

## The Effects of Covid 19 On The Catholic Church of Morogoro Town Deanery, Morogoro Catholic Diocese

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### ABSTRACT

This paper present part of the finding of a study that investigate the Effects of COVID 19 on the Catholic Church of Morogoro Town Deanery, Morogoro Catholic Diocese in Tanzania. The study was driven with the current situation of the pandemic COVID-19 which affect many spheres of social, economic and political dimension in the world including Tanzanian country. The study involved 154 respondents selected from different catholic churches in Morogoro diocese. Case study was used to guide the findings with combination of qualitative and quantitative approaches.

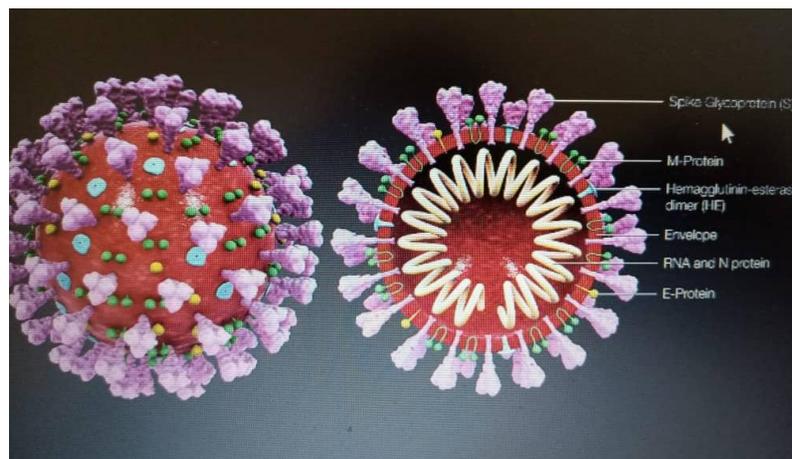
Data obtained through questionnaire and interview reveal that, there is significant relationship between effects of COVID-19 on pastoral, liturgical and spiritual church activities. Besides the effects that this pandemic has had on the economy, social life and political scene, it has affected religion in various ways. The effects on religion are manifold. The immediate regulations issued by the local government for social distancing, the prohibition of mass gatherings, and the closure of all religious places has disrupted all aspects of everyday religious life. Despite of different preventive methods provided by WHO, ministry of Health in Tanzania and other health donors still the pandemic is not solved up to date. The church member are required to take measures to protect themselves against the spread of COVID-19 which sometimes affect the faith of many followers at Morogoro diocese.

**Keywords:** COVID-19, Pastoral effects, liturgical effects, spiritual effects.

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### INTRODUCTION

Coronavirus disease called COVID-19 is an infectious disease caused by a new virus that had not been previously identified in humans that causes respiratory illness (like flu) with symptoms such as a cough, fever and in more severe cases, pneumonia. It started around December 2019 in Wuhan, China [1].



Picture 1: Medical animation structure of corona virus

In the end of 2019 and beginning of 2020, the country of Tanzania experienced the phenomena of the outbreak of COVID-19. This event shook the life and lifestyle of Tanzanians socially, economically, psychologically, hygienically and spiritual too. The event interfered social and religious programmes. The religious and spiritual life environment in the churches was disturbed so much as if asking “God where are you and why allowed this”. The nation through the official announcement made by the late President John Joseph Pombe Magufuli, it required all the citizens of Tanzania despite their religion were to get involve in three days of prayers and worship to God for the event of Covid-19 in the

country, so that God in his providence intervene for the affairs of the country ([www.Voanews.com](http://www.Voanews.com)).

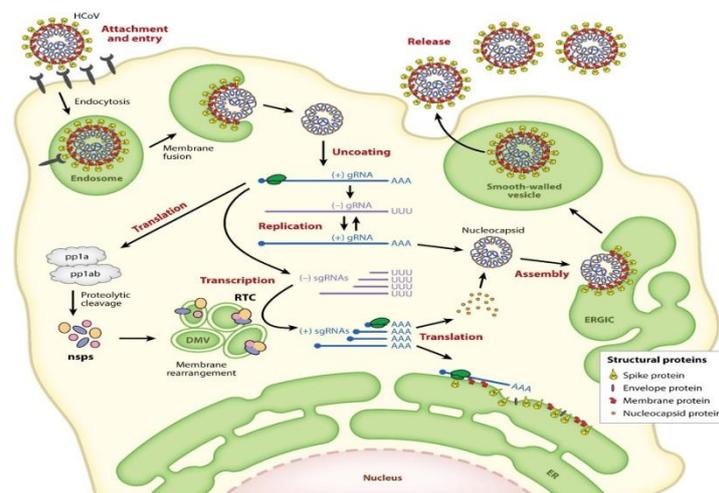
Despite the fact that COVID-19 pandemic has an extremely significant impact on the functioning of societies, as well as many sectors of economic life; it is very difficult to forecast the directions and depth of necessary changes during the development of the pandemic. This is due to the fact that different scenarios and the pace of development of COVID-19 are considered different in countries. Different researchers [2, 3] argued that policies used in fighting against pandemics are different in individual countries especially Tanzania for this case. Moreover, Ragheb and Sułkowski agreed assessments of social, economic, and cultural effects of the pandemic must be multidimensional, and thus, subject to significant uncertainty [2, 3].

Considering the multidimensional of the effects of Covid19 in the church, the case report of Indonesia of the ordination of Msgr. Siprianus Hormat on 19<sup>th</sup> March 2020 at the diocese of Ruteng, Manggrai in the Catholic Church of Indonesia can be of interest. The event made some reporters and people to considered the Catholic Church to be stubborn since it allowed such a large gathering at the time of pandemic. The event gathered the church men and women, government officials just some days after the WHO had declared Covid19 to be a global Pandemic. This brought harsh criticism to the Catholic Church as not caring the life of the people [4].

Also, COVID-19 has brought a lot of effects in the churches including at the spiritual level whereby some believers doubted the almightiness of God. This is “If God is powerful and loves the people he created, why doesn’t God stop the COVID-19 pandemic”. The discipline of the pandemic interfered the pastoral, liturgical worship and even some church activities/programmes were to be stopped in the churches. This scratches the minds with the question what really are the effects of COVID-19 in the life of faith, pastoral and worship. Therefore, the study was attempted to investigate the effects of the COVID-19 on churches in Morogoro Town Deanery of Catholic Diocese Morogoro.

### Incitation of the Study

COVID-19 is a disease caused by a new strain of coronavirus. ‘CO’ stands for corona, ‘VI’ for virus, and ‘D’ for disease. Formerly, this disease was referred to as ‘2019 novel or ‘2019-nCoV’ (<http://www.who.int>). COVID-19 is the disease caused by new coronavirus called SARS-CoV-2. WHO first learned of this new virus on 31<sup>st</sup> December 2019, following a report of a cluster of cases of ‘viral pneumonia’ in Wuhan, People Republic of China. In this study the coronavirus pandemic is regarded to be developing very rapidly on a global scale. Thus, it is understandable that it has a very significant impact on the whole social life, including religious life. Religious practices, which have, by their very nature, a community dimension in almost all religions, in Christian denominations as well, are also changing under the influence of the pandemic.



**Picture 2:** Replication and spread of corona virus

Game Theory and Social Distancing was used to guide the study findings. To start with the previous literature, the theory directed the researcher to obtain relevant information or studies on the same field discussed. The premise of the game is that at each point in the epidemic, people can choose to pay a cost associated with social distancing in exchange for a reduction in their risk of infection. The costs of an epidemic to the individual depend on the course of the epidemic and the individual’s strategy of social distancing. In this study social distancing involved behavioral modifications designed at preventing the spread of disease by decreasing the amount of contact between persons who have a communicable disease and those who may become infected Centers for Disease Control and Prevention (CDC) [5]. Also, it has been found that the severity of the pandemic can be reduced by social distancing observances but only to the extent

that individuals practice it and if practiced from the onset of an epidemic and for an extended period of time [6]. Perhaps one of the best ways for people to decrease the likelihood that they will be infected during an epidemic is to decrease their contact with people who are disease-ridden. However, the effectiveness of social distancing to control disease is diminished because people are at times indisposed to pay the price intrinsic in social distancing.

The study conducted by Afolaranmi [7] on the effects of COVID-19 pandemic lockdown of churches in Nigeria on pastoral ministry. The study used questionnaires and telephone interview in exploring how pastors perform their pastoral ministry to their church members during the COVID-19 pandemic lockdown. Primary data were obtained using open-ended questions which were sent randomly to some pastors through WhatsApp Messenger. Also, researcher gathered primary data using telephone interview (phone calls). The study found that some of the respondents were still using some of the old traditional means of pastoral ministry during the lockdown; many pastors have started adapting to the current situation by exploring other possible means to perform their pastoral ministry to their church members. The study recommended that every pastor should study the uniqueness of his congregation and locality and fashion out how to respond to the challenges that the COVID-19 pandemic has posed in the context of the peculiarity of his congregation and locality.

The study of Sulkowski and Ignatowski [8] on the impact of COVID-19 pandemic on organization of religious behavior in different Christian denominations used qualitative research approach. The study used a sample of 12 respondents who were purposively selected. Primary data were obtained using interview method involving individuals responsible for organizing religious life at the parish or congregation level. The study found out that individual churches have limited (Catholic and Orthodox) or totally suspended (Protestants) their religious life in the actual community-based dimension. It was further revealed that the decisions made by the clergymen, regardless of their personal views, resulted from the assumed ecclesiology and tradition. While changing the organization of religious life, the churches maintained contact with the believers in various ways, using modern technologies and access to public media in this regard. Although the churches are not changing their doctrinal positions, they declare different forms of cooperation. Basing on the study result the researchers concluded that the Churches studied were able to limit or suspend their religious services and encourage the faithful to stay at home.

The National Churches Trust [9] conducted a study on the impact of the COVID-19 lockdown on churches. The study used survey research design which was conducted online using Survey Monkey software. 566 churches took part from all four countries of the U.K. The majority of responses were from churches in England and the most predominant denomination that took part was Church of England. There were also responses from Methodist, Pentecostal, Roman Catholic, Baptist and Scottish Episcopal churches and also from churches belonging to the Church in Wales and the Church of Scotland. The study found out that the closure of church buildings had a negative impact on Churches; however, they have been able to respond to the needs of local people during the lockdown and set up a wide range of new community support services and forms of worship during the COVID-19 lockdown.

The study of Adegboyega *et al.* [10] provides an in-depth discussion of social distancing and its socio-behavioral implications on church gatherings in the era of COVID-19. The study used computer games to simulate social distancing during epidemics which is common because data collection is difficult during these times. Therefore, the study utilized Game Theory as the theoretical scaffold of our propositions. It was found that social distancing has redefined, reshaped, and reconfigured Christian religious gatherings in a way that was hitherto unimagined. The unintended consequences (positive and negative) indicate that social distancing has impacted church gatherings in some positive ways such as reducing the spread of COVID-19 among congregants, and enabling technological innovations for virtual Church services and programs. Conversely, social distancing was further revealed to have negative impact on the social cohesion and overall social capital value of churches, and imprinted long lasting disruptions to age-long ecclesiological identities, denominational practices, and liturgies of contemporary churches. Therefore, the study delineated the implications of social distancing on Christian religious gathering during pandemics such as COVID-19 and lessons from a socio-behavioral perspective for religious institutions.

Despite the fact that different studies worldwide [7, 8, 9 & 10] have been conducted on the impact of COVID-19 pandemic on organization of religious behavior and lockdown of churches on pastoral ministry but in Tanzania specifically in Morogoro municipality the pandemic interfered the pastoral, liturgical worship and even some church activities/programmes. This scratches the minds with the question what really are the effects of COVID-19 in the life of faith, pastoral and worship. Therefore, to the best of the knowledge, there is no investigation done on the effects of the COVID-19 on churches in Morogoro Town Deanery of Catholic Diocese Morogoro in Tanzania. Despite the presence of COVID-19 in the country to some regions like Arusha, Dar es Salaam city and Morogoro region; it is not known whether the COVID-19 affected churches program especially in pastoral, liturgical and spiritual effects in Morogoro Town Deanery of Catholic Diocese Morogoro. Therefore the current study aimed at filling the existing gap by investigating the effects of COVID-19 on the Catholic Church of Morogoro Town Deanery.

From the teaching of the Catholic Church on Covid-19, the message of the Prefect of Dicastery for Promoting Integral Human Development in the Time of Coronavirus, we read that there is need of combined effort of energies to combat the pandemic as it has made all the most significant activities of the humanity to bow as if in worship to the pandemic:

“We are experiencing days of great concern and growing anxiety, days when human fragility and the vulnerability of supposed security in technology are undermined worldwide by the Coronavirus (COVID-19), to which all the most significant activities, such as the economy, business, work, travel, tourism, sport and even worship, are bowing, and whose contagion also significantly limits the freedom of space and movement. The Department for the Service of Integral Human Development wishes to unite itself with the voice of the Holy Father, thus reiterating the closeness of the Church, in the animation of the pastoral care of health, to all those who suffer from the contagion of COVID-19, to the victims and their families, as well as to all health care workers, engaged on the front line, committing all their energies to caring for those affected and bringing them relief” [11].

Thus, from different societies, including the Catholic Church of Morogoro, Town deanery we have been the victim of Covid 19 and therefore we are investigation to know how far pastorally, liturgically and spiritually has affected the Catholic Church of Morogoro, Town deanery.

## **METHODOLOGY**

The study was conducted at the Morogoro Town Deanery of the Catholic Diocese of Morogoro which is a section of believers in diocese of Catholic Church of Morogoro. The study was used cross-sectional research design where data were collected from all catholic believers and catholic priests based on mixed method. A quantitative research was utilized certain measurement techniques while the qualitative research employed observation techniques [12]. This is because no single method of data collection is perfect in itself.

The population from which sample size were drawn was all the Morogoro Town Deanery of Morogoro Catholic Diocese in Morogoro Municipality. As the number of parishes is only 14, all of them were purposefully selected. In order to obtain the required information 154 respondents selected from which 140 catholic believers (10 respondents from each parish) were randomly selected while 13 priests were purposefully selected one from each parish. The estimated sample size was 154 respondents, based on the Yamanes’ sample size estimation formula for finite population;

$$n = \frac{N}{1 + Ne^2}$$

Whereby,

$N$  = is the population size

$e$  = is the level of precision desired (5% = 0.05)

$n$  = is the sample size to be estimated.

From the sample of 154 respondents, data were collected using interview and questionnaire methods. Qualitative data were analyzed thematically with content analysis technique while quantitative data were analyzed with an aid of the Statistical Package for Social Sciences (SPSS) software. Furthermore all ethical issues were observed including anonymity of the respondents involved in the study.

## **Findings of the Study**

Analysis and discussions of the findings obtained from the field on the Effects of COVID 19 on the Catholic Church of Morogoro Town Deanery, Morogoro Catholic Diocese.

Descriptive and inferential statistics were used to test correlation of the research questions and the findings from the field area if it answer the intended question. Response were presented below per each major research questions.

## **Regression Analysis**

Data collected using the questionnaire was analyzed through SPSS (Statistical Packages of Social Sciences) version 20. Data was coded for analysis. Descriptive statistics such as mean and standard deviation was used to describe effects of COVID-19 on Catholic Church in Morogoro diocese, Town Deanery. Correlation analysis was used to test the correlation between pastoral, liturgical and spiritual effects of COVID-19 in Catholic Church.

ANOVA test was conducted to test the statistical significance of COVID-19 in Morogoro town Deanery. The study was based on the following multiple regression model;

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \epsilon$$

Where; Y–Effects of COVID-19,  $\beta_0$ –Constant,  $\beta_1$  and  $\beta_2$ –Regression coefficients,

$X_1$ –Pastoral Effects,  $X_2$ –Liturgical Effects,  $X_3$ –Spiritual Effect and  $\epsilon$ –Error term.

Research questions testing were done using t-statistic to test the research questions. The result were as follows,

**The first research Question of the study was;**

What are pastoral effects of COVID-19 on Catholic Church of Morogoro Town Deanery?

The hypothesis formulated here was COVID-19 has direct influence on Pastoral activities in Catholic Church.

From the research findings in table 4.1 below, Beta=0.251 imply that COVID-19 has direct effect on pastoral activities or services in Morogoro Catholic Diocese Town Deanery. Using the p-value, there gressionis significant since the p=0.000 which is(<0.05) indicate that the impacts is statistically significant. The first null hypothesis was therefore rejected and alternative hypothesis accepted. It was therefore concluded that there are pastoral effect of COVID-19 on the Catholic Church of Morogoro Town deanery.

**The second Research Question was stated as follows;**

What are liturgical effects of COVID-19 on Catholic Church of Morogoro Town Deanery?

The hypothesis formulated here was, COVID-19 has direct effect on liturgical activities or services in the Catholic Church at Morogoro diocese Town Deanery.

From the research findings in table 4.1, Beta=0.413 imply that COVID-19 has direct effect on liturgical activities of the Catholic Church at Morogoro diocese. Also using the p-value, the regression is significant since the p=0.000 which is (<0.05)thus, indicating that the effect is statistically significant. The second null hypothesis was also therefore rejected and alternative hypothesis accepted. It was therefore concluded that there are liturgical effects of COVID-19 on Catholic Church of Morogoro diocese, Town Deanery.

**Lastly, the third research question of the study was stated as follows;**

What are spiritual effects of COVID-19 on the Catholic Church of Morogoro Town Deanery?

The hypothesis formulated here was among the members were spiritually effected by the presence of COVID-19 pandemic. Thus, using p-value, the regression is significant since the p=0.012 which is(<0.05). This means that the effect is statistically significant. Thethirdnullhypothesiswasthereforerejectedandalternativehypothesisaccepted. It was therefore, there are spiritual effects of COVID-19 on the Catholic Church of Morogoro Town Deanery.

**Table4.1:** Test of Coefficients on the Effects of COVID 19 on the Catholic Church of Morogoro Town Deanery, Morogoro Catholic Diocese.

Model	nstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std.Error	Beta			
<b>1</b> (Constant)	.027	.232			.118	.906
Pastoral Effects	.250	.045	.251		5.573	.000
Liturgical Effects	.264	.029	.413		8.955	.000
Spiritual Effects	.486	.038	.582		12.876	.012
<b>a. Dependent Variable: Catholic Church Services</b>						

Source: Field findings, 2022

The table above presents the coefficients of Pastoral Effects, Liturgical Effects and Spiritual Effects on Catholic Church at Morogoro diocese. From the table, the regression model for the study is developed as shown below;

$$Y = 0.027 + 0.250X_1 + 0.264X_2 + 0.486X_3$$

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \epsilon$$

Where; Y–Effects of COVID-19,  $\beta_0$ –Constant,  $\beta_1$  and  $\beta_2$ –Regression coefficients,

X1-Pastoral Effects, X2–Liturgical Effects, X3-Spiritual Effect and  $\varepsilon$ -Error term.

Correlations					
		Pastoral Effects	Liturgical Effects	Spiritual Effects	Catholic church
<b>Catholic Church Services</b>	Pearson Correlation	.702**	.603**	.397**	1
	Sig.(2-tailed)	.000	.000	.012	
	N	154	154	154	154
**.Correlation is significant at the 0.01 level (2-tailed).					

### Regression Analysis

Source: Field findings, 2022

Table 4.2 results show the correlations of Pastoral Effects, Liturgical Effects and Spiritual Effects on Catholic Church at Morogoro town deanery. The results show a strong correlation of  $r=0.702$ , ( $p=0.000$ ) significant at 99% confidence level between COVID-19 and its effect on pastoral activities at catholic churches in Morogoro diocese.

A strong correlation of  $r=0.603$ , ( $p=0.000$ ) significant at 99% confidence level between COVID-19 and its effect on Liturgical activities at catholic churches in Morogoro diocese, a moderate correlation of  $r=0.397$ , ( $p=0.012$ ) significant at 99% confidence level between COVID-19 and its effect on spiritual activities at catholic churches in Morogoro diocese due to faith of someone is within the soul of the person and cannot be determined by eyes or words. This means that the association between pastoral effects liturgical effects and spiritual effects is highly positively significant.

### Discussion of the Findings

#### Pastoral Effects of COVID-19 on Catholic Church of Morogoro Town Deanery.

The first objective of this study was to establish pastoral effects of COVID-19 on Catholic Church of Morogoro Town deanery. Respondents were given multiple response to select the best among other optional. Their findings were analyzed as follows:

(a) Question asked to respondents; Before COVID-19 how often you attend Church?

From the findings, respondents who mentioned they attend church before Covid-19 a few Times a Week were 70 (45.5%) compared to respondents who reported to attend church once a week were 51 (33.1%). Also some respondents reported to attend church two or three Times a Month were 30 (19.5%) and lastly respondents who reported to attend church once a Month were 3 (1.9%). This implies majority of the respondents reported to sometimes attend a week while others once a week, all these came as the result of the effects of COVID-19 were not there in the church, hence the faithful were not advised to follow the rules related to social distancing and reducing the number of service for the spread of pandemic disease.

This is similar with the findings of Congregation for the Doctrine of the Faith, Instruction (*Dignitas Personae*) where they reported that question of the use of vaccines, in general, is often at the center of controversy in the forum of public opinion. In recent months, this Congregation has received several requests for guidance regarding the use of vaccines against the SARS-CoV-2 virus that causes Covid-19. At the same time, diverse and sometimes conflicting pronouncements in the mass media by bishops, Catholic associations, and experts have raised questions about the morality of the use of these vaccines.

This implies majority of the church members in Morogoro fear to attend church and even fear to take vaccines after hearing that it led to some problems in human body hence they prefer to stay home and not attending church at all.

(b) Respondents were asked: How did you Attend Regular Worship after the Pandemic?

From the findings respondents reported to attend worship few Times a Week were 15 (9.7%) due to changes in

session time compared to previous before the outbreak of the pandemic Covid-19.

Also respondents who mentioned to attend regular worship Once a Week were 77 (50.0%) as the result of fear and isolation process as the result of pandemic COVID-19 outbreak.

Lastly respondents who reported to attend regular worship Two or Three Times a Month were 62 (40.3%). This came as some respondents fear to be in a place where people overcrowded or in a place with a big crowd of people. They prefer to stay at home and attend church few times a month.

Again respondents were asked to indicate some measures so as to help believers and other peoples in Catholic Church to attend regular church session and worship process. Few measures suggested by the respondents in the study area were analyzed as follows:

### **Liturgical Effects of COVID-19 on Catholic Church of Morogoro Town Deanery.**

From the study area, the second objective sought to investigate liturgical effects of COVID-19 in churches. Where respondents were asked to mention effect of COVID-19 on liturgy. Responses obtained were as follows:

(c) Respondents were asked: What are the Liturgical Effects of COVID-19 on Catholic Church of Morogoro Town Deanery?

From the findings, respondents who reported that liturgy was highly affected were 57 (37.0%), other extent respondents who reported Somehow Affected were 62 (40.3%). Again respondents who reported Moderately Affected were 30 (19.5%) and lastly respondents who reported Unaffected at all were 5 (3.2%). This implies majority of the respondents mentioned somehow affected and highly affected. It's clear that COVID-19 have great effect of liturgy as mentioned by the respondents involved.

(d) Respondents were asked: What ways were Liturgical Effects of COVID-19 on Catholic Church of Morogoro Town Deanery?

From the study area, poor Attendance of believers were mentioned by 38 (24.7%) respondents, increase in Social Distance were mentioned by 40 (26.0%) respondents, shortened Prayers were mentioned by 38 (24.7%) respondents and limit in Prayers and Worship were mentioned by 38 (24.7%) respondents.

This also relate with the findings from WHO [13] in Tanzania context on COVID-19 where they reported on the Guardian Magazine immediately after when people became aware of Coronavirus they believed that whoever is affected cannot escape death. But the President with health experts played great role to reduce people's tension. President of Tanzania Late John Magufuli said "We have had several viral diseases, including Aids and measles. If our immunity is strong then Coronavirus will impact as flu does. We should not stop working because of Coronavirus, our economy must come first. If we sleep our economy will also slumber and the nation will fail to pay salaries hence impacts of hunger will be worse than the disease. Coronavirus does not affect exercised people" [14].

This implies that the outbreak of COVID-19 has impacted negatively the Liturgy in Catholic Church of Morogoro Town Deanery.

The closure of church buildings, and restrictions on church-based activities, have clearly had a serious impact on individual and societal wellbeing. Churches play a vital role as community hubs, bringing people together for a wide range of inter actions and social care provision. Traditionally the faithful by church gathering they used to offer 'cradle to grave' activities - from early years support (such as parenting classes, toddler groups, and church teachings), and support for the old through classes, etc.

In such case, respondents were asked to provide some measures to solve liturgical effects of COVID-19. Only two measures were suggested by few respondents who were able to answer this section. Other respondents were left the question black and remain neutral. Clerics to be strong and people persist on prayers.

### **Spiritual Effects of COVID-19 on Catholic Church of Morogoro Town Deanery.**

The third objective of the study sought to investigate the spiritual effects of COVID-19 in churches where respondents provide different information and presented as follows:

(e) Respondents were asked: how your Spiritual life has been affected by COVID-19?

From the study area, respondents mentioned Highly Affected were 84 (54.5%), respondents who mentioned Somehow Affected were 36 (23.4%) and respondents who mentioned Moderately Affected were 34 (22.1%) effectively.

Again respondents were asked to indicate the way their spiritual life has been affected as the result of COVID-19 outbreak. The response were analyzed below.

This is similar with the report of episcopal conference (2020) where the Department for the Service of Integral Human Development wishes to unite itself with the voice of the Holy Father, thus reiterating the closeness of the Church, in the animation of the pastoral care of health, to all those who suffer from the contagion of COVID-19, to the victims and their families, as well as to all health care workers, engaged on the front line, committing all their energies to caring for those affected and bringing them relief.

(f) Respondents were asked in what ways you were Spiritually Effected of COVID-19?

From the findings respondents who mentioned: Poor Church attendance were 28 (18.2%), low Participation in Church Activities were 42 (27.3%), loss of faith was 67 (43.5%) and fear were 17 (11.0%).

Again respondents were asked to mention measures to the spiritual effects of COVID-19 in catholic churches at Morogoro.

This is similar with the report of episcopal conference (2020) where this incidence of the virus, like any emergency situation, highlights the serious inequalities that characterise our socio-economic systems. They are inequalities in economic resources and in use of health services, as well as in qualified personnel and scientific research. Faced with this range of inequalities, the human family is required to feel and to live truly as an interconnected and interdependent family. The incidence of the Coronavirus has demonstrated this global significance, having initially affected only one country and then spread to every part of the globe.

A lot of precautions were proposed by the government such as wearing masks, putting buckets of water with soap or sanitizers and maintaining social distance all the time when you are with natives. Positive response was admitted by the people, because every work place people placed buckets of water and the local tailors made local face masks by using cotton and sold at low cost so as to make sure every an individual afford to get it.

## CONCLUSIONS

The community response and measures suggested by the different researchers in the literature reviews should not be under estimated. It is true that most of the people are poor that they cannot do total lockdown but at least should be educated on the importance of avoiding crowding areas.

Firstly, people should protect themselves and protect others from infection by distancing, use of mask and get vaccinated ([www.who.int](http://www.who.int)). They should be told that the virus spread through touching and air in which when uninfected person inhale the breath from affected one he or she can also be affected. It is then important to take all measures so as to exempt an individual from the risk of getting virus. Therefore, it is advised to maintain and improve personal hygiene.

Secondly, executing members of the church should avoid from normal church services that gather unnecessary crowd, insist on regularly washing of hands with soap and flowing water, regular consumption of sour fruits rich in vitamin C such as lemon, avocado, and ginger so as to boost body immunity, wearing mask when in crowd, segregating the positive detected victim so as to avoid direct contact as the virus confirmed should infect uninfected person through touching each other. To close leisure sites such as bar, beach, hotels etc. To provide online education through various advertisement so as to enhance awareness of the people.

Thirdly, the Church invites the faithful and all people of good will to continue with the solidarity to care for the human life. The Universal church has joined the campaign with WHO for the vaccines, but the vaccines that are of moral concern that doesn't compromise with the direct use of cell lines of aborted fetus that get involved to the issue of abortion. The Church advices it is faithful that when the immoral ways are being used, each person has the responsibility to avail to cooperate with the evil means to attain the good [15].

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