secretariat came to ask me what we were going to work on together –we agreed on HIV/AIDS, micro-finance and water – we also did and still do a lot of food driven programs in Ethiopia.”

Mr. Hackert, the President of CRS, supports the argument that CRS focuses more on social mission which includes humanitarian as well as development programs. CRS also provides other important programs and services as Mr. Hackert describes:

What we have started supporting, at the request of the bishops’ conferences, are many programs. I can quickly think specifically of two: one in Zimbabwe and one in Malawi, which is training for bishops on management. Basically, the bishops said in Zimbabwe, I remember them saying, “You know, we go to the seminary, we come out of the seminary, and we are made a parish priest, and then we are sent to Rome to get an advanced degree in theology and come back.” So you understand that they are not managers, they are good pastors. As a parish priest or a bishop, you have to make decisions and you have to think about the consequences of the decisions you make. So we said we are not going to make you something you are not, but we are going to tell you about leadership, to tell
you about the current best management thinking, what people are thinking about in management, to talk about what kind of oversight of finances you should have. What should you know as a bishop in the areas of management and leadership? You don’t have to know everything; what should you know then? We provided a four-day management training, we invited a person who does management training for us, and he used to do it for some of the biggest corporations in the United States. We asked him to do it for the bishops. That kind of thing is what we can provide to the bishops. In the same way, I would suggest that we have had some dialogue about peace. We held a symposium with 11 bishops from Africa on what we called peace building – what are the issues that cause some problems and destroy the fabric of society in the sense that people start fighting, like in Congo and Sudan? We brought 11 bishops in, and what came out of it was a deeper understanding of how we should approach some of these very complicated issues such as peace building. The next step in this training is that Bishop Ricard of Pensacola-Tallahassee and his committee representing the USCCB, and the University of Notre Dame, are going to look at developing a leadership program initially in AMECEA; but it may go further as a program of management training for the church personnel in Africa. Currently, the program is in its very formative stages (the initial meeting was held in Uganda in June 2010).

Mr. Markey, who has travelled to South Africa, Zambia, and Uganda, gave more explanation on what Mr. Hackert described in the previous paragraph about what donors support:

In South Africa, we had several dialogues with the bishops’ Conference, and we talked about self sustainability and other pastoral challenges facing the Church there. Most notably, we have given money toward a couple of projects in the bishops’ Conference that set up offices to foster sustainability. So there has been some work, not coming from us, but coming from them. For Eastern Africa, we are now working with AMECEA in different projects. When Bishop Ricard was visiting Sudan, Kenya, and Uganda last year, many of the bishops that he visited told him that one of the problems that they were facing, in applying for our grant, was that they did not have the staff that was prepared to do what we were asking. So they said they really felt often that they needed the staff to be better prepared; so Bishop Ricard brought their request back and approached Notre Dame University and asked if they could do anything to help out. Notre Dame approached the University of Uganda Martyrs in Kampala, proposing that they partner with them to initiate a management and leadership program. For preparing the people who could help with running some projects, we have just recently approached AMECEA wondering whether, if we were to fund something, if we could bring church leadership from Eastern Africa together in Kampala (June 2010) to brainstorm. We are waiting to see what their interests are.
When Dr. Brueinning was asked about different ways in which his foundation helps Africa, his response was, “Well, there are a couple of ways that we help the Churches in Africa: One of them is by teaching and training leaders.” Dr. Bruenning went on to say,

We have to teach the people in Churches, especially in Africa, to become independent by teaching them the things they need to know to be successful, like our course on successful Christian living: how to manage your money, your health, your education, and your family. Many times these things are not taught. You cannot put them into practice if you do not know them; you cannot do mathematics if you don’t understand that two and two is equal to four. Therefore, it is necessary for the local people to be taught. You have to develop these skills within and for the Church, so that the Church can help to take care of itself. Most farmers or most people in Africa are sustenance farmers, and if there is a good harvest, they can survive. If there is a famine or bad weather, like lack of rain, then there is tremendous failure and starvation; not a whole lot of people are able to come to their aid, and then people continue to suffer. So because of this reality, we must teach them new and different development skills, that can help them to survive by themselves and even continue to give to their local church. They need to learn to walk on their own two feet, and to accomplish the goals they want to accomplish.

Some participants spoke of good examples where donations and special funds, such as Solidarity Fund for Africa from USCCB, have been put to excellent use. People in Africa have a deeper understanding of the kindness and sacrifice being made by donors from the U.S.A. to help the Church in Africa. Donors also recognize that the Church in Africa is expanding very rapidly, and donors are in the front line to help the church respond to this rapid growth and development. Interviews revealed that both donors and donees are aware that responding to the rapid growth is a big challenge. It is a challenge, structurally, institutionally, socially, and pastorally. Bishop Ricard, speaking from the USCCB perspective, noted,

We want to be in a position to say, how can we (the USCCB) help as an institution, or as a structure, as a Body of Christ, respond to people desiring to come into the Church, desiring to be fed by the Church, desiring to grow with the Church? We see our task as helping them respond in an adequate and effective way, that we do not lose the opportunity as it is presenting itself. So we see in
many small ways and in many large ways, the Solidarity Fund for Africa helping the Church come to grips, to grasp and understand.

Bishop Ricard gave an example of how the Solidarity Fund for Africa has helped in some parts of Africa. He described a radio station in Sudan, which now exists and broadcasts to the villages. Impact, according to Bishop Ricard, can also be seen in seminaries, where the Solidarity Fund provided computers and books for students so now they can work online. In some dioceses of Africa, the construction of churches in small villages has had another positive impact. Some priests from Africa have benefited from the Solidarity Fund which has helped them to continue their education. One of the recipients of the fund is a seminary in Ghana where priests come together on a regular basis for continuing education. Bishop Ricard also said that the Solidarity Fund for Africa has also supported priests coming from Africa to go to either Rome or the United States to continue their studies. Mr. Markey supports the fact that, since 2007, the Solidarity Fund has been able to aid various Churches in Africa. In some dioceses, the Solidarity Fund has also helped to support catechists to go into the missions and in the fields for evangelization. Bishop Ricard also added,

I think a big need is going to be seminaries. You know, I look with deep sadness at the library of some of the seminaries in Africa. We have a big one in the U.S., but you have a library in some African countries to serve the whole country, and it is very inadequate. I understand books are very expensive. That is why we saw this as a priority, to get computers to Africa, so at least they could have access online. The local Church in Africa really needs to expend a great deal more for technology so that it can "leapfrog," as the expression goes, and skip over some steps and get right into the 21st Century through technology where it has missed out in the past in so many areas. It is a huge challenge.

Based on her experience of working for CRS in different parts of Africa, Broemmelsiek discussed some of the impact donor funding has made. She said,

I think that the AIDS projects funded by donors have made the biggest difference because they change people from dying to living. I mean, if you are not dead, you
are able to take care of your children, your children stay in school, and if you can go back to work, then you can also support your family and community.

In several countries, Broemmelsiek noted, things are completely different today because people are now being treated for AIDS. That has a huge impact. There is no doubt that when patients are given medication, they can function almost fully as long as they take their medication. It must be understood that HIV/AIDS patients cannot be cured, at least for now, but through medication they can live longer.

Another impact mentioned by interviewees can be seen in the agricultural sector. In many African countries, the difficulty in agriculture is that many of the markets at the national level and the regional level are completely broken. It has been very hard to improve the markets because markets are strongly driven by government policy, and an economy that is structured to prevent markets is a very bad situation. So organizations like CRS, Broemmelsiek clarified, have tried to help families grow enough food using drought-resisting crops. In this way people can get sufficient food and perhaps an extra supply; then they can sell some of this food in order to buy school uniforms and pay tuitions for their children. Some other participants from CRS acknowledged that their agriculture programs are hard hit by government policy and natural disasters, such as drought. Yet these programs had a positive impact.

Broemmelsiek described another impact: “In microfinance, such as savings and lending programs, I think especially savings-driven programs, we have been more successful in Africa, where we get groups to come together and save, and then they rotate the funds for small economic projects for that group to do.” The dilemma in this again is markets. As mentioned earlier, many African countries are very inhospitable to small business people. The government does not promote and support them. Some governments make it almost impossible to establish a small business, such as by
imposing high taxes. Some participants noted that Africa really needs a service economy to jump start development in its countries. Broemmelsiek commented,

It was always the case in Zambia; Zambia is terrible because Zambia was a former socialist country, so everything was communal when it came to economic development. The policy makers just really made it impossible. People were so poor, and the government was so unhelpful to small business people. There were very few things that people could do, so everybody wanted to sell second hand clothes, or everybody wanted to do the same thing because there were so few business possibilities, so few places for people. So it was very hard in Zambia.

Another challenge which was pointed out by some interviewees is a scenario where the Church proposes sustainability projects, but does not have personnel trained in finance and entrepreneurial skills. Some of the projects some local Churches propose are destined to fail. Broemmelsiek noted, as an example, that a bishop may desperately be trying to figure out how to keep his Church going, so he proposes to build a building in the middle of nowhere and make it a retreat center; but donors know as well as anyone that retreat centers will never have success and become financially viable in that area. Some donors become afraid that they will be supporting such a center for the rest of their lives because it is in the middle of nowhere, not even near a road or town. The bishop however built the center there because that is where the diocese had land, and he thought that he could get someone to give him cement blocks. The bishop had good intentions, but there is no way that it is going to be a sustainable project. Broemmelsiek noted,

Part of the dilemma is that the Church has not really had the resources to come up with the really innovative sustainability projects that people could really buy into. Because, if they came up with good projects, you do not even need CRS to fund those kind of projects. You can go to the African Development Pact or World Bank and get funded. If they are that viable, there is no reason that you cannot go to a bank and get support. You do not need donors if it is a viable commercial venture, you just need capital investment.

Practically speaking, as some respondents argued, when people start talking about sustainability, they do not need to think about it in the same way that they think about
development projects. Instead, they need to think of it as an investor-driven investment project. That according to Broemmelsiek is the right road to sustainability.

According to Byrd, who also worked for a long time in different parts of Africa, the impact of donations that she witnessed there was amazing:

Actually, in Senegal, it was really amazing, a couple of amazing things; one is that we had this program where there was land that was salty, down in a place near the sea. So we set up this program where people built these dykes, and they would capture the rain water; and then the rain water would be allowed to run off and somehow desalinate the land. And, believe it or not, I spent four years in Senegal, and I think after the second or third year, people were growing stuff on that land—it was incredible that people were growing crops, so it tells me that the land was being rehabilitated. To me, that was kind of amazing, because you think of land with salt in it, how are you ever going to get that salt out, but through this way of capturing the rain water and so on, people were able to plant crops. It was really amazing—so that is one example.

The other experience is that when I was in South Africa, we went to visit the Mercy Sisters, and they have a clinic out in the rural area. It was not far from either Pretoria or Johannesburg. In any event, we went to visit, and one sister, I don’t remember her name, but she was telling us how it was going with the program—this was the program to support people with HIV/AIDS—and she said, “you know, about a year ago, this very sick man had been brought on a stretcher by his relatives, and he had all these problems. So they gave him medication to address his medical issues, and they started giving him the drugs because his body was at the point that he needed to take these anti-retroviral medicines.” Sister continued, “Just a few weeks ago, the same man had come into the clinic,” She had asked him how he was doing, and he said, “Oh, Sister, you know I am Olympic,” meaning that he had come back from death’s door and was in good health now, and could become an Olympic athlete.

Byrd also noted that since the time the program with the anti-retroviral therapy drugs had arrived in some parts of Africa, with the help of CRS and funding agencies, the death rates at the HIV/AIDS centers was greatly reduced. There were very few at the hospice, and people were returning to receive their medicine. There is no doubt that this is the Lazarus effect—living in glory and hope after enduring suffering. On this impact, Mr. Miller, from his experience working for CRS in Africa, added,

I would say, yes, I have seen progress, although not as much as I would have liked to see, because a war can wipe out the progress in a few days or a few
months, like we saw in Rwanda, like we are seeing in other places like Darfur in Sudan.

TYPES OF DONATIONS FROM INDIVIDUAL DIOCESES/ARCHDIOCESES

FROM THE U.S.A. TO AFRICAN CHURCHES AND INSTITUTIONS

According to Deacon Mickey, the director of the Center for Mission, Archdiocese of Minneapolis-St. Paul, dioceses and archdioceses in the U.S.A. make donations to help mission Churches in three ways. First, the diocese or archdiocese takes up general collections for the so-called mission dioceses, which include the young and developing local churches worldwide. Deacon Mickey elaborated, “Missions usually refer to approximately 1,150 foreign dioceses outside of the U.S.A. in 120 countries, but can also include some of the U.S. A. dioceses as well, known as Home Missions.” For example, a collection on a Sunday, called World Mission Sunday, is taken up in every Catholic parish on a Sunday in October for parishioners to contribute something for the universal mission of the Church. This kind of giving is a general gift to the worldwide Catholic mission endeavors. Catholics in the U.S.A. rarely hear about the difference their giving makes, but entrust it to the Pontifical Mission National Directors who act in their place.

The second way that dioceses and archdioceses in the U.S.A. donate to help mission Churches, as Sr. Cunningham noted, is through a program called the Mission Cooperation Plan. This is when various dioceses or religious communities apply to have a representative come to a diocese in the U.S.A. and speak personally to people in the parishes, telling them about particular issues on which they are working. The representative then asks Catholics in that particular parish to cooperate with the plan. In this way, parishioners hear personal faith sharing and appeal for support. Then, the parish...
takes up a collection for that particular mission and the money is sent to the mission
organization.

The third way, according to Deacon Mickey, is a more recent phenomenon known
as *twinning, sister relationships or global solidarity partnerships*. In this model, the goal
is not simply giving material support to others such as a benefactor would. Rather, the
goal and gift that is primarily offered is a shared relationship that embodies a sharing of
faith, a sharing of persons, and an expanded notion of sharing resources. For example,
individual parishes enter into an ongoing relationship with a Church in another part of the
world, maybe another parish, a religious community, or a lay mission service
organization serving overseas. These partnerships follow a broad continuum of
engagement. In some parishes or dioceses in the U.S.A., some donors want to be a
benefactor of a project so they want to help in its development. On the other end of the
continuum one finds the partners mutually impacting the pastoral mission of the other.
This can include worship, catechesis, social outreach, advocacy, and pastoral care. Often
these relationships involve delegation visits that go both directions. These partnerships
tend to move toward establishing mutual structures of communication, leadership, goal
setting, and implementation of joint initiatives. In this model, the idea of giving is
broadened to include personal, spiritual, and material sharing.

Commenting on the kind of donations made to the mission Churches, Deacon
Mickey said,

In my experiences, I call the first kind of giving *one dimensional giving/mission*. That second kind of giving, called missionary cooperation, I call *two dimensional
giving/mission*. I believe the third type of giving, known as partnerships of
solidarity, moving toward what I call *three dimensional giving*, is where there are
real people exchanging gifts on many levels.
The reality according to Deacon Mickey’s description is that each dimension of giving has value for building up the Church and advancing its mission. Based on his experience, however, as one moves toward the three dimensional mission sharing, one begins to witness a transformation that happens in people’s attitudes, their awareness and the way they may look at life, and even their faith in terms of having a lasting personal impact.

**CREATING AWARENESS TO DONORS BASED ON CATHOLIC SOCIAL TEACHING**

Mr. Hackert, the president of CRS, emphasized the importance of creating awareness to the donors when he said, and I quote him at length,

> When I came to this job in 1993, after being the African Regional Director for 12 years, I had a realization that as Catholic Relief Services, the organization of the bishops in the United States, we had transferred billions of dollars of service and things around the world, mostly through the Church, and we did that pretty effectively. Also, we actually had helped the Church in many ways develop its capability through diocesan, parish, national, social service organizations, human rights organizations and development activities through *Caritas*—supporting Small Christian Communities in some places. Actually, there had been a lot of support that had gone on in that way over the years.

> CRS did everything over there – whether it be in South America, Asia, Latin America, or even Europe in that case. And what we did not do is we didn’t give back to the Catholics in the United States – any appreciation, understanding, or true awareness of what exists beyond our shores: We had asked them for money out of a sense of compassion, but we had not developed a meaningful engagement. So, in 1993, I said to my new staff, “We have to find a way to engage the American Church with a deeper sense of ‘who are those people we are working with in Africa—Moshi, Rwanda, etc’.” Therefore, I brought this man, who was a priest of the Archdiocese of Boston and a professor and acting dean of Harvard’s Divinity School, and who had been with the bishop’s conference running their Office of International Justice and Peace; and he said, what you are talking about here is “informing the agency from a basis in Catholic social teaching. What you are really talking about, what you want to do with the American Catholics, is develop a sense of solidarity with the mission Church.”

> From there we said that we would make a commitment to try to engage the American Catholic public with a deeper understanding, appreciation, sensitivity, and compassion for the Universal Church, for the people of God around the world, and to raise awareness in the U.S.A of what is going on around the world—engagement and solidarity. Now, for the last ten years, we have been about that, and it means sometimes we sponsor visits of people from different
dioceses in the mission countries to the U.S.A, so that it becomes personal and the relationships get developed. Sometimes, just the fact that we are talking and getting to know each other is more important than how much money I give you or you give me. This is what we [in CRS] see in terms of solidarity; solidarity becomes an important part of the CRS mission, engaging Americans on issues of public policy that would bring impact on Africa and other parts of the world.

According to Mr. Hackert, CRS creates awareness in different ways, not only in the U.S.A. but also around the world. For example, in February 2010, CRS sponsored a delegation from the Nigerian Bishops’ Conference to officially visit the United States Catholic Conference of Bishops for the first time ever. This does not mean that Nigerian Bishops had not come to the United States before, but that an African Bishops’ Conference delegation, as a whole, was visiting the USCCB. The role of CRS in this was like leaven, that is, facilitating the visit and bringing these two conferences together. CRS has sponsored a delegation from SECAM to visit USCCB. CRS has also facilitated visits of individual bishops and has given them an opportunity to talk to people in some parishes of the U.S.A. This kind of connection and convening opportunity is growing considerably. Mr. Hackert emphasized this when he added,

We say to our supporters and donors that it is not just about the money they give. You should come and understand the life of people in these countries where we help, and we can make that possible for you. You say you want to take your son to climb Mount Kilimanjaro before there is no more snow on the top of it; why don’t you take a side trip, and we will show you something going on in Moshi diocese.

Bishop Ricard also clarified the issue of creating awareness, particularly about special funds available to help the Church in Africa: “We do discuss it, and whenever we go there, we make the bishops aware that this Solidarity Fund exists. We have come to a mutual understanding of what is permissible with this fund and what is not; they need to know.” Since it is a new fund, the USCCB committee for Africa presently allocates the funds’ requests through the National Bishops’ Conference or through Regional
Conferences such as AMECEA and SECAM. Bishop Ricard further noted, “As the collection expands and as the money expands, we are going to communicate to each diocese, each individual diocese.”

Some participants admitted the complexity of the whole issue of creating awareness. Marie Dennis, who works for Maryknoll in advocacy for Africa, said in particular, “This is an area that is very delicate, in the sense that it is very easy for the people in the developed nations, such as the United States, Europe, Japan or Australia, etc., to think that when they have given money, they have completed their responsibility in terms of solidarity. People like me do not believe that.” Dennis elaborated,

If the people of the United States, including the United States government, multilateral donors such as the World Bank and the African Development Bank, donors in the West and so on, if we continue to live the way we live and occasionally send money to Africa, but we do not create just trade agreements, and if we do not create a just global economy, if we do not make sure that global food systems make food security possible in Africa, we do not create jobs for Africans, real work on the African continent for African people who have great resources, great talent, great possibilities—it is not fair. I think that part of the world has been repeatedly treated unjustly for hundreds and hundreds of years. If this system does not change, even the charity that we send has no substance to it.

Therefore, part of what we believe is that support for the Church in Africa has to be part of a process of solidarity and accompaniment of the Church in Africa, and that has to include honoring African traditions, paying attention to the great good in Africa and the wisdom and creative possibilities, and so on. It also means advocacy in our own country toward bilateral and multilateral relationships with African countries. It also means changing the way that we live in this country so that the resources of a limited planet can be more justly available to the African Continent, to Latin America, and to part of Asia, all of which have been very unjustly prevented from using the resources that are on the continent and that should be available for the rightful development of African people.

Therefore, I believe that a very important part of support for the African Church is to make sure that in every way we can think to do it, that we, in this country and in other countries in the North, stop building a global system that works to our advantage and disadvantages Africa, so that Africa will quickly move to a place where the Church in Africa is supported by Africans themselves.

According to Mr. Butler, other donor organizations have tried to use different strategies in order to create awareness. Donor organizations find areas of common
interest and then send younger people from the U.S.A. to African countries such as Kenya and Tanzania to see the work of the Church there. These organizations know that younger people will find this experience abroad interesting and learn from it. Explaining this strategy, Mr. Butler said,

A few years ago, as FADICA, we sent young people to Kenya and Tanzania. Their consciousness, insofar as sharing the gifts is concerned, was raised, and when they returned to the U.S.A., they got their families more involved in Africa through their grants to countries in that continent, especially Kenya and Tanzania. They came back and said, “We have to be doing things in and for Africa.”

Mr. Butler elaborated that previously, the young people lacked the contacts; they lacked the strategic sense of what they could do to help in the mission Church. They got letters from Africa, but did not know how to situate those requests within the priorities of the local Church. Now FADICA had some of the young people go to Africa. They came back and said, “Here’s what we should do.” This strategy has helped to increase awareness, and a number of families are more involved now in Africa. Some of FADICA’s foundations have had programs for many years. Mr. Butler listed some of the foundations that are doing marvelous work in Africa: “The Raskob Foundation in Delaware, the Loyola Foundation right here in Washington, D.C.; and the Hilton Foundation; all of which have done a lot in Africa, but each one is distinctively interested in different countries and for different purposes.” Mr. Butler continues,

We are much more aware in the United States than ever before of Africa and its challenges. FADICA is more an educator of people who make decisions about their charity; so my job is to keep these people informed about the big picture. The members of FADICA have to take responsibility about what to do about the broad picture that has been presented before them.
THE TREND OF DONATIONS FROM A DONOR PERSPECTIVE

Several participants argued that the trend in donations goes up or down depending upon the area of focus. Other participants also argued that there are many other factors which need to be considered in measuring whether the trend of donations is going down or up, such as the sources of the funds. The sources are varied, e.g., some donations are from organizations, individuals, Catholics, or non-Catholics. Based on these factors, some sources are still stable, and some are not. Byrd, particularly, commented that “In some areas donations have gone down because of the economic downturn.”

On the trend of donations, Mr. Weist began by making a substantial distinction between charitable giving and fundraising:

Charitable giving is not about us—it is about the American Catholic. We serve American Catholics to live their faith and solidarity through charitable giving, as opposed to us raising funds so that we, the agency, Catholic Relief Services, can do projects overseas. The distinction here is the service and to help the people live in solidarity. That’s the difference in nuance between charitable giving and fundraising – charitable giving is much more Catholic in its essence.

In terms of whether donations are increasing or decreasing, Mr. Wiest said, “Now, in terms of the money, in some areas we are seeing growth, but certainly in some other areas we have all experienced a downturn.” Sr. Cunningham emphasized that in determining the trend of donations, a number of other factors need to be considered, including different ways in which donations are collected as well as the purpose of the donations. On the same subject, Mr. Markey gave his views by looking at different factors and perspectives. He strongly emphasized that,

When Catholics in the parishes here in the United States are given the opportunity to give, they give. In that sense, yes, donations are increasing. There is a tremendous awareness of Africa among many of our people. There is a tremendous gratitude. In some of our parishes a good number of priests are Africans, so there is a tremendous amount of gratitude for that. I cannot emphasize that strongly enough, but the reality is that people are very generous. So I would say that, yes, there is a growth in support from that perspective.
The bishops here in the U.S. feel very strongly about Africa. There has been more than one situation where they voiced, in their general meetings, public support for Africa. For example, in November 2009, when they had just met in Baltimore, Archbishop Gregory, who was our representative at the Synod for Africa in Rome, gave his report. It was a very positive report. It was a very realistic report, and the bishops were incredibly attentive to it. At the end of it, they expressed, on a very high level, their support for helping or working with the churches in Africa. So they are committed. However, whenever it comes to raising money in their parishes, it is not as simple. There are many demands on the parishes. There are many requests for funds. A great number of African priests are doing their own requests in parishes and dioceses. So in a sense, what we are doing could be seen as a way of competing, or it could be somewhat overwhelming for many parishioners who see it as just too many requests. Many religious from Africa come to the United States and make rounds throughout the parishes asking for money. So there is a lot of competing going on, in a sense.

The problem that the bishops on the subcommittee for Africa see with those approaches is that they are not contrary to a priest who happens to be in a parish raising money for his dioceses back in Africa. They are not against congregations of religious coming and asking for funds in the parishes, but they do recognize that those create significant situations of imbalance in Africa. Let us say there are a greater number of priests, I do not know if this is a fact, but let us just say for the sake of argument, from Nigeria or from a certain diocese in Nigeria. So they happen to be in parishes throughout the United States, and they happen to take up collections every few months or a couple of times a year in the parish, and those funds go back to the dioceses that they come from. That creates an imbalance with other dioceses that do not have the opportunity to have priests here or other countries that do not have the high number of priests. So what the Solidarity Funds attempt to do is try to balance that out a little bit more, both in our parishes here in the United States, to not overwhelm people, and then hoping that maybe we can concentrate in giving one collection, as opposed to many requests, and then distribute the money throughout Africa in a more equitable way.

Bishop Ricard, who has travelled extensively in Africa representing USCCB, discussed the trend of donations from the following perspective: “This is an extraordinary time right now about contributions, because of the American economy. We do not see any initial growth, but clearly at the beginning, before this began, there was a growth and there was development.” Many other participants agreed that these (2009/2010) are extraordinary times, but were confident that the situation is going to change when the economy improves.
Deacon Mickey explains that the trend of the donations, based on the types of
donations explained earlier, is that the one dimensional giving is going down and the two
dimensional giving, like the Mission Cooperation Plan, is increasing. When there is a
face-to-face meeting of some kind, there is a good response. It is with this three
dimensional kind of giving that he sees the most growth, energy, and personal
involvement. As mentioned earlier, three dimensional giving broadens the understanding
of sharing gifts in the global family of faith. It may include financial giving, but one sees
an increase especially in the donation of oneself, people’s exchange of gifts, the donation
exchange of ideas, and the realization that we may have something to offer each other. So
this is not just a one-way giving but something reciprocal. When one gets to this third
kind of giving, as explained before, one begins to see mission as a mutual enterprise, not
just a one-way kind of giving. Sr. Cunningham sees that solidarity partnerships between
local Churches from different parts of the world may also have a witness or sign value to
the broader world. That is where she sees the greatest growth, and it is a relatively recent
phenomenon.

On the trend of donations, Dr. Bruenning, who raises funds for different causes to
benefit Africa and poor communities, had this to say:

Many organizations and individuals are really feeling this recession – people are
losing their jobs, in fact, we have had people call us and say, “I made a $50,000
donation on the internet to your organization last month, and I lost my job. Is
there any chance I can get a refund?” And we have done that because we are
hoping that if the man gets a job, he will appreciate that we gave him his money
back, and he will continue with us. So as a whole, donations are down, and I
think that is because of the current economic situation, and I think also we get
very poor news coverage of what is happening in Africa. If it is not a major coup
with thousands of people killed, or another major problem, it doesn’t get a lot of
press in America. You really have to educate people here of the needs in Africa,
that there are 3,000 people that die per day of the preventable disease, malaria.
We have to tell the story in such a way as to touch their hearts to get them to
respond with something, and that’s not always easy. There are many people
crying for help, and there are many of other very good causes out there, so you
always have to be on the cutting edge of technology to be able to keep the
organization in the forefront, and do the things that are necessary to get part of the
pie – you’re not going to get all of the pie, but you’d better get part of the pie and
do something with it.

2008-2009 saw a substantial recession, which continued to 2010-2011. This
recession has had a profound impact on charitable giving. The majority of the
participants agreed that donations decline during a recession. Mr. Butler, the president of
FADICA and one of the founding board members of the Church Management
Roundtable, emphasized this fact when being interviewed in March, 2010:

Giving in a recession period would go down about 2% in a given year and this
one looks like it will be more in the range of 6% or more; therefore, the impact is
huge. If you look at the economy of the philanthropic giving, which is about 300
billion dollars per year, a 6% drop is huge. The economy is beginning to recover,
and so I would say that maybe in another two years things will get relatively back
to normal in the giving, but this has been pretty difficult for all agencies that
depended on raising money from donors. And I think it is good to remember that
the recession is global in nature – I can speak for the United States, but in Europe
I think it is the same situation: that money that was normally there for activities is
not there; and in Asia the same thing. I am sure that charities throughout the
world—dioceses, churches, and religious orders—are all feeling this. Donations
are not down a little, they are down a lot. The dioceses in the United States have
not yet reported all of their numbers in terms of funds raised publicly, but the
anecdotal evidence is that collections in the parishes are down dramatically this
past year for sure. You can see this in the recent layoffs of diocesan employees
across the U.S.

CHALLENGES ENCOUNTERED WHEN RAISING FUNDS TO SUPPORT THE
MISSION CHURCHES

Sr. Cunningham acknowledged the fact that there are challenges encountered
when raising funds for the purpose of helping the mission Church. Discussing the
challenges encountered while raising funds for the purpose of assisting the mission
Church in Africa, Bishop Ricard had this to say:

Very frankly, it is getting the attention of the bishops of the dioceses because
there is the reality of competition for a lot of appeals; that is very real. There is
the reality that there are many organizations and structures appealing to bishops to help them, and also appealing to parishes and pastors. We do not want to inundate our parishes because the money comes from people in the parishes, people in the pews. We have to prudently measure what is the most efficient and prudent way that we can approach parishioners to be generous for the Church in Africa. So, it is a matter of finding the correct formula that we do not overburden our Catholic faithful with too many appeals. This is a present concern that we are struggling with as a Conference of Catholic Bishops in the U.S.: How do we find the means or the balance which will continue to challenge our Catholic faithful to be generous and at the same time not overburden them. So ultimately this money comes, not from the bishops, but from the Catholics in our pews. They support Latin America, they support Eastern Europe, Asia, Africa, and they support a variety of things here at home [U.S.]. We have a lot of things that we ask them to support, so we have to balance. That is one of the challenges.

There was a general agreement among participants that the challenges one encounters depend upon what part of the mission (social or pastoral) and what destination for which the money is being raised. An emergency or a natural disaster (such as a tsunami), differs from agriculture, education, health, or microfinance projects. Some also argued that the challenges depend upon the country for which the money is being raised. Some admitted that the whole process of fundraising is a very complex matrix. Also, at the present time, the general public is demanding more of a real accountability for the money they donate. The public does not want to pour money into a good organization and then not see the results. Broemmelsiek emphasized that many donors truly want to know where their money is going and what it is going to do. In the past, as long as the donees were really nice people and seem to be trying hard, they could keep getting money. If donees could show donors where the money went, and could show donors the books, and could bring donors to a community where donees sing and dance, and everyone looked happy, and that there are crops in the field, etc.—it was enough to get more money. According to many donors, that is no longer enough. Donees have to show the data to prove that the project made an impact on people’s lives. Therefore, to get local Church structures to the point where they can function with a certain level of
professionalism and not just show where the money went, but are truly able to
demonstrate that the money was directed to the right things and had the desired results, is
extremely important nowadays. Some participants called this donor funding model,
“performance based funding.” Other respondents acknowledged that this model may be a
challenge to some of the mission Churches. “Performance based funding” focuses on
performance and substantial results. The way it works is that the organization is given
money if it performs well with the previous funding; and it loses support if it did not do
well with the previous funding. The strategy behind this model is complete transparency.

Several participants from the donor perspective frequently mentioned that the
biggest challenge they face in raising funds for Africa is “a lack of trust.” Whether it is
warranted or not, participants expressed a great lack of trust in some cases. Few
participants argued that a lot of it is cultural; but there is a great sense of a lack of trust at
least on an institutional level, meaning dioceses or Catholic foundations or institutions,
rather than a personal level. Mr. Markey, commenting on this point, said,

I work very closely with a number of Catholic foundations that work in Africa. Too many times when the funds are given, there is not proper accountability of
those funds. Occasionally, there has been a misuse or misappropriation of funds.
Therefore, this sets off a high number of alarms and inhibits giving in the future,
if there is no accountability and transparency.

I know that there is similar discussion on some of the subjects that came
up in the recent Synod for Africa. The bishops themselves seem to be quite aware
of this, but from my perspective as someone who is trying to raise funds, that is
the number one problem – accountability and transparency and the suspicion of
misuse of funds. Fortunately, it is not something that happens throughout Africa;
I recognize that, too. We have run into certain problems like this, and it is really
in very few areas, but, unfortunately, often things are generalized, and I think that
is one of the effects that is facing Africa.

The context of donating money is different because of much greater demand for
accountability. Several participants argued that some of the Church officials and even
bishops have a challenge with that; some may even say, “I am the bishop, why are you
asking me for that? You should trust me as a bishop.” To demand this kind of accountability may seem to some Church leaders as demeaning or as a threat to their positions; but accountability and transparency is the name of the game in giving nowadays. Even beyond those demands from the donors, one can make a strong argument from Catholic Social Teaching that there should be *good stewardship*; and there is nothing unjust with being asked to show how one is a good steward of donated funds.

Mr. Kleiderer puts it this way:

> There is a huge problem of credibility, I think. Even when you look at trying to raise funds from the local communities in some parts of Africa, when parishioners see money wasted by some Church officials—a lot of money—this discourages many. Some of this gets down to seemingly mundane ways that a parish priest might live, or not even a parish priest, but in speaking with many parishioners in different parts of the country, the example of misuse of money donated is an issue. I think that is a huge challenge.

Some participants admitted that there are still donors in the U.S.A. that are older and who tend to have more financial resources. They grew up with the “old school” mentality of sending money to the bishops in the mission Churches without demanding accountability. Probably, there is plenty of money still sent without strings attached. Now, the newer donors, who are maybe forty or fifty years old and younger, are the ones who are going to be demanding a lot of accountability, whereas presently there are those in their 70s who can write big checks and don’t ask many questions about their donations. In fifteen years, however, the younger generation, who will have reached their 70’s, will demand answers about how their large donations will be spent and they will want results. So the requirement for accountability and transparency, according to many participants, is only going to increase.
As interviews revealed, most of the time donors need to know if the individuals or organizations raising funds are good stewards of the money. Mr. Miller, who has worked for CRS as a representative overseas, clearly pointed out that

When Americans think about helping people overseas, they say, first, “will it actually get there and help them?” or “CRS – will they really get it to the right people.” Those who know CRS, know that we will. When we, CRS, receive funding from someone else, we have reported on it; we have shown the results. It could be a lot of money, but you have to show people how to trust you – you have to have transparent reports about what you are doing: This is the money in, this is the money out. Second, sometimes a few will say, “Why don’t we help Americans first? There are a lot of poor people here.” That is another kind of question, and it is a challenge.

In some cases, Mr. Miller indicated that people have raised other questions, such as, “Even if we help in war torn countries like Democratic Republic of Congo or Sudan, some donors don’t understand the causes of the conflict, or how long it will take to change behaviors or the fact that outside forces can be making the wars last longer—will our donations be truly helpful and secure?” In other words, some donors don’t understand the nature of the problem, and they wonder whether their contributions make any difference at all.

Deacon Mickey maintained that there is a mentality around charitable giving that the ones who are receiving the donations are people in need, so the donor’s job is to alleviate that pain or to take away that need. To this end, to make these needs known to the potential donors, they are made to look at the worst possible scenarios all the time. This sometimes dehumanizes the people who are in need. It seems as if the donors are forced to help because they see a human in need, but it also reinforces a bias about who the helpees are. In a sense, they just become ‘a need,’ so the donors get the impression that their job is to take care of that need. In such a situation, what happens is that people
give and donate, because they feel bad, and they want to help, and they want to take away
the pain and the need from the helpees. Deacon Mickey added,

The other problem I find is that we can make assumptions about what their needs
are, based on our standard of living. So we make an assumption that the way that
we live, that is the norm, and anything less than that is somehow a need. I think
that can be dangerous, because what we do then is to project our standard on
somebody else. We think that when you get to our standard, then you are not in
need anymore, which may not be true.

Other participants argued that one of the challenges encountered, while raising
funds to help mission Churches, is the need to use positive images of Africa to be seen by
those who live in the U.S.A. and Europe. How does one promote a positive image of
Africa and the tremendous gifts that the African Church brings to the larger Universal
Church, while at the same time raising the level of awareness of the realities of poverty
that need to be addressed, some of which are very serious social concerns, such as
refugees and HIV/AIDS? All too often the media is only focused on the negative. Most
of the time, people in the West see newspaper headlines when there is something horrible
happening in countries such as Congo, Sudan, Rwanda, Somalia, etc. The only time
Africa gets in the headlines is when there is some terrible uprising or acts of violence, or
the HIV/AIDS numbers increase, or genocide occurs in Rwanda, etc. This feeds into
stereotypes and perpetuates the negative image about Africa. Mr. Kleidreer puts it this
way: “How do you send a good image of Africa when a lot of the things that are being
reported are negative? I really see that as a major challenge.”

Another concern or challenge that was expressed by participants is the way some
organizations, even Christian organizations, not Catholic, raise money. That is, pictures
are shown with a terrible image, such as a picture of small children not wearing clothes,
with swollen bellies, with flies in their eyes, with tears, and the music in the background
is very “doom and gloom,” which is just incredibly negative. The image that is portrayed
is that of a sick, dying child, and that is not the Africa that many donors know and love. There is malnutrition in parts of Africa, but many children are running around energetically. There is tremendous life. There is vibrancy. There are many gifts that come out of Africa. Those organizations raise much money by just using negative images and strategies. Mr. Kleiderer commented, “Their fundraising tactics are successful, but should we copy them? This is a challenge. I know CRS does not use those tactics.”

Interviews from the donor perspective also revealed that Africa is very far away from the U.S.A., and that is considered to be a challenge. Since many Africans now live in the U.S.A., this helps the people in the U.S.A. pay more attention to the African continent. In reality, however, it is a big challenge to help the Catholic community in the U.S.A. understand Africa better. Marie Dennis puts it this way:

The more they understand Africa, the more likely they are to contribute to African requests. There is a much closer link to Latin America, it is just closer geographically, so more people are able to go there. More people have a sense of Latin American countries than they do of Africa. Many people in the United States, including in the Catholic Church, think of Africa as one country, and that is a big challenge. The United States of America is a big country and there are many parishes, so it is a great job to help Africa come alive in a way that makes people understand the need and look for good ways to contribute.

Dr. Bruenning, the founder and president of Children’s Foundation Fund, listed several other challenges:

The biggest challenge is to properly communicate to the people, especially in America and Europe, what the genuine needs in Africa are: how serious they are and how we desperately need their help to meet that crisis. People are always concerned about helping people in crisis. Whether it is a tsunami in Sri Lanka, a devastating hurricane in New Orleans, or the earthquake in Haiti, these are the things that people are going to respond to. There is going to be a lot of money pushed into Haiti now (2010) and that is going to decrease the amount of funds going to Africa, because people now are more sympathetic with the situation in Haiti and because they are seeing it more so there, than the problems in someplace else – that is one of the challenges we always have, trying to keep on the forefront how serious the African needs are.
On the challenges encountered when raising funds for not-for-profit causes,

Thomas Harvey, the director for the Notre Dame Mendoza College of Business not-for-profit programs and a former President of Catholic Charities in the U.S.A., had this to say:

How do you tell that story so it is not a surprise to people or that it doesn’t play into their prejudices, but they say, “Let us support and make a difference in our community or in the world.” You want them to say, “Do you know our help is going to mean more economic development, more opportunity, less abuse in the homes, less addiction problems, less promoting of the drug trade?” This is what I am calling “investing in your mission.” Nobody in the government is going to give you money to tell your story. They just want you to get those addicts under control, out of the street and to stop abuse. I think that the whole issue of fund development is more than who would be a good donor and how do we market better. It is all about maintaining a mission, regardless of how program needs change.

Mr. Butler, discussing the challenges encountered when raising funds for the developing Church, added a new term, “diminishing donor base.” He argued that “The biggest challenge facing the Church in the United States is the diminishing donor base. The members are getting older in the parishes, and that is a demographic that is true of American Catholics.” Butler’s argument implies that the practicing Catholics tend to be older, tend to be people who are in their 50s and 60s or older. It also implies that, in the West, there are very poor connections with younger people who are not attending Mass and are not among active parishioners. Mr. Butler added that

They say that about 12% of the young people between 18 and 33 would be considered very active parishioners, so it is a very small number of them. That is a big concern because if your donor base is getting old and you are not doing anything to reach the younger people, the generosity is going to slip quite substantially.

Mr. Butler spoke of a professor at the University of Notre Dame, Christian Smith, who has written a book called *Passing the Plate*. In that book Smith did a study of Protestants and Catholics that shows there are about 67 million Catholics in the United
States, and about 30% of them attend Mass every Sunday. That statistic may be a little high, but of that number, 10% of these people, in any congregation of the 19,000 parishes in the U.S.A., do not contribute any money whatsoever, to anyone, at all. Mr. Butler specifically noted,

Now if one takes that number and extrapolates it over a population that large, that is a lot of people, so that is a big concern; I would say that my primary concern is that generosity may be slipping. A sense of stewardship, a sense of contributing to the mission of the Church, contributing to actually being a charitable person is weakening. If these are the people who go to Church, and they give nothing to anyone, we are in trouble.

The implication is that foundations should be concerned about the diminishing donor base, because more and more pressure will be placed upon the small number of wealthy families to carry on the mission of the Church. This sounds unfair. That is not why foundations exist. Mr. Butler emphasized,

Foundations, as they are conceived in the American culture, are about funding high risk ventures, experimentation, and trying out new concepts. They are not about subsidizing the operations of institutions, but if dioceses, schools, and parishes cannot operate, who are they going to turn to? They are going to turn to people who are wealthy and say, “You should help us,” when in effect, Church leadership should be saying, “No, you teach your people to be generous.”

ALTERNATIVE MEANS AND STRATEGIES TOWARD SUSTAINABILITY

Great ideas were suggested by many participants from a donor perspective. Sr. Cunningham hopes that if ideas suggested are explored and implemented, that may bring more positive results on the road toward sustainability of the Church in Africa.

Describing one of the alternatives, Bishop Ricard emphasized,

Capacity building is also essential; the local Church needs to build its own capacity. The biggest thing we see with the Solidarity Fund is sustainability. You know we say we will fund a project, but that project really needs to move to self-sustainability because that is really the key. In some areas they can never sustain themselves; they are going to continue to need help from donors. Nonetheless,
the ultimate goal for most projects would be how can you sustain yourself, because that is where you make the lasting difference.

Other participants offered several further suggestions. To achieve sustainability, the Church has to think in the long term, as it does so well in different issues, rather than think in the short term. In other words, sustainability is not a quick fix. This is not something that the Church can solve in a two year plan. Broemmelsiek puts it this way: “I really do think that it is a formation issue. The Church in Africa has to think about what they need, and they have to think about how they get those needs fulfilled in order to have successful sustainability planning.” Some participants suggested that some dioceses do not have the proper structures; for example, it is not professional for a diocese to have only one person signing every check. Several participants emphasized that there must be internal control, because it is not good for a diocese to depend on just one person in everything they do. The end goal is sustainability, but the Church needs to ask itself, what are the steps toward sustainability? The Church needs to think about what skills she needs.

Broemmelsiek emphasized that if the Church does not have structures and systems and ways of controlling things, auditing everything every year, then it is not feasible for Church officials to consider owning business ventures. Some participants noted that this is why the African Church should review how the U.S.A. Catholic Church has dealt with its structures to see if there is anything African dioceses could replicate from financially sound Catholic dioceses in the U.S.A. Some participants also mentioned that various Catholic dioceses in the U.S.A had the same problem with internal controls, but now have tried to establish some internal control structures. Some dioceses in the U.S.A. went bankrupt, some, of course, because of the sex abuse scandal and some because of poor management. Byrd, emphasizing the fact of having the right skills, said,
“The Church really needs to decide the skills they have and the skills they need. Actually, they could look at the needs and say, ‘I don’t know how to do it, but I know how I can get it.’”

According to Mr. Hackert, many things can be done, but the most important is “to engage the people.” Elaborating on this point, Mr. Hackert suggested the book, *American Catholic: The Saints and Sinners Who Built America’s Most Powerful Church*, by Charles R. Morris. In addition, Mr. Hackert said,

Maybe the techniques that we use here in the parishes for Operation Rice Bowl, to mobilize people during Lent to fast and sacrifice and give, maybe those kinds of models could be useful to some dioceses around the world, to mobilize people to just share what they have. I think there could be a transfer of experiences.

How would I approach the issue of sustainability with my background if I were an African priest? Mr. Wiest maintained,

First of all, I would not be thinking in terms of financial independence, because basically the reason that the Church in America is financially independent is because American society is wealthy. If you are in Tanzania, you want the Church in Tanzania to be financially independent, but Tanzania is poor. On the other hand, if you are talking about the Universal Church, as long as there is poverty in Africa, Americans ought to share. It is not a question of imperialism or colonialism. There ought to be an opportunity for Americans to express their love for their African brothers and sisters. But likewise, Africans ought to be encouraged to share. Promoting the idea of charitable giving in African society, I think that is a great goal.

Mr. Wiest’s comment suggests that the most important thing toward sustainability is to develop the wealth of the nation, to develop wealth among the people; and when the people are economically wealthy, then they can sustain their local Church. Bishop Ricard commented,

The reason the Church is not able to sustain itself at this present time, the way I see it, is that it cannot depend on its people to support it, by and large, because people are poor. When you have these small parishes and villages, there is no way the Church can support itself without changing the broader system. You know people are at the subsistence level, so we have to move from subsistence level to a level of sustainability for everyone, for everybody. So when we
develop civil society and put good sustaining government in place, that is going to allow for growth, changing international policies and laws. Then we will have people move from *subsistence* to *sustainability*. That is basically the broader perspective that I see.

Participants from the donor perspective also agreed that it will be hard for people to put money into a collection basket, if they have to support themselves and their families first. So how do we get communities from mere subsistence to real sustainability? This is one of the questions that remains to be answered.

Mr. Markey came up with a great idea, something that has worked in the Latin American country of Argentina. In many dioceses in Argentina, people were made to understand that they are stewards, the Church is theirs:

This is something that came up in Latin America. I worked with them over the years. One thing that the subcommittee on Latin America here in the United States has done, and something which has worked here in the United States, is that a lot of work has been done on the idea of stewardship—the Gospel idea of being stewards of what God gives us, how that affects our time, how that affects our money, how that affects our different capacities of talent. So there has been a lot of theological thought, a lot of work on that. One thing we have had in our relationship with Latin America is that we brought some of these ideas to them. The bishops told them that these are some ideas that we are grappling with. How do we teach our people, our parishioners, that they should understand that they are in charge, that the Church is theirs. They are the stewards of the Church, it has been given to them. They are not just recipients, but they are active and they are protagonists in the Church, and therefore they need to take an active role. That has been seen as a way of developing the idea of stewardship and responsibility. That has been a way of also helping parishioners know that they need to support their Church financially, and also with their time, for the growth of the Church. We brought those ideas to some of the Churches in Latin America and brought them to different dioceses here in the United States as well, so that they could see what we have been working on and what we have developed. From that, one of the countries, Argentina, their bishops' conference started an organization called *Plan Compartia*. *Plan Compartia* is the Argentinean bishop's approach to stewardship. It is not taking what we did in the United States, but reflecting on it themselves, trying to understand it within their context, and seeing if there is a way to teach the Argentinean people that they have to take responsibility, that they have to be self-sufficient, and that they have to give to the Church and not just rely on help from outside.

In all of these countries there has not just been external giving, but there is a situation where they were relying on the government to support the Church, and
that was done through tax dollars or through concordance with the Vatican in different ways. That often put the Church in difficult situations in Latin America, when governments would change or you would have a government that would do things that were against the teaching of the Church. This put them in a bind. Or, when you had a new government that was against the Church, then the Church would lose all of its funds, or at times, even its property. So this idea was to put the Church into the hands of people, and let them develop catechetical programs that would start with the children and with a long term goal of teaching self-sufficiency, teaching responsibility, teaching stewardship. The Plan Compartia has been working, I think for about eight or nine years now, and they have developed a whole catechetical program on a national level, a national campaign. They would plan, and do a campaign about stewardship in all the dioceses in the country and all the parishes. So they have worked really hard at this, and now they go to other countries in Latin America, and they bring the same program to those bishop conferences. So I think that is something that you might want to study, to look at, and maybe it could be a model of something that could be used in Tanzania or other African countries as well.

Dennis discussed the alternative means toward sustainability:

Another thing that I believe we need to do is find ways to value the local economy and the local products that are made locally in Africa, food that is grown locally and so on, rather than thinking that the best way for Africa to have enough food is to bring food from Australia, or rice from the United States. We need to look at all of those systems, and I think that we can do that by learning ourselves, to live, to exchange more, to learn the values of our different cultures, and to learn from others. Then we also need to do our homework on the policies, on what are the conditions attached to loans when they are made to countries in Africa or anywhere else; what are the conditions when debt is canceled or when there is debt relief given; are there conditions attached that are destructive to the local country, or are they constructive?

Fr. Robert Dowd of the Holy Cross has been working with a local community in Uganda to empower people and to help them improve the standard of life through alternative means for sustainability. He said,

I think that we need to do a better job of going after the members of the Church who are African and who have made it, those who have succeeded in business, and who are relatively wealthy. They are there. I don’t think that we are going after them very effectively. I think that is really important for the Church in Africa: Church officials should ask themselves, who are the Africans who should be supporting the work of the Church?

On the alternative means toward sustainability, Dr. Bruenning emphasized teaching and training:
It comes back to teaching and training – we have to somehow, someway be able
to develop micro-businesses with trustworthy African partners. They can help
themselves and eliminate the dependency that they need funds from foreign
organizations or denominations. That is really where the concentration may be,
where it has to be.

Some other participants went so far as to say, “Failure is a great teacher.” Dr.

Bruenning, for example, said,

If you read the Bible, you find that the book is full of stories and tales of great
leaders that failed miserably. So failure could be a great, great teacher; so we
have to learn to succeed from the failures. So let’s eliminate as many problems as
we can by being willing to ask questions, to consult experts.

This is an important point to note because many times people are afraid to ask questions.

Dr. Bruenning emphasized,

You will send them a piece of equipment, printing press equipment, and ask them,
do you know how to run a printing press? They say, “Yes, no problem.” But later
you find they cannot use it. I have interpreted the saying “no problem” as a big
problem coming, because the person is afraid to say: “No, I’m sorry, I don’t
know.” Because he thinks if he says he does not know how to use it, he won’t get
anything. So here again, if we are going to send the aid, if we are going to send
the equipment, the tools, and everything necessary for them to succeed, we also
need to do the teaching and training so that we are sure they do it right.
Otherwise they will certainly fail, and we will be blamed by the donors.

The majority of participants commented that sustainability is definitely
achievable. Of course, not everyone is always 100% successful; but we should strive for
100%, and if we get 75-90%, then that’s wonderful. Dr. Bruenning added,

If you don’t manage what you have—if you look at Matthew, Chapter 25, with
Jesus and the giving of the talents, some people doubled it, and you know the man
that had the one talent, he went and buried it, and he was called a foolish servant.
In many cases, we can’t even go out and dig up the talent he gave us, we have
chopped that too; and so what kind of shape is that person going to be in? We
have to develop good stewardship in the Church.

The Church shouldn’t have to be out begging. Dr. Bruenning emphasized,

I teach in Africa. If you are a farmer and you have 10 cassavas, you can take one
cassava to Church; if you have 10 eggs, you can take one egg to Church; if you’ve
got 10 cows and you have a baby cow, you can give one or two cows to the
Church. The more you give to God with your heart, the more you are going to get back one way or another. You can fool people, but you can’t fool God.

According to Dr. Bruenning, God will provide, if we are faithful. If we do what we are supposed to do, God will do more than what he has promised to do. That is why Dr. Bruenning always reminds people to live on 70% of their income. He observed that:

You make $100 per month, live on 70%. That means you may have to drink water instead of Coke; you may have to eat oatmeal instead of steak; you may have to go with a used sweater at the thrift store rather than a new $80 dollar sweater; you may have to move to a smaller apartment or a smaller house, but learn to live on 70% of your income. Of the 30% left, divide it into three parts. Give the first 10% to God. The Bible says it is more blessed to give than to receive. Give 10% as a minimum. We have an obligation to give back to God. Let’s take that just a little bit farther: That doesn’t necessarily mean give it to the Church, but give it where it is going to make a difference in someone’s life for the sake of Christ. We need to save lives. This is good stewardship. So now, you have 20% left. Save 10%, of it, put it in your pocket. Why do I say save 10% in your pocket? Because when you’ve got a lot of money in your pocket, you feel good, you walk better, you talk better, and you smile more, why? Because you have got a lot of money in your pocket – now don’t tell anybody it is there, or they will take it away; but, that big money in your pocket affects the way you act, the way you feel, the way you talk, affects your attitude towards everything. When you get more big money, put that in a bank. That’s how rich people get rich, since the banks will pay you interest. Be careful where you place it, but that is how the rich get rich; and it is automatic, it just happens. Now you still have another 10% remaining; invest that 10%. Look for ways to make money with your investment money.
Several other alternative means toward self-sustainability were suggested by participants. These include studying some models that have worked in the U.S.A. There are models of stewardship in the United States that can be considered. That is to say, both parishes and dioceses have ways in which they have engaged the laity in stewardship. This model can be copied and experimented in the Church in Tanzania and other parts of Africa. Mr. Butler suggested, “I think that by introducing some of these techniques in philanthropy to the Church in Tanzania, no matter how modest and how poor the parish might be, you can find that people will get into the habit of giving; and then everything kind of rises, and the faith rises with it as well.” Many will agree that one cannot approach stewardship in the Church unless it is approached with deep faith. Butler added, “There must be an understanding that we are giving not because of the needs of the Church, but because of our need to express gratitude to God, and so it is an act of worship. So it has to be integrated into the life of the Church.” This implies that people need to know that their task in life is to give God glory and gratitude. Supporting the Church is one way of doing this. Mr. Butler emphasized,

You give your money, you give your time, you give your talent, and you give everything back to God who gave it to you out of his loving graciousness. A vision that is based on stewardship has great potential for Africa, and you can’t make that happen unless you have a church of openness, transparency and accountability – you have to have it. Faith communities won’t thrive without it.

Mr. Weigel, speaking from the same perspective, gave an example:

The Catholic Church in the United States, up until the Second World War, was very much a working class Church. There were occasional rich Catholic families, obviously, but most of the Catholic people of the United States were working class people. Now that has changed dramatically since World War II. The Catholic Church in America today is certainly not exclusively a middle and upper middle class phenomenon. In a sense, I mean that history is, in some respects, even more impressive because all of these huge institutions were built by relatively poor people. That, in part, is due to the hard work of cultivating the spirit of giving, and I hope that can be done in Africa as well, cultivate the spirit of giving among people.
MUTUALITY/SOLIDARITY/PARTNERSHIP AS AN OPPORTUNITY TO
ACHIEVING SUSTAINABILITY

Sr. Cunningham spoke about one very promising strategy which she called “solidarity/partnership,” while other participants called it “Collaboration/Mutuality.”

Hackert, the president of CRS, discussing this strategy, said,

Just making people understand each other on a personal basis both with bishops, priests, and other groups, with lay people coming to the United States and being given a forum to speak at Mass, to groups or to students and vice versa, these connections back and forth help build a lasting relationship.

In this model the idea is to engage people, not just to solve their challenges, but to engage people in working together. In this way they know their environment, they have a mutual dialogue and come up with a mutual solution—those kinds of things, according to some participants, are much more important than how much money is transferred into those places.

The idea of solidarity and mutual cooperation with the Church of Africa was developed by the USCCB. Sr. Cunningham revealed that the concepts of solidarity and mutuality are articulated in the “Call to Solidarity with Africa,” a document which was issued in 2003. In response, CRS has taken several steps to implement its vision. CRS has brought bishops from the U.S.A. to Africa to meet with the bishops’ conferences, and the most important thing has been this brotherly exchange. So out of the exchange prompted by the “Call to Solidarity with Africa” there has arisen a series of visits by various bishops, mostly sponsored by CRS. So now, there is another committee for Africa in the USCCB which Bishop Ricard heads, whose purpose, together with many other things, is to build relationships.

In connection with the issue of strong cooperation and solidarity from both sides, donor and donee, Byrd believes that the cooperation CRS received from the African
Church officials is excellent. She said, “I think anyone in CRS would thank the Church in Africa and elsewhere for the support that they have given us, because we just can’t march into a country and establish this ourselves; we really depend on the guidance and support of the Church.” According to Mr. Wiest, working in partnership, mutuality, and solidarity has helped to shape the existence of CRS overseas and has helped to build the capacity of the Church in different places and in different ways. He elaborates, “One is this idea of partnership built on the Catholic values of solidarity, subsidiarity, mutuality, and then the other is the principle of integral human development—how the Church thinks about the fullness of human life in society.” Global solidarity partnership is now put into practice, as Deacon Mickey suggested:

Through the help of Catholic Relief Services, which is an international development agency representing the U.S. Church, they saw themselves in a unique position to facilitate relationships between the Church in the U.S. and different parts of the world; to come together in some kind of an ongoing way, to learn and practice and experiment what it means to be in solidarity with one another. For us, we were partnered with the Church of Kitui Diocese in Kenya, and we have seen a lot of mutual benefits.

When people come together, building relationships, building faith, and then sharing resources, no doubt the relationship grows. Deacon Mickey described a real experience for the Archdiocese of Minneapolis-St. Paul’s partnership with Kitui Diocese in Kenya:

In our case, when we started building a partnership with Kitui diocese in Kenya, after the first couple of visits we felt there was a common interest around us: providing water to people. To the people of Kitui, that was a major goal in their life, to increase their water, because they have a shortage of water, and that affects everything. People here in the U.S.A. [Minnesota], who live in the land of 10,000 lakes, think that they have unlimited water compared to Kitui. We take it for granted here. So because of this we feel that we have something to learn from each other.

Deacon Mickey went on to say, “The goal of it is for the transformation of everyone. It is not a dollar goal. It is not that we have a limited number of projects and then we are
done. Our goal is that we are in this for 50 years – we are in the 50-year plan or more, so there is no end in sight.” According to Fr. Promis,

The idea of twinning, diocese to diocese and parish to parish, is not necessarily about money, but solidarity; it is to enable people to recognize each other as sisters and brothers as well as helping one another. Not only the U.S. sending money, but rather working together in collaboration and establishing a relationship which is mutual. The parishes and dioceses which are twinning get a lot of advantages.

Some participants believe that even the bishops in the U.S.A. had this in mind when they issued their document on “A Call to Solidarity with Africa.” This is one way in which the Church in the U.S.A. is trying to establish a sense of collaboration with Africa, working in collaboration as opposed to just sending money. Related to this is what Fr. Promis explained:

Also, we have a task force in peace building, and another –Africa Faith and Justice Network. This network is basically Catholic (religious orders working in Africa). They have staff who make presentations, establish relations, and meet with the congress, cabinet, and so forth. The network is responsible in seeing how the policies developed here in the U.S. by congress and the government affect Africa either positively or diversely; and that is one way of mutual support for Africa as well. Some other networks have also seen an importance of having the Catholic Church represented in the African Union to help voice out important issues and so forth.

Fr. Promis also added, “Another thing I learned in Tanzania, and which can mutually be shared, is the sense of community as opposed to the individualistic mentality here in the U.S.A. Yes, we respect every individual, but the sense of community, the communal aspect in Africa, is a treasure.” Both aspects have their blind spots, but the sense of community is a treasure. Fr. Promis emphasized further, “Liturgy is another treasure. When you say we celebrate the Eucharist in Africa, you really celebrate; the sense of active participation is really there; even in poor areas, people are very active in the liturgy.” This indicates that Africa can share with others these gifts as well.
According to Sr. Cunningham, working in partnership is very important, and it is something that needs to be encouraged. Dennis added,

Well, I do not think that anything replaces personal contact when it is possible; and that is one of the challenges, because Africa is so far away and it is so expensive to get there. But whenever it is possible for people who have spent time in Africa or are from Africa and are here, I think that those sorts of personal relationships are really important. It is not a good idea to just send money and then never pay attention as to why the Church in Africa has to come to ask for money.

It is important to work together, to learn from one another. I think that what is important is that we look for ways to do it in both directions, so that it is not just people in the United States learning about Africa, but it is people in Africa learning about people here, too; but that is a huge job. CRS, with other partners in Africa is doing that already.

Mr. Butler emphasized,

One of the things that we suggested is that the bishops take donors to Africa. So this past summer, we went to South Africa, and we visited with the Episcopal Conference of South Africa. We visited parishes throughout the country, and throughout the visit we sat with the bishops, and we tried to reflect on our experience. The feeling was that there was magnificent pastoral work being done in South Africa, and that our role would simply be as a collaborator; but it wouldn’t be a one-way street –yes, we would give the Church there financial assistance, but we would also ask them to come to the United States and share with us some of their gifts. They had unbelievable music. Just the vibrancy of the liturgies was amazing to us, and we need some of this here – so we are working on a program to try to have reciprocity, so that they are sharing with us their riches and we are sharing with them our riches. And we intend to make trips every summer to different parts of Africa as part of that initiative.

One of the lessons, also, was that the Solidarity Fund from the U.S. bishops has to be people to people; it has to be personal: we have to be there, and they have to be here. We have to know each other, because in the past it was just paper going everywhere. There was no personal relationship, so relationship is an extremely important ingredient to the way in which funds are given, developing as much as possible personal rapport and engaging Africans in our life as a Church because of the strengths that they have in so many areas. The focus of the Solidarity Fund is just pastoral – it has a little social justice focus, but it is mainly pastoral. For example, a lot of the work in the parishes is on HIV/AIDS, so the care grants will be made for that work, but you could say, “Well Solidarity Fund, sounds like Caritas, “and you’d say, in response,” Well, yes and no. It is parish-based programming, it is addressed to the whole person, it is not just medicine, it’s not just nurses and so forth, it is the parish itself and all that it offers in support of these people.” Therefore it is pastoral in nature.
WHY PEOPLE, INDIVIDUALS, ORGANIZATIONS, OR GOVERNMENTS GIVE AID/DONATIONS

In Chapter Two, several opinions and views from different scholars concerning why people give aid or donations were discussed. This section will discuss some of the views and opinions from various individuals who were interviewed. The majority of participants gave their opinions and views based on their experience of working for not-for-profit organization and their own personal experience as philanthropists.

Jill Pelisek, a lecturer at the University of Wisconsin Milwaukee (UWM) and a very well known philanthropist in the greater Milwaukee area on the issue of giving said,

Fundraising is more than raising money; it’s marketing and development and telling the story with vision & creativity; and when doing fundraising one should know that people give because they want to; they won’t give if not asked; they support success not failure; and, finally, “people give to people.”

Daniel Meehan, another well known philanthropist in Milwaukee, added, “People give to people just as they give to programs.” This, according to Mr. Meehan, means that although people give to people wherever there is a need, they also support programs which will make a difference in people’s lives and their community.

Sr. Cunningham argued that the primary motivation for giving is personal and religious. Mr. Butler, speaking as president of FADICA, noted, “In our case, of the 50 families, the motivation is very rooted in their faith. Many of them would articulate it this way: they see themselves as agents of the mercy and love of God – it is that simple. But of course in terms of their focus, each family would vary.” In other cases, Mr. Butler explained, some foundations are created as memorials to people who have died, some created their foundation to assist in the missionary work of the Church, some were interested in religious life, etc. Therefore, the foundations, as some other participants commented, would differ in their actual reasons for funding, but the motivation is usually
similar. Mr. Butler once again insisted, “If we had them altogether here in this room, they would say most succinctly, ‘It is in some way to give witness to our faith.’”

Mr. Wiest argued, “People give out of compassion.” He emphasized that people care for their fellow human beings. They are moved by real situations, such as helping children who do not have an opportunity in life, women who suffer from abuse, and cancer patients needing treatment through the help of research. They give because they want to show compassion. People, in general, are compassionate. Mr. Wiest is the Executive Vice President for Charitable Giving at CRS. He added,

Certainly I would find as an American, and as I work on this side of the business, I hear stories all the time that bring tears to my eyes. Compassion is part of all of us, it just maybe needs to be nurtured – even beyond nurturing, it is the sense of Catholic teaching, it is intrinsic to our faith, and it ought to be an expression of Christ’s love for mankind – that is what we are taught. There are many sub-motivations, but primarily it is to help people.

According to Paul Miller, Team Leader in the Africa Overseas Support Department at Catholic Relief Services, there are many reasons why people give, and this is wildly popular right now, for reasons that some donors are a religious people, and the faith commands them to help one another. Paul Miller added that sometimes in America, people often feel that they have received so much, and they want to give back, to share the blessings with others. Sometimes people are looking for ways to connect with others. People want a connection; some don’t want to give to an impersonal charitable entity which will decide for them where their money will go. They want to feel connected. They will say, “I want to help this entrepreneur to be successful; I want to help these children have a bright future.”

Other participants believe that the motivating factor for making a donation is different for each group of entities. Interestingly, some think that individuals give because they have a very deep-seated emotional response: they need to make a
difference. Kathryn Girard, Vice President of Development, Goodwill Industries in Southeastern Wisconsin, specifically argued that

Private foundations, and specifically private foundations that are in existence after the death of the founder, give to carry on the wish of the founder, to be able to make a difference long after that person’s lifetime, and you can be thinking about someone like the Ford family or some of the big industrialists.

Girard emphasized that one needs to know that some foundation founders are people who made enormous amounts of money during their lifetime, more than they could possibly spend, and realized that the communities in which they lived and worked, and where these vast fortunes were made, had needs. Some likely felt they had a very profound desire to give back to their communities, to give back to their employees, to give back to their schools that made their fortunes possible. Factors such as good fortune sometimes drive people toward a desire to have a positive impact, to truly leave the world a better place.

Companies, on the other hand, have a different motivation in giving. Girard commented, “In many cases a company will give, in large part, because they want to be seen as a good corporate citizen. There certainly is some of that emotional need to give back, but for companies, much of the drive to make philanthropic contributions comes from their desire to be seen as a good community partner.” On the other hand, John Miller, the CEO of Goodwill Industries in Southeastern Wisconsin, drawing from his long time experience of working with not-for-profits, had this to say:

I have been able to receive some very large gifts from some of our board members, and what they tell us when they make those gifts is that they love Goodwill, they love this organization’s mission and how we are able to make life better for the people that we serve and for this community. They see us as a vessel which they can utilize to help make the world a better place, and we accept that.

Miller noted that there is a lot of interest from donors in examining the leadership of an organization before they donate. This is a much deeper relationship, one
that is built almost entirely on trust. These donors trust that the organization will utilize
their gifts in a manner that is ethical. They trust that the organization will treat the people
that they serve with respect. They look to the organization to be an example within the
community, an example of integrity and honesty. Miller added, “Goodwill has been able
to build its philanthropy program over time and has been very successful, and is
becoming more successful now because we are a trusted entity within the community.”

Large corporations like Microsoft, according to Miller give because they want to
be good corporate citizens. They want to be socially responsible. When corporations
select recipients of gifts, organizations such as Goodwill, they look at the credibility of
the organization from a stability point of view in particular. Will the organization use this
gift wisely and according to its mission, and will it have an impact over a long period of
time? A corporation’s decision to give gifts is based on the idea that the organization is a
stable, well managed organization and will use these gifts in the way that was intended,
making an immeasurable impact within the community. This shows that the corporations
are really judging the organization more than judging its mission, if you will. Actually,
the corporation appreciates the mission, but it is selecting the organization based on its
ability to make use of the gift.

The question arises of how to keep the donors and not lose them. Gerard
responded,

Everything that we do starts with stewardship. I do a weekly meeting with all of
the staff, and the first thing that we talk about is donor stewardship. We do not
go out and look for new gifts until we know that we have answered the question
for the donor of how have we used their gift. Have we done it in a way that they
intended us to? We do this with a very personal touch. And there are many other
things we do, to use the donors’ money as intended.

Miller and Gerard offered a wonderful perspective on the challenges encountered
while raising funds for the purpose of accomplishing their mission. Their view is that
right now the competition for the donor dollar is very stiff. When the economy took a nose dive in the fall of 2008, many foundations saw their assets reduced from anywhere between 25% and 45% (local foundations). That has had an effect on the giving, and it is going to continue to ripple for the next two to three years. Therefore, the situation is extremely competitive. Some donors may prefer, for their own reasons, to support smaller organizations, so that would be a challenge for an organization like Goodwill.

Miller also commented on other factors that may impact giving:

We are going to face a need to find assistance for eight or nine million people unemployed today that were working a year and a half ago or two years ago. We lost all the jobs that we built in our economy between 2003 and 2008. That will impact giving.

Donor fatigue was discussed in Chapter Two. On whether there is donor fatigue or not Gerard said,

I think donor fatigue is real, but I am going to provide you a two part answer. I am not sure if I would describe it as fatigue, because what I do not know is, if a donor stops giving to us, do they stop giving in general? I think that is not the case. I think if a donor stops giving to us, they move on to a different organization because possibly their interests have changed, or they have a new organization that maybe more closely matches their interest. There I am talking more of a smaller donor. What is definitely true is that certain individual and foundation donors do not want to support an organization forever, and will not support a program indefinitely. Again, I am not sure we would call it fatigue. I think if we were really being honest, we would call it boredom. I think people get bored. I think that is an important distinction, because donor fatigue could be interpreted to me as, “I’m tired of giving in general,” when I think the reality might be, “I’m just bored with this organization; I would like to see a new story.” I think that is probably more accurate. I am not saying that that is necessarily a bad thing; but I think that forces us to take a new look at the problems that are out there.

The participants from a donor perspective were very cooperative and gave great ideas on the issues of dependency and sustainability. Chapter Six, the last chapter, will discuss and offer recommendations as to what can be done practically in order to minimize dependency and focus on sustainability.
CHAPTER SIX

CONCLUSIONS, RECOMMENDATIONS, DISCUSSIONS, AND SUGGESTIONS

FOR THE FUTURE: POSSIBILITIES AND ALTERNATIVE MEANS FOR

FINANCIAL SUSTAINABILITY FOR THE CHURCH IN TANZANIA/AFRICA

The Purpose of the Study and Research Questions Revisited

Within the context of the qualitative research methodology that has been used to conduct this study, the purpose of this study was to gather as much information as possible about financial dependency and sustainability of the Catholic Church in Tanzania/Africa. The intention has been to broaden the discussion of these issues and to expose various possibilities for the local Church in Tanzania/Africa to explore both now and in the future. For this dissertation, the working definition of self-sustainability does not mean that the local Church should distance itself from international assistance but rather capitalize on local efforts and ask for help from overseas to help supplement the local efforts. The data from non-African participants has been very valuable in addressing the issue of donation and its trends and the alternative means that can be employed by the Church in Africa to sustain itself. The data from African participants was very valuable in addressing the issues of dependency, as well as how to overcome it. Collectively, the information from the two groups of participants was used to suggest alternative means for financial sustainability for the Church in Tanzania and Africa at large. There were four research questions which guided this study. The questions are once again listed here below:
1. To what extent does the Church in Tanzania/Africa depend heavily on Foreign Aid?

2. What are the financial sources the Catholic Church in Tanzania/Africa uses to sustain itself?

3. What is the trend of donations or support from the Catholic Church in the U.S.A. and its institutions to the Church in Tanzania/Africa?

4. What can be done to reduce dependency and/or promote a self-sustaining Church in Tanzania/Africa in the future?

CONCLUSIONS

a) Extent of Dependency on Foreign Aid in the Church in Tanzania/Africa

A majority of participants, both from the donor and donee perspective, agreed that dependency on foreign aid exists in many parts of the mission Churches, not solely in Tanzania but also in other parts of Africa. The degree of dependency, however, differs in scope from one place to another and from one diocese to another. A number of steps are being taken by the local Church to minimize or reduce dependency, and to focus on a self-supporting Church. The good news is that sustainability is possible if proper strategies and plans are put into place; but the process to achieve it will take time.

Participants from the donee perspective in this study agreed that missionaries did their best in evangelizing Africa. They came in great numbers in the early 1900s, however in recent years the number of missionaries has dramatically decreased due to a number of factors including fewer vocations in the western countries. Therefore, the local Church in Tanzania/Africa is now in a transitional period from the missionary era to the local clergy era. However, the transitional era is almost over, and the local Church in Tanzania is in a different situation at this point. The local Church depended greatly on
donors’ gifts through missionaries, whether from Europe or the U.S.A., but the situation is now changing. Some bishops in Tanzania who were interviewed noted that almost all the Church leadership in Tanzania is under the local clergy, and, as discussed earlier and as will be further discussed in this chapter, the Church in Tanzania is growing very fast in many respects. It is reasonable therefore to conclude that one of the things that needs to be done, as supported by Bishop Maluma, the Bishop of Njombe Diocese, is “a change of mind-set.” The locals in the mission Churches need to become more deeply convinced that they are the members of the Church here present, and that it is for Christians to assume the various responsibilities of this family of God (the Church)—the local Church. The missionaries have helped Africa go through the initial stages of evangelization, but now it is time for local Christians in Tanzania/Africa, as members of the Church, to assume responsibility for themselves and support the local Church. Now is the moment to give, and to not simply take and receive. For a long period of time the local Church has been the recipient; now the local Church members must be the ones who give, who support the local Church.

b) Financial Sources which the Local Catholic Church in Tanzania Currently Uses to Sustain Itself

A number of sources of funds were revealed by the interviews. Both donors and donees noted that there are official institutions like Propaganda Fide for whom dioceses simply apply for help. If the officials of Propaganda Fide find that the objectives for which funding is requested make sense, then they support part or even fund the entire project. Other donor agents and individuals accept applications from any diocese or organization but funding is subject to conditions, sometimes onerous, which the recipient must abide by; or perhaps the donor agents or organizations will only accept certain types
of projects. That is what some participants referred to as “conditionalities,” and a majority of interviewees from the donee perspective noted “conditionalities” as one of the major challenges encountered while raising funds from donor-agents. There are also non-Church donors who provide money to support Church-run programs. As regards non-Church donors, one needs to make sure that their programs and conditions do not conflict with Church moral values and teachings.

There are traditional sources of funds in the Church, like offertory—Sadaka, Tithes—Zaka and Harvest—Mavuno; these traditional sources, as was noted by Clergy and laity interviewed, need to be emphasized and encouraged by all Church leaders. Harvest—Mavuno is a common practice in many dioceses and parishes in Tanzania, where people give part of their harvest or produce as a thanksgiving to God. Everything donated is then sold, and the income is used to help with pastoral and other Church expenses. Other sources often mentioned by those interviewed include investments and a few income-generating projects. They will be discussed in more detail in the following sections.

A majority of the bishops interviewed in Tanzania noted that subsidies from Propaganda Fide are considered a great idea for assisting the mission Churches. These subsidies to the mission dioceses are given to help important projects, such as catechesis, seminaries, religious programs and other pastoral endeavors. An important thing to consider, however, is to make sure that local people do not create a mentality or believe there is a reservoir of money for which dioceses can continue to draw from indefinitely. Also, local people need to keep in mind that Propaganda Fide is able to assist only if dioceses around the world pay their dues to the Propaganda Fide. Several alternatives
means can be employed to generate income for the local Church. These alternatives will be discussed later in the recommendation section of this chapter.

c) The Trend of Donations or Support from the Catholic Church in the U.S.A. to the Church in Tanzania/Africa

Anyone in the mission Church who thinks that the flow of money or foreign aid and missionary personnel from overseas will continue to flow to the mission Churches, such as Tanzania, as it used to be at the beginning of the evangelization process, is on the wrong side of history. All the interviews conducted for this study suggest that this type of thinking needs to change. The findings of this research also indicate that the trend of donations is declining. Consequently, for a successful process toward sustainability, a change of attitude from the donees’ perspective is urgent and necessary. This reality has the support of various scholars (Bühlmann, 1976; Ruwa, 2002; Blomjous, 2002; Kimaryo, 1997; and Kalilombe, 2002). From another viewpoint, the situation has changed dramatically in the donor countries. This includes the decrease in vocations within Europe and the U.S.A. and the economic crisis around the globe. Furthermore, missionaries have returned to their mother houses in their native countries. As a result, the local Church in Africa is developing and must continue to develop its own local leadership, native personnel. The aid that used to pour in no longer comes in the same magnitude. Because of this situation, many of the faithful in the local Church are somewhat skeptical. They see the local personnel, the local clergy, and they are wondering if they are not as giving as the missionaries used to be. The faithful are asking themselves, “Where are the missionaries?” They reason that the Church used to help them, and now they are not receiving anything anymore. To a great extent, this is a situation in which the Church in Tanzania and Africa at large finds itself. This, of course,
reflects the mentality implied in the Cargo Cult Theory. Bishop Niwemugizi articulates this argument when he says, “Of course, it is difficult to say that we cannot ask for aid from overseas; there are projects which will continue to need help, but this should not be the attitude, that we shall continue depending on the aid from outside forever, for everything we do.” The local people now have to understand the necessity of self-sustainability. In these modern times, the local Church needs to capitalize on the resources that are available locally or internally, and to look for help from overseas to supplement these local efforts.

d) External and Internal Factors which Affect the Local Church’s Efforts toward Sustainability

This study identified a number of factors which affect the local Church’s efforts toward sustainability that are internal to the Church. These include the need to develop the local Church structurally, and the need to develop the skills, capacity, and personnel. The study also revealed that the local African Churches continue to learn and get insights from the West and from other parts of the world. In particular, the local Churches are learning how to respond more effectively to their own growth, development and to the needs of their society. The local Church in Tanzania/Africa also continues to be a strong and vibrant voice in society, especially when it speaks and acts in a united way as one family of God. It can be argued that the bishops need, in addition to the clergy they have, to train additional leaders, informed leaders, leaders with insight, leaders with the technical and academic skills to provide the leadership for the institutions and the projects which the bishops envision, and have already established. As was revealed by the interviews, it is not surprising, for example, to have in some places in the local Church only one person in the whole diocese with training in a certain area.
Another factor that was frequently mentioned in the interviews is that the local Church in Tanzania/Africa is expanding very rapidly. That is considered by both donors and donees as a blessing and something of which to be proud. However, as some bishops noted, this rapid expansion comes with some challenges. One of the challenges is the increase in needs, including extensive evangelization and other pastoral endeavors. Other challenges are a need for more personnel and more social services such as schools, hospitals, orphanages, etc. Based on what I heard from interviewees, and as a result of my completion of this study, it can be concluded that with all these challenges, the Church in Tanzania is primarily focused on its core mission of zealously carrying on the work of evangelization. It would seem that despite all the challenges and difficult circumstances, the many dedicated ministers of evangelization are serving with humility, simplicity, and resilience.

External factors which affect the Church’s efforts toward sustainability include primarily the immense poverty both in the society and among many of the Church members. Poor economies and the lack of good governance in many African countries are two other factors that impede the efforts to alleviate poverty and achieve sustainability. As many respondents noted during the research, there is a need to increase the efforts to reduce poverty in all the African countries as well as help develop a civil society in some countries. It is evident that unless good governance is in place, the Church will continue to find itself affected strongly by things such as violence, tribalism and in some cases, civil wars—for example, the situation in Zimbabwe with its President Robert Mugabe. Mugabe’s persistence in leadership, for example, has paralyzed the whole country, which in turn causes a paralysis in the Church. Other examples are the Democratic Republic of Congo, Sudan, and Somalia, where the civil governments are
very weak or non-existent. Respondents noted other challenges the local Church encounters in carrying on its mission. These include the effect of globalization, lack of transparency and accountability, rampant corruption in many of the African governments, the HIV/AIDS pandemic, refugees, and the global economic crisis.

Based on the enthusiasm and confidence among many interviewees, these challenges do not prevent the Church in Tanzania/Africa from moving forward. The local Church appears to be moving ahead with courage, resilience, and determination; it is exploring all the possibilities at its disposal to minimize dependency and foster sustainability. Therefore, I would conclude that there is great hope for success and a bright future both for the local Church in Tanzania and for the Church in Africa at large. Pope John Paul II, when visiting Rwanda in 1990, called Africa the land of hope; this concept is also reflected in his Apostolic Exhortation *Ecclesia in Africa* (1995).

**RECOMMENDATIONS ON THE ALTERNATIVE MEANS THAT CAN HELP THE LOCAL CHURCH TO REDUCE DEPENDENCY AND/OR PROMOTE A SELF- SUSTAINING CHURCH IN TANZANIA/AFRICA**

What follows are a series of recommendations based on the data generated by this study for developing sustainability. These recommendations represent a range of alternatives, since this study did not intend to conclude which alternatives are the best. I leave that for future research and discussion.
RECOMMENDATION 1: Continue Helping People in Need through the Spirit of Sharing

“United we grow.” This famous saying has an implication for the universal Church. The social teachings of the Church provide a cogent intellectual foundation for developing strategies that will help to achieve sustainability for the local Church in Tanzania/Africa. The social teaching of the Church emphasizes to its members working in the spirit of solidarity, collaboration, and mutuality, and not making one part a provider and the other part a receiver. Vatican II, for example, insists that mercy to the poor, the sick and charitable works of mutual aid aimed at the alleviation of all kinds of human needs be held in special honor in the Church (Decree on the Apostolate of Lay People, n. 8). Also, Pope Paul VI (1967), in his Populorum Progressio, reminds us (the Church) that “Today the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance. The Church shudders at this cry of anguish and calls each one to give a loving response of charity to their brother’s and sister’s cry for help” (n. 3). Pope Paul VI also pointed out that,

The development of peoples has the Church’s close attention, particularly the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance, of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. Following on the Second Vatican Ecumenical Council, a renewed consciousness of the demands of the Gospel makes it her duty to put herself at the service of all, to help them grasp their serious problems in all its dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency (n. 1).

The quotation above from Pope Paul VI emphasizes that the Church, together with carrying out its mission to evangelize, has also to take part in people’s socio-economic development. In this, the Church as a family of God, donors together with donees, continues sharing the gifts which God has given us. Every part of the Body of
Christ (the Church) has a gift to share. In discussing the issues of sustainability and dependency of the Church in Africa, and Tanzania in particular, credit needs to be given to all the missionaries and donors who have been supporting the mission Church for many years in various ways. The work of both missionaries and benefactors has been incredible. The truth is that donor support is still needed, but it must be done without creating a permanent dependency mentality. The benefits of working in solidarity, collaboration, and mutuality will be discussed more in detail in the following sections.

**RECOMMENDATION 2: Do not focus on weaknesses, rather focus on strengths—**

**Insights from Appreciative Inquiry Theory**

Africa is not poor in every way. Africa has many riches: natural resources, gifted and talented people, fertile land, vibrant spiritual life, and many friends—both international and local. Thus the *Appreciative Inquiry Theory* (Cooperrider and Whitney, 2005), offers an insight that is supported by the interviews of both the donor and the donees. This theory suggests that rather than just dwelling upon deficiencies (weaknesses), rather look at strengths. Even though many people in the local Church live in poverty, the Church in Tanzania needs to ask itself: “What strengths do we have—what brought us (the local Church) to where we are now?”

A lot has been written about the Appreciative Inquiry Theory. Cooperrider and Whitney (2005) emphasize that “Appreciative Inquiry can help [individuals] and organizations achieve [their] greatest potential in service to a world of peace and prosperity for all” (p.3). Describing Appreciative Inquiry in other words, Cooperrider and Whitney stated,

Appreciative Inquiry is the cooperative, coevolutionary search for the best in people, their organizations, and the world around them. It involves systematic
discovery of what gives life to an organization or a community when it is most effective and most capable in economic, ecological, and human terms (p.8).

Cooperrider and Whitney (2005) argue that Appreciative Inquiry, “assumes that every organization and community has many untapped and rich accounts of the positive—what people talk about as past, present, and future capacities, or positive core” (p.8). They also give a diverse set of assets, strengths, and resources that, when discussed, broadly constitute an organization or community’s positive core. They have put their model together in a table called, “The Positive Core of Organizational Life” (p.9). The aspects of the model that seems best used include best business practices, a vision of possibilities, leadership capabilities, and financial assets. These particular aspects of the model are suggested because they best fit with the issues under discussion—dependency and sustainability (the full model is presented in Appendix C).

A general suggestion to all donees at this point is to return to the idea of starting on the grass roots level. The local Church should train its people to identify their strengths, rather than focus only on their problems or weaknesses. To focus only on weaknesses is self-defeating. As Kalilombe (2002) noted, “The first task toward self-reliance in the Church in Africa would be to assess our strengths and realize the resources at our disposal” (p.12). It is without question that Africa, Tanzania in particular, has enormous strengths. These strengths include peace and a relative lack of tribal rivalry—treasures which the father of the nation, Mwalimu Nyerere, left to the country—Tanzania. Tanzania has a wonderful climate and, in most places, two agricultural growing seasons a year. In addition to rich soil, the country is filled with minerals. Most of the external commentators note that people are very enterprising, energetic and talented. Therefore, there is no reason why Tanzania/Africa should starve. In light of all these resources and capacity, the African countries simply need to harness the wealth in
the right direction and harvest it for the common good. Unfortunately, this wealth in most of Africa frequently gets hijacked by corrupt governments that lack integrity, accountability, and transparency. It is also an undeniable fact that there are many unforeseen and uncontrollable challenges that the African countries face, such as its many refugees and the spread of HIV/AIDS. Furthermore, there are some natural disasters, including drought, earthquakes, famine, floods, and so forth. Because of this reality, I suggest in the following paragraphs that some help will continue to be needed from donors, both from within and outside of the country. Donees need to remember, however, that they have many blessings as well; they have an abundance of resources. This is an era of abundance, but on the other hand, in many parts of Africa this is an era of scarcity. Many African countries do not have enough as regards to basic needs. There is only enough for me (selfishness), rather than seeing an era of abundance and the necessity of working for others (the common good), and for commercial activities to get income to help the Churches and communities. Kalilombe (2002) suggests that “In planning for self-reliance, available resources should be the first and the main ingredient rather than hoped-for funding and external aid. After all, a bird in the hand is worth two in the bush. In any case, it is imprudent to initiate programs that depend on some vaguely hoped-for help…” (p.13). Therefore, the Appreciative Inquiry Theory can lead the local Church in the direction of seeing where there is abundance, instead of seeing where there is only scarcity.
RECOMMENDATION 3: Build a Strong Leadership Base, Vision, Strategic Thinking, Stewardship, and Reputation

There are many factors to look at on the road toward sustainability. The most important factor is to identify and define the different layers of dependency and the different layers of sustainability. Regarding the layers of dependency in the Church of Tanzania, the Church needs to ask herself, “Is the Catholic Church in Tanzania, for example, seen as a model in everything it does? Or is the Church seen or compared with any other organizations?” So when someone thinks about the sustainability of the Church in Tanzania and Africa at large, one needs to ask those general questions and everyone needs to realize that sustainability is part of the core of any extraordinary organization or community.

Traditionally, when people talk about sustainability, the first thing that comes to mind is finances—finances are always the first aspect that people look at. “How much money do we have? How much money can someone generate internally? How much money can someone generate in the country? How much money comes from Europe or the United States?” Finances are obviously a key element of sustainability, but is it the end all? Are finances really more of a secondary issue on the road toward sustainability? Are finances more of an indicator of other aspects of sustainability that are much more important and do not often get attention? Here, I go back to the idea of extraordinary organization or community.

If someone speaks from a donor or from a Catholic social teaching perspective, using the principle of subsidiarity, it is not up to international organizations or donors to tell donees how to do development in their country. Instead, donors must work together with donee organizations in helping the donees to set their own agendas. Therefore,
partnership is a key part of the donor—donee relationship. In this, therefore, when donors go to a certain country, they will first look at the strong and extraordinary organizations or community such as the Church to work with rather than ordinary organizations. Why? Because in Africa there is a big difference among hundreds of NGOs. Here is where the Church distinguishes itself from other organizations. Mr. Hilbert, who worked for several years in Africa, gave an example:

The problem is, in some African countries there are hundreds of NGOs that are one person NGOs, or they are briefcase NGOs, or they are letterhead NGOs, but when you actually look at them, you try to figure out who they are exactly. It is one person, maybe a couple of other people. You know, I want NGOs with a track record. I want NGOs that are much more substantive.

Therefore, donors have important aspects they look at in any country before deciding whom to partner with or support. Because many believe in the principle of subsidiarity, they believe in sustainability. Hilbert again noted,

You assume automatically, if you are a donor working in Tanzania, that you are in a place where people are not going to have a lot of money; but that is the easy part. So in principle, resolving the problem of finances is easy. However, I want to make sure that my money is used well. So what do you look for in an institution or organization?

Another significant aspect of sustainability which donors take into account is whether an organization has and can demonstrate leadership. Leadership is really essential. An organization cannot be sustainable unless it has strong leadership. Otherwise people will say, “Yes, that organization is doing some work, but this is a lightweight organization, not an extraordinary organization.” Regarding qualitative leadership, Mr. Hilbert emphasized,

If the Church is showing leadership, part of leadership is being able to think five years in advance, ten years in advance, being ahead of everybody else. If people see that the Church represents them, if people see that the Church fulfills their needs, if they see that they can go to the organization – I have got a problem, my marriage is falling apart—if they see the Church as an organization that they can turn to, they will support the Church. You will not have to ask for that support on
Sunday. Support will come because they will say, I am really grateful, for you helped me solve my problem when I didn’t know what to do.

According to Mr. Hilbert, a pastor is not just a man who should be holy, not just a man who is well versed in the Gospels who can educate, instruct, train people in what the Gospel is saying; but he also needs to be a leader. He should be trained in leadership, and there is a big difference between being a pastoral leader and a leader of people in other aspects of human life. Jesus was not just a visionary thinker, He was the greatest of all leaders. Jesus called 12 people to drop what they were doing and to follow Him with no guarantees. They were given positions and here was no guarantee of a good salary, but the twelve followed this man. Who was this MAN, Jesus? He had no material possessions. In fact, He told the Apostles to give up everything, and they did. Why? Because they saw something in this man; they saw a leader; they saw His vision; He was inspiring. A leader needs to be inspiring. Of a good leader, people will say that he accomplished the work at hand. Of a better leader, people will say that he worked with us to accomplish this task; but of a great leader, people will say we did this project ourselves. A great leader leads people to recognize that there is a problem and to see what they can do to fix the problem on their own. Such a leader does not have to push/badger the people, but will lead them to solve issues by themselves. This is a true leader. If we do not develop these kinds of leaders, the people are not going to take up the issues that the Church feels are important. And so, we need to train priests and other Church leaders to be visionary leaders who inspire people.

The other aspect is vision. Donors will ask, “What institution or organization or community in this country has a new vision or new ideas?” Visionary thinking and a visionary approach will attract donor support. Part of this is being able to do a good analysis. For example, donors will say, even if this institution or organization or
community does not have a lot of money, its people are thinking about what it is that they do. They just do not continue to do the same old thing every year. They try to develop new ideas; they ask themselves if the strategies they have in place are really working; are we getting anywhere? We have been working in this area for a long time – have things improved? This is the kind of institution or organization or community which many donors will love to work with, because it will evolve over time. Mr. Hilbert called this way of doing things, “strategic thinking.” An approach like this is not just linear, it means there is a leader at the top who looks at the situation and says, “We have been working in this area for ten years now. We should really ask ourselves a very simple question – are things getting better or worse? Are we better off now than we were five years ago? If not, why not?” That kind of thinking separates effective, extraordinary organizations which donors will support from the ineffective organization. In this context, strategic thinking is different from planning. Planning is linear; goals which one seeks to achieve are set. But strategic thinking is not linear. Therefore, thinking strategically is an important skill for an organization to have. Another aspect is to have the right and competent people working on the team. Mr. Hilbert illustrates:

In my experience working as a manager and a leader at CRS, I have learned that if you get the right people for the job, you will probably have 75%-80% of your problems resolved before you even know they are problems. I say that because if you have got the right person on the ground, that person is going to go out there and do their informal research.

This means that competent workers are going to network, figure out what is happening, and surface any problems that exist. Then they are going to resolve issues before they become major problems. So one needs to begin with human resources, the right people. If you have the right people, you can get the job done. Of course, it is more
than just human resources, it is all the other resources as well but you need to start with the people.

Donors also look for an institution or organization or community with people who have done the best they can with the resources they have been given. That shows that they have a good resource plan and good *stewardship*. This is another principle of Catholic social teaching—*stewardship*: to use the little resources one has in the best way possible, to maximize the benefits from a minimal amount of resources. Donors want to work with organizations that do that well, because if the donees use their own resources well, then it is assumed that the donor resources will be used effectively as well.

Another critical factor toward sustainability is the Church’s *reputation*. What is the reputation of Church leaders? Is their stewardship good? Do they have new ideas? Do they have a history of success? In the U.S.A., parts of Europe and the British Isles, the first issue that comes to mind as regards *reputation* would be the sex abuse scandal. This severely damaged the whole process of sustainability. If that problem had been dealt with sooner, it might not have grown into such monstrous proportions. It got really embarrassing when it was shown that individual priests with that problem were not identified and disciplined early. Had those priests gotten help, and the victims and the families who had been affected gotten help, this would never have been a scandal of the present magnitude. It became an issue, and a really big issue and very embarrassing, because some officials did not deal with this horrendous issue honestly and forthrightly. This situation needed *effective leadership, the vision* to say that we have got to resolve this right here and right now.

So these are the essential aspects of sustainability—*leadership, vision, stewardship, strategic thinking, right people in the team and reputation*; clearly, it is not
simply a matter of finances. For many donors, finances are the easy part, finding the right organization to support is more difficult. If you show that you have got a plan and you have good people, you have got vision, and you have got some projects, donors will help you.

RECOMMENDATION 4: Building Self confidence, Change of Attitude and Mindset

The central question I ask is, how can the local Church overcome the dependency mentality? Given everything that has been said, how then can local faithful sustain the Church in Tanzania, and Africa at large, via local efforts? To address these issues, the local Church needs to overcome two obstacles. The first is to break out of the mentality that the Church is a provider. The Church in the missionary era was envisaged as a provider Church; and some people still want to see the Church as the one who bears the obligation of providing. The second problem that has to be overcome is that of defining what is the Church, who is the Church? According to Archbishop Ruwa’ichi,

Too many people tend to think that the Church is only the bishop, the priests, and the religious. Therefore, when you speak of supporting the Church, it is as if you are trying to ask the poor to support other categories of individuals, which are apparently considered well off, although in reality I know that they are not well off.

Connected to this argument is that a good number of people in various parishes and dioceses have always seen the Church in Africa as a receiving Church (Cargo Cult Mentality); i.e., the local Church is there to receive gifts. If such a mentality exists, the faithful are misinformed and they need to change that mentality. As Bishop Msarikie elaborated,

We need a change of attitude, a change of thinking. We need to believe that it is we ourselves who will change our economic situation. It is we ourselves who will do the job, not someone from outside no matter how much expertise they have.
We need to build self-confidence in ourselves that we can do it, that we have the talents within ourselves to make our Church self-reliant.

This is true because we (Africans) have the capacity within ourselves to address the existing problems and find solutions for them. The local Church can seek outside help and expertise to supplement the local efforts. Still, as Africans we have to convince ourselves that we have the capacity, and that nobody else is going to do it for us. Bishop Banzi emphasizes that “To succeed in this we need to help people adjust their mindset or mentality that things are possible and donations are decreasing.” This, I believe, is the psychological and mental change that needs to occur in people’s minds if sustainability in the local Church is to be achieved.

As Bishop Maluma noted, the Church in Africa, as one family of God, (clergy, religious and lay faithful), needs to have “A common mind set,” that we are now a grown-up Church no longer to be seen as dependent children. Clergy, religious, and lay faithful are members of the Church in Tanzania. The time for only receiving is gone, and now it is time to contribute. Faithful and clergy alike need to grasp the fact of sustainability and put it into practice, to live it. People in the local Church have to have the proper mind-set to accept this reality and own it. How far have we come in achieving this common mindset? Bishop Maluma added, “In my diocese, for example, we have started working on this. To create this ‘common mind-set’ is a process. We are doing our best. After two or three years we might come to a point where we can share something with our friends.” That, in my opinion, is the best way to go in order to achieve sustainability.
RECOMMENDATION 5: Capacity Building through Education and Microfinance

a) People are the best and first resource

Both donors and donees agree that if empowered and given a chance, the people themselves are the best resource. In the case of the Church in Africa, we (Africans) are the ones that must transform the situation. Members of the local Church are the ones to support the local Church. According to the Code of Canon Law (1983 can. 222), the Church has a right to seek the support of the faithful and the faithful have both the right and the duty to offer their assistance. Schumacher, cited in Agbor-Tabi (1984), said, “Development does not start with goods; it starts with people and their education, organization, and discipline. Without these three, all resources remain latent, untapped potential” (p. 1). Kalilombe (2002) puts it this way:

Self-reliance is possible only if the “ordinary people” are convinced that they are both the agents and the ultimate beneficiaries of their efforts in improving their situation. If they know that self-reliance is for their benefit, they will commit themselves to this task. In this case the Church is the people, not just their leaders or an impersonal system which the ordinary faithful would not identify (p.10).

Kalilombe went on to say that “Self-reliance in the Church in Africa can be realized if people at the grassroots are fully involved and feel that it is their project” (p.16).

Although I do not agree with him entirely, Kalilombe, in more radical language, said,

Our poverty is not in the pockets but in our heads. Even if one puts millions of dollars into the pockets of our people, it would make very little difference. The solution is not more foreign aid, but a change of attitude geared towards the development of solidarity, cooperation, creativity and resourcefulness. All these imply conversion: turning away from the path of death to pursue confidence the way that leads to life. This entails developing a spirit of honesty, hard work and learning how to maximize our resources” (p.7).

All of these arguments described in the quotes above indicate that the most important resource is the people—the human element. Without properly trained people, all the other natural resources will not be of benefit. Therefore, the local Church has to
continue training more leaders and giving them responsibilities. Well prepared personnel is the greatest asset we can have. A clear point must be made here that the majority of the members of the Church are the laity, and she has good lay experts. In many places where the laity has been given the opportunity to use their knowledge, much has been gained from their expertise. The laity’s advice is invaluable on so many issues, such as legal, financial, managerial, developmental, etc. Professional lay people can also advise the Church on how to invest in income-generating projects. It is a tremendous advantage that the local Church has so many talents, so many trained laity in various areas of expertise. So, let the local Church, together with its own personnel base, use the intellectual capacity of the lay faithful.

Young and retired lay people are willing to volunteer in the Church. They are part and parcel of the Church. Wherever possible, the local Church can train both young and old and give them an opportunity to serve the Church in their capacities. The local Church can make them managers in different projects or directors of income-generating projects. This involvement of the laity will help priests to concentrate on purely pastoral issues. The good work that the laity can do must never be underestimated. As it is clearly stated in the *Ecclesia in Africa* (1995) and in many other Church documents, the Church is the family of God composed of clergy, religious, and laity. So where there are possibilities of activities that can be done by the laity, let them be carried out by the laity. A priest may be there to advise and to ensure that Christian values are maintained and protected; but if a priest wants to take all the responsibilities, especially those that the laity can do, he will not have much success and will be usurping the laity’s rightful role.

The local Church needs to invest in training personnel. In this dissertation “personnel” refers to all the qualified people who will be given and will assume special
or particular roles in the process of sustainability. This includes clergy, religious, and laity. Regarding the laity, the local Church cannot train everyone, and so the Church needs to have a system for identifying who should be trained for the specific goals. Concerning the clergy, bishops must invest in educating and training as many as possible, who in return will train others. When the human resources are in place, then the local Church can take the next step and utilize the natural resources—identify them and see how it can make the best use of them. As stated earlier, every corner of this earth, every square inch of this earth, is rich in resources. We simply have to identify them and see of what benefit they can be to humanity. When the local Church is able to achieve this, it will change the mistaken notion that we have to travel to Europe or the U.S.A. in order to find fortune to sustain ourselves and the local Church.

b) The Importance of Education in the Process of Sustainability and Socio-Economic Development

Another element which is of paramount importance in the process of sustainability is education. The importance of education in the process of sustainability was noted by both donor and donee interviewees. This section considers the Catholic Church as an agent for development and a stakeholder in the field of education, especially through Catholic schools. As a point of emphasis, there are many definitions and descriptions of education. According to Negash (1996), education is, a process by which man transmits his experiences, new findings, and values accumulated over the years, in his struggle for survival and development, through generations. Education enables individuals and society to make all-rounded participation in the development process by acquiring knowledge, ability, skills and attitudes (p.93).

According to Schumacher (1973), “The modern way of life is becoming ever more complex: this means that everybody must become more highly educated” (p.73).
There is no doubt that seminaries are already doing a very good job in training priests in Tanzania and elsewhere. In the 21st Century, however, as Schumacher maintains and based on the challenges facing the Church, bishops need to capitalize on and promote the ongoing formation of priests and religious who are under the diocesan bishops. Additional education can be done in a variety of ways, such as through short courses, workshops, or seminars. Lay people, as was stated earlier, who are seen as efficient and helpful to the Church and society may be offered further education by the local Church when resources are available, or the laity could be given loans to assist them in pursuing the higher degrees. This will be on the condition that they will work for the Church on a contract basis. Vatican II insists,

> We must strive to provide for those persons who are gifted, the possibility of pursuing higher studies, and in such a way that as far as possible they may occupy in society those duties, offices and services which are in harmony with their natural aptitude and the competence they have acquired” (Gaudium et Spes, n. 60).

Schumacher (1973) emphasizes the importance of education:

> No civilization, I am sure, has ever devoted more energy and resources to organized education, and if we believe in nothing else, we certainly believe that education is, or should be, the key to everything. In fact, the belief in education is so strong that we treat it as the residual legatee of all our problems” (p.73).

Vatican II, in its “Declaration on Christian Education,” exhorts earnestly that pastors of the Church and all the faithful “spare no sacrifice in helping Catholic schools to become increasingly effective, especially in caring for the poor, for those who are without the help and affection of the family” (Gravissimum Educationist, n.9).

Some authors have stated that human capital, which includes education, is an important factor for most developing countries to achieve economic prosperity (Harrison, 1997). Tanzania is one of the developing countries, and since it received its independence from British rule in the year 1961, it has been struggling with its economic growth. Just
as in Tanzania, many shortcomings exist in most African nations’ education curricula which need to be addressed in order to improve education. The Catholic Church in Tanzania can be a leader in changing this system by establishing a good, exemplary curriculum via its Catholic schools. For many years now, since the time of missionaries, the Catholic Church in Tanzania has contributed much to the field of education by improving its schools. The Catholic Church in Tanzania can be financially empowered through investing more in educating its members who can eventually sustain their local Church. Catholic schools are very important in every part of the world today. Many spiritual leaders of the Catholic Church around the globe insist on the value of Catholic schools. Vatican II, in its post conciliar document, *Gravissimum Educationist*, stated clearly the importance of education. Archbishop Timothy Dolan spoke with parents in the Catholic Archdiocese of Milwaukee in January 2008 about the importance of Catholic schools. He spoke eloquently on the value of Catholic education:

This time each year, during Catholic Schools Week, we celebrate what makes Catholic education special, and honor those who contribute to our schools’ excellence. This year’s Catholic Schools Week theme is “Catholic Schools Light the Way.” How true! Do they ever! Catholic schools instill in young people the Christian values our world so desperately needs. The teachers and staff lead by example each and every day by living their faith, through their words and actions, both in and outside of the classroom. If you want your child’s education to reflect your faith and values, I encourage you to consider a Catholic school. Your choice will send the message that you value an education that is grounded in the Gospel message—a message that is woven into every aspect of the school day—from the curriculum to spiritual formation to extracurricular activities. Christ’s presence is evident in our Catholic schools. It is also no secret that Catholic schools offer a comprehensive, rigorous curriculum. Teachers set high expectations for academic excellence and achieve it, which is evidenced by a 99% graduation rate and the fact that 96% of Catholic secondary students go on to pursue higher education. Catholic schools are safe, supportive, and are a place where teachers and parents work together for the benefit of each child. Visit a Catholic school and spend time with the staff, students and parents. I know you will discover the Catholic school advantage.
It is an undeniable fact that the Tanzanian government has not yet been able to establish enough schools to meet the needs of its growing population. Even the existing schools have many problems that need to be fixed in order to provide a quality and adequate education. Some of the problems facing schools include the lack of sufficient resources and personnel as well as limited curricula which does not prepare students for self-employment. As explained in the previous paragraphs, education plays a key role in economic development. More appealing is the research reported by many international organizations such as the United States Agency for International Development (USAID 2005), the World Bank (WB) and the International Monetary Fund (IMF). These organizations admit that access to education is another critical issue facing the people of Africa. Illiteracy combined with limited schooling makes any reform or economic program challenging.

Since its independence, Tanzania as well as other African governments have tried to modify the education curricula from colonial systems to fit the needs of the nation and its people. Much still needs to be done to achieve the goal of training young people to be ready for self-employment. Nyerere (1968), the first president of Tanzania, emphasized this point when he argued that “Our present educators must train the young to use our resources in a spirit of self-reliance as the basis of development” (p.272). Christian Missionaries, mostly Catholics, are the major contributors to formal education in Tanzania. Missionaries established several Catholic schools (primary and secondary schools) between 1900 to 1961. These schools have had very high standards compared to the public schools. The Catholic Church in Tanzania inherited those schools from missionaries.
Rufa’I, cited in Sunal and Mutua (2007), emphasized that education is a critical factor in bringing about change in the role and status of those whom the enterprise of education has not served well in the past. With an improved status, people tend to have a higher quality of participation and are more active in the affairs of their society. Stressing the importance of education in economic growth, Sunal and Mutua (2007) argued,

Education is paramount to a nation’s well-being. An educated population provides the manpower as well as a base for economic growth. Educated people manage their resources effectively and efficiently. Thus, many nations spent a large percentage of their budgets to enhance the education processes by investing in both human and other educational resources such as institutions, materials, and research, to name just a few. Despite the fact that education is profitable to nations, many developing countries have continued to lag behind in providing their citizens with even a basic education (p. 63).

Therefore, education as a very important factor to human development is a high priority in the overall development endeavor of any government and its people. In collaboration with the Tanzanian government and different charities and organizations, the Catholic Church needs to establish more schools, especially in the villages. I believe that through its influence in the field of education, the Catholic Church in Tanzania can do much to improve education in the country. Failure to provide young people with opportunities to find meaningful work is a waste of human potential that can lead to alienation, drugs, crime, and violence. The Church in Tanzania, as of now, receives a full tax deduction when purchasing construction materials for schools or when purchasing equipment or other related materials intended for the schools. Although the Tanzanian government has done a great deal in recent years to invest in education, still the Catholic Church can do more. More effort is needed to build schools in the rural areas to ensure availability of this important service to the marginalized individuals in the villages. In this regard, through its influence, the Catholic Church in Tanzania is an important agent for change of the social sector.
The idea of “self-reliance,” which does not in any way suggest “self-sufficiency,” should be integrated into the school programs. The idea of self-reliance simply means that the duty of effective national development lies with the Tanzanians themselves. Aid should be sought in conjunction with an effort to maximize local resources, and it should be used for augmenting rather than replacing local efforts. Thus, education for self-reliance should be a deliberate process of liberating Tanzanians from the mental and physical stranglehold that is responsible for underdevelopment. Students should be educated to learn the meaning of living and working together for the good of all. The educated should never forget that they are an integral part of the nation and have a responsibility to contribute more to society because of the educational privilege they have received. The Catholic Church can recommend new instructional strategies that emphasize understanding, applying knowledge, and solving problems. This strategy should replace the current instructional methods that provide insufficient opportunity for practical application (Verspoor, 2001).

If every parish built its own school, either a primary or secondary school, then the Catholic Church in Tanzania would have 847 schools across the country. This would be a tremendous help to the nation. I believe that when people are empowered academically, there is an indication that they will eventually be able to help themselves economically and thereby help their society and the country at large. Some education theorists have shown how the education system serves the needs of a society’s economic model. Discussing this subject, Bowles and Gintis (1976) emphasized that the education system helps integrate youth into the economic system through a structural correspondence between its social relations and those of production. Hence, education is an important factor in achieving financial sustainability in the local Church.
c) The Church can Empower Its People Financially through Microfinance

Several times respondents mentioned poverty as a factor that impedes sustainability. There are indications that if local people are empowered financially, they will eventually be able to not only contribute to their local Church but sustain it as well. As previously stated, there are many ways the Church can help to alleviate poverty and financially empower its people. One way is through microfinance. Byström (2008), citing the United Nations, defined microfinance as “the sustainable supply of small-scale financial services such as credit, savings accounts, and insurance to the poor and low-income people” (p. 2109). Microenterprise and small businesses have been used interchangeably. Pretes (2002) defines microenterprises as,

firms with fewer than five employees; they are typically unregistered and do not pay taxes. Microfinance has helped people in different parts of the world to reduce poverty and improve their standard of living. Some communities, companies or organizations provide grants to small businesses or individuals to help alleviate poverty. To be successful, microenterprise entrepreneurs must possess managerial skills, knowledge of markets and prices, and the technical ability to create their product” (p. 1342).

According to Pretes, to finance the microenterprises, the poor have several sources of funds. These include self-financing from one’s own savings or borrowing from relatives or local moneylenders. Most of the time, the poorest have no collateral to put up for the loan. This is a high risk to the lender; therefore, money lenders often refuse to lend to the very poor. Other sources include commercial banks and other lending institutions. Vogelgesang (2003) argues that there are policies that guide the provision of loans. According to him, all loans are secured by collateral and/or personal guarantees, where collateral typically consists of household items such as TV sets or business goods and machinery. If the client does not repay the loan, the collateral is confiscated. The collateral is selected based on the client’s valuation and not on the resale value, which
increases the client’s repayment incentives. Also, if the client does not repay the loan, he or she loses access to future loans, and lastly, the conditions of the loan improve for clients with timely repayment.

Pretes (2002) emphasizes that the poor cannot access formal credit because of three things: the scarcity of investment capital in developing countries, the need to be near a bank branch to access services, and the inability of the poor to assume the risk of repayment if the business venture fails. Pretes speaks about the availability of grant-based agencies, but he also admits the fact that “A potential obstacle to grant-based microfinance is the long-term sustainability of the grant-making agencies” (p.1345). The most important thing to consider is to make sure that those microenterprises last for a long enough time to bring a difference in people’s lives.

As a point of clarification, the microfinance model is premised on the idea that access to the financial sector and its corresponding financial instruments (e.g., savings accounts, loans, insurance, etc.) empowers the poor to invest in business opportunities; to engage in the formal, local economy; to diversify and protect their financial interests; and to ultimately lift them out of poverty (Pretes, 2002). In general, I agree with this idea, and believe that microfinance has a strong potential to increase the economic opportunities available to the poor and thereby give them more avenues out of poverty. However, I do not suggest that microfinance is a cure-all—a country ravaged by corruption, human rights abuses, constant war, pervasive disease, etc., will be unable to develop if microfinance is the only weapon used to battle poverty. Any effective development strategy must be multi-dimensional. That is why in this chapter, several strategies are recommended for a successful sustainability of the local Church in Tanzania.
Three things need to be considered if the Church will want to use microfinance as a strategy toward sustainability:

1) **The rules and regulations governing financial transactions and economic development are traditionally under the auspices of the government.** Too often, countries in need of development are hampered by corruption, lack of property rights, endless red tape, and many other conditions that make enterprise (and microenterprise) difficult to implement. For example, a loan for a farmer to purchase additional land will do little if his property rights are not ensured and the government is able to take back that land at any time. Similarly, a local entrepreneur will be unlikely to open a small shop if she/he must bribe local officials and circumnavigate a labyrinth of tedious bureaucratic procedures. Unfortunately, these rules and regulations are largely beyond the sphere of the Church’s control. Of course, the Church may have some lobbying power and be able to marginally influence the conditions surrounding micro lending; however, this is likely outside the Church’s mission and probably a comparatively less effective use of its resources.

2) **Should the Church adopt and administer a micro lending model, it would essentially be serving as a banker and not as a philanthropic, not-for-profit aid distributor:** Although some people may argue differently, the goal of many successful microfinance organization is to make a profit. In my opinion, the model of the private microfinance bank runs contrary to the very core of the Church’s mission. The Church is a faith-based and community-oriented support system, not a profit-making entity that administers loans to its members (even with the best intentions) with the expectation that those monies will be returned
with interest. Just as Jesus Christ gave freely without expectation of reward or personal gain, so should the Church avoid enriching its coffers at the expense of those in need. Therefore, there are ways to alter certain aspects of the microfinance model to align it with the Church’s mission and its belief system. One of the most effective microfinance organizations in the world, the Grameen Bank (http://www.grameen-info.org/), is premised on the idea that peer pressure is effective collateral for the loans it administers. Grameen does not require that a borrower put down tangible collateral. Instead, the borrower is a member of a small group of individuals who are collectively responsible for ensuring payment of the loan.

Similarly, the Church could organize a portion of its aid distribution in such a manner. For example, the Church might set aside a small amount of its aid monies in a fund for “entrepreneurial development.” Micro loans could then be distributed to the lay faithful (parishioners), meeting certain criteria (e.g., money would be used to purchase a new piece of farm equipment, which would in turn increase the borrower’s productivity and profit). These loans would be offered with the knowledge that any money paid back to the Church up to the original loan amount would then go back into the fund and be reissued to others. Other parishioners and/or community members would provide peer pressure, since the fund’s continuation could potentially provide opportunities to them. Of course, the Church would not be in a position to mandate repayment or levy interest on these loans; it would just be understood that repayment of the initial loans would be essential to ensuring the revolving nature of the fund.
Again, the Church is not forced to engage in microfinance as its sole strategy on the road toward sustainability; however, given the right parameters and criteria, microfinance could be an effective way to promote financial literacy and independence to provide otherwise unavailable economic opportunities, and to encourage entrepreneurship. Also, the Church might consider partnering with existing microfinance firms that could provide microfinance opportunities to select parishioners. Prior to partnering with one of these firms, it would be necessary for the Church to conduct due diligence in order to ensure legitimacy and integrity. Additionally, the Church must not be seen as an outright proponent or agent of the microfinance firm. This could risk harming the Church’s reputation should parishioners perceive the Church as advocating more for the microfinance firms’ needs than its own parishioners’. Instead, the Church could offer several different avenues to its parishioners, microfinance being one of them. If microfinance were to be deemed a promising and sensible option, then the Church would serve as an unbiased broker to bring the parties together.

3) **Let the local Church not forget the “simple.” Learn from Sister Edna Lonergan about the Goat and Chicken Project in Cameroon.**

According to Sr. Edna Lonergan, St. Ann Center for Intergenerational Care in Milwaukee, Wisconsin, U.S.A. provides community-based health and educational services for children and adults in need and serves as a resource and support for caregivers. The Center, sponsored by the Sisters of St. Francis of Assisi, reflects Franciscan values in meeting the spiritual, psychological, social, and physical needs of all who participate regardless of faith, culture, or the ability to pay.
As Sr. Lonergan noted, in light of this mission, an intergenerational program for Africa was formed. Sr. Edna Lonergan, OSF, was at the World Conference on Aging in Madrid in 2002. She heard of the emerging growth of the number of older adults in most countries of Africa. These elders, instead of enjoying a leisurely retirement, were caring for grandchildren because their own children had died or were living with HIV/AIDS. In alignment with the mission of St. Ann Center for supporting the frail, the elderly, and those most in need, the sisters of St. Francis began the program of Goat and Chicken for Cameroon.

Inspired by the reports from Madrid, where she attended a meeting and learned of the huge need for a solution, Sr. Lonergan travelled to Cameroon, specifically to the two villages of Shisong and Bafut. She gathered all the elderly together and asked them what they needed. Her first assumption was that they would say they need material items. This was not the case, but rather, their response was, “We want to be needed. We want to be able to help care for our grandchildren because our own children have died.” The elderly wanted so desperately to be involved in taking care of the young ones through the work of the Tertiary Sisters of St. Francis, who serve in many areas of Cameroon. It is from this that the goat and chicken projects started. This practical program has become a reality and has now spread to six major villages.

The Goat and Chicken Project was created particularly to serve the families in this part of Cameroon. It sustains and provides a livelihood for people there. The Sisters raise goats, chickens, and piglets on their farms, and then they bestow two of these animals together with their feed to an older adult who, in turn, raises the animals. The first offspring of the animals or chickens is then
given to another family. The elderly create a small enterprise by selling the animals to provide the necessary income needed to send their grandchildren to school or to buy medicine for their grandchildren or for themselves. This project, administered by the Tertiary Sisters of St. Francis, enables elders to meet the nutritional needs of their extended families through the meat, milk, eggs, and cheese produced from the animals. One woman visited had raised a flock of 21 chickens and sold 10 of them. She used the proceeds to buy medicine for her son who had sickle cell anemia. Now he is taking the dung from chickens and is packaging it as fertilizer and then selling it to purchase his own medicine. The grandparents now buy medication for high blood pressure and are able to support a grandchild in school who would otherwise not have that opportunity. This is a complete “Circle of Life,” a cottage industry that is yielding dramatic results.

One interesting anecdote that came out of the project is as follows: A woman was given two chickens to start her farm, but she was so hungry that she ate both chickens before their eggs could hatch. She was then given two more chickens and now has grown a whole flock. This story demonstrates the tremendous need for sustenance. The program is a survival plan for the most impoverished in the country. The project is now serving over 200 families. The Tertiary Sisters operate farms where they raise the chickens, goats, and piglets. The Sisters manage the animal donation program, seeing to it that the chickens reach the elderly and that the animals are cared for properly. The Sisters also run a school for girls, several clinics, and a rehab center for children with disabilities. There is joy in the work they do, yet it is not an easy life. The Sisters’ joy comes from their commitment to their community, to one another, and to the poor.
The funding for the Goat and Chicken Project comes from simple donations of $20 - $50. This will purchase an animal and allows families to grow their stock and reap success. There are very few administrative costs since the Sisters do not receive a salary. The administrative costs are due to transporting and providing shelter for the animals that are raised on people’s farms. It is critical that the farms are secure and safe to protect the investment in the animals. With larger donations, the Sisters are able to build shelters for the animals and secure quantities of feed. They recently sent a contingent to Cameroon, and it was a life changing experience for them. Upon returning, many felt compelled to donate to this project. All funding goes directly to the project which serves the most vulnerable and needy. The program empowers the elders to sustain their lives, thus regenerating these communities that have been devastated by diseases.

In the fall of 2010, two of the Sisters from Cameroon came to St. Ann’s Center, Milwaukee, Wisconsin, U.S.A., for a three week visit. At that time, they learned many business skills, such as extensive computer work, marketing, and digital photography along with budgeting and spreadsheet development. The training and the supplies they received will facilitate all their efforts in Cameroon and create better record keeping, which will allow for a greater productivity and the ability to serve more than the original six large villages.

In 2011, a group from Milwaukee plans to travel to Cameroon. These individuals will witness first hand the growth of this project and how the villages have developed into thriving communities of hope and self-sustainability. The sisters are continuously expanding the Goat and Chicken project to serve more communities. From the beginning moments of learning about the need, to the key
donations that were given and the commitment of the community of the Tertiary Sisters of St Francis, the Circle of Life has been enhanced and fulfilled. The Goat and Chicken Program has provided a platform to create self sufficiency. It has given a sense of purpose for the elders and brought sustainability to the community, reaching all parts of Cameroon and possibly Nigeria in the future. My conclusion is that from both the simple and the complex models of microfinance we can learn how to help people in the rural areas to sustain themselves and eventually sustain their local Church.

RECOMMENDATION 6: Sharing Resources for the Benefit of the Local and Universal Church

Interviewees also indicated that individual dioceses must be prepared to make the initial sacrifice in terms of personnel (e.g., releasing a priest from a local parish for a few years to allow him to pursue an advanced degree, so that in the long term he can come back to the parish with stronger skills) and sacrifices in material resources (money investment, time, resources such as land, buildings, etc.). The dioceses in Tanzania must be willing to make these sacrifices before expecting to reap any fruits. The first infrastructures (people and things) must be established before making any production. It is a big sacrifice and very hard to release a priest from a parish, or any other office, to go for further studies (training) for, let’s say, three or four years; but a basic principle of economics is that initial investment in all forms is essential for sound economics.

Training is an investment, and given time it will bear fruit. What is needed are pioneers of sustainability for the Tanzanian Church. Pioneers, in this sense, are daring people; they are adventurous. They chart out new ways and new things through hard work and experimentation. Based on this challenge of dependency, we need in the local Church
such pioneers who are trained and dare to embark on well-calculated risk projects. Failures will perhaps be unavoidable, but successes will not be absent.

**RECOMMENDATION 7: Establish more Income-Generating Projects**

According to the Code of Canon Law (1983, 1254 § 2), the Church has a right to acquire, own, and administer temporal goods, including investment in financial institutions which will help to earn some income to further her mission, such as decent support of the clergy and other ministers, and to exercise works of the sacred apostolate and charity, especially towards the needy. The most important thing is that all this needs to be done properly. In pursuing income-generating projects, the Church also needs to be careful not to be diverted from the mission entrusted to her by Christ. Even the Vatican has entities, juridical entities, such as banks. If the Church buys a property for a particular end, that is no problem in and of itself. What matters is the means by which the property is acquired and the purpose for which it is intended. If it is for the purpose of generating funds to help the Church carry on the work of evangelization, that is great. But if it is for the purpose of becoming a capitalist, that would be wrong. If it is to raise money for the purpose of helping poor people in a diocese both now and for many years to come, as well as for furthering pastoral activities, that is certainly a positive endeavor.

For example, as a sign of hope and vision, the Tanzania Episcopal Conference has initiated several valuable projects, such as the Mkombozi Bank, the Oldean Farm, and the Dakawa Farm in Morogoro. The Church can also create some programs or help Christians be able to utilize all the available resources to alleviate poverty and improve their standard of living. This can be done through agriculture, small businesses, and microenterprises. The Diocese of Njombe in Tanzania, for example, is located in the up-country which is mountainous and has cool temperatures. It is a perfect climate for
growing tea. This area has a lot of potential because of its geographical location. In that sense, in the Diocese of Njombe, the Church is working on investing in hydroelectric power and tea plantations. Therefore, if people from Tabora in Tanzania, where they cannot grow tea, desire tea, they can go to Njombe; and when the people from Njombe need honey, which is produced in Tabora, they can go to Tabora. The local Church can achieve this interrelationship as one family, and then the local Church in Tanzania will be able to change its course as regards dependency. Small Christian communities can be of great help in organizing and facilitating the suggested programs.

RECOMMENDATION 8: Improve the Operating systems and Accounting Systems to Foster Transparency and Accountability

Other issues that hinder sustainability that were frequently raised by interviewees, both donors and donees, are the lack of transparency and accountability, especially those pertaining to finances. Because accountability and transparency are such important issues in the process of achieving sustainability, they need to be addressed in a special way. Therefore, I recommend that all dioceses, parishes, and institutions, put in place the systems or internal control infrastructures that will help to solve the problem of the lack of transparency and accountability. Technically, the system being recommended is called “Internal Control.” This is not only an accounting principle; even the Code of Canon Law (1983, can. 1287 § 2) states clearly that the Christian faithful have the right to know the income and expenditures of the Church related to their contributions. There are many disadvantages when the system is surrounded by a lack of accountability and transparency. Kalilombe (2002) gives his views:

Ecclesiastical leaders have to involve the laity by providing adequate information regarding the sources of the funding for the Church’s projects. Sometimes Christians tolerate or encourage grandiose projects whose funding is uncertain,
because they have been led to believe that the Church has inexhaustible resources. If they were honestly briefed on the situation, they would be the first to accept any required trimming of the budget and would be more willing to commit themselves to local contributions. (p.13).

According to Paprocki and Saudi (1999), diocesan and parish annual financial reports should contain details for ordinary and extraordinary income and expenses, savings and loans, bank accounts, property sales and purchases, construction, demographic, and sacramental statistics. Financial controls also include auditing done by both internal and external auditors. This helps to identify problems or potential problems early. It also encourages transparency and accountability, and it creates credibility to the local clergy, faithful, and donors. For a detailed discussion and explanation of the Internal Control System being proposed, see appendix B.

**RECOMMENDATION 9: Build a Strong Mutual Partnership with others overseas**

The mentality of seeing the Western Church as a provider and the mission Church (local Church) as the receiver should be recast to a new mentality of working in collaboration, partnership, and mutuality, and this is another alternative toward sustainability. Partnership itself has several components. One very important component is that it is based on a principle of *mutuality* rather than a benefactor kind of relationship. Partnership means that both donors and donees are called by their baptism and led by the Gospel to share gifts. For example, according to Deacon Mickey, the way that the Archdiocese of Minneapolis and St. Paul partners with Kitui Diocese in Kenya is through regular mutual visits to each other’s country. This is an essential part of partnership; that the people, the leaders, the ministers and the families come to meet one another. Face-to-face encounter is really important. There is no substitute for sharing time with one another, experiencing each others’ family life, parish life, worship life, education, talents,
and faith. Sharing the talents God has given us is a wonderful thing. Another aspect is what Deacon Mickey called “sharing resources.” Everything that is done is done mutually with a leadership team for each side, donor and donee. No decisions are made independently.

Other components are trust, transparency, and accountability. In order to build a strong partnership and collaboration, the bishops of the U.S.A., for example, partnering with bishops for Africa, will expect several things from their colleagues in Africa. Bishop Ricard commented, “I think what we would expect initially is transparency. We would also expect accountability.” These are some of the things expected when people initiate a relationship, especially with the exchange of monies. People expect transparency that their money is not being wasted and that they are not being exploited. Based on what I heard from many other participants, a lack of transparency and accountability is a great concern and suspicion for some donors. In the Western countries, such as the U.S.A., the aspect of accountability and transparency is taken very seriously. In the U.S.A., for example, you have to have a receipt for any and all expenditures no matter how small. Donors will expect a receipt from any person or organization to whom they send funds. Another thing that will be expected is professional proposals and reports. This has been a weakness. Bishop Ricard gave an example from his experience as a chair of the ad hoc committee for Africa:

When we announced the Solidarity Fund for Africa, and we invited the bishops to respond, sometimes, and this is a minority, you get from a Conference of Catholic Bishops, not a very clearly defined request. It is not very well put together, not professionally written. It does not explain the need or goal, no focus and so forth, so we dismiss that kind of project.

The U.S.A. bishops want to see a mutual level of understanding and dialogue on needs and projects. When that is established, the two sides (donor and donee) will work
together smoothly and openly. There is not any fear, mistrust, or suspicion. There is not a
sense that it is good money going after bad, or that people are not competent enough to
carry things through. Again, accountability and transparency are key factors.

There is a difference between working in partnership and someone simply
sending money unilaterally to donees or just supporting income-generating projects.
Some participants believe that projects have limitations; a project cycle is not the same as
a partnership that continues over time. Partnership might not even be about money, it
might be about dialogue. Mr. Miller, for example, emphasized, “When we partner with
the Congolese Bishops’ Conference and say that we want your voice to be heard in the
U.S. Congress to help stop the war, that is not about money and financial sustainability, it
is about amplifying the voice of the Church to influence policy toward peace.” This
demonstrates that partnership is not just about money or projects. However, the concrete
nature of interaction between donors and donees with many Church partners in Africa
has, for a long time, been about money and projects. Deacon Mickey, on the idea of
mutuality or collaboration argued, “I always say pay attention to the preposition you
use—to, with, for—and I think what we are trying to do is to ask what can we do with
you, not for you or to you.” This concept is reflected in the USCCB 1997 document, “A
Call to Solidarity with Africa.” In that statement, the U.S.A. bishops reflected on what it
means to be a member of this Universal Church. Both donors and donees are part of the
Universal Church. There are different ways that members of the Church live this
universality. Missionaries go forth and preach the Gospel. Other development
organizations go out as well; therefore, this universal mission is not just for a few people.
By our baptism, we are called to be in relationship with the Body of Christ. So the call to
global solidarity is to make this real, not just theoretically, but to actually make the Body
of Christ come alive by relationships with one another, to get reacquainted with one another and to share each other’s gifts.

**RECOMMENDATION 10: Continue Building a Philanthropic Spirit among the Catholics (both Donors and Donees)**

Professor Marc Hardy, in the Department of Not-For-Profit at the University of Notre Dame, while drawing from other philanthropy experts, indicated that the term “philanthropy” originated in the Greek story of Prometheus, a mythic figure who took fire from the Greek god Zeus and gave it to mortals so that they could have better lives. Fire helped mortals to see, allowed them to cook food, make tools, and forge weapons for hunting, and fire gave them warmth to survive. Zeus hated mortals because he felt they were foolish and imperfect, and therefore they should be destroyed. But Prometheus loved humans, regardless of their imperfections and faults. He loved their humanness, both the good and the bad. And for that, he was called a “philanthropos” i.e., one who loves humanity.

I support the fact that philanthropy is a necessary means toward sustainability in the local Church. As Hardy explained, in order to understand the importance of building a philanthropic culture within a community, an organization, or a country, we need first to answer an important question: “Are we our cousin’s keeper? Is it our responsibility to help our cousin?” If we answer in the affirmative, then we must understand that everyone in the world is our cousin. Such a statement is no longer simply a matter of altruism or religious belief. Hardy emphasized that it is being proven scientifically through the global genome project and other scientific discoveries, which have traced humanity’s common heritage to Africa. We all have in common a set of genes and all of us are related to each other.
To build a philanthropic culture or spirit, we need to see each and every person as a relative and demand of ourselves the help and warmth that we would lend to a relative. Like Prometheus, Hardy noted we should also realize that human beings are not perfect and never will be. We are created in the likeness of God and are entrusted to take care of the world in which we live. Even though we make mistakes as human beings, we must treat each other like a relative, to appreciate that we are all trying to create a joyful life, and to help others accomplish their potential. These are truly acts of philanthropy that can create a better world for others and ourselves. Charitable giving, also called philanthropy, is based on relationships. The love of fellow human beings, the passion for organization and its mission, and the desire to make a difference—these are some of primary factors that motivate donors to give financial gifts. Philanthropy, however, needs to be nurtured.

RECOMMENDATION 11: Read the Signs of the Times: Be Aware of Environment and Challenges Facing the Church in the 21st Century Which Can also Impact Efforts toward Sustainability

The challenges confronting the Church in the 21st century can have a significant impact on the efforts toward sustainability. Although many of these challenges are of a universal nature, their impact can have positive or negative effects on the sustainability of the local Churches if they are not properly identified and discussed. Although dependency is a challenge, the decisions about alternative means for financial sustainability of the Church in Tanzania/Africa may be incomplete, or lacking some important elements, if other challenges facing the Church in Africa and elsewhere, especially in the 21st century, are not taken into consideration. Knowledge of the challenges of the 21st century will shade greater light on the issues of sustainability, so that the local Church can plan the future with better understanding and confidence. Being
aware of the challenges will help the local Church and its leaders so that they may avoid or prevent adverse occurrences such as those which have taken place in some Churches in the Western world regarding the issues of sex abuse scandal. Some dioceses in the West which formerly were self-sustainable have now had to declare bankruptcy due to the sex abuse scandal. In this final section I will highlight and discuss some of the most pressing challenges facing the Church in Africa in particular, which can also be reflected in the Church Universal.

1. The Challenge of Dependency and the Signs of Hope

The challenge of dependency in the mission Churches including Tanzania is perceived to be real, although it differs from one place to another. The good news is that efforts from the local Churches toward solving this problem, at least to some degree, are underway. In many areas, the efforts toward sustainability are taken seriously by both the donors and the donees. Because of these positive efforts, the local Church is encouraged to move to the future with hope and optimism.

At this juncture, it is proper to take note of the many accomplishments achieved by various individuals and organizations in the mission Churches. There are so many positive things happening and being done by the local Church, especially in helping and serving other people in need. There are many people in the mission countries who are doing wonders for the Church and under very difficult circumstances. Bishops who were interviewed in Tanzania noted that there are many people in the mission Churches who are serving with simplicity, courage, generosity, accountability, and transparency, and that there are positive results, such as the rapid growth of the Church, vocations to the priesthood and
religion, etc. Furthermore, some local Churches already have basic structures for sustainability, for example, the Archdiocese of Dar es Salaam. As it will be noted in the future research section, these success stories need to be documented and analyzed. The strategies for success used in the Archdiocese of Dar es Salaam and other dioceses must be shared with those dioceses still struggling so that they can learn from them and find hope in their future.

2. **The Challenge of Being a Young Church**

   The local Churches in Africa, including Tanzania, are young compared to the Catholic Church in America, Europe, Australia, and even in Asia. For instance, the Church in Tanzania is just about a century and half old, counting from 1868. Since the Tanzanian/African Church is so young, it does not have strong traditions or strong local financial sources—financial muscles. On the other hand, because it is so young, the African Church has much potential for growth and an openness for new planning, and enculturation and also human formation. The local Church in Africa needs to be aware of this fact and to keep in mind that it has its own strengths and not only weaknesses and challenges. The local Church in Tanzania/Africa has its own *Kairos* too. Since it is so young, many who were interviewed believe that the local Church must be allowed sufficient time to build its own traditions and culture; time is needed as well for the local Church to manage its apostolate effectively, responsibly, and in a sustainable way. One must recall that the older Churches within the Universal Church developed over a long period of time.

   Additional difficulties of being a young Church are heightened by the burden of poor economies, the rising cost of living, the worldwide economic
crisis, and most of all, the chronic political instability in most of Africa. Because of these factors, the local Churches find themselves under constraints and pressure to be able to attain self-sustainability as quickly as they hoped. Since financial support from outside is dwindling, the local Church is left to develop a strategy to move forward under very difficult conditions. The project of Sister Edna Lonergan in Cameroon, which was discussed earlier in this chapter, is a demonstration of one such strategy.

3. The Call to be a Credible Church

This challenge calls all Church members (clergy, religious and lay faithful, donor or donees) to remain credible—true believers, not because we have a vision toward a self-sustaining Church, but because we are faithful and have an all-embracing commitment to the values of the Gospel. If that is lost, we as Christians lose the reason to be the Church. Therefore, we are all called to be a community that is committed to following Christ and His hierarchy of values. This is of paramount importance, because sustainability without this basic outlook of faith would lack its inspiring motivation and direction. Sustainability must be directed toward service and yet be rooted in Gospel values as its raison d’être. Efforts for sustainability that are not based upon Gospel values can easily be turned into mere humanitarianism or philanthropy. By and large, humanitarianism and philanthropy, as two forms of serving humankind, deserve praise and recognition; but these good works are on a different level—the level of service to humanity, a level of social service which even non-believers can render.

I would point out that giving on the basis of Gospel values has the two aspirations mentioned above (the humanitarian and the philanthropic); but
Christian giving includes something even greater and deeper which is beyond human. This “something more” is the work of the divine initiative which comes from revelation—it brings salvation. The whole process is God saving humankind through human beings themselves. This dimension of the Gospel value will impact all those involved in the process of sustainability, because they will see it as part of putting their faith into practice, as a way of living their faith in daily life. In this way, Christians will have a faith-based reason for sustaining their Churches. No doubt, the element of being a credible Church impacts sustainability. If the lay faithful, both donors and donees, trust the Church and its leaders and can see good work done for them, then certainly the faithful will support the Church. If, however, they do not see credibility, many will hesitate to provide support.

4. The Challenge of Love (Charity)

Christian love is one of the greatest challenges in the work of building sustainability within the Churches. Without love there will be no unity or understanding. St. Paul understood this wisdom when he wrote, “Love is the completion of all laws” (Rom. 13:8-10). Pope Benedict XVI described the source of Christian life, that is, faith in Jesus Christ, when he referred to the Scripture passage, “God is love and he who abides in love abides in God, and God in him (1 Jn. 4:16). Pope Benedict XVI attests that at the heart of Christian faith there is love—God is love for us (Pope Benedict XVI: Deus Caritas Est, 2009, n.1).

The life of the Christian is therefore composed of two united components: faith and God’s love for us. St. John the Apostle as Pope Benedict emphasized, summarizes these two components when he wrote, “We have come to know and
TO BELIEVE in God’s LOVE for us” (I Jn. 4:16) [emphasis by author]. On the basis of this truth of God’s love for us, I want to assert that the power propelling our work for sustainability in the Church is the Christian faith, impassioned by God’s love for us and our God given love for one another. Yes, as Christians, “we have come to know and to believe in the love God has for us.” In these words [any] Christian can make the fundamental decisions for his/her life. He/she learns that being a Christian is an encounter with a Person who loves and gives life a new horizon and orientation, so that one is enabled to make a free choice with decisive direction. Pope Benedict XVI, still quoting from the first epistle of John, makes the conclusion that, “Since God has first loved us” (1 Jn. 4:11), Pope Benedict XVI adds: “love is now not a mere command; it is a response to the gift of love with which God himself has come near us” (Pope Benedict XVI, Deus caritas Est., 2009, n.1).

From this theological principle, one is able to draw the following conclusions: First, from the love which God lavishes on us, we in turn must share that love with others through giving our varied gifts. Second, the sacrifices one makes, the discipline required to meet accountability and transparency, the programs for empowering the people—all this is a response and implementation of God’s love for us—and we extend this love to others. Third, in all our efforts to overcome the unhealthy dependencies in the local Church, we are sharing God’s love and gifts among ourselves, and therefore none of us should feel either inferior or superior. Fourth, sharing with love is an essential aspect of the believing Church, and this makes our Church both credible and lovable.
5. The Challenge of Formation and Education

There are many possibilities and gifts which God so generously put at the disposal of the local Churches. Most often these possibilities and gifts are connected with tapping into the personnel resources. This undertaking is best done through formation and education, in this context used interchangeably.

By and large I am suggesting an integral education which edifies, that is, builds up the person holistically: spiritually, morally, intellectually, socially, economically, and psychologically. In this way, persons are formed to understand the values and issues related to the society and the Church of today. Here, I am not implying that people such as the clergy are not adequately trained in their areas of competence; not at all. What I want to communicate is that the world is changing quickly and in many ways. This includes new forms of technology and programs. The local Church, therefore, needs to train people, including the clergy, to cope with these changes in order to enable them to deal effectively with the challenges of sustainability, besides other challenges.

Many will agree that priests receive very strong training in theology; but they need training in other areas as well, such as in management and leadership. In other words, there is a need for preparing, training, and forming personnel in self-reliance. In every seminary’s curriculum, there should be a component in management, leadership, and administration. This training can also be done as an ongoing formation which will enable priests to go beyond the materials they learned in the seminary. Training in other fields for those who carry out the official preaching of the Gospel as assigned to them by Christ will also help the
Church become self-reliant. Of course, in most cases this will be an added challenge based on the cost and on the shortage of priests.

Moreover, it must be made clear that the entire human and Christian formation process is put aright when it begins in the family. Values are inculcated within the human personality by the family. The person who learns to become accountable, to become effective, to become generous and transparent, builds on the foundation which was laid in the family. There is a need to underscore that the family is the *domestic Church*. The most basic and fundamental of all schools is built therein. If a child develops systematically from his family, parents fulfilling their role in the best possible way, then we will find that a certain “itinerary” is formed so that, for example, by the time a young man joins the seminary, he has already been prepared with the necessary foundation that was acquired from his family.

As the young Church in Africa grows rapidly in size, one can see a great future, a great opportunity. At the same time it is a huge challenge. Therefore, the local Church will need to invest more in *education and formation*. When parents invest much in their own children, they also expect much. I am greatly encouraged that the Church in Tanzania and the Tanzania Episcopal Conference is insisting on the essential expansion of education, because through the system of education we can impart values to our people which will prepare the ground for a deeper evangelization.

The schools are like homes for forming our children, for imparting our Christian values and other important developmental values. It is very encouraging to see the Church officials in Tanzania so committed to improving the quality of
education. Investing more in education will help enormously to meet the challenges that are being discussed in this dissertation. Bishop Maluma gave a great example on how education can impact the community. I paraphrase what he said: In 2006, I visited the Diocese of Joliet in the U.S.A. I had been in Europe and this was my first visit to the United States. My experience in Europe, insofar as church attendance is concerned, was that the church attendance in the West is low. So I expected to see the same in the United States. I was surprised, however, to see how the church in Joliet was packed. Later I said to the local bishop, “I am surprised! What is the secret behind this?” He told me, “Bishop, the secret is our education system. We have our schools; we have our homes for forming our children, for imparting our Christian values and other important values.”

One very important factor to be highlighted, as already was pointed out elsewhere, is the role of the laity. There are many lay men and women willing to use their talents for the benefit of the Church. These people should be sought out, encouraged, and given training in their specific fields where resources are available. Extensive use of the laity’s talents and professionalism will facilitate the local Church’s efforts toward self-sustainability. Therefore, there is a clarion call for the local Church to continue making sacrifices so as to invest in training personnel.

6. The Challenge of Being a Missionary Church

Another challenge, with which many will agree, is to become more missionary. The Church of Africa received the Gospel from our brothers and sisters in Europe, America, and Australia. They came so graciously and were generously supported by their local communities and home Churches. We need to
carry on that task and reach out to others, thus becoming an evangelizing Church ourselves. Pope John Paul II insisted on this when he visited Tanzania in the year 1990. In so doing, the idea of donors and donees working in solidarity, partnership, and collaboration on the road toward sustainability will be strengthened. Also, the local Church can learn of the negative influence of materialism and modernism, based on what is happening in other parts of the world; this includes the decrease of vocations to the holy orders and the consecrated life as well as a decrease in the number of faithful in the Church.

Another major challenge associated with being more missionary is the question of faith. We need to see to it that we remain solid and faithful to the word of God and the teachings of the Church despite all the technological advancement, economic crises, and pastoral challenges. We must maintain our solid faith in Christ who is the Way, the Truth and the Life (John 14:6); that should be the highest value. Of course, there is the issue of the weakening of moral standards around the world. We, in the developing countries, are influenced very easily by Western culture, and at times we forget our true African values by indiscriminately embracing values that are completely foreign to Africa.

The Church must cope as well with what is called “globalization.” Many will agree that because of globalization “no one is an island” anymore. Communication facilities are growing rapidly. People are well informed about everything that is happening in the country and around the globe, and so it is quite challenging for the Church to be able to keep her integrity. Young people especially are easily influenced by all kinds of media. This is a big challenge for the Church. It will be a great idea if the local Churches will consider initiating
media literacy programs which will help guide the youth into the appropriate use of media and other communication technologies. Otherwise the African societies will continue to be affected by what Jeremy Tunstall (2008) calls “cultural imperialism.” In my research, however, the indication is that the Catholic Church in Tanzania has started to confront the situation. In Tanzania, for example, the Church has now entered the TV industry with a national TV channel. The Archdiocese of Dar es Salaam is working on a project linking their TV channel with a satellite so that it can be broadcast nationally and beyond. A good number of dioceses have FM radio. As of 2009, the local Church in Tanzania has been working on a project to link the FM radios with a satellite so that all the dioceses can be interconnected. In this way they can have a good number of quality programs as well as newspapers to educate people about many issues—theological, pastoral, and developmental, to name a few. The Church needs not only radio and TV, but also good communicators who are able to take the message to the people through these media channels, including fundraising messages and sustainability strategies. But to establish these media channels, the local Church needs money and personnel, and that will continually remain a challenge.

7. The Challenge of Inter-Religious Dialogue

There is a challenge of the rapid growth of inter-religious denominations. How do we conduct a dialogue, an inter-religious dialogue strategy, and maintain harmony? On a positive note, in Tanzania, the Catholic Church has started working together with mainstream Protestant Churches through the Christian Social Services Commission (CSSC). The CSSC coordinates social services,
particularly hospitals and schools. Bringing people together from various
denominations will, in many ways, combine efforts in the fight against poverty
and provide social services to people who desperately need them. This is more
effective than any single denomination working on its own. The Church should
also continue working together with the mainstream Muslims in the peace
building program. By engaging in dialogue, the peace and harmony we have been
enjoying in Tanzania will be maintained, and efforts toward sustainability will be
somewhat smoother. Connected to this is the formation of new churches by
various denominations. The founders are coming with a lot of money, and they
entice people to join because the local people’s economic situation is so bad that
the people are easily manipulated, and this impacts their faith. In some instances
this weakens the process of sustainability since it scatters people instead of
unifying a joint effort to work together and face the challenges as one. The result
is that the efforts are scattered and dissipated.

8. The Challenge of Inadequate Finances and Shortage of Personnel in Church
Institutions

Other challenges are finances and the shortage of personnel in Church
institutions. The Catholic Church in Tanzania has started several projects. This
includes a new bank which provides a wonderful service to the people. But the
local Church needs to become stronger in order to make our institutions more and
more financially independent and sustainable. In economic language, the Church
needs to strengthen its financial muscle. No one can deny that there is a personnel
shortage in many of the institutions run by the local Church in Tanzania. The
decrease in the number of missionaries might have contributed to this challenge of
shortage of personnel. In the past, we had many missionaries from different countries coming to Africa, but now we have a shortage of priests and religious missionaries. They are no longer coming in large numbers. Missionaries had come with various skills; they taught in schools, worked in hospitals, and taught in technical schools. Now, the local Church needs to look for ways to accommodate the many vocations from among its faithful and to nurture these vocations so as to minimize the shortage of personnel.

The local Church needs finances to bring both pastoral and social services to people. In some places, people have no accessibility to a school, and so they do not know how to read. The Church therefore, has a perennial duty to educate these people. The local Church must continue to bring hope in areas like these, by addressing social issues. Water, for example, is a desperate problem in some regions. For some people, running water is a dream, because all they have is a small bucketful or no clean water at all. Social issues like these can easily impact the process toward sustainability, because all these services need finances and personnel for different responsibilities. Again, there is a need to train more local personnel. Programs like human resource management will give those to be trained the capacity to do their work more professionally and efficiently. This will also give Church personnel more skills in managing the parishes and dioceses, and they will thus know how best to utilize the few resources that are available. This work of accompanying people who are trying to meet their basic needs for food, water, education, healthcare and so on, is so in accord with the Gospel. It must be done, even if it is a challenge.
9. The Challenge of Poverty, HIV/AIDS and Corruption in Government and Some Public Institutions

There is a major challenge which is particular to Tanzania and Africa at large, and that is trying to find ways of raising the economic status of its believers so that they may have a greater capacity to support the Church in the future. The question of poverty is compounded by other factors, such as the HIV/AIDS pandemic and the change of climatic conditions, particularly drought. All of this threatens whatever attempts are made to sustain the local Church. This means that the local Church needs to continue joining hands with the government in the fight against poverty; to continue together the fight against the rampant, blatant corruption in the nation; and to intensify the social doctrine on peace, justice, and equality. Through the social teaching of the Church, the Church is meant to help the poor. When the local faithful are economically powerful, they can sustain their local Church. Bishop Msonganzila supported this argument when he said, “The Church is also meant to help the poor. We have established so many centers to care for the street children, orphans etc.; it is a challenge how to sustain them. So if the income-generating projects would be well managed, these people also could get help.” Father Orobator discussed other major challenges facing the Church in the 21st century. He indicates that in this globalized world, where there is very little control, the Church should find a way of aggressively responding to poverty. There are many other unforeseen and sometimes uncontrollable issues, such as HIV/AIDS and refugees. Fr. Orobator also maintains that if the Church is dependent on external resources, it will invariably remain constrained by
priorities set by outside sources; nor can the Church provide long term guarantees for its involvement in issues of social crisis. This is a challenge as well.

Orobator (2005) also lists some questions which relate to the comments he made in the previous paragraph. What are some of the principal issues confronting Africans at a time when they are streaming *en masse* through the Church’s doors and filling up its pews? How does the Church in Africa respond to these issues? What are the implications to these issues, lying as they do at the interstices of the Church’s openness to its social environment, contained in terms of understanding and formulating a contextually meaningful African theology of the Church? And so we see that the Church is a socially open community of believers, whose function, meaning, and theology reflect its perception of and approaches to issues of justice in its social environment.

10. The Challenge of Lack of Planning and Strategizing

Another challenge which can be seen is the lack of planning and strategizing. This is an impediment on the road to sustainability. Some have not yet figured out how to plan for the sustainability of all the projects already established. If the trend of foreign aid is on the decline, then the local Church needs proper planning and strategizing to find a better way to break through the challenges the local Church is facing.

11. The Challenge of Implementing the Excellent Resolutions and Ideas from the Two African Synods

Another big challenge is to implement the excellent resolutions and ideas that resulted from the two African Synods. The Universal Church celebrated the
Great Jubilee in 2000, and the Church of Africa celebrated the first African Synod in 1994 and the second Synod in 2009. For me, these events or Synods are a sign that the Church in Africa has matured. Having achieved and celebrated over one hundred and fifty years of evangelization, now is the time to ask ourselves as Africans, “Are we able to stand, to some extent, on our own? We have put together wonderful resolutions at the two African Synods; are we implementing them?” Dennis puts it this way: “I think that another very great challenge in the Church in Africa, and I think it is a wonderful challenge, is to implement, to make real, the vision of the African Synods.” Dennis continues,

I also think that the Church in Africa, because it is a Church that is present to some of the most intense poverty on earth, that the challenge for the Church is to be a prophetic Church and to be accompanying people who are struggling for a decent quality of life. I guess that the Church is doing that in many ways that can be reflected in the two African Synods, but implementation of the resolutions may be a huge challenge for the Church in Africa.

12. The Challenge of Political Instability in Many African Countries—A Need for Reconciliation, Peace and Justice

In some African countries, a real civil society does not exist. In countries such as the Democratic Republic of Congo, Somalia and Southern Sudan, the Church is the only community carrying the burden of civil society. The Church carries this weight because all of the other structures in Southern Sudan and the Democratic Republic of Congo have been suppressed or never allowed to grow. Furthermore, these structures exist only in the capital cities. So for people who live in the rural areas, the only entity that brings any perspective other than the government is the Church. According to Broemmelsiek, “In Angola, for example, during the civil war, the Church basically functions as the only civil society
structure allowed by the government. They basically have the burden of the whole population. Anyone who can say anything in Angola during that time is just the Church.” The challenge, in a case like this, is that if the Church does not continue to receive support from outside, how can the local Church accomplish its social mission? Fr. Promis, who worked in East Africa for many years, said,

Look at the Synod of Africa; they said a lot of good things there, they just have to follow up with it and implement it. When I think of the Church in Africa, what comes to my mind is the Democratic Republic of Congo. The Church there is everything, setting up the elections, etc.

This, in part, is because the government there does not function. There is so much corruption or tribal conflicts; therefore, the Church represents and stands for everyone. The Church takes a lot of risks for the benefit of the people of Africa. This is a huge responsibility and an enormous challenge, for the Church speaks up about reconciliation, justice, peace, and many other human rights issues.

Connected to this is the challenge, in many African countries, of how to reconcile one’s tribal or cultural heritage with the broader world and the Universal Church perspective. Tribal identity, in some African countries, can get in the way of seeing a challenge in one’s connection and responsibility to one’s neighbors. The Rwandan genocide in 1994 is an example. In some parts of Africa, civil unrest and ethnic violence is an obstacle to building the one Family of God. Nationalism, ethnocentrism, or tribalism dominate people’s perceived identity, rather than the realization of their Catholic heritage or communion in Christ. I think the question is not about abandoning one’s identity, but rather how can someone bring his/her tribal heritage into the bigger picture of the one family of God—the Church? To some, that is a great challenge. In a real way, the Church
in Africa continues to proclaim boldly and clearly that human life is valuable and sacred.

13. The Challenge of Priest’s Remuneration and Maintenance of Existing Projects

Another challenge is the situation that priests are not paid in many countries in Africa, including Tanzania. Mr. Harvey put it this way:

One of the concerns that I did pick up in my brief experience in Uganda is that the priests aren’t paid in that part of Africa. So they are sort of thrown into the situation. I find that a very challenging and dangerous situation, for the clergy not to have a salary, but to be totally dependent on whatever. In this country [U.S.A] clergy are paid, but in Uganda, I was told by the clerics there, that there is no pay. That is a concern that I have because of the dangers of that in terms of relationships.

Some people may ask, “How do you make sure that your most important personnel staff are staying on the universal mission of evangelization, while having to worry about their own sustainability?”

Connected to that challenge is can the local Church sustain the social services it has been providing, taking into account that the donations are decreasing? Some institutions have put in place a structure for very good accounting systems reflective of 21st century management principles, but others have not. In the past, people used to see the Church as a place of refuge, especially when they went to seek help with their financial difficulties; but now it is different. In support of this argument, Mr. Milinga made a striking comment:

Nowadays, a priest is looked at as someone who is broke, the one who needs help. If the priests cannot sustain themselves at the parish, this may even impact vocations. If young people see this situation they may say, I don’t want to become a priest and face the same situation. If this is the case, how will the Church sustain the spirit of giving?
14. The Challenge of the Church Taking Calculated Risks in Entrepreneurial Ventures

One of the biggest challenges, in connection to self-sustainability, is that an entrepreneur has to take a calculated risk. Part of the calculation is that he/she has got to be willing to take the risk that their organization could fail. But who can allow the Church to fail? The Bishop cannot allow the Church to fail. A parish priest cannot allow his parish to fail; his parishioners are in the pews every Sunday, whether he succeeds at his entrepreneurial venture or not. The priest or pastor cannot stop serving those people. A note must be made, that some economists may argue that individual projects have to be allowed to fail, provided the greater organization does not fail. Broemmelsiek emphasized,

A bishop has got multiple demands. This is what makes being a bishop or a priest in a diocese or parish so difficult. You have got to keep up the pastoral work that you do. No matter what, you have to have a Church for people to come to and celebrate on Sundays or daily Mass or whatever, but you still have to have a Church with a roof. It is a huge dilemma.

I agree, there is a lot of tension in this model of asking a pastorally oriented structure to be entrepreneurial. It is almost an irresolvable tension. In most cases, bishops and priests are very good pastors, but probably are not good accountants or financial analysts. So some people may take advantage of them. The challenge is that bishops and priests need to look at their entrepreneurial ventures carefully.

15. The Challenge of Recognizing the Gifts

Another challenge is whether the Church in Africa recognizes how gifted it is and the talents it has. Since we are one of the fastest growing Churches in the world, Africans should realize what a gift we are to the world and to the Church
Universal, bringing African community sensibilities (cultural and customs) into worship, bringing a sense of family—an extended family. These are some of the riches of our African heritage. The challenge is, does the African Church recognize its own giftedness to the world? Another challenge is how do we understand the meaning of a gift and a donation? If we define gifts only as material things, then the Church in Africa might be seen as a very impoverished Church. On the other hand, if we look at a gift in terms of scripture (in terms of the gifts of the Spirit, the gift of Communion, the Christian gifts of faith, hope and love), then we Africans might see that we are amazingly rich.

Another struggle for both the West and Africa is the empowerment of lay people to realize their baptismal call. In many ways, Africa has succeeded in this very well. In Tanzania, for example, there is a very strong tradition of catechists and Small Christian Communities. The challenge is how to make these Small Christian Communities more efficient. It is a marvelous and positive challenge to continue empowering the laity to have a real sense of their deepened responsibility for the Church, and their ownership in the spreading of the Gospel.

16. The Challenge of Continuously Learning from Others

A final challenge discussed in this section is ensuring that the Church leadership doesn’t become too detached from the ordinary struggles of ordinary people. Regarding this, some lessons can be learned by looking at the Church in Europe and the U.S.A. It should be noted that a once financially powerful western Church is now struggling to recover from the sexual abuse scandal which has forced some dioceses to declare bankruptcy. Catholic leaders in Africa need to learn from the experiences, both good and bad, and to make sure that they don’t
repeat the same mistakes that some of their colleagues made in the U.S.A. and various countries in Europe and to tap into the successes.
“Rome was not built in a day”

SUGGESTIONS FOR FUTURE RESEARCH—TOWARD COMPREHENSIVE PLANNING OR AN INCREMENTALIST—EMERGENT STRATEGY

The purpose of this dissertation in connection with the famous proverb “Rome was not built in a day” was not to cover everything regarding the issues of dependency and sustainability in the local Church in Tanzania/Africa. This study instead was designed and conducted to gather as much information about donors and donees perspectives and opinions as possible, with the intention of broadening the discussion of the issues of dependency and sustainability and thereby exposing various possibilities that can be explored further in order to help the local Church in Tanzania/Africa achieve self-sustainability. It is the goal of this work to provide guidance for developing a set of priorities for determining qualitative and other research needed to provide the metrics and understanding necessary for intelligent decision making. Again, there is no specific alternative revealed by this study that every diocese could utilize to make itself financially sustainable tomorrow. If there were, many dioceses would have already been doing so or would have adopted it. Rather, this study provides a range of alternatives that can be explored by other researchers in the future and be implemented. This section presents areas which the author recommends for future study.

- Given the diversity and differences that exist in the African continent, individual countries, and even Catholic dioceses in Africa a similar research study could be conducted in the future in different African countries or individual dioceses or at least regions to find if there are similar findings. This can be done through case
studies in parishes, universities and other social services provided by the Church in Tanzania/Africa.

- Qualitative research as described by Creswell (2003) helps the researcher to identify “the essence of human experiences concerning a phenomenon as described by participants in a study (p.15).” This type of research invited qualitative inquiry after which descriptive findings were reported. Quantitative research can be done as a follow-up using the empirical analytical paradigm to report statistical data or suggest econometric models. Areas which were revealed by interviews that need future quantitative research are listed below:

  a) It was noted by interviewees from donee perspective that there is, in the local Church, a larger percentage of younger Catholics who are aware of their duty to make the Church in Tanzania less and less dependent on external help. This percentage comprises the more educated and younger generation of Catholics. They are ready to contribute to the best of their ability. They can be relied upon to offer basic support and thus a hopeful future for the Church in Tanzania and Africa. Future research needs to be conducted to quantify this assumption and find the factors that motivate these young people to support their local Church.

  b) Another point which was also noted by several participants is that efficient Small Christian Communities are an important factor which have helped the Archdiocese of Dar es Salaam in Tanzania to raise funds more efficiently and that Church leaders in the Archdiocese of Dar es Salaam have managed to have the people own the process and the management of the projects. It was also noted that parishioners in Dar
es Salaam have come to a point where some of the poorest parishes get their subsidy not from abroad but from the Archdiocese through the generosity of the richer parishes in the Archdiocese of Dar es Salaam. Future quantitative research needs be done to explore the strategies which the Archdiocese of Dar es Salaam used to reach this point, and to see if the strategy has the potential to help other dioceses which are still struggling to efficiently raise funds locally.

c) Mama Luena noted that Catholic Women of Tanzania started what is called *Credit Scheme*, and it is run by the Catholic women of Tanzania, aiming at empowering women in all dioceses. Future quantitative study needs to measure how successful this strategy is to financially empower other local people. Other models such as credit unions can also be studied and if practical then be implemented by the local Church. Also a future research can measure the contribution of women organizations in the Church and economic development in Tanzania/Africa.

d) Future research study can investigate how other models of assistance such as Business Brigades, Medical Brigades, Engineering Brigades and other service project collaboration with universities in the U.S.A. and Europe such as health, education and construction have helped to alleviate poverty and improve people’s lives in the Third World countries and contribute to strengthening the efforts of sustainability.

e) Findings of this qualitative research study also indicate that the Church in Tanzania/Africa is growing very rapidly. A future quantitative research study should be done to quantify this reality, i.e., to give
numbers and corresponding percentages. This future research can be guided by Allen’s (2009, p.18) research in which he argued that the demographic trends are changing the Catholic map of the world. He compared the Catholic Demographics in 2000 and projection of 2050 where Africa will begin to experience a greater increase of Catholics. His statistical information is presented in the table below:

<table>
<thead>
<tr>
<th>Largest Catholic Population by Country in 2000</th>
<th>Projected list of the largest Catholic nations in 2050</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brazil: 149 million</td>
<td>Brazil: 215 million</td>
</tr>
<tr>
<td>Mexico: 92 million</td>
<td>Mexico: 132 million</td>
</tr>
<tr>
<td>United States: 67 million</td>
<td>Philippines: 105 million</td>
</tr>
<tr>
<td>Philippines: 65 million</td>
<td>United States: 99 Million</td>
</tr>
<tr>
<td>Italy: 56 million</td>
<td>Democratic Republic of Congo: 97 million</td>
</tr>
<tr>
<td>France: 46 million</td>
<td>Uganda: 56 million</td>
</tr>
<tr>
<td>Colombia: 38 million</td>
<td>France: 49 million</td>
</tr>
<tr>
<td>Spain: 38 million</td>
<td>Italy: 49 million</td>
</tr>
<tr>
<td>Poland: 37 million</td>
<td>Nigeria: 47 million</td>
</tr>
<tr>
<td>Argentina: 34 million</td>
<td>Argentina: 46.1 million</td>
</tr>
</tbody>
</table>

f) An argument was also raised by some interviewees that the number of missionaries and aid is decreasing. A quantitative future research needs
to be conducted to document this argument with statistical data by how much the number of missionaries have decreased.

g) Some interviewees noted that some dioceses in Tanzania and Africa at large are dependent on foreign aid to the extent of 70% to 90% of the financial resources. That sounds like a “very heavy dependency.” There was no agreement among those interviewed that the extent of dependency on foreign aid is within that range (70-90%) or higher or lower than that. A future quantitative research needs to be done to answer that empirical question.

h) This qualitative research study suggests that many of the people interviewed believe that donations have been declining or are likely to decline in the future. However, no interviewee was clear by how much those donations have, in fact, declined in inflation-adjusted dollars if they have in fact declined at all over the last 50 or 10 or 5 years. Hence, a future qualitative research needs to answer how much donations have declined in inflation-adjusted dollars.

i) There are other reasons, though more nuanced, for the necessity of future quantitative research as a follow-up of this qualitative research. Instead of just listing all sources of funds which the Church in Tanzania/Africa uses: foreign aid, cash and in-kind contributions/donations from parishioners in Tanzania, earned income from commercial activities, the “time” of volunteers, etc., much more helpful would be an actual analytic report of the dollar value of each of those different types of financial resources. These dollar amounts should be presented in tables
and graphs showing both their absolute amounts and their respective percentages of the total resources generated and/or used each year by the Church in Tanzania. In other words, a future quantitative research would produce a “portfolio” of all the types of financial resources currently generated and/or used by the Church in Tanzania and detail to the local Church officials how and what percentage of each is included in that “portfolio.” That portfolio would be the quantitative starting point to complete some of the questions that were raised in this qualitative research. Also, these qualitative research findings discussed many of the possible strategies and types of activities/programs that might lead to a further or stronger reduction in the Church’s dependency on foreign aid and an increase in self-sustainability of the Church. But a “quantitative” portfolio of the current revenues/expenses of the Church could actually be used as the benchmark for measuring local Church’s progress toward those goals over some future time period(s). A future research being suggested could be done guided by the conceptual framework in *Financing Nonprofits: Putting Theory Into Practice* edited by Dennis Young (2005) and addressing the following:

i. What are the major types of financial and non-financial (or “financial equivalent”) resources now being generated by the Catholic Church in Tanzania/Africa—from all sources, domestic and foreign in order to determine the level of dependency in dollar amount?
ii. What were the total estimated annual amount (and corresponding percentages) of resources for each of these types and sources for the benchmark year 1960 i.e., 50 years ago in dollar amount.

iii. What are the changes in donation dollars between 1960 and 2010?

iv. Based on the results of the previous questions, what are the recommended goals of the future researchers on how this “portfolio” of resources should change by 2020 or 2040 or 2060?

v. Results of future research should present goals that are realistic—achievable and resource-generating strategies given a reasonable set of assumptions about how the economic, social and other conditions of Tanzania and the world will change over the next 10, 30 and 50 years.

In general, without a follow-up to this qualitative research with a quantitative research study, several basic questions that were raised will not be adequately answered and the local Church officials in Tanzania/Africa will not know whether the local Church is more or less financially “dependent” now than it was in the past, whether that financial dependency is actually being reduced or getting worse, and what the likelihood is that the financial dependency of the Church in Tanzania will get better or worse in the future. Moreover, without a quantitative research follow-up, it will be much more difficult to even pose a basic question that
was not addressed in this dissertation, namely, the question of whether or not the reduction of financial dependency is even desirable in the next 20 or 30 or 50 years. This question is posed given the recent and projected rapid growth of the Church in Tanzania and the not unrealistic possibility/necessity that to sustain such growth even greater dependence on foreign aid might be desirable over at least the next several decades. This “conundrum” that we are left with needs to be answered by quantitative research.

- There were some issues which were revealed by the interviews that can be reflected in the three theories of Cargo Cult, The Samaritan Dilemma, and Impact Philanthropy mentioned in the first chapter of this dissertation. While these theories were meant to support the validity of the phenomenon explored in this study and were not intended to be tested, a future research study could be conducted specifically focusing on and testing these theories or a related hypothesis.

- Some interviewees noted that the majority of mission dioceses receive subsidies from the Vatican, and these subsidies to the dioceses help important projects, such as catechesis, seminaries, and other pastoral programs. As the majority of participants emphasized, these subsidies are good. But future research study needs to be done to find out how to make sure that this system of help does not create the expectation that there is a reservoir of money where dioceses from the mission countries can continue to draw money indefinitely. I also think that future research needs to be done on the effectiveness of this aid in order to
determine when it works and when it does not work and why and what changes in focus and process need to be made, if any.

- It was also revealed by some interviewees that *Plan Compartia*, the Argentinean Bishop’s approach to stewardship has been very successful. Argentinean Catholics through this plan have come to understand that it is their responsibility to sustain their local Church and not depend on outside help for everything they do. Future research can be conducted to study this model and, if practical, to implement it in a local Church in Tanzania/Africa.

- Some of the interviewees argued that Protestants in some cases have been more successful in sustaining their local Churches. In the future a comparative study between denominations can be done to document whether it is true that Catholics are not as generous in giving as Christians of other denominations especially in the mission Churches, and if it is true, why?

- Future studies could also expand the population of the study to other countries that give donations to African Churches beyond the U.S.A. and parts of Europe.

- Future study could also be conducted to report donor views of future funding for Africa as well as media literacy.

Hence, it is the researcher’s expectation that others will build upon this study and explore more on the phenomena of donor fatigue and dependency syndrome and measure the reality of their existence among donors and donees. It is also the researcher’s expectation that Church officials in collaboration with donor agents will look at the possibility of funding future research as a follow-up to this discussion.
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APPENDICES

APPENDIX A

INTERVIEW QUESTIONS DONOR AND DONEE PERSPECTIVE

1. Donee’s/Dependency perspective.
   
i. What is your observation as regards to the issue of dependency among
   the Catholics and the Catholic Church in Tanzania/ Africa?

   ii. Do people/Catholics in your diocese/organization believe(expect more
   help or donations will continue to come from missionaries/foreign
   organizations?

   iii. Do people/Catholics in your diocese believe they are responsible for
   meeting their own needs by organizing goods/service producing
   enterprises and other income-generating projects?

   iv. Is it correct to say that Catholic Church in Tanzania and its dioceses still
   depend on donor aid to continue carrying out the work of
   evangelization?

   v. Are there examples of donations which lead to or are associated with
   less economic activity among the poor?

   vi. What ways can be employed to enable the church in Tanzania/Africa to
   generate income locally and reduce dependency on foreign aid?

   vii. What are the main reasons for the increased needs of the church in
   Tanzania, despite the great help from donor agents and efforts of local
   bishops?
viii. What are the significant changes in the past few years achieved by the Church in Tanzania/Africa that are due to the help from Impact Philanthropists?

ix. What are other sources of income apart from foreign aid which might enable the Church in Tanzania to sustain herself with little help from the members?

x. What are the major challenges facing the Church of Africa/Tanzania in this 21st century? Financial, economic and social?

xi. Are there any plans put in place to face those challenges? If yes, can you discuss them?

xii. What is the trend of donations from the Church of America and Europe/foreign organizations to your diocese/organization? Are they increasing or decreasing?

xiii. What are the challenges you encounter when raising funds from the western church and organizations to help the Church in Africa?

xiv. What difficulties have you been facing in your attempts to raise finances locally?

xv. Are donations used to support income-generating projects? If not, why not? If yes what has been the result?

xvi. Do donors try to support projects that would make the Catholic Church in Tanzania/Africa independent? What is the success in this area?

xvii. Are there examples of successful projects funded by donors that have reduced the needs of the Catholic Church in Tanzania/ Africa? If yes, can you give some examples?
2. Donor Perspective

i. As a Church official/member/organization tell me your experience/observation on the issue of donations/aid to the developing Church of Africa.

ii. How do you/your diocese/organization help the developing Church?

iii. What is the trend of donations which are intended to help the Church in the developing world from your diocese/organization? Is it increasing or decreasing?

iv. What are the challenges you encounter when raising funds to help the Church in Africa?

v. Do donors try to support projects that would make the Catholic Church in Tanzania/Africa independent? What is the success in this area?

vi. Are donations used to support income generating projects? If not why? If yes what has been the result?

vii. Are there examples of successful projects funded by donors that have reduced the needs of the Catholic Church in Tanzania/Africa? If yes, can you give some examples?

viii. What are the major challenges facing the Church of Africa/Tanzania in this 21 century? Financial, economic and social?

ix. What are the significant changes in the past few years achieved by the Church in Tanzania/Africa that are due to the help from Impact Philanthropists?

x. What ways can be employed to enable the church in Tanzania to generate income locally and reduce dependency on foreign aid?
xi. Is it correct to say that the Catholic Church in Tanzania/Africa and its dioceses still depend on donor aid to continue carrying out the work of evangelization?
APPENDIX B
INTERNAL CONTROL SYSTEM

**General Overview of an Internal Control System.** As it was established earlier in this dissertation, many dioceses and parishes receive contributions among other sources from their members. The contributions are given to help carry on the work of evangelization, pastoral, and social services both in the local church as well as in the Universal Church. In this, therefore, bishops and other Church leaders have a fiduciary obligation to make certain that all Church assets are protected and used properly. Cases of fraud and embezzlement have increased recently in different companies and organizations. Unfortunately, the same situation has been noted in some Churches and other not-for-profit organizations. The Code of Canon Law (1983, can. 1284), states clearly the responsibilities of bishops as administrators of the Church’s temporal goods. This implies that the bishop can delegate the authority, but not the responsibility. Internal control is a tool that can help the bishop in carry out such administrative responsibilities. Proper internal control can also help protect church assets and minimize their misuse. As it is widely known, the Church and not-for-profit organizations are built upon the virtues of honesty, truthfulness, and mutual trust. Therefore, the issues of accountability and transparency need to be taken seriously. In not-for-profit organizations, a good internal control system can help volunteers and staff to avoid the temptation to do something unethical. The following is a detailed discussion of a proposed Internal Control for the local church in Tanzania.
**General Understanding of Internal Control:** COSO is an Integrated Internal Control Framework widely used in the United States and cited in NCCB/USCC (1995, p.3).

According to COSO, Internal Control is:

- a process, effected by an entity’s board of directors, management, and other personnel, designed to provide reasonable assurance regarding the achievement of objectives in the following categories:
  - Effectiveness and efficiency of operations
  - Reliability of financial reporting
  - Compliance with applicable laws and regulations

When established in an organization, an Internal Control System is intended to be followed by all, regardless of their position and responsibility in that particular organization. However, some people or structures are critical about a good Internal Control System. In the case of a diocese, according to NCCB/USCC (1995), some of the key people or structures include: the bishop, the vicar general, the chancellor, the chief financial officer, the Diocesan and Parish Council, the internal auditor, the bishop’s delegates or secretaries, and other employed personnel or volunteers. Yet, it needs to be emphasized that almost everyone in the diocese has some responsibility for internal control. NCCB/USCC (1995) clearly states, “The bishop, as the head of the organization, should assume ownership of the system of internal control. He is responsible for ensuring integrity, ethics, competence, and other factors of a positive control environment” (p.7). NCCB/USCC (1995) further emphasizes that the bishop “should meet periodically with his management team and review their areas of responsibility to see that the diocese is being properly controlled” (p.7). The financial administrator, or the chief financial officer and the staff, are very important in the monitoring component.

**Major components of Internal Control:** According to COSO, as cited in NCCB/USCC (1995), Internal Control has five components: Control Environment, Risk Assessment, Control Activities, Information and Communication and Monitoring. These
will be discussed later under general control and specific controls. The components are presented diagrammatically in the following figure 5 below:

1. Control Environment: This is about the environment within which people operate at their workplace. The top executive of an organization needs to set the tone for the organization. This will help to influence and control the consciousness of its people in matters of integrity, trust, accountability, transparency, competence, and other ethical values. This is the basic element and the cornerstone for any internal control system. In this component, the top executive in the diocese will be the bishop, and in the parish, the top executive will be the parish priest or pastor. These executives need to set the right
tone. Unfortunately, there are strong indications that some leaders of the Church have failed, at times in setting the proper tone.

2. **Risk Assessment**: This is the whole issue of (1) identification and analysis of relevant risks to the achievement of objectives, and (2) forming a basis for how the risks should be managed. According to NCCB/USCC (1995), dioceses and parishes in this matter should set objectives, and put in place a system that will help identify, analyze and manage risks. Risk is the probability that an event or action will adversely affect the organization. The primary categories of risk are errors, omissions, delays and frauds. In order to achieve goals and objectives, management needs to effectively balance risks and controls. Therefore, control procedures need to be developed so that the risk is decreased to a level where management can accept the exposure to that risk. By performing this balancing act, "reasonable assurance” can be attained. As this relates to financial and compliance goals, being out of balance can cause the following problems:

<table>
<thead>
<tr>
<th><strong>Excessive Risks</strong></th>
<th><strong>Excessive Controls</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Loss of Assets, Donors or Grants</td>
<td>Increased Bureaucracy</td>
</tr>
<tr>
<td>Poor Business Decisions</td>
<td>Reduced Productivity</td>
</tr>
<tr>
<td>Noncompliance</td>
<td>Increased Complexity</td>
</tr>
<tr>
<td>Increased Regulations</td>
<td>Increased Cycle Time</td>
</tr>
<tr>
<td>Public Scandals</td>
<td>Increase of No-Value</td>
</tr>
<tr>
<td>Activities</td>
<td></td>
</tr>
<tr>
<td>Loss of Trust</td>
<td></td>
</tr>
</tbody>
</table>

3. **Information and Communication**: Good and well set systems or processes in organizations, help to support the identification, capture, and exchange of information necessary to achieve organization goals. For dioceses and parishes, this includes having
proper structures to process, store, and communicate the organization’s financial and non-financial information.

4. **Control Activities**: These include policies and procedures which enable the management to effectively respond to the identified risks. It is necessary for all dioceses and parishes to have control activities. Most of the dioceses in the U.S.A. have published an internal control manual that should be used by both the diocese and related parishes. Does the Church in Tanzania have one?

5. **Monitoring**: Any system which is not monitored is destined to fail. Therefore, there must be some processes which will be used to assess the quality of the internal control performance over time. If necessary, there can be modifications to improve all the other components of an internal control system (control environment, risk assessment, information and communication, and control activities).

After the having discussed the five components of internal control, the following is an explanation of a practical approach to internal control:

**Practical Approach to Internal Control for Churches**

Because each Church or not-for-profit organization is unique and operates with its own set of unique circumstances, the financial leaders of each organization must design a system of internal controls to meet their specific needs. Accountants have the knowledge and expertise to help Churches and not-for-profits implement these needed procedures. The controls discussed below are the most reasonable for all Churches, both large and small and should be used to reduce the risk of embezzlement and the generation of unreliable financial reports.
General or Pervasive Internal Controls

General or pervasive internal controls are those controls that cover a wide range of risks. For example, by committing to and promoting high ethical standards, the organization decreases the likelihood of the misappropriation or misuse of the Church assets by individuals working for the organization in different areas. For that matter, therefore, dioceses or parishes should have the following:

i. Code of Ethics that inspires leadership commitment to high standards of integrity, transparency and accountability.

ii. Chart of organization and bylaws that defines key functions within the organization, including the specific individuals or groups assigned to accounting functions. Without such documents, individuals will not clearly know their responsibilities and might be carrying out duties for which they are not qualified.

iii. Manual of operations and manual of accounting that include detailed policies and procedures that clearly place responsibilities and assure continuity of practice.

iv. Facilities security guide that define access to various locations for the organization’s facilities and specifies when such facilities should be locked or be opened.

v. Procedures to screen individuals assigned to key roles or functions.

vi. Risk assessment document, fruit of the risk assessment exercise performed at least once a year. This document should include not only identified risks or threats to the organization, but should also provide guidelines as to how the organization plans to address these risks.

vii. Measures to protect accounting and other operational records.

viii. Notification of contributions of the organization donors.
ix. Periodic publication of financial statements and other operational results.

x. Internal audit function that is both competent and operational.

xi. Delegation and separation of Duties: After setting a good control environment, the most important measure each organization should implement is certainly the delegation and separation of duties. There are three basic types of financial activities that are performed in a Church or nonprofit. These are (1) authorization of transactions, (2) recording of transactions, and (3) custody of assets or execution of transactions. Many small Churches and nonprofits have only one person handling all of their financial affairs. However, each Church should try, if at all possible, to use enough individuals to achieve proper segregation of these activities, for that person's sake as well as for the sake of the organization.

**Specific Controls**

Specific controls are those that fall within specific business cycles, such as the Financial Planning and Analysis Cycle, the Cash Management Cycle, the Revenue and Account Receivable Cycle, the Purchasing and Account Payables Cycle, and the Payroll Cycle.

**Financial Planning and Analysis Cycle:** According to NCCB/USCC (1995), “All entities should be required to adhere to a prescribed budget process, resulting in an annual budget at a minimum. Furthermore, entities should periodically report operating results versus budget amounts” (p.13). The budgeting process (1) allows the organization to identify possible cash excess or deficit and be prepared to deal with that, and (2) raise red flags when the variance between expected and actual cannot be explained at first glance.
Cash Management Cycle: Each organization should have at least the following cash controls in place:

A. Cash receipt controls

i. At least two individuals should handle offerings or cash collections. If possible, individuals taking collections should be under a rotation schedule so that the same individuals are not taking collections all the time.

ii. Copies of collection reports should be given to the accountant for entry into the accounting ledger and to the treasurer.

iii. Those who have custody of financial assets, such as the treasurer, should not be involved in (1) authorization of transactions, or (2) recording of transactions in the accounting ledger.

iv. In-coming mail and in-office contributions should be handled by individuals that are not responsible for accounting records.

v. Individuals involved in cash transactions should go through a rigorous screening process. This might be challenging in Africa, where poor information systems do not help in obtaining information about prospective employees or volunteers.

vi. Members or other prospective donors should be encouraged to use checks and/or offering envelopes. These envelopes serve to (1) protect offerings until they are counted, and (2) provide the basis for recording the contribution in the Church’s accounting records. Money counters should verify that the contents of the offering envelopes are identical to the amount written on the envelopes.
vii. All checks received must be restrictively endorsed as soon as possible with the mention, “For deposit only - Name of the parish or diocese - Account number – date”.

viii. All cash receipts should be deposited at the bank intact, as early as possible; this meaning without being reduced by disbursements to pay bills or fund petty cash.

ix. Cash on hand should be safeguarded in a safe, lock-box, or a similar protective container.

x. The bank should be instructed in writing to never cash checks payable to the organization.

xi. Contribution records should be maintained for all members.

**B. Cash disbursement controls**

i. Generally, except for payroll, disbursements should be supported by approved prenumbered requisition slips, purchase orders, invoices and evidence of delivery of goods or performance of services.

ii. Once checks are issued, supporting documents must be cancelled by stamping “Paid.”

iii. The threshold for various levels of disbursements should be defined and, except for relatively low disbursements, dual signatures should be required.

iv. The petty cash balance should be very low and should be used only for minor expenses. Vouchers should be prepared for all petty cash disbursements.

v. Those involved in executing disbursements should not be involved in recording disbursements in the general ledger.
C. Bank reconciliations

i. Reconciliations of all bank accounts should be performed monthly by a person not involved in the disbursement process this includes the person who signs the checks, those who control the checking accounts etc. Bank reconciliation helps to determine unauthorized checks or receipts stolen. An Internal auditor, or any other delegate with some accounting knowledge, should check the bank reconciliation regularly.

ii. Petty cash funds should be reconciled on a surprise basis at least once a year. It is recommended that only one person be in charge of the petty cash fund.

Revenue (contributions) and Accounts Receivable Cycle: According to NCCB/USCC (1995), “All handling of cash should be segregated from the maintenance of receivable records” (p.15). This will mitigate the risk of having someone receive the cash and write it off from the books. Accounts or pledges receivable should, per the general ledger, be reconciled to the detailed sub-ledger by the donor. All write-offs should require specific approval.

Purchasing Cycle and Account Payable Cycle:

i. Prenumbered requisition slips should be used to initiate any purchase, and this request should be checked against the budget to see if available budget dollars remain to support the purchase.

ii. Proper level of approvals should be defined and implemented.

iii. Competitive bidding process should be used for capital and other major expenditures.

iv. A receiving report should be prepared for all goods or services received after examination of quality and condition.
v. A process should be in place to ensure that a liability is recorded for all goods or services received.

Payroll cycle:

i. Personnel policies should be adopted to ensure that only reasonably competent and honest persons are hired.

ii. Timekeeping and payroll preparation personnel should be timely informed of the authorization of new employees, initial and changes in pay rates, and the establishment of termination dates.

iii. Individuals with access to payroll records or checks should not be given access to personnel records.

iv. The authorization of signing the payroll checks and their distribution should be limited to responsible employees who are not involved in other payroll functions.

Limitations

Internal control provides reasonable, but not absolute assurance, that the organization is immune against most but not all risks. This is because of the varieties of fraud which can exist in an organization. These include: *Collusion*, some individuals working together may decide to conceal an action which can alter financial data e.g a manager and an accountant or supplier and the purchasing officer. *Lapping*, when an entry for the collection of receivables is postponed to conceal existing cash shortage, in this scenario an employer may continue to cover the shortage through repeated lapping. *Theft*, employees can steal cash, checks or other assets before they are recorded in books of accounts. *Payroll Ghosts and Unauthorized Pay Charges*, an employee may continue paying employees whose employment has been terminated or add non-existent
employees to the payroll. *Kickbacks*, this is when an employee decides to take bribes or kickbacks from vendors or suppliers; this is very hard to detect, although price comparison can help somewhat. There are many other fraudulent activities such as, *supplies or inventory fraud*, for example, an employee using an organization’s money to place phony order, etc.

As stated in the Tanzania Episcopal Conference Financial Regulations: Final Report, (1999, p. 13) every diocese, parish and institution needs to have financial statements prepared in every year; these include an income and expenditure statement, the balance sheet, and the cash flow statement. As part of internal controls therefore, I recommend that all dioceses, parishes and institutions have the following statements:

**a) STATEMENT OF ACTIVITIES (Income Statement)**

The State of Activities displays the funding sources compared against program expenses, administrative costs, and other operating commitments in the same period (year). It includes how much money the organization has earned (revenue), and subtracts how much money the organization has spent (expenses) to determine (profits) or loss (deficits). In general, it presents the nature of an organization’s overall profit and loss over a period of time. Therefore, the Statement of Activities (also called Income Statement) gives the leaders of an organization a sense of how well the organization is operating—in this case, the Church (dioceses and parishes). The purpose of the Statement of Activities in the case of the diocese or parish is to show leaders (bishops or parish priests) whether the Church made or lost money during a period of time (generally a year). See a sample of the Statement of Activities of an hypothetical parish or diocese below:
## Sample of Statement of Activities

**Diocese or Parish XYZ**

**Statement of Activities for the years ended December 31, 2008 and 2007**

*(all numbers in $000)*

<table>
<thead>
<tr>
<th></th>
<th>2008</th>
<th>2007</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Operating Revenue &amp; Other Support:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donations (Local and International)</td>
<td>$1,714</td>
<td>$1,756</td>
</tr>
<tr>
<td>Harvest- Sadaka ya Mavuno</td>
<td>138</td>
<td>125</td>
</tr>
<tr>
<td>Individual and missionary Contributions</td>
<td>214</td>
<td>187</td>
</tr>
<tr>
<td>Investments income (loss)</td>
<td>3059</td>
<td>667</td>
</tr>
<tr>
<td>Stole Fees</td>
<td>56</td>
<td>64</td>
</tr>
<tr>
<td>Subsidies from Rome-Propaganda Fide</td>
<td>17</td>
<td>78</td>
</tr>
<tr>
<td>Sunday Collections-Sadaka</td>
<td>280</td>
<td>271</td>
</tr>
<tr>
<td>Tithes 10%-Zaka</td>
<td>185</td>
<td>184</td>
</tr>
<tr>
<td>Other contributions/revenues</td>
<td>153</td>
<td>203</td>
</tr>
<tr>
<td><strong>Total Operating Revenue &amp; Other Support</strong></td>
<td><strong>$5,816</strong></td>
<td><strong>$3,535</strong></td>
</tr>
<tr>
<td><strong>Operating Expenses:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries (Parish employees)</td>
<td>$2,542</td>
<td>$2,453</td>
</tr>
<tr>
<td>Payroll taxes and employees benefits</td>
<td>437</td>
<td>413</td>
</tr>
<tr>
<td>Utilities—electricity, water—where applicable, communications telephones and internet, cable, newspapers etc</td>
<td>43</td>
<td>40</td>
</tr>
<tr>
<td>Office supplies</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>Evangelization, pastoral, liturgical, catechetical and Lay apostolate (spiritual, pastoral and liturgical books)</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Programs</td>
<td>1027</td>
<td>1013</td>
</tr>
<tr>
<td>General and administrative</td>
<td>56</td>
<td>45</td>
</tr>
<tr>
<td>Travel, transportation</td>
<td>186</td>
<td>178</td>
</tr>
<tr>
<td>Meetings &amp; Seminars</td>
<td>148</td>
<td>136</td>
</tr>
<tr>
<td>Rent</td>
<td>86</td>
<td>86</td>
</tr>
<tr>
<td>Depreciation &amp; amortization</td>
<td>787</td>
<td>678</td>
</tr>
<tr>
<td>Real Estate and other Taxes</td>
<td>134</td>
<td>123</td>
</tr>
<tr>
<td>Other expenses</td>
<td>135</td>
<td>80</td>
</tr>
<tr>
<td><strong>Total Operating Expenses:</strong></td>
<td><strong>$5,603</strong></td>
<td><strong>$5,265</strong></td>
</tr>
<tr>
<td><strong>Change in Net Assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net Assets, beginning of period</td>
<td>$213</td>
<td>$(1,730)</td>
</tr>
<tr>
<td><strong>Net Assets, end of period</strong></td>
<td><strong>$19,766</strong></td>
<td><strong>$19,553</strong></td>
</tr>
</tbody>
</table>
b) CASH FLOW STATEMENT

According to Alliance for nonprofit Management, “the statement describes changes in cash from year-to-year due to operating surpluses or deficits, makes adjustments for non-cash items such as depreciation, and shows increases or decreases in accounts payable and accounts receivable”

---

### Sample of Statement of Cash Flow

**Diocese or Parish XYZ**

**Statement of Cash Flow as of, and for the years ended December 31, 2008 and 2007**

(All numbers in $000)

<table>
<thead>
<tr>
<th>2008</th>
<th>2007</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cash Flow from Operating Activities</strong></td>
<td></td>
</tr>
<tr>
<td>Change in net assets</td>
<td>$213</td>
</tr>
<tr>
<td><strong>Adjustments to reconcile net income to net cash provided by operating activities:</strong></td>
<td></td>
</tr>
<tr>
<td>Depreciation and amortization</td>
<td>326</td>
</tr>
<tr>
<td>Contribution restricted for building improvements</td>
<td>(1)</td>
</tr>
<tr>
<td>Non-operating net (gain) loss on investments</td>
<td>(1,669)</td>
</tr>
<tr>
<td>Decrease (increase) in assets</td>
<td></td>
</tr>
<tr>
<td>Accounts receivable</td>
<td>370</td>
</tr>
<tr>
<td>Pledges receivable</td>
<td>20</td>
</tr>
<tr>
<td>Accrued Special Fund allocation</td>
<td>(14)</td>
</tr>
<tr>
<td>Inventory</td>
<td>6</td>
</tr>
<tr>
<td>Prepaid expenses and other assets</td>
<td>3</td>
</tr>
<tr>
<td>Increase (decrease) in liabilities</td>
<td></td>
</tr>
<tr>
<td>Accounts payable and accrued expenses</td>
<td>145</td>
</tr>
<tr>
<td>Other liabilities</td>
<td>(2)</td>
</tr>
<tr>
<td><strong>Net cash provided by operating activities</strong></td>
<td>(603)</td>
</tr>
<tr>
<td><strong>Cash Flow from Investing Activities</strong></td>
<td></td>
</tr>
<tr>
<td>Acquisition of fixed assets</td>
<td>(1,709)</td>
</tr>
<tr>
<td>Decrease in Investment in pooled fund</td>
<td>1,540</td>
</tr>
<tr>
<td>Purchase of investments</td>
<td>(28,999)</td>
</tr>
<tr>
<td>Sales of Investments</td>
<td>29,697</td>
</tr>
<tr>
<td>Payment received on note receivable</td>
<td>100</td>
</tr>
<tr>
<td><strong>Net cash provided by investing activities</strong></td>
<td>629</td>
</tr>
<tr>
<td><strong>Cash Flow from Financing Activities</strong></td>
<td></td>
</tr>
<tr>
<td>Capital campaign contribution restricted for building improvements</td>
<td>1</td>
</tr>
<tr>
<td>Payments on capital lease</td>
<td>(26)</td>
</tr>
<tr>
<td><strong>Net cash provided by financing activities</strong></td>
<td>(25)</td>
</tr>
<tr>
<td><strong>Increase (Decrease) in Cash</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>Cash, beginning of year</strong></td>
<td>22</td>
</tr>
<tr>
<td><strong>Cash, end of year</strong></td>
<td>$23</td>
</tr>
</tbody>
</table>
c) **BALANCE SHEET (Statement of Financial Position)**

The balance sheet is a statement that reflects the assets the organization or institution owns and the liabilities which the organization owes on a specific date. The balance sheet shows the fund principal (the difference between what is owned and what is owed). A balance sheet is divided to show that assets equal liabilities and the fund balances. It is also divided to show what is a current asset (something owned that will be used in the upcoming year), a long term asset (something owned that won’t be used in the upcoming year), and fixed assets (land, buildings, etc. that would not be easy to liquidate). Liabilities are divided similarly to assets are: current liabilities (money that is owed that needs to be paid in the next year) and long term assets (money that is owed that will not be paid back for over a year). Churches use fund accounting and, normally, fixed assets. Mortgage payable is reflected as a separate fund balance from the general fund balance. See a sample of a balance sheet below:
### Diocese or Parish XYZ

**Statement of Financial Positions of December 31, 2007 and 2008**
*(all numbers in $000)*

<table>
<thead>
<tr>
<th></th>
<th>2008</th>
<th>2007</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Current Assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash</td>
<td>$23</td>
<td>$21</td>
</tr>
<tr>
<td>Net accounts receivable</td>
<td>$467</td>
<td>$857</td>
</tr>
<tr>
<td>Inventory</td>
<td>$109</td>
<td>$115</td>
</tr>
<tr>
<td>Temporary investment</td>
<td>$11,456</td>
<td>$10,485</td>
</tr>
<tr>
<td>Prepaid expenses</td>
<td>$732</td>
<td>$831</td>
</tr>
<tr>
<td><strong>Total Current Assets</strong></td>
<td>$12,787</td>
<td>$12,309</td>
</tr>
<tr>
<td><strong>Fixed Assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Long-term investments</td>
<td>$228</td>
<td>$1,768</td>
</tr>
<tr>
<td>Land</td>
<td>$1,204</td>
<td>$1,204</td>
</tr>
<tr>
<td>Buildings (net of depreciation)</td>
<td>$5,797</td>
<td>$4,385</td>
</tr>
<tr>
<td>Plant &amp; equipment (net)</td>
<td>$615</td>
<td>$631</td>
</tr>
<tr>
<td>Furniture &amp; fixtures (net)</td>
<td>$52</td>
<td>$57</td>
</tr>
<tr>
<td><strong>Total Net Fixed Assets</strong></td>
<td>$7,896</td>
<td>$8,045</td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td>$20,683</td>
<td>$20,354</td>
</tr>
<tr>
<td><strong>LIABILITIES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Current Liabilities</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounts payable</td>
<td>$556</td>
<td>$418</td>
</tr>
<tr>
<td>Short-term notes</td>
<td>$50</td>
<td>$50</td>
</tr>
<tr>
<td>Current portion of long-term notes</td>
<td>$35</td>
<td>$35</td>
</tr>
<tr>
<td>Accruals &amp; other payables</td>
<td>$128</td>
<td>$121</td>
</tr>
<tr>
<td><strong>Total Current Liabilities</strong></td>
<td>$769</td>
<td>$624</td>
</tr>
<tr>
<td><strong>Long-term Liabilities</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgage</td>
<td>$106</td>
<td>$109</td>
</tr>
<tr>
<td>Other long-term liabilities</td>
<td>$42</td>
<td>$68</td>
</tr>
<tr>
<td><strong>Total Long-term Liabilities</strong></td>
<td>$148</td>
<td>$177</td>
</tr>
<tr>
<td><strong>TOTAL LIABILITIES</strong></td>
<td>$917</td>
<td>$801</td>
</tr>
<tr>
<td><strong>NET ASSETS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Unrestricted net assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unrestricted - designated</td>
<td>$6,814</td>
<td>$7,438</td>
</tr>
<tr>
<td>Net invested in fixed assets</td>
<td>$6,551</td>
<td>$5,168</td>
</tr>
<tr>
<td>Available for operations</td>
<td>$177</td>
<td>$600</td>
</tr>
<tr>
<td><strong>Total unrestricted net assets</strong></td>
<td>$13,542</td>
<td>$13,206</td>
</tr>
<tr>
<td><strong>Restricted net assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Temporarily restricted</td>
<td>$3,621</td>
<td>$3,744</td>
</tr>
<tr>
<td>Permanently restricted</td>
<td>$2,603</td>
<td>$2,603</td>
</tr>
<tr>
<td><strong>Total restricted net assets</strong></td>
<td>$6,224</td>
<td>$6,347</td>
</tr>
<tr>
<td><strong>TOTAL NET ASSETS</strong></td>
<td>$19,766</td>
<td>$19,553</td>
</tr>
<tr>
<td><strong>LIABILITIES and NET ASSETS</strong></td>
<td>$20,683</td>
<td>$20,354</td>
</tr>
</tbody>
</table>
d) **STATEMENT OF THE RESTRICTED FUNDS**

In my opinion, Churches should have a separate statement for restricted funds and not just include them in the balance sheet. The Statement of Restricted Funds reflects amounts that have been donated for a specific purpose along with the money spent for that specific purpose. The statement shows the balance at the beginning of the fiscal year for each fund. It then shows the total receipts (donations) received for the year, and then shows the total expenses for the year. The ending balance of each fund is the beginning balance, plus receipts, minus expenses. These funds can be for almost anything; the determining factor to set up a fund is if donations are being sought for a specific purpose. If a parish or school is using general donations to buy library books, it would be an expense on the operating statement. But if a parish had a specific second collection to raise money for library books, a fund would have to be set up showing the receipts and the expenses. See a separate sample of a Statement of Restricted Funds presented below:

<table>
<thead>
<tr>
<th>Sample of a Statement of Restricted Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Statement of Restricted Funds</td>
</tr>
<tr>
<td>Year Ending June 30, 2010</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>BUILDING FUND</td>
</tr>
<tr>
<td>SCHOLARSHIP FUND</td>
</tr>
<tr>
<td>VESTMENT FUND</td>
</tr>
<tr>
<td>TOTAL RESTRICTED FUNDS</td>
</tr>
</tbody>
</table>
e) OTHER SUGGESTIONS ABOUT INTERNAL CONTROLS

Some accountants, who work in parishes in Milwaukee, suggest that for good internal control insofar as cash management and bookkeeping in the parish is concerned, a minimum of three people are needed. This is intended to ensure integrity, accountability, and transparency. One person would be responsible for depositing donations, processing invoices, and printing the checks. Another person would post the donations into individual accounts. This person could also do the bank reconciliation. The third person would sign the checks.
Table 2 The Positive Core of Organizational Life

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Strategic opportunities</td>
<td>15. Lived values</td>
</tr>
<tr>
<td>4. Technical assets</td>
<td>17. Social capital</td>
</tr>
<tr>
<td>5. Breakthrough innovations</td>
<td>18. Collective spirit</td>
</tr>
<tr>
<td>7. Best business practices</td>
<td>20. Financial assets</td>
</tr>
<tr>
<td>9. Organization wisdom</td>
<td>22. Alliances and partnerships</td>
</tr>
<tr>
<td>10. Core competencies</td>
<td>24. Value chain strengths</td>
</tr>
<tr>
<td>11. Visions of possibility</td>
<td>25. Strategic advantages</td>
</tr>
<tr>
<td>12. Leadership capabilities</td>
<td>26. Relational resources</td>
</tr>
<tr>
<td>13. Product pipeline</td>
<td>27. Customer loyalty</td>
</tr>
</tbody>
</table>
APPENDIX D

THE RT. REV. METHOD KILAINI
AUXILIARY BISHOP, ARCHDIOCESE OF DAR ES SALAAM

THE RT. REV. ..................................
BISHOP’S HOUSE
P.O BOX 922, DODOMA

Your Excellency,

RE: REQUEST FOR AN APPOINTMENT
My name is Rev. Fr. Juvenalis Asantemungu, a priest from Moshi Diocese. I am currently undertaking a doctoral degree in Management and Leadership at Marquette University (U.S.A.), sent by Moshi Diocese. I am carrying out a study on Financial Sustainability for the Church in Tanzania in partial fulfillment of the award of the Ph.D. The topic of the research is “An Exploration of Alternative Means of Financial Sustainability for the Church in Tanzania/Africa: Donor and Donee perspective” The summary of the background of the study and research questions are attached with this letter.

Your Excellency, no doubt I understand your busy schedule. However, I am seeking a few minutes of your time for an interview during your brief stay in Dar es Salaam (at TEC) in the first week of September 2009 to enable me complete this study which I believe will benefit the Church in Tanzania.

Thanking you in advance,

Yours in Christ

Rev. Fr. Juvenalis Asantemungu
APPENDIX E

Completion Certificate

This is to certify that

juvenalis asan temungu

has completed the Human Participants Protection Education for Research Teams online course, sponsored by the National Institutes of Health (NIH), on 09/04/2007.

This course included the following:

- key historical events and current issues that impact guidelines and legislation on human participant protection in research.
- ethical principles and guidelines that should assist in resolving the ethical issues inherent in the conduct of research with human participants.
- the use of key ethical principles and federal regulations to protect human participants at various stages in the research process.
- a description of guidelines for the protection of special populations in research.
- a definition of informed consent and components necessary for a valid consent.
- a description of the role of the IRB in the research process.
- the roles, responsibilities, and interactions of federal agencies, institutions, and researchers in conducting research with human participants.

National Institutes of Health
June 23, 2009

Fr. Juvenalis Asantemungu
Interdisciplinary Ph.D.

Dear Fr. Asantemungu:

Your protocol number HR-1841, titled, “An Exploration of Alternative Means of Financial Sustainability for the Church in Africa: A Donor and Donee perspective. Major focus in five Archdioceses in Tanzania, East Africa,” was expedited on June 12, 2009, by a member of the Marquette University Institutional Review Board.

Your IRB approved informed consent form is enclosed with this letter. Use the stamped copies of this form when recruiting research participants. Each research participant should receive a copy of the stamped consent form for their records.

You are approved to recruit a total of 35 subjects. Any changes to your protocol must be requested in writing by submitting an IRB Protocol Amendment Form, which can be found at: http://www.marquette.edu/researchcompliance/research/irbforms.shtml. All changes must be reviewed and approved by the IRB before being initiated, except when necessary to eliminate apparent immediate hazards to the human subjects. Any public advertising of this project requires prior IRB approval. If there are any adverse events, please notify the Marquette University IRB immediately.

Your approval is valid until June 11, 2010. Prior to this date, you will be contacted regarding continuing IRB review.

If you have any questions or concerns, please do not hesitate to contact me. Thank you for your time and cooperation.

Sincerely,

Monica A. Stout
Research Compliance Coordinator
On behalf of:
Amanda J. Ahrdt, RN, MS, MSN, CIM
IRB Manager

cc: Dr. Rebecca Bardwell, IRB Chair
Dr. Thomas Bausch, Management
Ms. Erin Fox, Graduate School

Enclosure
APPENDIX F

MARQUETTE UNIVERSITY
AGREEMENT OF CONSENT FOR RESEARCH PARTICIPANTS

An Exploration of Alternative Means of Financial Sustainability for the Church in Africa: A Donor and Donee perspective, major focus in five Archdioceses in Tanzania, East Africa
Primary Investigator: Fr. Juvenalis Asantemungu
Interdisciplinary Ph.D.

You have been invited to participate in this research study. Before you agree to participate, it is important that you read and understand the following information. Participation is completely voluntary. Please ask questions about anything you do not understand before deciding whether or not to participate.

PURPOSE: The purpose of this research study is to examine (a) why the Church has been unable to become self-sufficient, (b) in light of these findings to evaluate alternative means of raising finances and generating income locally in a manner that will increase the self-sufficiency and financial sustainability of the Church of Tanzania and (c) to make recommendations for future research. You will be one of approximately 25 participants in this research study.

PROCEDURES: After signing this consent form, you will be interviewed and asked various research questions about the financial sustainability of the Church in Africa. You will be audio taped during the interview portion of the study to ensure accuracy. The tapes will later be transcribed and erased after 6 months. The transcripts will be destroyed after 3 years beyond the completion of the study. The transcription of the interview may be provided for your perusal if you would like to see it and provide corrections if necessary. Your name may be listed in the research data or the dissertation paper.

DURATION: Your participation will consist of one 60-90 minute interview, and if necessary a follow-up interview will be scheduled. Time may also be spent reviewing the transcript if you choose to read it.

RISKS: The risks associated with participation in this study include possible emotional discomfort while answering the interview questions or other discomfort due to the long duration of the interview. If you do not feel comfortable answering a question, you will be allowed to skip the question, and if the interview is taking too long, you will be allowed to end the interview or suggest another time to finish the interview questions.

BENEFITS: There are no direct benefits to participating in this study. However, this study may help Church personnel in implementing efficient and effective strategies for dioceses and parishes to raise income locally and establish income-generating projects, encourage Christians to rely on their potential and skills to become self-sustaining, which may help them sustain their local church, and may point out areas for future research.

CONFIDENTIALITY: Only the information you allow me to use will be published in this study. Your name or other information that could identify you as an individual may be used in the research data or dissertation paper. When the results of the study are published, you may be identified by name. All interview transcripts and research data will be stored in a locked filing

Initials: __________________________ Date: __________________________
Protocol Number: 

Cabinet and all electronic transcripts and research data will be stored on a password-protected computer in the home office of Fr. Juvenalis Asantemungu located at 734 Glenview Ave, Wauwatosa, WI 53213. Audiotapes will be erased 6 months after the completion of the study. All other data will be destroyed by shredding paper documents and deleting electronic files 3 years after the completion of the study. If you are participating in a focus group, all focus group participants are instructed to keep discussions confidential. However, the researcher cannot guarantee that all focus group participants will respect everyone’s confidentiality. Your research records may be inspected by the Marquette University Institutional Review Board or its designees and (as allowable by law) state and federal agencies.

**VOLUNTARY NATURE OF PARTICIPATION:** Participating in this study is completely voluntary and you may withdraw from the study and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled. You may also withdraw the right to use your name at any point before the research data and dissertation paper are published. If you withdraw from the study, your interview(s) will not be used in the research.

**CONTACT INFORMATION:** If you have any questions about this research project, you can contact Fr. Juvenalis Asantemungu at (414) 418-2194 or (414) 258-8821 or by email at juvenalis.asantemungu@marquette.edu. If you have questions or concerns about your rights as a research participant, you can contact Marquette University’s Office of Research Compliance at (414) 288-7570.

I HAVE HAD THE OPPORTUNITY TO READ THIS CONSENT FORM, ASK QUESTIONS ABOUT THE RESEARCH PROJECT AND AM PREPARED TO PARTICIPATE IN THIS PROJECT.

<table>
<thead>
<tr>
<th>Participant’s Signature</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant’s Name</td>
<td></td>
</tr>
<tr>
<td>Researcher’s Signature</td>
<td>Date</td>
</tr>
</tbody>
</table>

Initials: 

Date: 

Page 2 of 2
MARQUETTE UNIVERSITY
AGREEMENT OF CONSENT FOR RESEARCH PARTICIPANTS

An Exploration of Alternative Means of Financial Sustainability for the Church in Africa: A Donor andDonee perspective, major focus in five Archdioceses in Tanzania, East Africa

Primary Investigator: Fr. Juvenalis Asantemungu
Interdisciplinary Ph.D.

You have been invited to participate in this research study. Before you agree to participate, it is important that you read and understand the following information. Participation is completely voluntary. Please ask questions about anything you do not understand before deciding whether or not to participate.

PURPOSE: The purpose of this research study is to examine (a) why the Church has been unable to become self-sufficient, (b) in light of these findings to evaluate alternative means of raising finances and generating income locally in a manner that will increase the self-sufficiency and financial sustainability of the Church of Tanzania and (c) to make recommendations for the future research. You will be one of approximately 25 participants in this research study.

PROCEDURES: After signing this consent form, you will be interviewed and asked various research questions about the financial sustainability of the Church in Africa. You will be audio taped during the interview portion of the study to ensure accuracy. The tapes will later be transcribed and erased after 6 months. The transcripts will be destroyed after 3 years beyond the completion of the study. The transcription of the interview may be provided for your perusal if you would like to see it and provide corrections if necessary. For confidentiality purposes, your name will not be listed in the research data or the dissertation paper. Instead, you will be assigned a pseudonym.

DURATION: Your participation will consist of one 60-90 minute interview, and if necessary a follow-up interview will be scheduled. Time may also be spent reviewing the transcript if you choose to read it.

RISKS: The risks associated with participation in this study include possible emotional discomfort while answering the interview questions or other discomfort due to the long duration of the interview. If you do not feel comfortable answering a question, you will be allowed to skip the question, and if the interview is taking too long, you will be allowed to end the interview or suggest another time to finish the interview questions.

BENEFITS: There are no direct benefits to participating in this study. However, this study may help Church personnel in implementing efficient and effective strategies for dioceses and parishes to raise income locally and establish income-generating projects, encourage Christians to rely on their potential and skills to become self-sustaining, which may help them sustain their local church, and may point out areas for future research.

CONFIDENTIALITY: Only the information you allow me to use will be published in this study. All your data will be assigned a pseudonym rather than using your name or other information that could identify you as an individual. When the results of the study are published, you will not be identified by name. All interview transcripts and research data will be stored in a

Initials: 

Date: 