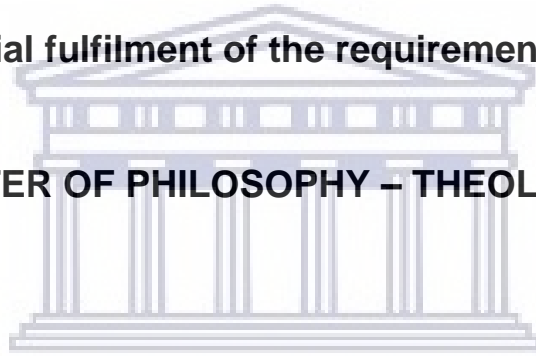


**THE EFFECTIVE FUNCTIONING OF CHURCH COMMUNITY IN  
MORAL FORMATION: THE NARRATIVE APPROACH OF ROBIN  
GILL**

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**Submitted in partial fulfilment of the requirements for the degree**

**MASTER OF PHILOSOPHY – THEOLOGY**



**UNIVERSITY of the  
WESTERN CAPE**

**In the Faculty of Arts, Department of Religion and Theology**

**UNIVERSITY OF THE WESTERN CAPE**

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**December 2020**

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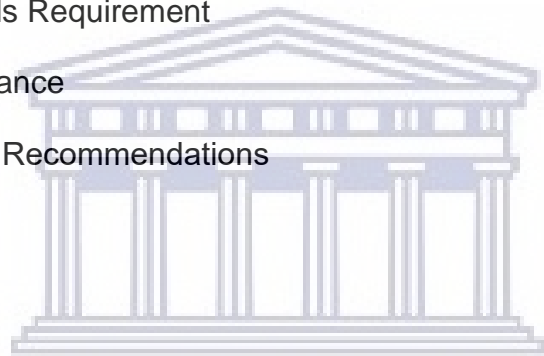
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## DECLARATION

I declare that this study on the effective functioning of church communities in moral formation is my original work and has not been submitted to any other institution. I further declare that all sources cited and or quoted are indicated and acknowledged by means of a comprehensive list of references.

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Mcebisi Pinyana



## ACKNOWLEDGEMENTS

I would like to express my sincerest thanks to all the people who in some way or another helped make the success of this research project possible:

Firstly, I would like to give thanks to our God, Almighty, for giving me the strength to persevere and complete this study.

To my family, especially my beloved wife, Siziwe, and our children Kwanda, Sizwe, and Sibulele, for their moral and financial support, and for giving me time I needed to complete this project.

To Professor John Klaasen, my supervisor, for his invaluable input, wisdom and guidance every step of the way, which helped make this research project a success.

To my fathers in God, Archbishop Dr Thabo C. Makgoba and Bishop Dr Sitembele T. Mzamane for their prayers, support, and most importantly, for not giving up on me and showing me that nothing is impossible with God.

To the University of the Western Cape and the Archbishop Thabo Makgoba Development Trust for their financial support.

Lastly, to all the churches and respondents who gave up their time to participate in this research. Without their contribution this study would not have been possible. Thank you for your participation and valuable input!



## DEDICATION

I would like to dedicate this work to my parents Monwabisi and Liziwe Pinyana

My late brother Zamikhaya Pinyana, this is for you Majeke.

My late spiritual director Canon Lloyd Sipiwo Ntsaluba.



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## ABSTRACT

This research is set out as a narrative analysis of the functioning of church communities in moral formation from the selected congregations in the Diocese of Cape Town of the Anglican Church of Southern Africa (ACSA). The study focussed on three churches in the diocese.

The research methodology employed can be described as qualitative and descriptive in nature. The data was collected by means of interviews involving clergy, church wardens, leaders of various organisations/formations, and members of the church who are also community members.

The data analysis revealed that most members of the church councils in the selected churches are struggling with the lack of sufficient knowledge and skills in exercising their roles effectively as harbingers of moral formation. Additionally, that the church is clear about moral formation and the role to be played, however, there is not much being done at parish level to fulfil that responsibility.

This research, therefore, recommends that there should be a constant monitoring of churches to effectively strengthen their functioning systems; and that the church must engage in missionary activities, which will then build up the disciples who in turn will build up a community oriented and ordered towards God and itself.

## KEY WORDS

Alastair McIntyre

Anglican Church of Southern Africa

Church

Community

Moral formation

Robin Gill

Stanley Hauerwas



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## ABBREVIATIONS

ACSA	Anglican Church of Southern Africa
PCC	Parish Church Council



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# CHAPTER 1

## INTRODUCTION TO THE STUDY

### 1.1 Introduction

The role of the church in any community is to ensure that the Word of God is upheld, that moral standards are maintained, and thus, that victory over darkness is achieved. This has been the standard practice of church leaders throughout church history. Those who happened to fall short in upholding the moral fibre of the church were dealt with accordingly.

Nevertheless, after observing continuous malfunctioning, incompetence, and the incapacity of church communities as harbingers of moral formation in most Anglican Church communities, the researcher was inspired to conduct the current study. In addition, the challenges faced by the said communities in fulfilling their expected mandate, and their inability to deal with some of the challenges they are faced with in their parochial charges also inspired the researcher to conduct the current study. The researcher's main interest is to investigate the role played by the church communities in the moral formation of the Anglican Diocese of Cape Town.

The work of a well-known theologian, Robin Gill, and how he is telling the Christian story of moral formation in communities, further influenced the researcher to delve into this topic of interest. Klaasen (2008:157), reflecting on the work of Gill, maintains that there is a link between worship, moral behaviour, and moral attitude. Thus, regular church going is corrected with moral standpoints. Gill (1992:62) articulates that communities are crucial for sustaining moral values, such as that of selfless care in a society. As harbingers of moral formation, communities perpetuate these values from one generation to the next. However, the very moral judgements so frequently offered by Christian communities may act as an important reminder that Christian values are already scattered in society at large (Gill 1992).

These have therefore challenged the researcher to investigate the extent to which moral communities implore moral formation. The main issue this study seeks to

address is whether communities can make a positive contribution to the moral formation of communities and thereby ensure good governance and management in the church.

There are also Parish Church Council (PCC) members which are strategic bodies for governance in the Anglican Church. For the most part, these members have little or no knowledge of the Canons and Constitutions of the ACSA. This is evident in the manner in which they interpret the church law. Their frequent incorrect interpretations have often led to many of the churches experiencing problems of dysfunctional governance. This, in most cases, has led to ineffective moral leadership being offered to the community in which those congregations are found. Yet, the church has to function as a moral compass to the community it serves. Citing Richards, Majola (2013) claims that the problem is that most members of congregations are not highly educated on these issues, and that there are so many complex issues the leadership has to deal with and make decisions on. A large number of members become part of the church councils because they want to be good members and support the church.

The researcher has been involved in most of the decision-making bodies in the church and has also been a member of the boards that are custodians of moral formation in the past. Some of the challenges that transpired in the interventions further motivated the researcher to undertake this study. The hoped-for outcome of this research is that there will be a Christian story of hope that can help all Christians against the threat of minimalism.

## **1.2 Aim, Objectives & Research Questions**

The **aim** of this study was to investigate the church community as harbingers of moral formation in the Diocese of Cape Town

The **objectives** of this study were to:

- Determine the extent of awareness of the role of church communities in moral formation.

- Determine the capacities that church and community leaders have in order to fulfil their responsibilities.
- Evaluate the effective functioning of church communities in moral formation.
- Identify the challenges faced by church communities during the execution of their responsibilities.
- Provide recommendations for effective functioning based on the study's findings.

The **research questions** formulated for this study were as follows:

- 1) How do church communities construct moral formation?
- 2) How do the participants construct their autonomy in moral formation?
- 3) How does their understanding of moral formation impact on church communities positively?

### 1.3 The Research Problem/Hypothesis

***An investigation of the church community as harbingers of moral formation within The Anglican Diocese of Cape Town.***

This study critically engages with Gill's assertion that church communities are harbingers of moral formation. Reflecting on the study by Bellah, Gill (1992:62) looks at what defines these communities and decides that lifestyle enclaves are crucial for sustaining moral values, such as selfless care in society, particularly in a postmodern world. However, communities with their long histories and memories can be resilient as against enclaves which are frequently ephemeral. Thus, Gill concluded that moral communities and selfless care require that further probing be done on whether churches provide effective contexts for moral formation which might be seen as credible to society. Gill (1992:63) further argues that Christian communities need to be reminded that they are harbingers of values which they frequently flout, misunderstand, or just fail to notice. Worshipping communities act as such moral harbingers and carriers.

By collecting new data about the church as a harbinger of moral formation, the assertion made by Gill will be tested. The analysis of the new data will provide important information about the role of the church pertaining to moral formation.

#### **1.4 Delimitation of the Study**

The delimitations are the characteristics that limit the scope and define the boundaries of a study. Delimiting factors include the choice of objectives, the research questions, variables of interest, as well as theoretical perspective and population of the study (Bryman & Bella, 2015:14)

In this regard, this study was limited to three (3) congregations of the Anglican Diocese of Cape Town. Selected members of the church leadership, congregation, and the communities that the church serves formed the main focus of this study.

#### **1.5 Preliminary Literature Review**

The literature focused on in this study included peer-reviewed accredited journals, academic books and monographs, reports, theses/dissertations, church documents, periodicals, newspaper articles, church policies, and training manuals. This review provided the researcher with a broad and thorough understanding of the capacity of Christian communities as a factor in moral formation.

McMillan and Schumacher (1993:112) assert that if a literature review is carefully conducted and well-presented, it will add to a better understanding of the field or phenomenon under study and help place the results of the study in a historical perspective. Without a literature review it would be difficult to build an acceptable body of knowledge on the research topic.

Thus, a review of the literature helped the researcher to obtain greater insight into the significance of well-formed and capacitated church communities as harbingers of moral formation. De Vos Strydom, Fouché and Delport (2011:178) contend that the prospective researcher can only hope to undertake meaningful research if he or she



is up to date with existing knowledge of the prospective subject. This, therefore, implies that the researcher is compelled to undertake a review of existing literature on the topic. There are a number of researchers who have investigated aspects of moral formation in communities.

### **1.5.1 Church communities**

Churches are found in communities and communities are crucial for sustaining moral values, such as that of selfless care in society (Gill, 1992:62). Fergusson's (1998:8) view of a community is that it is not univocal and has probably not been subjected to sufficient vigorous analysis. The church, on the other hand, is a distinctive community set apart from the world. It does not speak for society at large but develops its own moral ecology (Ferguson, 1998).

The church is where people should go when they are in need of a spiritual fix. The church is more than just entertainment – a place where large numbers of people gather to attend a service, – but a unique place that should instil change in people's lives (Monrose, 2012)

The Christian community concerns the way in which the church has often adopted the concepts and precepts of the circular theories, notes Fergusson (1998:8). From this view, one can ask whether the church community has anything to learn from the alternatives provided or should it pay exclusive attention to its own Scriptures and traditions. Therefore, an increased awareness of other religions shapes our understanding of the modern world and conditions our reading of Scripture. In a post-modern society, the following questions may arise: what criteria determine a community? When does one community begin and another end? What are the limits of a community? These are some of the questions that the researcher will grapple with while embarking on this research project.

Moreover, in a post-modern society, churches have a crucial role to play in ensuring that the moral fibre of the society is sound. According to Gill (1992:63), Christian communities are supposed to be heralds and carriers of Christian values. As much as they are heralds of these values, in most cases, they misunderstand or fail to discharge their duties as expected in society. Our values are moulded by the

communities we belong to (Gill, 1994:100). The moral judgement offered by society at large acts as an important reminder for Christian communities and that these values are scattered in society.

These judgements are embedded in modernity, which is characterised by the use of reason, the understanding of the self, and rules that can be applied universally. However, according to MacIntyre (1981:204), the weakness of modernity is the compartmentalisation of the self, and actions or decisions that are taken outside of historical contexts in which the action has its origins or the decision, its initiation, are affected.

Communities are by their nature dynamic and change over time. Indeed, faith communities also undergo change, but a minority refuse to transform and are dubbed heretics by the majority (Gill, 1992:65). Christian communities mutually influence each other, and all are influenced by the society at large. In a post-modern society, most social processes are complex, and few are more complex than those of faith. Morality is therefore grounded in a metaphysic and intimately linked to worship (Gill, 1992:66). Church communities, therefore, have a major role to play in shaping societal beliefs in achieving their goals.

Quoting Plato, Gill (2000:42) maintains that we gather together in communities because of both our needs and desires. And that by living and working together we can better provide for our basic needs, such as food, shelter, and protection. Beyond these most basic needs we find that together we can achieve some of our desires and luxuries. Gill (2000:44) maintains that this would be impossible if we are alone. Therefore, education, culture, and greater material prosperity are all made possible by community for the common good. Community life promotes the common good – thus, our personal good is found in the common good.

Gill (1992:67) further argues that in worship we are confronted with truth even though our articulations of this truth are inevitably culture-bound, and that this seems to be the experience of most worshippers that are in the presence of another. Most practicing Christians, Jews, or Muslims alike, appear to hold that the principal object of liturgy is to worship God. Values that are generated as a result of this process are

a consequence of worship and not its object. Thus, worship offers a firmer foundation for communities than most alternatives. However, Bellah (cited by Gill 1992:68) more aptly defines a community as a group of people who are socially interdependent, who participate together in discussions and decision making, and who share certain practices that both define the community and are nurtured by it.

Some members of communities serve as role models, heroes, and authorities for other members, resulting in members receiving praise and rewards and or punishment and blame from leaders. They are steered into conformity with community values and characteristics. This process is not always positive or predictable as negative experiences by members of communities sometimes lead them to reject the values and even the larger purpose pursued by the offending community.

A noteworthy point here is that church communities are not only accountable to those who are entrusted to them with the task of moral formation, but they need to master skills in dealing with issues such as control, finances, personnel, church policy, discernment, discipline, religious rights, and eco-justice.

### **1.5.2 Moral functioning of church communities**

A question may be asked whether morality ultimately depends upon faith and whether faith needs to be church or religious based. In trying to answer these questions, it is necessary to take a closer look at the moral functioning of the church. There is a belief that the primary social functioning of religion lies in the area of corporate morality. Morality can simply be a matter of feelings, emotions, or even just personal taste. Alternatively, morality can be established on purely rational grounds (Gill, 1997:2). In *Habits of the Heart*, Gill (1997:3) citing Bellah mentions some important themes. For example, what is the moral basis of society? How do moral communities within society contribute to this?

Furthermore, congregations that meet together have little moral effect upon churchgoers (Gill, 1992:2). Gill further explains that theologians contend that churches are crucial for virtue ethics as depicted in the New Testament, in comparison to what they actually are. Similarly, it is also the researcher's view that this needs further investigation as it is noted that church communities have little or no moral effect within

present-day communities. Moral communities carry and sustain virtues around moral formation and character development, argues Gill. He further believes that there is a need to find ways in which there can be a greater expression of Christian distinctiveness of churches as moral communities. In support of this view, Mackey (1992:4, cited in Gill, 1992) is clear about ambiguities and paradoxes of power in relation to the existing moral communities but is less specific about its implementation. It can be argued that the church communities are to be regarded as responsible moral communities in the modern and post-modern world.

MacIntyre's (1981:4) position is that churches do not always make very credible moral communities and there are manifestly moral communities that explicitly deny any religious belief. In this regard, a much more plausible set of roles for Christian ethics is, firstly, to question some moral positions which might otherwise appear logical, and secondly, to deepen other positions for those who have theistic and Christocentric beliefs, and also to point to visions of how things could be if all of humanity was committed to a Christian eschaton (Gill, 1997:4). Therefore, there is a critical need to review this area of functioning of the church if a positive impact is to be made on society.

In this regard, Everett (1999:85) maintains that worship in church or worshipping communities has to reflect covenant publicity with features of participation, commonality, persuasion, and worldliness in order to be a Christian narrative for moral formation.

Hauerwas (1986:35), like Gill, views community as a church community because it is formulated by its involvement in the narrative of God. This brings a sharp contrast between the church and the world. He argues that liberal communities are formed by what we think, whereas the church community is formed by what is shaping our desires. Thus, the former differs from the latter in the task it performs.

The task of the church is to be so that the world may know that it too is the creation of God, whereas that of the world is to embrace the church's narrative through the formation of the church's habits and character (Hauerwas 1986:53)

Hauerwas (1986:182) further believes that there is a need to discuss morality, and in doing so, there will be a need to understand the nature of the kind of morality necessary for formation. He further suggests that there is also a need to develop a code of ethics similar to that of other professions to guide moral formation in communities, hence, they are heralds of such formation.

Values are a matter of choice and society can extend and protect choices, but it cannot prescribe values (Gill,1994:101). Values do not simply grow on trees or wherever; they are not simply plucked from either or invented by each and every individual afresh. Values that endure are taught and handed down from generation to generation, notes Gill (1994:102).

According to Gill (1994:116), we sometimes talk as if our life in Christ is a fulfilled reality, and on this understanding, it is the role of the Christian community to be an example to the world at large. However, churches do not have the monopoly on moral communities. Instead, what they offer are communities that have been moulded over centuries and are bearers of abiding Christ-like values. Even while admitting their weaknesses, Christian communities carry within them the resources to change, to forgive, and to be forgiven in order to become more Christ-like.

The gospel requires us to endeavour to change the world, both carrying and spilling our values into the world (Gill, 1994:113). In this regard, Hauerwas (2011:168) emphatically proclaims that when the church is not in mission, when we are embarrassed to witness in the name of Jesus, we are not the church. So, the visible unity of Christ may be present in the broken fragments of the church, even when that unity is not institutionally assumed to be present (Hauerwas, 2013:103).

Again, quoting Aristotle, Hauerwas (2018:188) mentions that people of character have a 'natural gift of vision' which enables them to have lives determined by the good. Character is a richer concept than personality, yet it is true that there are similarities between the two. Character and virtue reflect the contingent character of our lives.

The key strength of churches lies in their connection to their local communities and their ability to successfully engage the local resources. Their role is to build

communities, develop social capital, and empower members to reflect the presence of God in the world (Gallet, 2016). Gallet (2016), like Gill, maintains that the role of the church communities is to nurture the spiritual health of the members and reach out as harbingers of moral formation. Monroe (2012) concurs that if the church is rooted deeply in its community with members operating as a unit, it will impact the lives of the people and they will fulfil the mission of God. In short, the moral functioning of church communities is imperative in moral formation.

## **1.6 Research Design**

Mouton (1991:107) defines a 'research design' as a set of guidelines and instructions to be followed to address the research problem. This includes the aim of the research, choice of methodology, selection of participants, and considerations of trustworthiness.

Similarly, McMillan and Schumacher (1993:31) describe a research design as the procedure to be followed for conducting the study, including from whom, and under what conditions the data will be obtained. It determines what methods are to be followed for data collection so as to elicit accurate answers to possible research questions.

This study was conducted on three (3) churches in the Anglican Diocese of Cape Town. The churches included one (1) predominantly black, one (1) mixed race, and one (1) white congregation. Qualitative methods were used to determine the attitudes, opinions, and feelings of church communities concerning the church as a community of moral formation.

## **1.7 Research Methodology**

This study employed a qualitative research approach/methodology. To investigate the effective moral formation of Christian communities, a qualitative inquiry was conducted.

Broadly defined, qualitative research approaches are methods that produce findings not arrived at by means of statistical procedures (Strauss & Corbin, 1990:17). Generally speaking, qualitative research is typically used to answer questions about the complex nature of a phenomenon, often with the purpose of describing and understanding the phenomenon from the participants' point of view. A qualitative research approach was considered suitable because this study is an exploratory study aimed at gaining an in-depth understanding of the phenomenon as it occurs in its natural setting. In this study, the phenomenon investigated was the moral formation of church communities.

Qualitative research is a research methodology that seeks to gain an in-depth understanding of the subject or the driving factors behind a behaviour using an uncontrolled investigative technique and data collection. For this study, the latter included observations, interviews with five (5) people from each congregation/church, and a literature study to obtain reliable and in-depth information about the topic under investigation.

In particular, qualitative research is used for the following areas:

- It is descriptive; in other words, the data collected takes the form of words;
- It involves a holistic inquiry approach carried out in a natural setting; and
- It studies data inductively.

In light of the above, the researcher collected data from participants in their natural setting, which in this case were the churches where the participants worship.

## **1.8 Sampling/Population**

A population is a large collection of individuals or objects that are the main focus of the study. The population of this study comprised ordained and lay people, leaders of guilds, church wardens, members of the congregation, and community leaders in the three (3) churches.

According to Welman and Kruger (1999:18), a population encompasses the entire collection of cases about which the conclusion is made. In this study, participants were drawn from the population of three (3) churches or congregations as the target population. The population included the three (3) churches in the Diocese of Cape Town in the Anglican Church of Southern Africa (ACSA).

Frankell and Wallen (2006:10) describe sampling as a process of selecting individuals to participate in a research study. Determining the sample is one of the steps of the research process and research plan. For this study, the researcher utilised purposive and non-probability sampling. In purposive sampling, the researcher uses his/her own judgement to select respondents who best meet the purpose of the study (Bailey, 1994:96). The sample of this study was made up of (5) participants from each church/congregation. They are the key role players in the formation processes of these churches.

The participants selected for this study included:

- The Incumbent of the congregation (usually an ordained priest)
- 1 x church councillor
- 1 x leader of an organisation
- 1 x young person
- 1 x congregant (usually a member of the congregation who does not belong to any church organisation)

At least two of the five participants were women.

## **1.9 Data Collection**

The qualitative research approach encompasses various data collection strategies such as interviews, observations, diaries, photographs, official documents, and newspaper articles (Bogdan & Bicklein, 1982:73). The data collection methods used in this study included individual interviews, participant observation, and a literature study.



### **1.9.1 Interviews**

Interviews using open questions are used to obtain rich in-depth data on the participants' perspectives and meanings they ascribe to their world and how they explain events in their lives (McMillan and Schumacher, 1993:423). Furthermore, McMillan and Schumacher (1993) indicate that qualitative interviews may take several forms. For instance, they can either be a formal conversational interview, follow an interview guide, or take the form of a standardised open-ended interview.

### **1.9.2 Conducting Interviews**

The following steps were adhered to when arranging the interviews:

- The researcher made appointments with the respondents.
- The location and time of the interview was communicated to the respondents.
- The purpose of the study was explained to the respondents prior to conducting the interview.
- Participants/respondents were treated with confidentiality.

Observation was used to obtain a first-hand account of the situation under study, and concrete, accurate, and detailed notes were made to refer back to later. The study relied on primary observations. Although research was on the observation of data, interviews were used to supplement the observations to provide a holistic interpretation of the phenomenon being investigated. The purpose was to uncover extra information about the topic. Unstructured interviews involving church members identified as relevant to the study in each church, including the incumbent, were held. The chosen venue was one that was convenient for the participants. The researcher also made use of audio/video recordings after first obtaining permission from the participants.

### **1.9.3 Sample frame/population**

In this study, purposeful sampling was utilised. The researcher purposefully conducted the study in three (3) churches in the Diocese of Cape Town within the ACSA. A sample of five (5) participants from each congregation was selected.

The participants were chosen because they were most likely to be knowledgeable about the phenomenon being studied and the communities in which the churches are situated, and also because they play an important role in their councils. The researcher was concerned with evidence as it would comprise primary and fertile information for this study. In addition, the researcher worships in one of the churches under investigation, and therefore spent considerable time on site to make observations and conduct interviews with the participants.

### **1.10 Validity & Reliability of the Research**

*Validity* is generally defined as the trustworthiness of the facts drawn from collected data. In educational research, trustworthiness has always been a concern (Le Coplte, Milroy & Pressle, 1993:644).

*Reliability* in qualitative research refers to the consistency of the researcher's interactive style, data recording, and data analysis. In this study, the researcher ensured that what was recorded was what actually occurred in the settings.

There are two types of validity: internal and external validity. *Internal validity* entails that the interpretation of the phenomenon and concepts must have mutual meanings between the participants and the researcher, while *external validity* entails the extent to which the results can be generalised (McMillan & Schumacher, 1993:39).

In this study, the researcher investigated the truth and fundamentally accurate interpretations of the phenomenon under study by first establishing an atmosphere of trust and comprehension with the participants, so as to encourage them to share information and their views regarding the topic under investigation. The sharing of information was voluntary and not coerced, and participants could converse in their mother tongue if and when necessary.

In this study, the researcher was cognisant of maintaining accuracy when recording the data. In the same way, careful consideration was given to the selection of participants, collection of data, data analysis, when noting the verbatim accounts of

conversations and transcripts, as well as with the use of quotes from documents received.

For the data analysis, the data was grouped into topics or themes for better management. Consideration was given to understanding the different essential parts of the data and how it relates to concepts and variables in order to identify patterns and deviations.

### **1.11 Ethical Consideration**

Permission to conduct the study obtained from the University's Research Ethics Committee as well as from the diocese of Cape Town. All the participants signed a consent form. They were also made aware of the whole procedure and the distribution of the data.

### **1.12 Chapter Outline and Timeline**

**Chapter One:** Introduces the topic under investigation; provides the background and rationale for the study; states the aim, objectives, and research questions; and describes the research problem. The data collection procedure, reliability of the study, and ethical considerations are also noted.

April 2020.

**Chapter Two:** Provides a summary of the review of the literature.

May 2020

**Chapter Three:** Describes the research design and methodology employed in this study.

June 2020

**Chapter Four:** Comprises the data collection and analysis phase of the research.

July and August 2020

**Chapter Five:** Concludes the study with a summary, discussion and interpretation of the findings, followed by recommendations for future research.

October 2020

Submission for examination November 2020.



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## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

There are various understandings of the concepts of 'church' and 'church community'. It is therefore necessary to unpack these further. In this endeavour, the researcher is interested to know if there is any underlying meaning in each concept that may provide some sort of indication of what can be expected from each. In addition, what is understood by church communities and their role in moral formation? These questions will form the basis of this chapter in order to build a foundation for the strategies and model to be developed in this investigation. In particular, prominence will be given to the viewpoints of Robin Gill, a renowned theologian, on church communities and moral formation. A thorough review of the literature on the topic will help achieve this goal.

#### **2.2 Understanding the Concepts of Ethics and Morality**

Since the beginning of time, human beings have faced countless moral dilemmas, personal and social. As a result, principles and codes have been formulated to guide them in solving these dilemmas. 'Morality', on the one hand, sums up the problems of conduct that have been persistent, while 'ethics', on the other hand, reflects on these problems and theories.

Accordingly, morality can be viewed as an attempt to discover and to live the 'good' life – a healthy, satisfactory, happy, or abundant life. Morality is part of the ever-present will to live as it expresses itself on the human level.

Whether social or personal, ethics is fundamentally about protecting people from harm and promoting their healthiness and happiness (Gill, 2000:13).

Our contemporary era is characterised by rapid social change. Thus, clear and well-grounded moral principles are needed, more so than ever before, as we are faced with a period of widespread moral confusion and uncertainty. Evidently, the churches with

their programmes of religious education, and schools, including colleges, are struggling to give adequate attention to this issue.

The primary objective of ethics is to make clear and specific the basis of the distribution between good and bad, right and wrong.

Robin Gill, a well-qualified scholar who holds post graduate degrees in sociology and theology, discusses the concepts of 'church communities' and 'moral formation'. In his writings, he clearly demonstrates how theology benefits from other disciplines in the same way it influences them. His approach is somehow different from that of Hauerwas who rejects other disciplines, and sometimes even uses it to dismiss the influence it has on theology and Christianity (Klaasen, 2008).

With regards to the relationship between worship and moral formation, Gill uses empirical research instead of an inter-disciplinary approach. The use of this in a broad spectrum of Christian communities contributes significantly to the community-oriented approach to moral formation. This approach, however, has given new confidence to the church, especially in moral formation. This contributed significantly to the debate on the role played by church communities in moral formation. Some ethicists (including Hauerwas and others like Niebuhr, MacIntyre, Yoder and Ramsey developed the notion of community as an unrealistic phenomenon. Their sense of church community is difficult to identify apart from a hostile relationship with the world (Klaasen, 2008). Accordingly, the empirical research and analysis refers to the actual communities in which character is formed.

Before we are able to understand morality and make moral decisions, it is worthy to look at the communities around us and in the world. What are the distinctive features of the world in which we live, and which form the backdrop of our morality? What forces are there that put pressure on us? Cook (1988:2) maintains that just because we are part of the modern world does not mean that we understand the world or parts of it. Our modern way of thinking affects all that we do and are. This means that our moral decision-making is affected by the pressures of the world we live in. If we are to understand what we are doing when we make moral decisions, as well as to make

those decisions properly, we must try to understand the context in which these decisions are made.

It is also prudent to understand that we do not operate in a vacuum, least of all when facing moral problems. It is the way the world is, and the way people are, that often gives rise to these very moral issues. The background to moral formation may have a very great effect on the decisions we make. It may also shape the form and content of our decisions. It may make our morality what it is. Our task, therefore, is to grasp the nature of moral formation, the decisions we make, and the context in which we make them. To do this effectively, there is a need to know as much as we can about the contexts of our lives. Therefore, examining the world in which we live and the values that surround us, are the obvious features of our modern world and our way of life.

According to Cook (1988:12) the philosophy of relativism denies that there are any absolutes at all when it comes to moral formation in church communities. He further argues that things are only right and wrong, and good or bad in relation to a particular context. The relativists delight in the diversity of cultures and outlooks. The danger in this philosophy comes when the relativist moves from the relative to the prescriptive in addressing a moral problem. This happens when one ceases in simply describing different ways of life and begins to suggest that we should adopt a moral strategy in light of any differences. In this regard, Cook (1988:13) asserts that there are some forces that are at work in our modern world.

Of significance, these forces have a radical effect on all that we do. Although, particular focus here is given to the impact they have on religion and morality. It should also be noted that religion has been pushed from a comparative central role in society to the fringes of human concern. Consequently, religion appears redundant, and only provides explanations simply in terms of the here and now. Individuals have constructed their own worlds of meaning and purpose, and created their own personal realms of security, safety, and worth. From this, reductionism reduces religion and morality to some simple level of explanation in church communities. Thus, the pluralistic world in which we live has encouraged the philosophy of relativism and denies absolutes, upholding tolerance as the primary virtue (Cook, 1988).

## 2.3 The Church Defined

We should note that the 'church' is a very broad concept. However, for some it refers to architectural structures, while for others, it designates a group of people gathered together for the purpose of worship – that gathering is considered the true church. Nevertheless, some use the concept interchangeably (Emedi, 2010). Erickson (2001:1037), looking at this, suggests that in defining the term 'church', there is lack of attention and thought given to the concept as a theological doctrine. This will be the focus of the section below.

### 2.3.1 Ekklesia

The word 'church' comes from the Greek word *ekklesia*, which means 'called out ones' (Harrison, 1996:95). Erickson (2001:1041) suggests that it is derived from *kuriakos*, 'belonging to God'. According to Erickson, this term should be understood in the light of *ekklesia* – a New Testament Greek word. These terms and explanations viewed together help elucidate the word 'church'.

Gill (2000:59) views the church as a community that carries and retells the grand, epic story in which our personal narratives have their place and meaning. He further defines it as a hospital for the sick, a gym for the healthy, a laboratory and school for character. The church is a community where we argue about what is good for the human race, which has no ethical or local boundaries; it is also a political community, which is in principle open to the whole of humanity. That is what makes a church distinctive (Williams, 2011).

This attempt at defining the church emphasises the fact that people are called out, not to be isolated or for an undefined purpose, but 'to belong' – for allegiance to the Lord and to be subjected to him. Also, we should not lose sight of the guiding principles of what the church is called out to do. We also need to understand the mission of the church. Thus, the Great Commission in Matthew (28:18-20) and the Great Commandment (Matt 22:37-40) are central biblical passages for defining the church. The church is called out of the world into becoming 'church'. Verhey (1986) describes this as a double calling and movement – that of being 'called' and 'sent'. The church



is called out to demonstrate the love of God in the world. This emphatically defines the church as a harbinger of moral formation.

### **2.3.2 The church – visible and invisible**

When we look closely at the church as enshrined in Scripture, we find a range of classifications of the church. Therefore, the church is seen as both visible and invisible. Clowney (in Ecklund, 2012:141) view this differentiation of the church in the way ‘God sees it’ and ‘men [and women] see it’. Webster (2005:101) has another view of the understanding of the church. For him, the visible church is the ‘phenomenal church’ – a church which has a form, shape, and endurance. For him, this is a church that is present in history as a special project – what men and women do because of the gospel. The visibility of the church in its mission is a community in obedience to the command of the Lord. Due to the fact that the church is in the world and not of the world, Webster (2005) challenges the church to be spiritual, special, and visible.

A visible and invisible church should listen to the needs of the community and also attend to them as expected by God. It is its responsibility to ensure that moral formation is a priority in all its programmes that seek to build the church of God. This sums up the visibility and invisibility of the church in its mission in the world.

### **2.4 The Church in Context**

Gill (2000:58) views the local church as a crucial form of community involved in character building. What is the difference between the church and its community? Is there a correlation between the two? Clowney (in Ecklund, 2012:167) also wrestled with a similar question in his book on the church. His argument was based on what should be the Christian attitude to the world, and its community activities and culture in particular. Many scholars have wrestled with this question, coming to the conclusion that the world and culture are a threat to the church, and therefore argued for a strategy of avoidance. This created a division amongst churches – some embraced this position, while others opted for withdrawal and a degree of avoidance (Ecklund, 2012:168).

It is important to note that the world context in which the Word is brought comprises offensive practices. The church, therefore, has a prophetic role to play, and implores ethical questions that underpin this problem. The church has a responsibility to call the state to righteousness. As enshrined in 2 Corinthians 5:14, 20 the church is a place of solution to humanity's problems, providing answers in specific contexts, not only spiritually, but also socially, politically, and otherwise. According to Emedi (2010:48), the church is called to widen the scope of its involvement and become real leaven, the light and salt of the world, bringing transformation and healing to a dying world.

In addition, Williams (2011), quoting Ward, maintains that a working society is the one where the physical, civic, social, sacred, and the body of Christ are reflecting on themselves by engaging each other. A church, therefore, is a place where image, ideals, and policies are generated and thought through in a way that allows them to move into wider discussions and debates.

The church has a role to play by treating everyone it encounters within and without its boundaries as a potential being, somebody capable of grown-up actions, who is self-aware, self-critical, and willing and ready to take meaningful decisions; decisions that communicate something in a community and help other people's decisions to be meaningful through creativity and communication within a shared life. Thus, to be a Christian is to mature into this responsibility for the common good.

## **2.5 Church Communities in Context**

Churches are found in communities, and communities are crucial for sustaining moral values, such as that of selfless care in society (Gill, 1992:62). According to Plato and other ancient philosophers, we gather together in communities because of both our needs and our desires. However, in a post-modern society, churches in these communities have a crucial role to play in ensuring that the moral fibre of society is sound. According to Gill (1992:63), Christian communities are supposed to be better harbingers and carriers of Christian values. Much as they are harbingers of these values, in most cases, they misunderstand or fail to discharge their duties in society

(Gill, 1992). The moral judgement offered by society at large acts as an important reminder to Christian communities that these values are scattered in society.

Communities are by their nature dynamic and most dilapidated one's change over time. Indeed, faith communities do change, but a minority, however, refuse to change and are dubbed heretics by the majority, notes Gill (1992:65). Christian communities mutually influence each other, and all are influenced by the society at large. In a post-modern society, most social processes are more complex than those of faith. Morality is grounded in a metaphysic and intimately linked to worship (Gill, 1992:66). This simply means that according to these communities, the belief is or is not moral behaviour and their view of the world as being created. Church communities, therefore, have a major role to play in shaping societal beliefs. However, community life promotes the common good and our personal good is found in this common good, maintains Gill (2000:40).

Gill (1992) further argues that in worship we are confronted by truth, even though our articulations of this truth are inevitably culture-bound, which seems to be the experience of most worshippers that are in the presence of others. Most practicing Christians, Jews or Muslims alike, appear to hold that the principal object of liturgy is to worship God. Values that are generated as a result of this process are the consequence of worship and not its object. Therefore, worship offers a firmer foundation for communities than most alternatives.

From this, Bellah (in Gill, 1992:68) more aptly defines a 'community' as a group of people who are socially interdependent, who participate together in discussions and decision making, and who share certain practices that both define the community and are nurtured by it. Church communities are not accountable to those who are entrusted to them with the task of moral formation, but they need to master skills in dealing with issues such as control, finances, personnel, church policy, discernment, discipline, religious rights, and natural justice.

This requires full understanding of the role church communities play as the Christian community centred in Jesus. Christians are being compelled to recognise men and women of other faiths, and that none make their own response to the knowledge they

have of Jesus. The church cannot force the understanding of him upon others. He is known, in varying senses of that word, far outside the church and is honoured beyond its confines. Christianity is rightly spoken of as world affirming. It should be noted that the church community, and Christian faith itself, is balanced on a knife-edge between its 'other worldly' and 'this worldly' elements. That is to say, on the one hand, it is Jesus who declares that his kingdom is not of this world; on the other, this is the Jesus whose parables speak outspokenly of the obligation to serve one's neighbour, whose teachings and life both speak of a love that goes beyond duty, and which has an indestructible source – God. Christian faith is rightly spoken of as world affirming. Yet, the conversions of early Christians, such as Constantine, rarely show this, and how feebly did authoritative representatives of the church resist the temptation of world dominion. The conviction was that the church had to be right, justified in the eyes of many, not only in some parts of the world but an aggressive enterprise against heretics (Bliss, 1972). The church community, therefore, confronts a confused world; there are questions for believers too. There is always a possibility of new encounters in moral formation: re-interpretations and rejections.

If individual Christians and the church community are to respond to the clamant human needs of the time for the poor and underprivileged, then the Jesus they will see will be indeed the defender of the poor, the judge of prejudice who proclaimed and lived by the law of love, maintains Bliss (1972). This should reignite the church communities on moral formation. It is only when nothing creative is ever born from guilt and only from a contrite disposition of the will that one is then able to accept that one is loved and free to love. That is what faith in Jesus means for church communities that are engaged in moral formation.

## **2.6 Community and Character**

Community and character – what is the relationship between these two? According to Gill (2000), there are two reasons why community is essential for our character. He argues that this has to do with what community has to do to us and for us, and what communities and individuals are in their essential reality and being. We are social beings, and we need relationships with other people in order to survive. We need to

be accepted and approved by someone, maintains Gill (2000). However, much of this need is met by friendship, and some of it requires associations from clubs, neighbourhoods, corporations, and society.

Every community has its own specific ethos, constellation of mission, and values. Like individuals, communities have habits, customs, traditions, and principles. They arrange, decorate their spaces, and act within a space and carry values. In doing this, they transmit moral values to their members.

Kekes (1991) in his book argues that our good lives solely depend on maintaining a balance between one's individuality and moral tradition. This tradition, he argues, prescribes the form of a good life, and acceptable ways of achieving this from the perspective of the church community. He further argues that there is a need to achieve growth in self-knowledge and self-control to make our characters suitable for realising such aspirations. Kekes (1991), reflecting on the views of a contemporary scholar on how to live well, mentions two distinctions of morality – social and personal. By social he means establishing the conditions all good lives must meet, and personal, as the sphere of individuality. This empowers us to realise what is important to us and how we can fit our personal aspirations into the forms of life our moral traditions provide (Kekes, 1991).

Christian ministry, on the other hand, is more than doing good. Ministry is an act of service performed either consciously or unconsciously in the name of Christ (Fenhagen, 1991). Ministry is Jesus expressing his life through us. It is born, therefore, not in activity but in solitude where through the Spirit we experience the power of life from within. Communities help their members to figure out what is right and wrong and carry out their right choices. Communities also make demands on their members, and it is in responding to these demands that strength of character often results (Gill, 2000:47). Subsequently, courage, patience, and development of wisdom are an outcome.

It is crucial for church communities to be able to accurately discern the needs of the communities in which they serve. Discernment is the gift that enables us to identify gifts in ourselves and in others. It is the gift of spiritual vision that enables us to see, if

only for a moment, with the heart and mind of Christ (Fenhagen, 1991:11). It is through the gift of discernment that we are able to perceive God's will for us and others. Discernment is cultivated in silence and expressed in community. It is a gift that we desperately need to cultivate within the life of the church for effective functioning on a moral ground. It is through personal and communal prayer that we seek the guidance of the Spirit. It is, likewise, a gift that enables us to see the forces in the world that both blind us and hold us in bondage.

In addition, discipleship is also important in the life of the church community. This involves a real transformation of character. Christian ministry is Christ's life lived in us. It involves a spirituality that girds us for a battle against those principalities and powers which blind us to injustice and the suffering of others, and ultimately opens us more deeply to God's claim upon our lives. It is imperative for the church community to take this seriously in order for it to function optimally. It cannot be avoided that we are moving into a new era and are burdened with new challenges and new responsibilities. Therefore, the future of the world will certainly be influenced both by the faithfulness and the decisions made by Christians in undramatic places, and by their ability to proclaim the gospel so that others can hear and see. We have been given a ministry through our baptism which is deepened and confirmed in the stillness when we hear the Lord speak his Word to us and we dare respond in a positive manner.

The work of the Spirit is expressed in the context of the church. However, some would argue strongly that God's Spirit is at work in history and in the affairs of all men/women and nations (Cook, 1988:61). The church community is the body of believers and is called 'the body of Christ' and 'the community of the Spirit'. Because the church exists in the world, it is shrouded in ambiguity by being in the world yet not belonging to that world. Paradoxically, it calls its members from the world and yet sends them into the world. The church is called to mediate the judgement and mercy of God. The church is, therefore, the source of morality. It is called to condemn evil in the world and proclaim the Good News. Thus, it exists for mission and ministry, which includes to incarnate the values of Christ in the community it seeks to serve.

When a Christian is called to pass a moral judgement on modern issues where there is no biblical teaching and no experience to draw on from tradition, he or she is not

helpless or left with nothing to say. In that, the Christian then looks to the work of the Holy Spirit to guide and direct his/her thinking, so that the will of God in the new situation may be discerned. However, this may result in subjectivism and be influenced by personal preferences, unless some means of checks and balances are put in place. The church as a community of God's people has to provide that series of checks and balances for the Spirit guides and directs in relation with and in the context of the whole people of God. However, this is an attempt to discern the will of God by the Spirit in the context of the church. This is how the church should be at its best. In addition, such unity of thought and attitude would be a powerful and perhaps convincing mark of the presence of God, as well as a source for Christian response to new moral challenges in our modern world.

There is a tension between the world in which we live and the values that surround us, on one hand, and the Christian sources of values enshrined in Scripture, tradition, the Spirit, and the church, on the other hand. The nature of the modern world poses fundamental questions for each of these sources of values. Critical scholarship and its fruits as well as the pressure from cultural relativism pose basic questions concerning Scripture. How can there be such a thing as revelation? What is the inspiration and authority of Scripture? What relevance does biblical teaching have for the modern world? (Cook, 1988) Tradition also comes under fire, especially regarding how we are to judge tradition. What standards are we to use and where are they derived? What is the relevance of tradition? How may we also apply tradition in moral formation? What are we to do when tradition conflicts with biblical principles and teaching? In this case, the Spirit and the church too are open to question, for they may simply safeguard individual subjectiveness by replacing it with group subjectivity or preferences. Also, what is the Spirit and how does it operate? Can there be a Trinity? And if there is, how does that function? The church seems to be an unlikely source of morality for it has been and remains guilty of outrageous actions in the name of Christ and religion, reveals Cook (1988). It is crucial that there should be some attempt to answer these questions and the many other criticisms which are brought against Christian values and their relation of Scripture, tradition, and the church.

Nevertheless, the church community itself is marked by such a degree of variety and diversity that it cannot offer a single and clear lead effectively on any moral issue,

argues Cook (1988). Perhaps the sternest charge against the church is the enormous gap between what it teaches and preaches, and how Christians actually live. The evidence of lives lived seems to count against the genuine moral basis being discovered in the context of the church community.

As mentioned earlier, communities have histories, and they tell and retell their stories to their members. These narratives help in shaping these communities. Hauerwas (1981:37) maintains that our lives are embedded in what is called 'story-formed communities'. Our identities acquire a narrative dimension within the broader texture of community's history, notes Gill (1996). We can safely say that good communities help in shaping us towards good character.

Hauerwas (1981:99-100) affirms that "our capacity to be virtuous depends on the existence of communities which have been formed by narratives faithful to the character of reality". What our communities are, is what our characters end up being. It is also good to understand that there are even deeper reasons why community is essential for character formation. However, for most Christians, this should be most obvious, for this has to do with the nature of God, how we have been created, and the work and witness of Jesus Christ and the reality of the people of God. Biblically speaking, God is a community in a profound sense. In the unity of will, purpose, and action, and in the distinctiveness and complementarity of roles, the Triune God is the foundation of our human community. According to Karl Barth (in Gill, 1996), our 'humanity is co-humanity' – our need for community is woven into the fabric of our being and our nature. Paul states that we are members of the body of Christ (Romans 12). While God reveals himself to us, his presence is as much a corporate, community reality, as it is an individual one. If we are not living our Christian life in community with other Christians, building a character will be much more difficult or even impossible, maintains Gill (1996). Hauerwas (1986:36) takes this further by saying that we are 'historic', we are the products of history. We are determined by our biology, our biographical contexts, our incidents of births, and by the time and place in which we grew up and by our own past. Thus, we are what we have been made to be and our communities play a crucial role in this.



Further, McCormick (in Hauerwas 1986:60) says, “[I]f Christian faith adds new material content to morality, then public policy is even more complex than it seems”. Therefore, the claims for the distinctiveness of the church, and thus, Christian ethics, are not attempts to underwrite assumptions of superiority of Christian dominance, but rather, they remind Christians of the radicalness of the gospel. However, the distinctiveness of Christian ethics does not deny that there are points of contact between Christian ethics and other forms of moral life.

Also, Rasmussen (2014) maintains that formed conscience plays out as moral conviction and that it is not possible to have moral convictions without conscience. Therefore, conscience and conviction are the ethical compass of character, and character is formed in community, as moral convictions themselves are. Community, whether weak or strong, is the matrix of the moral life.

Furthermore, Rasmussen further contends that human beings are also moral beings; hence, they are aware of a gap or difference and or moral agency. His basis is the capacity to imagine and choose a different world, in varying degrees, and to act upon that choice. Life is invariably lived in the tension between what is and what ought to be; between the present state of affairs and the one that we prefer. Therefore, this means that human beings are able to make moral judgements. Consequently, when we do so, we name some actions or attitudes moral as contrasted with immoral (Rasmussen, 2014). What is regarded by one party in a particular instance as moral may be regarded by another as immoral. In that case, a moral judgement is therefore rendered. Moral and immoral belongs to moral rather than non-moral discourse, explains Rasmussen (2014).

Quoting Thomas Aquinas, Rasmussen (2014) argues that in the medieval life, life was lived out in villages, guild and feudal class was nothing prominent as status groups linked together in a scheme ordained by God. This was a ‘Christian community’ absorbed in Christian culture.

The church’s legitimacy resides solely in its nature as a servant and friend of God’s irrepressible hopes and struggles for a grander community. A cacophony of voices should always characterise moral and theological discernment, not only for critical

analysis as assessment or judgement, but for analysis as basic understanding. The world is a dynamic reality. What the church's world is and how the faith community understand itself in its world always needs to be clear. Therefore, the substance of moral conviction and community character are always linked to identities forged in the faith community's own concrete and lived world.

The pneumatological space which the being of God's church community occupies in space and time exists structurally and actively outside itself. The church and its members are, and can only be, God's community, as they are with and for others (Emerton, 2020)

Emerton quoting Bonhoeffer maintains that the church community has its genesis in the event of the church's foundation at Pentecost, for the coming of the Holy Spirit leads the church community into community. Thus, the church community engages in missionary activity which then builds up the community of disciples who themselves are constantly building up a community oriented and ordered towards God and itself. In that, the missionary church community moves to summon those outside the church into the church. It is worth noting that the church does not exist just for itself; instead, its existence is already and always something that reaches far beyond itself.

The church is there only as the confessing church, and thus, a church which confesses to its Lord and against his enemies. Indeed, God's church community can exist only as the church for others, as it does not exist in space and time as those others.

God's church community is precisely the pneumatological and confessional space set apart and against the space of the world and must neither withdraw schismatically from the space of the world, nor participate unqualifiedly in the space of the world (Emerton, 2020:124).

The church does not abandon the world to itself but instead calls it to come under the rule of Christ. The goal being not 'churching' of the world, but rather, through repentance and baptism. It includes receiving the gifts of the Holy Spirit to liberate the world.

## 2.7 The Church and Moral Formation

How do we engage with the concept of “moral formation” in our church communities? How can we speak of human feeling? How can we have moral communication amongst ourselves? How does this impact positively and or negatively in shaping our character? These are some of the questions that we need to wrestle with as we approach our discussions on this matter.

Moral discussion commonly consists of the attempt to apply shared feelings to the world that is imagined in various ways. We move toward cultural value consensus with others when we agree to exercise imaginations according to the same conversations. We move towards transcultural value consensus when we learn to transcend our culturally directed imaginations and speak with others on the basis of common perception of facts and feelings (McShea, 1990:320).

There are variations in human patterns of feeling. Our intuitive awareness of them makes it possible for us to make conscious allowance for them in moral formation. Robert McShea (1990) further argues that sometimes we are made uneasy by the detection of atypical feelings in others. We don't know how they will behave under certain circumstances, and we often cannot tell whether it is their perception of reality or their feelings that are non-standard. But, when they kill or hurt one of us, we lock them up in hospitals, or rather, in prison, and so reveal that we do not consider them members of our moral universe. Our common feeling pattern can be altered at any given time, situation, and age.

As members of the moral universe of culture, we strenuously compartmentalise our consciousness, keep our emotional left hand from knowing what our practical right hand is doing. We see the glory and not the carnage; we sensor our table talk so as not to spoil our appetites; and we praise the good ends and pack the ugly means into the skeleton closet (McShea, 1990). The communication of feelings, and so, of values, is further complicated by the great variety of feelings and yet greater variety of circumstances that arouse them, as well as by the expectable conflict of feelings. What is moral varies with the circumstances, and thus, morality is relative and not absolute.

Perhaps this statement is right, but McShea (1990) argues that it will be improper to conclude that morality is amorphously relative.

Moral formation would be possible only if we know all the circumstances and feelings involved in a situation. It is possible among us to the extent to which we share common genetic feelings and have common view of facts. There may be practical limits to the extent to which we can discount personal and cultural peculiarities and arrive at a common view of circumstances, but whatever these limitations may be, they are expandable, and within them, we are capable of moral formation.

Don Cupitt (in Gill, 1995:99) examines whether or not religion can be identified with morality. For him, Christianity is more a moral code or guide to living than a transcendent perspective. The moral formation is the primary functioning of the church.

Gill (1995) argues that the primary social function of the church is to integrate society, and this frequently occurs in the sociology of religion. He further says that it has often been assumed that religion is the key factor in integrating societies. However, religion is now in a terminal demise, which poses a fundamental crisis to our well-being and the integration of modern society. Similarly, Wilson (in Gill 1995:101) shares the same view, that there is supposed to be a strong connection between religion and the moral order in traditional society. And this order was derived from shared intimations of a super-empirical sphere. But today, the situation is quite different, in the advanced societal system the super-natural plays no part in the perceived, instituted, and experienced order. The environment has turned hostile to the super-empirical, and it relies on rational, humanly conceived, and planned procedures, and there is no room for extra-empirical prepositions. In other words, the community has been severely weakened, and even intimate relationships are now invaded by our dependence on technical devices and by the constraints of rationally ordered required performances (Gill, 1995:102).

According to Gill (1995:103), and based on the above insights, quoting Ronald Green he argued that religion is basically a form of moral reasoning. There is a need for a rational form of activity which is concerned primarily with human attempts to control

natural and social environments. Green believes that the need for moral formation can be rationally demonstrated and that objective moral rules and or imperatives can be set out universally and applied to all humankind. An individual may be persuaded of a need for moral rules in a society, yet the same individual still has to be persuaded that it is his or her duty personally to follow these rules, even when they conflict with personal interests (Gill, 1995:103). If an impasse is reached, it cannot justify such obedience to every individual in every case. Nevertheless, every rational individual knows that in some cases it will be irrational to be moral. In such instance, he/she cannot give his/her unwavering and absolute support to the moral rules, although that will be what morality demands, notes Gill (1995).

Buchanan (1997:7) further maintains that the church lives and celebrates religion in many ways that culture seems to understand, even when we do not. He further articulates that religion responds creatively and positively to the questions of meaning and purpose; questions of vocations and values; and questions of hope. Also, that Christians have a constant pressure to interact with the world and there is a radical affirmation of the world as the object of God's love and His redemptive act in Jesus Christ. This yields an incredible confidence that the world continues to be an arena for God's redemptive activity. Church communities, therefore, enhance, celebrate and sometimes give life, simply because they are communities in which people know and care about one another.

Pillay (2017) asserts that the church community's involvement in the establishment of societies were not at all times positive. Reformed theology was used to perpetuate racial and economic injustice in some countries, such as South Africa, to secure economic and political power and rights for the elite at the expense of the poor. In this case, the Christian church or church community was used as an agent to ensure transformation of society to bring about social justice and equitable rights for all humanity.

Stauffer (2011) believes that cultural change in the post-modern community is relevant to the changes that have taken place in the church. These are changes that have brought about concern for the need of the Christian faith community to accept the

challenge to renew the obligation to become a strong ethical and moral influence in the twenty-first century moving forward.

However, the concern of the church today is how the leadership of the church should respond to the youth within the church. For religious leaders, post-modernity deals with the generation that we work with today. Yet not all scholars agree with this view, which indicates the need for further exploration.

In this study, post-modern includes parents and children, as well as grandparents and the youth. Therefore, this study views all of these individuals as key moral influencers in the world, now, and for ages to come.

Parents and grandparents, who are part of the community, play a significant role in influencing the decline of the moral influence of the church, if there be such. The researcher therefore argues that the church leader and the church community have an obligation to clarify what is absolute in Scripture and Christian living as an influence upon the new believers.

In the twenty-first century, the Christian church's moral influence on its members has declined. This is evident in the lack of attraction of new members and decline in membership (Stauffer, 2011). Therefore, the ability of the church community to be morally influential beyond the church's walls must begin with the ability of the individual church leadership to answer to that; moral standards are taught and lived out by both young and old.

The church community, which includes all Christian individuals, parents, leaders, and congregants, including congregations alike, ought to operate under authority given by God. We are called to act unashamedly under authority to rear not only our individual families but to be influencers of all the children in the community for the greater good.

The church community is also organised into a certain belief and that is Christianity. And there can never be Christianity without a church community, nor a church community without belief. Christianity, therefore, can be defined as an organised religion, that is to say, a church or churches, and has owed much of its history to many

others than its professional elites (Bliss, 1972). Many lay people have been scholars, writers, artists, architects, and historians within the church. The professional elite, on the other hand, have been shaped by the fact that Christianity did not begin within a single culture or ethnic group but brought people together into a common life from a wide diversity of races, cultures, and religious backgrounds. No matter how different their names may have been within different churches, or even different contexts in the same church, all perform recognisably the same functions. Inside their churches, the elite possess authority with duties assigned to them with the recognised tradition and organisation (Bliss, 1992). This is what is entailed in a Christian community. These are members outside their churches, and regardless of how they themselves perceive each other's ecclesiastical credentials, society tends increasingly to think of them as the same.

Any discussion of the functions or reform of the ministry today is bound to take place in an atmosphere created by the criticism that flourishes inside and outside the churches. However, it should also be noted that when institutions are powerful, they are usually deaf to criticism, and when they are weak, they are usually weak to act upon them. In a post-modern society, there is less dependence on the regularities of nature, and individuals perform many different roles, including new ones. Somehow, the individual has to learn to harmonise all these different roles, and pass from one to another, in particular, to play out the chief of them – those of family and work – in radically changed and changing conditions. Christian education, on the other hand, is increasingly directed towards helping people to live in many worlds and provides them with some of the knowledge and skills they need for making their choices. If, for instance, a parish priest is to live with them, surely, he or she needs to share this kind of life and to have his/her own comparable area of making choices and exercising responsibility. Consequently, moral formation thrives in that church community (Brothers, 1964:81).

## **2.8 The Church and Moral Functioning**

As mentioned earlier, Christianity is viewed more as a moral guide to living than a transcendent perspective (Cupitt, in Gill, 1995). For Cupitt (in Gill, 1995:99),

Christianity seems to be the moral function of the church community which is its primary function. He criticised traditional ascetical disciplines as morally objectionable at just points where it is not true to Christian belief. Nonetheless, he maintains that there was still surely a difference in character between a truly religious person and a superstitious person. For truly, a religious person is distinguished by a particular kind of purity of heart, a quality of unconditional dedication of his or her life as a pilgrimage which is unmistakable (Gill, 1995). Therefore, religious activity is to be undertaken as an autonomous and practical response to the perceived truth of the human condition.

According to Gill (1995), Habgood maintains that Christianity is not just about values, nor is its primary purpose to secure social stability. Having said that, he opines that religion in general does have a very specific and crucial moral function. Habgood (in Gill, 1995) contends that when a pluralistic society comes under threat, it is its religious values that protect it more adequately than values derived from other sources (Gill, 1995).

On the other hand, Wilson's view is that secularisation can be viewed as a shift from a religious based community to a rationally and technologically based associational society bringing individual benefits but also social dangers (Gill, 1995:101). Similar to Durkheim according to Gill, Wilson supposes a strong connection between religion and the moral order of a church community. Therefore, for him, the traditional patterns of order are sustained by what is called the shared intimations and apprehensions of the supernatural. Thus, the moral order is ultimately derived from intimations of super-empirical sphere (Gill, 1995). However, Gill (1995) argues that since this assertion was made, the situation has changed. In the advanced societal system, the supernatural plays no part in the perceived, experienced, and instituted order.

The difference in understanding morality may not be so much the values themselves, but rather the way Christians arrive at their principles. Gill argues that Christianity is then shaped by the way in which these principles have come to us, and we accept them because we think they are right and good. Christians then differ in the way in which they arrive at these principles. There have been different reactions among Christians on this kind of difference. Some have failed to notice the divisions between the church community values and the secular values. Secular values have gradually



eroded and replaced Christian values and some people have not even noticed the difference. Nonetheless, others have noticed the difference but have been perplexed. The task of fighting against the erosion of Christian values in society has fallen on them rather than on the church community (Gill, 1996:43). Somehow, they have tried to criticise the modern world with the secular values it promotes, and at the same time, proclaiming Christian values with the necessity to hold these values fast. Gill asserts that the Christian community has a great deal to learn from the modern world and the modern knowledge. The church community, therefore, needs to adapt their traditional approaches and understanding to fit in with contemporary ways of thought. According to Gill, Bultmann believed that existentialists had properly diagnosed the situation. He argued that the church community should accept that diagnosis of inauthenticity and the need for authentic choices. In this way, the church community would be able to communicate the true essence of the Gospel of Jesus.

The church community, by becoming the dominant ground of moral values in society, its morality has become identified with the modern world and has simply been seen as part of that modern world (Gill, 1996). If the study of religions should become more specific, Gill argues, it is appropriate that the study of social function of Christianity itself should be specific to particular cultures and social contexts. Thus, to claim a social function for a specific church is not to assume that another society cannot survive without religiously derived values (Gill, 1996:109). Therefore, notes Gill (1996), there is enough evidence from totalitarian states to suggest that politically engineered values can be imposed upon communities and serve to integrate those communities. For instance, ethicists and or theologians may argue that mere social integration may not be regarded a sufficient criterion for the acceptance of a particular institution. Then wars of conquest are fought resulting in countless victors and victims, but they are not morally or theologically justifiable. Moral values and with them a moral and social order can be evoked through deceit, tyranny, as well as long established religious traditions in church communities (Gill, 1996).

Thus, church communities as harbingers of moral functioning, need to have an in-depth understanding of moral action. In terms of the Kohlberg paradigm, a moral action is an action undertaken for explicit moral reasons (Bartels, Bauman, Skitka & Medin, 2009). Moral action, therefore, is likely when one discerns the moral norm and

understands its prescriptive quality, and this is most evident to individuals who are at the post conventional stages of moral reasoning (Bartels et al., 2009).

Studies have shown the importance of the community beyond that of the family for moral identity, development, and functioning. The community is critical for understanding the moral dimensions of the self. Power (2004) brings to the problem of self-identity a long interest in how institutions, including the church, can be transformed into just communities. However, in a just community, there is a commitment to a participatory, deliberative democracy, but in the service of becoming a moral community. Members of this community commit to a common life that is regulated by norms that reflect moral ideals.

Virtue, on the other hand, can be regarded as a form of expertise. A virtuous person is like an expert who has a set of highly cultivated skills, perceptual sensibilities, chronically accessible schemas for moral interpretation, and rehearsed sequences for moral action (Bartels et al., 2009). Therefore, moral exemplars display moral wisdom and practical wisdom. In contemporary terms, the expert has sets of procedural, declarative, and conditional knowledge, which is applied in the right way at the right time. In church communities, it is prudent to have these for moral functioning to be effective.

In several fundamental ways, experts may differ from novices in communities. Experts have better organised knowledge that consists of declarative, procedural, and conditional knowledge, much of which operates automatically. It can be argued, therefore, that experts know what knowledge to access, which procedures to employ, and how and when to apply them. In the realm of moral formation, expertise can take different forms. Applying Rest's four-component model of moral behaviour (in Klinker & Hackmann, 2004), we can map moral behaviour in the four processes required for moral action to take place, and that is, *ethical sensitivity*, *ethical judgement*, *ethical focus*, and *ethical action*.

*Ethical sensitivity* can precisely and speedily discern the element of moral situations, take the perspective of others, and determine what role they might play. Experts in ethical judgements argue that they access multiple tools for solving complex moral

problems. They can reason about duty and consequences, and provide a rationale for one cause of action or another. Also, experts in *ethical focus* cultivate an ethical identity that leads them to prioritise their ethical goals. Furthermore, *ethical action* experts know how to maintain focus and take the necessary steps to complete the ethical action (Bartels et al., 2009). All these components or models are vital in church communities for moral functioning to be effective. It is, therefore, essential that in one way or another, they are tried and tested in a particular way that will empower communities as they seek to proclaim the Gospel of Jesus fruitfully.

Expertise in moral functioning and virtue can be cultivated like any other skills. Experts have an explicit, conscious understanding of the domain as well as intuitive, implicit knowledge. However, moral judgements compromise only one element of moral functioning, an element that weakly predicts moral action.

That having been said, Durkheim (in Gill, 1996) contends that, if it was widely assumed that religion binds societies together, it is more usual to find the assertion in recent writings that religions, especially in the post-modern world, tend rather to have a thoroughly divisive and fragmentary social function in communities. Likewise, Turner argues strongly against this assertion, in that religion can act as the cement of modern society in the same way that it is supposedly bound traditional societies together (Gill, 1996:110). In the final analysis, Gill (1996) argues that even Christian ethicists might regard it as a matter of debate; there have always been tensions within religions which the founding fathers of sociology of religion chose to ignore. Be that as it may, it is clear that there is a new voice emerging in the post-modern society. This can bind or it can divide the church community.

Biblically speaking, Christians use the Bible in one way or another. How people view the Bible in our modern world and how they use it is crucial for moral functioning in our church communities. The Bible is part of what defines a Christian and a Christian family. In the same sense, it is God's word and has authority. We cannot run away from the fact that all of us are subjected to some kind of authority in our lives. We also appeal to the Word of God as a reference point to explain our actions. As Christians, we believe that Scripture has something to say to the world and to humankind, and that is something that carries authority (Cook, 1988:45.)

We can safely argue that all Christians use the Bible as their source of inspiration, and most importantly, to make moral decisions. This centrality of Scripture is not necessarily a point of dogma. It may arise because of the dispute over the alternative sources of Christian principles like tradition, natural law, or doctrine. The doctrinal expressions then rest on things like Scripture and tradition, and indeed, interact with them. However, in seeking to look at the source of Christian principles, it is easier to move from the areas of agreement to those of disagreement (Cook, 1988:50). Therefore, that the Bible is to be used is not really disputed.

Natural law maintains that God had built morality into the world and into man's nature. Thus, it is possible with the help of God's gift of reason to discern that natural law. God has made the world and us in it so that some things are good and right for us and other things are harmful and wrong. Cook (1988) maintains that what is bad tends to harm us, while what is good helps us to flourish. The harmony between God's creation, – human beings, animals, and nature alike – all stemmed from a proper relationship with God. Natural law is God's law expressed through us into the world around us. Also, we are moral beings, and that morality is an internal judgement of good and evil, and we know the difference between the two. If we go against our conscience, we feel guilt and remorse and we ought to let our conscience be our guide as we navigate towards moral functioning in our church communities.

The Genesis account reveals that human beings disobeyed God. The effects of their disobedience had disastrous consequences, resulting in disruption, disorder, chaos, and even death. From this Cook (1988) argues that the fall then spoils the unequivocal value of the natural law, conscience, and creation ordinances as the source of our Christian values. He further suggests that we are not debating the historicity of the fall, but rather, emphasising that the first stand in any attempt to use the Bible as the source of Christian values and moral functioning is the theme of creation. Therefore, the Genesis account of the fall suggests that the Bible itself recognises that morality cannot be built on creation alone for church communities to be harbingers.

Hauerwas (1986) has another view of the church and the role it plays in moral functioning. For him, the church is not a kingdom but the foretaste of the kingdom. He further argues that it is in the church that the narrative of God is lived in a way that

makes the kingdom visible. He suggests that the church must be the clear manifestation of a people who have learned to be at peace with themselves, one another, a stranger, and most of all, with God (Hauerwas, 1986:97). This holds true the fact that there can be no sanctification of individuals without a sanctified people. Hauerwas (1986) maintains that we need models and leaders, and if we are without either, the church cannot exist as a people who are covenanted to be different from the world.

There is a claim which is a strong substantive assumption about the status and the necessity of the church as a locus for Christian ethical reflection. Therefore, it is from the church that Christian ethic draws its ethical substance, and it is to the church that Christian ethical reflection is first addressed (Hauerwas, 1986:98). The fact that Christian ethics begins and ends with a story requires a corresponding church community existing across time, argues Hauerwas.

The Christian story of God as told through the experience of Israel and the church cannot be abstracted from those communities engaged in the telling and the hearing. Therefore, a story cannot exist without a historic people, for it requires retelling and remembering if it is to exist at all. That is the essence of moral functioning in the existence of church communities. God has entrusted his presence to a historic and contingent community which can never rest on its past success but must be renewed from each generation to the other (Hauerwas, 1986:99). That is why the Christian story is not merely told but embodied in people's habits that form and are formed in worship, authority, and morality (Hauerwas, 1986). Therefore, the stories of Israel and the church are not accidentally related to the Christian story but are necessary for our knowledge of God. We believe in the church in the sense that we know that it is not finally our creation, but exists by God's calling of people. Furthermore, it is only through such people that the world can know that our God is one who wills nothing else than our good (Hauerwas, 1986). Scripture stands over the church community exerting a critical function, but that it does so is an aspect of the community's self-understanding. Scripture then is the means that the church uses to constantly test its memory. It is clear that in matters of social ethics there must be moral generalities anchored in our social nature that provide the basis for common moral commitment and action. The

first social ethical task of the church is to be the church – servanthood or servant community.

Another task of the church in moral functioning – as the people capable of remembering and telling the story of God we find in Jesus, is to be the church and thus help the world in understanding itself as the world (Hauerwas, 1986:101). For the church to be the church, it is not to be anti-world, but rather an attempt to show what the world is meant to be as God’s good creation (Hauerwas, 1986). The church and the world are thus relational concepts, neither is intelligible without the other. They are companions on a journey that makes it impossible for one to survive without the other, though each constantly seeks to do so. But God, through Jesus, has in fact redeemed the world, even if the world refuses to acknowledge its redemption through its acts. The church can never abandon the world to the hopelessness deriving from its rejection from God, but must be a people with a hope sufficiently fervid to sustain the world as well as itself (Hauerwas, 1986:102).

Perhaps, it is for this reason that as a Christian community we may not only find that people who are non-Christians manifest God’s peace better than we ourselves, but we must demand that they exist. The social ethic of the church is an affair of understanding rather than doing. Therefore, calling for the church to be the church is not a formula for a withdrawal ethic nor is it a self-righteous attempt to flee from the world’s problems; rather, it is a call for the church to be a community which tries to develop the resources to stand within the world (Hauerwas, 1986).

According to Hauerwas (1986), certain kind of people are required in order for the church to be rather than to have a social ethic, to sustain it as an institution across time. These must be people of virtue and not simply virtue but the virtues necessary for remembering and telling the Christian story of Jesus. Also, they must be capable of being peaceable among themselves and with the world, so that the world in turn may see what it means to have hope in God’s kingdom (Hauerwas, 1986:103).

The fact that the church is God’s creation does not mean that it is any less human. Rather, the church bears the marks of natural communities and it does so as a graced community. All communities require a sense of hope in the future and witness to the

necessity of love for sustaining relationships. There is a profound sense in which the virtues of hope and love are natural. Like any other institution, the church community is sustained by these natural virtues, and they are crucial for the moral functioning of the church.

The church community must learn that its task is not to make the world a kingdom, but to be faithful to the kingdom by showing to the world what it means to be a community of peace. Without profound ethical principles, this can be hard to achieve. Therefore, we are required to be patient and never lose hope. Hope in the God who has promised that faithfulness to the kingdom will be of use in God's care for the world. Thus, our hope is not in this world, nor in humankind's goodness, nor in a sense that things always work out for the best, but only in God and God's faithful care for the world.

The Christian virtues of patience and hope are always necessary in order to be a people who must learn to live without control. Living out of control, therefore, has several senses, and not all are relevant for determining the character of the Christian community. For living out of control is an indication that we are an eschatological people who base their lives on knowledge that God has redeemed His creation through the work of Jesus Christ (Hauerwas, 1986). Therefore, we live out of control in the sense that we must assume that God will use our faithfulness to make His kingdom a living reality in the world in the here and now.

The church is not just a community but an institution with its challenges like any other. Thus, the people of God are no less an empirical reality than the crucifixion of Christ. The church is therefore as real as his cross (Hauerwas, 1986:106). The church is the extended argument over time about the significance of the story of Jesus and how best to understand it. Also, there are certainly differences in the church which may even cause separation, but that is why the church should learn to value her heretics. The church, therefore, is not some ideal community but a particular people who, like Israel, must find the way to sustain its existence from generation to generation. There are clear marks through which we are able to know that the church is the church. God has given us these marks in order for us to understand that there is no guaranteed existence of the church, but they help us along the way. Therefore, the church is known where the sacraments are celebrated, the word is expounded, and upright lives

are encouraged and lived (Hauerwas, 1986:107). Certainly, some church communities put emphasis on one of these characters more than the others, but that does not mean that they are deficient in some decisive manner (Hauerwas, 1986).

Even though the notion that the church itself is a social ethic holds truth, surely it must have a social ethic that reaches out in strategic terms in the communities in which it seeks to serve. For there is no universal social strategy of the church that applies equally to diverse social circumstances (Hauerwas, 1986:110). Different circumstances and social contexts bring different needs and strategies. The church, therefore, as a community based on God's kingdom of truth cannot help but make all rules tremble, especially when those rules have become the people (Hauerwas, 1986).

The emphasis on the narrative context of moral reflection and virtues as a necessary basis for the decisions we make simply does not help us to answer some of the challenges in church communities. Emphasis on narrative and virtues may seem to invite just such arbitrariness. For when it comes to decisions, such an ethic seems ultimately to assume some form of intuition to justify an individual's perceptions of what they should do given their story and corresponding virtues (Hauerwas, 1986:122). What is lacking, then, is any public criteria for the testing of such decisions. Therefore, the emphasis on the virtues in moral functioning in spite of denials to the contrary, remains an irreducibly subjective account. However, some account of the rules that the church community sets for itself and the status of consequences cannot be avoided if we are to make sense of the full spectrum of our moral experiences and in particular our moral decisions. These, therefore, reflect on the church and moral functioning in communities.

## **2.9 The Church as a Herald**

In his book *Models of the Church*, Avery Dulles (2002) identifies four models that describe the character of the church. Of these, the fourth model is called 'church as a herald'. It will be imperative to look at the church community through this lens in an attempt to assess the effective functioning of the church in moral formation. This, then, means that the church is a herald who receives the message of Jesus and sends the



Good News to the people throughout the world. God gave promise to the church community to proclaim the Good News. Therefore, it is through the church as a herald that the message of Christ is able to reach many people in church communities and thus maintains deeper relationship with Christ (Dulles, 2002).

A model is simply an image that helps to get a better understanding of a complex reality. Jesus during his time on earth used models and images to send messages across and help people get a better understanding of the kingdom of God. This helped the church community understand that we are called to proclaim the Good News that calls all peoples to live in harmony as God's family. Through the death and resurrection of Jesus, we have all been made sisters and brothers – a church community and a Christian family. We are, therefore, able to focus on God's Word as being the source of Christian life. However, the weakness of this imagery is the tendency to focus so intensely on God's Word that it may lead to biblical fundamentalism which becomes blind to tradition and neglects the sacramental dimension of the church.

Since the beginning of Christian history, the society has been the responsibility of the church. Jesus, during his time on earth, was concerned about the lost sheep of the house of Israel and loved the city of God with moving piety (Niebuhr, 2014). According to Niebuhr (2014), Klausner presents a paradox in that the Gospels in the New Testament are stated in variant forms of the writings of the apostles. This is mirrored in the dual and adversative organisations which are churches or congregations. These undertake to organise and defend the nations and cultures in which they function, and they withdraw from the world of non-believing society.

However, although the problem is entrenched in the nature of both the church and secular society, yet it has an urgency for the church community which is confronted with unusual evidences of misery in the life of the communities and of weakness within itself.

Duncan (2002:334) argues that religion in general, and the church in particular, has had a significant role to play in a multi-faith society. He further argues that despite Christianity having been relegated to a place in common with other religious faiths which would interpret this as an elevation of their own status. We live in a secularised

state where church communities are encouraged to play an active role in the formulation of public discourses. Quoting Omar, Duncan (2002) attests that religious leaders are obliged to maintain their historic role of being the moral conscience of the society and raise their voices of protest wherever there are violations of human dignity.

For a church to be an authentic contributor to the moral fibre of society, particularly in the South African context, it will have to adopt a prophetic stance of critical solidarity of word and action (Duncan, 2002). This will then challenge the attitude of the church community. Regarding interactions with government institutions and other related institutions, there is a need for a constant surveillance of policymaking by church communities in order for them to be heralds of moral formation (Duncan, 2002). This will allow the church community to demonstrate its prophetic and visionary role as well as its passion for social justice, which are part of its biblical and historic mandate. Also, quoting Theron (1996), Duncan (2002) indicates that the church has a calling and task to create communities in which they can be recaptured, although the church cannot walk alone in this regard. This necessitates the need for a dialogue between church communities and all sectors of leadership in order for insights into the nature of the ultimate or supreme-being and their practical implications, inclusive of accountability and moral authority, to be realised.

Whenever the church talks about the relation between the church community, particularly the clergy and laity alike, it is often to affirm one at the expense of the other. Therefore, when we speak of a strong church leadership, it is often interpreted to mean that the laity will of necessity be diminished in their opportunity for a leadership role, or vice versa. What is needed is a vision and a strategy that will take us beyond our rather limited view of what is possible in a church to a more realistic assessment of what might be. The church as a herald in moral formation should note that the laity in any church community are called by virtue of their baptism to share in the ministry of the gospel. Whenever this ministry is diminished, the church is diminished (Fenhagen, 1991). To speak of ministry in the church is to speak of a ministry of all the baptised, each dependent on the gifts of the other (Fenhagen, 1991).

The office of leadership in the church community is a reminder to the church that it is fundamentally an intercessory community sharing in the sacrifice of Christ on behalf

of the world. The office of the bishop is a constant reminder to the church that it is fundamentally an apostolic community to proclaim the gospel in every corner of the earth. Likewise, the diaconate is a reminder of our fundamental servanthood. It is a reminder that to feed the hungry and to heal the sick, and to set at liberty those that are oppressed, is an expression of who we are because it speaks of who Jesus was and continues to be in the church community. So, to meaningfully play the role of heralding, the church community needs to bear this truth in mind and thus become effective in its functioning.

It can be noted that the sacrament of ordination in the life of the church seeks to bring into sharp focus through a specific office within the church those fundamental elements within our Lord's ministry that in a more general way are shared by the church community at large (Fenhagen, 1991:15).

The gap between these offices and the laity, which in our time somehow, is so common and destructive, had its origins in the early part of the fourth century in what has sometimes been referred to as the 'Constantinian Captivity'. Thus, when the emperor Constantine was converted to Christianity, the Christian church moved from being a persecuted minority to being a privileged majority (Fenhagen, 1991). This made it possible for the church to engage the culture in a new and significant way. That is, it caused the church to reflect more and more the culture of which it was a part. The clearly delineated hierarchy and elaborate ceremonial of the empire reflected more and more in the life and structure of the church community. The vocation of a priest, on the other hand, within the life of the church community, is and has always been a special calling that is shaped by a particular combination of gifts that are reflected in the life of the church. This ministry requires a life of dedication and self-sacrifice that demands respect when that life is so lived and calls for justifiable concern when it is not. The significance of this vocation in the life of the church community is not that it makes someone better, but it offers the church itself a living symbol of its own identity. However, when the power is able to empower others, then it truly reflects its source. For this to happen, argues Fenhagen (1991), the one who is set apart by the community to be the traditional-bearer and the symbol of Christ's presence must also experience himself or herself as an equal part of the community, dependent on the gifts of others for carrying out the ministry the vocation implies. Similarly, it can be

accomplished when, by the grace of God, ministry in all of its diversity is seen not as the privilege of one but as the vocation of all who are baptised into the ministry of Christ. Thus, the church community can effectively be a herald, and as such, a harbinger of moral formation.

Fenhagen (1991) also advocates for a vision in the ministry of church communities for them to be effective in ministering to the world. Visions are, therefore, windows through which we view the world. They shape our expectations of what is to be and give us structures for moving into the future. What is needed in the church community today is a vision of ministry that encompasses all of life and empowers men and women to bear witness to the presence of Christ at every point where human beings interact with each other. Therefore, it is imperative for Christian maturity to be reflected in an increasing sense of wonder and awe in church communities as heralds for moral formation. One of the paradoxes of the Christian life is that the more deeply we come to experience God, the more aware we are of how limited our knowledge of him actually is (1 Cor. 13:13). Christian maturity is vital in moral formation. This involves a high level of tolerance for ambiguity and paradox and a lessened need for certainty. The more we come to know the world, the more we are aware of the mystery and awesomeness of what lies behind what is at best only partly seen. This sense of wonder allows us to open doors, rather than close them, in our relationships with others. It allows us to value questions as highly as we value the answers that these questions imply.

Christian maturity also involves a growing capacity to respond to the pain of others, including the pain of persons very different from ourselves. It is seen in the capacity of one person to walk in the shoes of another. Christian life involves growth in Christ and becoming so open to his presence that his life is reflected in ours. All these virtues are crucial for the church communities to be harbingers of moral formation. This is a common quest that involves all of us. Then we will discover our Christian maturity, not in our differences as church communities, but in the solidarity that comes in the recognition of a common journey. The Christian life begins in faith at baptism, continues in love by participation in community, and is hopeful as it considers the future.

Assertiveness is also crucial for the church community as it seeks to be the herald. This is being both responsive and responsible. It proceeds from a religion-influenced expression of the freedom or self-determination. However, by definition, freedom can mean at least two things. It is a mode of exerting one's will to the satisfaction of the will, and secondly, in a sense that is penitent, freedom is a mode of exerting one's will for the good of another or all persons and being open to persuasion or the leading of love and concern by others for oneself or for the group (Mickey, 1978:165).

It is this freedom that humans turn and respond to as the initiating love of God, and seek to embody that love in relationships. Through reciprocal release and guidance in corporate activities between God and human beings, and man/woman and man/woman; one moves towards mutuality or the development of value for oneself and for other persons. Therefore, life is at the most basic level, a dynamic of leading and being led (Mickey, 1978).

Spiritual growth is by nature paradoxical. The more we experience inner security, the greater is our unease with the security offered by the world (Fenhagen, 1991). The ultimate test of our growth in Christ lies in our ability to live more boldly for the sake of others. There is no way that we can live in this world without confronting the injustices that destroy God's creation (Fenhagen, 1991:70). Christian spirituality then goes deep within in order to venture beyond where others dare to go. It is a life of harmony that is caught up in the rhythm between the outer and the inner, between the solitude and compassion, between the desert and the city. It is open to those who in the midst of activity are able to see possibilities for ministry in response to the still, small voice of God. Quoting Karl Barth, Fenhagen (1991) declares that to be a Christian and to pray are one and the same thing. This is a call for the church as a herald in a Christian community. It is a matter that cannot be left to caprice, it is a need and a kind of breathing necessary to life.

Since the modern times, the tradition of the church continues to the present day finding a focal expression in the activity of proclaiming the Gospel of Jesus. At the root of things, the formation, promotion, and enlargement of the church tradition is the experience of the statement and restatement, of leading and being led, of action and reaction. However, leadership has already been established by the Scriptures, by the

doctrines, and especially by the entities and understanding of Christ and the Holy Spirit (Mickey, 1978:167). But this leadership is continually enlivened and witnessed to by the meanings it engenders in daily and ongoing life. The content and sources of the leadership, therefore, are led by new occasions to new expressions and perceptions. A nucleus of belief remains, yet it is a nucleus that develops and progresses in response to the ongoing creation of life by God and human beings.

It is important for the church leadership to lead the church community to the life in Christ – to values and spiritual meaning, integration of faith and experience, thought and deed. The Christian, whether lay or ordained, is undergirded by faith to envision and to guide persons in abundant life. Ultimately, the impetus of Christian assertiveness and guidance is derived from Scripture. Therefore, the interrelatedness of Christ, the Holy Spirit, and the disciple of Christ is depicted in some form of the most powerful words of the gospel.

Gill (1994) contends that growth in the church will be achieved only with vision and radical action. This demands strategy as well as faith. Church communities and local congregations need to plan extensively for moral formation, Gill maintains. This, he argues, needs a clear head, honesty, and willingness to test and retest. In the end, it is the vision of God that must guide our actions. The church must be effective in sharing worship and the effects of worship with others. Faith in God, expressed through renewed worship and structures for worship, might yet empower more people to live a Christian life in the twenty-first century, than it has in the late twentieth century (Gill, 1994:116). Therefore, this church community will be determined to draw as many people as possible into its worship in the belief that the worship is the most distinctive way that we sustain our relationship with God – the Creator and Redeemer of all that is. This is a church community that seeks to mould human lives, to help people to live for others, and thus, become more Christ-like in their lives.

Thus, it is a church that locates both care and mission in worship – worship offered to the God who loves and sustains us beyond anything that we deserve (Gill, 1994:116). This is the model of a church that is heralding moral formation for the propagation of the Gospel of Jesus. There are things that church communities can do if there is courage and will. We can live with the pelicans where they belong – in the wilderness

– and become a church able to lead people gently back to God (Gill, 1994). The social responsibility of the church needs to be described as that of a pioneer, and when this is done, we can safely say that the church is responsive to its mission as enshrined in the Scriptures.

Having discussed the church community and moral functioning, there seems to be tension within religions which the founding fathers of the church chose to ignore. Be that as it may, the new voice within the sociology of religion, be it ‘functionalism’ or ‘epiphenomenalism’, has to be explored by the church for a lasting solution in moral functioning and formation in church communities. According to Gill (1994), it is maintained that the church can induce moral conformity and provoke moral protest and dissent. A proper awakening to the world, self, and time, in such a way that it leads to competent moral agents who have been trained to think truthfully about what may be done, is the central purpose of moral thinking and reasoning, which forms the crux of this study. Thus, binding or dividing. There seems to be no clear answer to this challenge, and therefore, more exploration is needed to find solutions. That is the thesis of this study.

## **2.10 Summary and Conclusion**

This chapter reviewed existing literature on the topic under discussion and reflected on the viewpoints of other scholarly writings. The researcher undertook an in-depth study using books, articles, and publications on church community and moral formation.

The next chapter will look at the research methodology and data collection processes that were followed during the study.

## **CHAPTER 3**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Introduction**

This chapter presents a description of the research process followed in this study. Included is a discussion of the methodology utilised in this study as well as justification of the suitability thereof. The various stages of the research process are also described, including the selection of the participants, the data collection process, and the data analysis. The role of the researcher in qualitative research in relation to reflexivity is explained, along with validity and reliability in qualitative research and how these two requirements were met in this study.

This research explored the effective functioning of the church community in moral formation. The narrative approach of Robin Gill played a crucial role in approaching this study. The interaction between the researcher and the participants consisted of a dialogue where both share similar experiences and multiple truths were investigated (Emedi, 2010). The researcher drew on interactionism and critical approach theories to inform certain aspects of this study within a broader social interaction paradigm. The purpose of this research was to determine how effective the functioning of church communities are in moral formation as enshrined in the narrative of Gill.

#### **3.2 Research Methodology**

Denzin (2005) indicates that the research methodology is determined by the nature of the research question and the subject being investigated. Therefore, the research format used in an investigation should be seen as a tool to answer the research question. The current study sought to explore and understand the meanings constructed by participants. Thus, this study was not aimed at providing the absolute truth about the topic under investigation, but rather to investigate a particular way of looking at and understanding the phenomenon under investigation as perceived by the research participants. To this end, this study was guided by the following research questions:



- How do church communities construct moral formation?
- How do the participants construct their autonomy in moral formation?
- How does their understanding of moral formation impact in church communities positively?

A qualitative research approach was chosen as the methodology because this approach reinforces the understanding and interpretation of meaning as well as intentions underlying interaction amongst human beings. In-depth interviews were used to collect the data. A detailed justification for the selection of the specific approaches and methods will be outlined in the following paragraphs.

### 3.3 Justification for Using a Qualitative Research

According to Denzin (2005), qualitative research is a multifaceted method involving an interpretative, naturalistic approach to the subject under study. This enables the researcher to develop a holistic picture of the phenomenon that is being investigated. Denzin (2005), however, provides the following principles that underlie qualitative research:

- Qualitative research looks at the relationship within a system.
- Qualitative research focuses on understanding a given social setting, not necessarily on making predictions about that setting.
- Qualitative research is holistic and looks at the larger picture beginning with a search for understanding the whole.
- Qualitative research demands time consuming analysis and requires ongoing analysis of data.
- Qualitative research design incorporates informed consent decisions and is responsive to ethical concerns.
- Qualitative research design requires the researcher to become the research instrument. It also incorporates room for the description of the researcher's own biases and ideological preferences.

In the qualitative research the objective is exploratory and descriptive rather than explanatory (De Vos & Strydom, 1998). The descriptive nature of qualitative research allows the researcher to provide a description of the experiences of the participants and this will either sustain or confront the theoretical assumptions on which the study is based. The descriptive nature of qualitative research enables the readers to understand the meaning attached to the experience, as well as the distinct nature of the problem and its impact (Meyer, 2001).

Qualitative research was deemed necessary for this research project simply because the purpose of the study was to explore the views of worshipping communities. The research aim was to explore a particular meaning without presenting the findings as absolute truth but as a way in which moral formation is constructed. A discourse analysis was used to identify various approaches regarding moral formation in church communities that are presented in this study.

In line with the research principles as outlined in the previous paragraphs, this research aimed at understanding the effectiveness of church communities in moral formation within the Anglican Diocese of Cape Town. Sufficient time spent analysing data ensures that the findings accurately reflect the way in which the participants construct meaning. The researcher consciously guarded against presenting his personal experiences and attempted to remain aware of his own biases and experiences.

This research is empirical, since it is aimed at bringing new understanding and meaning to the topic of moral formation amongst church communities within the South African context.

Most studies concerning moral formation have focused on a broader scope. Not much has been researched on this topic in the context of the diocese of Cape Town. In order to ensure an empirical character, Denzin and Lincoln (2018) suggest that:

- The researcher looks at moral formation within a system or culture which, in the present study, entails the exploration of the effectiveness of the role of the church community according to societal norms and the role of the church.

- The research approach is personal, therefore, in this study, the personal experiences of each participant were investigated.
- The focus is on understanding the problem under investigation instead of making predictions or assumptions about it.
- The researcher uses a holistic approach where all parts of the problem are explored in search of understanding of the whole.

In the tradition of qualitative research, there are specific types of methods used for data collection. These include interviews, participant observation, and the use of documents (Mouton & Marais, 1991). In the present study, interviews were used as the main method of data collection. An unstructured interview approach was used, which facilitated an understanding of the problem from the perspective of the participants under investigation. To this effect, the interview questionnaire and the highlights from the interview transcripts will be provided in order to give an overview of some of the questions that were asked during the interviews (transcripts are unedited).

### **3.3.1 Justification for using interviews**

Interviews are valuable tools for collecting data in qualitative research (Potter, 1996). A one-on-one or face-to-face interview method allows the researcher to interact with the participants and to observe non-verbal cues during the process of the interview. However, in this study, an unstructured interview method was used to allow for an open and in-depth discussion of the topic under research. Unstructured interviews allow the researcher to understand the complexity of the situation without imposing any prior categorisation.

In choosing interviews as the method of data collection, the researcher hoped to gain an in-depth understanding of the participants' constructions through dialogue and through use of language used in constructing the different discourses. Also, the interview method allows the researcher to seek clarity and probe for deeper understanding. As a result, the reporting and analysis is reflective of the views of the participants. The researcher himself is a member of the Anglican Church. He therefore fully understands the predicaments of the participants and was able to share his

experiences as well, thus placing himself as equal to the participants. In this way, the researcher was able to build trust and rapport with the participants, which made it easier for the participants to share their own experiences without fear of being judged (Stanley, 2015).

### **3.3.2 Sampling**

There are many different types of sampling methods and techniques that can be used in research. Although in qualitative research, researchers usually focus on relatively small samples (Lyell, 1998). Research participants are generally chosen because (1) they are able to provide rich descriptions of their individual experiences, and (2) they are willing to express their experiences, thereby providing information that is original and rich, which will challenge and enrich the researcher's understanding of the study (Crabtree & Miller, 1999). Of the various types of sampling, *non-probability sampling* was used to select the participants for this study. The sampling technique was thus a combination of judgement and snowball techniques. The researcher specifically selected participants that would provide a positive contribution to the research topic and who would be willing to share their experiences on the role of the church in moral formation.

The researcher initially approached three (3) church congregations to participate in the study. Participants were selected based on their meeting the study's inclusion criteria (Marshall & Rossman, 1998), namely: 1) they had to be Anglican church members, and (2) they had to be involved in church management or leadership.

The potential participants were approached by the researcher through their rectors or priests in charge, and those that fulfilled the criteria and were willing to participate were subsequently interviewed.

In qualitative research it is sometimes difficult for the exact number of participants to be specified before the study is conducted. The number of participants is informed by the extent to which the research question is addressed (Marshall, 1998). When the data reaches a point of saturation, the researcher can conclude that there is no need for more interviews (Marshall & Rossman, 1998; Orbele, 2002).

The number of participants interviewed in this study was somehow difficult to predetermine but the information gained during the various interviews provided insight on the scope of the study. Interviews were conducted until the data reached an accepted saturation point and the researcher judged that the research question had been adequately answered. Fifteen (15) interviews in total were conducted by the researcher. After approximately about 8 interviews it was clear that no new information was coming to the fore. However, the researcher continued with the interviews to ensure that saturation has indeed been reached. After conducting 15 interviews the researcher made the decision to conclude the interviews and embark on the next step of analysing the findings.

### **3.3.3 Ethical considerations**

Silverman (2009) emphasises the importance of ethical research when conducting scientific research and the challenges that go with that. All tertiary institutions make it a point that they protect the dignity and safety of those who participate in any research project. However, the University of the Western Cape has a Senate Research Ethics Committees that first needs to be approached for ethical approval before any research project can be undertaken. Following this protocol, the researcher obtained the necessary approval, along with approval from the Faculty of Arts and the Department of Religion and Theology. During the research process, the researcher ensured that ethics was maintained in dealing with the participants and throughout the research process.

To comply with the ethical considerations of the research, all participants were asked to provide verbal consent for being interviewed and to participate in the research project. After approaching the participants and explaining the purpose of the research and the process to be followed, the participants willingly agreed to participate in the research (Neuman, 2009). Fritz (2008) argues that the strength of qualitative research often lies in the informality of the communication and the interactive nature of the research process. It is on the basis of this that the researcher opted for verbal consent from the participants.

In addition to clearly explaining the purpose of the research, the researcher also explained that they could withdraw from the interview at any stage without any

repercussions. Before any recording was made, the researcher solicited the consent of the participants during the interview. Full confidentiality was also assured to the participants, during the research and beyond.

The participants showed enthusiasm and excitement to participate in the research project, especially when rapport was developed between them and the researcher. As a result of that, the participants expressed that they enjoyed the interview process and that the environment allowed them to comfortably share their stories on the topic under research. Thus, the experience itself could have been therapeutic for them as they were able to freely express their views, especially on issues that are of concern to them in relation to the research topic.

The hoped-for outcome of this study is that this research will have a positive impact on the society and church communities that the church seeks to serve. In addition, that by providing insights into the challenges that church communities face will enable the society at large to understand these and help devise solutions.

### **3.4 Data Collection**

Denzin and Lincoln (2018) maintain that qualitative research emphasises the importance of context in analysing data. When conducting interviews, the participants have the liberty to choose the time and date that suits them best. Most of the participants were interviewed from their place of work and homes, which was also necessitated by the outbreak of the Covid-19 pandemic at the time of study. The researcher supported the choice of the participants so that they would be free to express themselves.

Most of the interviews were conducted in English, with the exception of a few cases where the researcher and participants used their home language to explain a point. The participants can be commended for their command of English, although for some their home language is IsiXhosa and Afrikaans. In cases where local language was used by the participants, the researcher translated the message during interviews. This made it easy for the researcher to be able to finish the interview timeously.

However, the researcher translated all the interview material into English so that it would be accessible in a language understandable to all, especially those who do not speak the local languages.

As suggested by Mouton and Marais (1991), the participants were all treated with respect during the process of the interviews. Due to the nature of work of the researcher, it was easy for him to identify with the responses of the participants, although he had to be careful against sharing his own views with the participants. The background of the researcher and that of the participants played an important role in shaping this study.

During the research process and particularly during the interviews, the background of the study was clearly explained to the participants, together with the ethical considerations relating to their participation. As explained earlier, the interviews took place from their work, or their homes, depending on the participant.

The researcher was transparent with the participants and did not adopt an expert position, which enabled the participants to freely express themselves. The researcher also placed himself in the same position as the participants and as someone who seeks to learn from their experiences too. The researcher explained to the participants that the research was prompted by some of the challenges he also faced as a member of the church and the way in which these challenges were assisting in shaping his vocation in ministry. This, however, according to the observations of the researcher, helped in putting the participants in a more relaxed mood and also helped in information sharing.

At the beginning of each interview, the researcher clearly explained the purpose of the study and each participant was given an opportunity to ask questions for clarity, which guided the conversation between the researcher and the participant. The researcher allowed the participants to speak freely and in their own terms about the phenomenon under investigation (Mouton & Marais, 1991). This allowed the researcher to relate to the participants on their own terms rather than on the researcher's. Thus, the direction of the interviews and responses were mutually guided by both the researcher and the participants.

The data collection process was carried for a period of about three months. This was done immediately after the literature review process. At the beginning, six interviews were conducted, and then, during the data collection stage and later at the analysis stage, additional interviews were conducted to see if any new themes would emerge. Each interview lasted approximately an hour and a half. This also catered for the role played by the researcher in ensuring a qualitative research.

### **3.5 Flexibility in Research**

Miller (2000), reflecting on post-modern theories, states that the researcher is seen as part of the research methodology. According to Creswell (2014), the researcher also plays a fundamental role as an instrument of collecting data, together with the interpretation of the results. The qualitative research is an interactive process that cannot be value-free, and therefore, the orthodox view that interviews should be neutral is not possible (Seroka, 1999). Parker (1992), on the other hand, states that any piece of research is taken by subjective individuals and that this needs to be recognised. This, he maintains, allows the researcher to be able to account for what led him or her to the subject under investigation. The researcher's interpretation of life in general, and his or her experiences and observations are likely to influence the process of collecting data, analysing it, and interpreting it. According to Seroka (1999), the qualitative researcher is immersed in the phenomenon of interest and bias should be made transparent. Miller (2000) concurs that interviews are to be treated as a piece of social interaction whereby the researcher's contribution is just as interesting as that of the participants.

The background of the researcher enabled him to understand the different views presented by the participants in this study, both being a Christian and also belonging to the church community in which the church seeks to serve. While the researcher was aware that he could identify with the participants, he was always conscious of not imposing his views on the participants during the interviewing process. However, during the research process the focus of the investigation remains on the understanding of the phenomenon under investigation, despite the viewpoints of the researcher and his or her experience (Mouton & Marais, 1991). In light of this, the



researcher cast aside his understanding of the subject under investigation and responded to what the participants were saying during interviews.

During the data analysis process, it was prudent for the researcher not to reflect on his position and to remain focused on the content of the interviews.

### **3.6 Data Analysis**

Data analysis is described by Mouton and Marais (1991) as the process in which a phenomenon is broken down into different parts for better understanding. The discourse analysis methodology was used in this research to analyse the data and to understand the topic under investigation. In his approach, the researcher identified effective functioning of church communities in moral formation from the viewpoint of the participants rather than providing absolute answers to the research question.

Understanding discourse analysis, Mogashoa (2014) maintains that it deals with long term analysis of fundamental causes and consequences of issues. It is primarily positioned in the environment of language and its successes can be measured with the measuring rod of studying language. Furthermore, analysis of underlying meanings can assist in interpreting issues, conditions, and events in which researchers find themselves.

Moreover, McLeod (2002) mentions that discourse analysis has now become the most preferred methodology for qualitative research in South Africa. However, he does not provide the reasons for this but most probably its multiple perspectives and constructed ideas fit comfortably with the diverse societies we have in South Africa today.

### **3.7 Discourse Analysis**

By definition, discourse is a form of language, idea, or philosophical system of statements that produce a particular version of events (Burr, 1995). From this and through interaction, people are able to come up with different versions of a particular

event or events in creating their reality. Thus, different people might have different versions of the same event. According to Potter (1996), these versions are referred to by discourse analysts as “metaphors” or “interpretative repertoires”.

Discourse analysis is concerned with investigating how meaning is derived from a given text. Its advantage, according to O'Connor (2006), is that it takes into account the different ways of reasoning about an issue without even establishing a perception. The researcher in this study used discourse analysis in order to understand how participants construct their understanding of moral formation, morality, and church community. O'Connor, like Parker (1992), further argues that it is a way of interpreting and attaching meaning to the different ways of speaking so that discourse may be better understood. This, therefore, means that any discourse is better understood in relation to the context within which it is communicated. It is as a result of a content which involves a subject and the way in which meaning is constructed in order to make sense of the content.

It is argued that a discourse has a historical background, and thus, to understand a discourse, one has to understand its history (Parker, 1992). McGregor (in Parker, 1992) on the other hand, argues that it challenges us to see words in their particular social, historical, and political condition. It should be understood that people respond in various ways to the dominant discourses on church communities and moral formation. This study, therefore, presents the responses of specific church members in selected sample of churches in the Anglican Diocese of Cape Town who have some role they play in their churches. According to Parker (1992), discourse analysis is also linked to power and power relations. It becomes imperative when analysing data to be mindful of the power relations within a discourse. He further argues that institutions are structured around power relations.

Miller (2000), on the other hand, argues that each context has contradictions which are internally flawed and present mixed messages. As mentioned earlier, discourse analysis is a way of understanding interactions, and thus, in conducting any research, especially using interviews in data collection, the researcher becomes part of these interactions. The researcher has to be fully objective and has to acknowledge his bias and position in the process of conducting this study. The aim of this study was to

understand the effective functioning of church communities in moral formation. In order to achieve this aim, the researcher examined whether church communities are aware that they are harbingers of moral formation.

### **3.8 The Analysis of Data Process**

In collecting the data, the researcher recorded all the interviews. These were transcribed verbatim by the researcher and the written texts were created from each interview. The recorded interviews were transcribed immediately after being recorded. The rationale behind this was that the researcher would be familiar with the data and work it in his mind as soon as possible.

The analysis of data is a continuous process, in that the data is read and re-read over a period of time in order to reach a deeper level of analysis. This necessitated reviewing the data and doing the data analysis in tandem. This also serves as a guide to the researcher's closer look at the aspects of the topic under investigation during data analysis and further review of the literature.

During the data analysis phase, the researcher reflected continually on the questions asked during the interviewing process and the responses of the participants. This was done in order to guard against irrelevant analysis that would not meet the requirements of the research question.

In the first phase of analysis, the researcher read through the raw data with an idea to get an overall sense of the collected data and to understand the different frameworks of the participants. Each individual protocol was read more than once to ensure its construction and documentation of concepts by the researcher.

The second phase was marked by the identification of common meanings in the individual protocols. This was also the deconstruction phase where the researcher examined the contradictions, similarities, and ambiguities from the responses of the participants. The researcher also looked at the objectives of the study in line with the responses of the participants. This was aimed at looking at whether the research

question was clearly understood during the interviewing process. In this phase, the researcher drew the contexts with which the participants were operating in order to have a better understanding of the discourse.

The third phase of the analysis was marked by the integration of the different constructions. At this phase the researcher attempted to construct a holistic and comprehensive view of the emerging constructions. Simultaneously, the literature was constantly reviewed in order to make sense of the analysis. Qualitative data analysis is interactive and typically coincides with data collection (Gibbs, 2002).

### **3.9 Validity and Reliability in Qualitative Research**

It should be noted that with qualitative research, the emphasis is on the accuracy of the data and the extent to which it can be generalised. However, Denzin and Lincoln (2005) argue that this type of research concerns itself with reliability and validity of the results. It can be argued that no two people can experience the same problem in the same way, even if they come from the same area. Therefore, the idea of the generalisation of results can be disputed in qualitative research (Denzin & Lincoln, 2005).

Validity of the research can be viewed as the extent to which the researcher provides sufficient details that enables the reader to be able to interpret the meaning and the context of what is being presented (Popeye, in Dianko, 2013). The authenticity of the research process can be understood from the extent to which the researcher is able to provide the processes that led to his or her conclusions of the study. In a research process it is also critical to give the description of the content and thus enable the reader to understand the context in which the research was conducted (Popeye, Rogers & Williams, 1998).

### **3.10 Validity of the Project**

During the research process, the researcher and the promoter were in constant interaction, to view the process through which evidence of the data obtained was

recorded to avoid repetition or irrelevance relative to the research question. This is supported by Gibbs (2002) in that the validity of the study in qualitative research is determined by the extent to which the data has been obtained from the participants, especially where the data analysis process is self-adjusting.

This process helped the researcher to determine when each stage in the research process was exhausted. As a researcher, it is good to have a clear understanding of the phenomenon under investigation, and thus be able to capture accurately the discourse. Therefore, validity, in this case, is the measure of the extent to which the analysis reflects what was said by the participants during the interviews.

Stability is also used as an indication of validity in qualitative research (Burns et al., 2006). This is where the trustworthiness of the data is evaluated in research and whether observations are repeatable during the data collection process Gibbs (2002). Furthermore, Babbie, Halley and Zaino (2007) explain that the “stability of the findings” is the degree to which the findings respond to the research question on the basis of the researcher. In this study, the researcher embarked on the data analysis phase while conducting the interviews, and as stated earlier, it became clear that the data was stable, as there were no new constructions or meanings that emerged. During this process, different viewpoints were explored while considering various dynamics in the contexts of the participants. A noteworthy point is that Christian and societal (cultural) discourses emerged during the interviews and the researcher was able to identify how these impacted on the study.

The social construction paradigm argues that the researcher is the key instrument in the interpretation of data and its meaning. This is by reflecting a clear understanding of what the participants said and being able to confirm or negate the meaning of the discussions. The researcher includes this in this study to illustrate his understanding of the importance of observations and interpretations in the study.

### **3.11 Reliability in Qualitative Research**

Reliability in qualitative research is measured by the extent to which the research findings become consistent when other investigations are carried out (Gibbs, 2002). This thesis adopted a qualitative methodology as a theoretical framework. This is where multiple realities emerged and that participants constructed discourses differently and at different times. Thus, the data remained consistent when repeated again and again with different participants. Lincoln and Guba (1985) argue that external audits allow fostering of dependability of the data presented during the research process. The analysis of the data was not dependent on the researcher's interpretation but also took into account the viewpoints of other sources concerning the topic under investigation.

### **3.12 Summary and Conclusion**

This chapter presented the methodology employed in this study. Included was the process followed to conduct the research, the processes followed to select the participants, the methodology used to collect the data, as well as how the data was analysed. The aim of this thesis is to evaluate the participants' understanding of their realities and thereby, in one way or the other, illustrate the concepts under investigation. The following chapter will detail the analysis process and describe the findings of this research.

## **CHAPTER 4**

### **DATA COLLECTION AND ANALYSIS OF FINDINGS**

#### **4.1 Introduction**

The previous chapter discussed the methodology employed in this study to assess the effective functioning of church communities in moral formation. This chapter presents the data collection, analysis processes, and interpretation of findings in this research. It also provides a summary of the findings regarding the functioning of church communities that will enable them to be effective in moral formation in the Anglican Diocese of Cape Town. The data was collected from the rectors and priests in charge of parishes, members of the church councils, including church wardens, members of guilds, leaders of young people, and members in general. The main focus of this study was to assess whether church communities are functioning effectively in moral formation in the Anglican Diocese of Cape Town.

#### **4.2 Analytical Technique Used**

Data analysis began immediately after the data was collected on completion of the interviews. As soon as the data was collected through the interviews, the responses were transcribed for analysis. In analysing the data, the researcher first read through the data thoroughly and then the data was analysed. This process included interpretation and naming of categories, making use of comparisons and pattern analysis to refine and relate themes where there were different views. Tesch's analysis model was applied during this process (De Vos, Strydom, Fouché & Delport, 2011). This was done with the understanding that in qualitative research data analysis is an ongoing process through to the conclusion of the research (Maree, 2020:7). After synthesising all the data that was collected, the researcher was able to arrive at these findings.

### 4.3 Presentation of Data

In this study, the presentation of the findings is guided by the interpretation of the participants' transcripts. Discourse analysis was used in line with the objectives of the study. The findings are presented under the following headings: participants' biographical information; groups of council members in selected churches; roles/functions in selected churches/congregations; knowledge and understanding of roles in their churches; challenges faced by church communities; training needs for effective functioning; and recommendations for improved functioning of church communities.

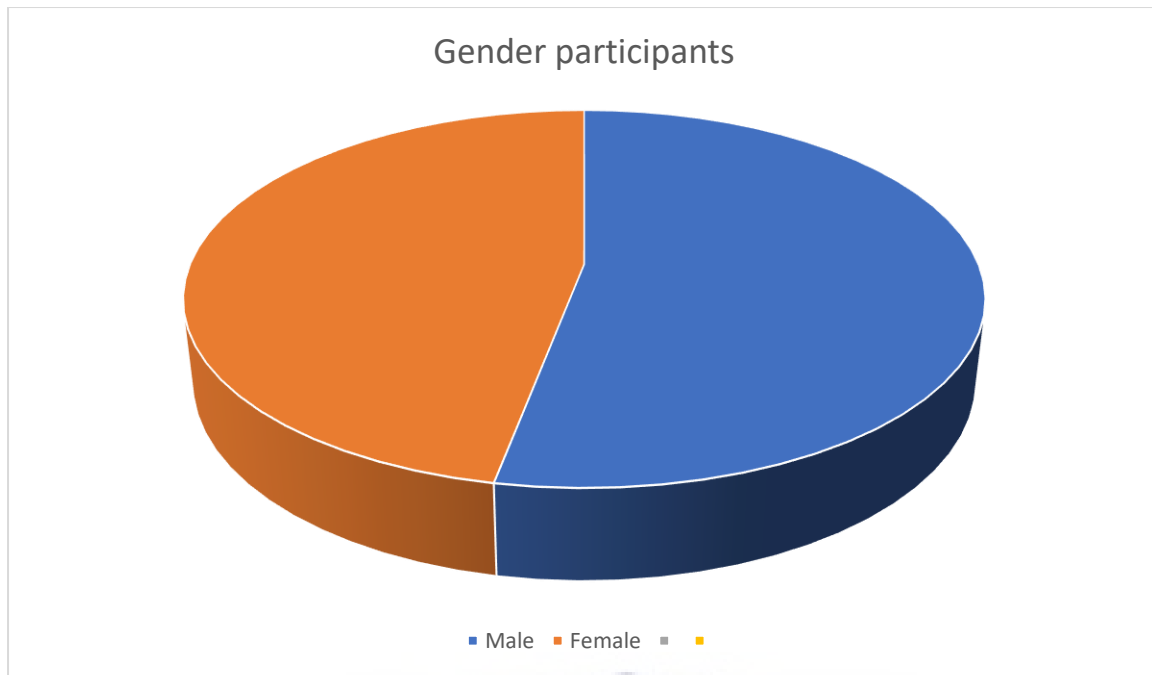
### 4.4 Participants' Biographical Information

This section presents the biographical information of the participants that participated in this study (Table 4.1).

**Table 4.1 Gender Analysis**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Male	8	53%
Female	7	47%
Total	15	100%





**Figure 4.1 Gender Participation**

As indicated in Figure 4.1 above, 8 (53%) males and 7 (47%) females participated in this study. Altogether, there were 15 participants in total. Although there was no attempt to get an equal number of male and female participants, the sample shows that both males and females were well represented and there was no bias in the selection of participants. In all the three churches that were selected, there was a fair representation in terms of gender and age.

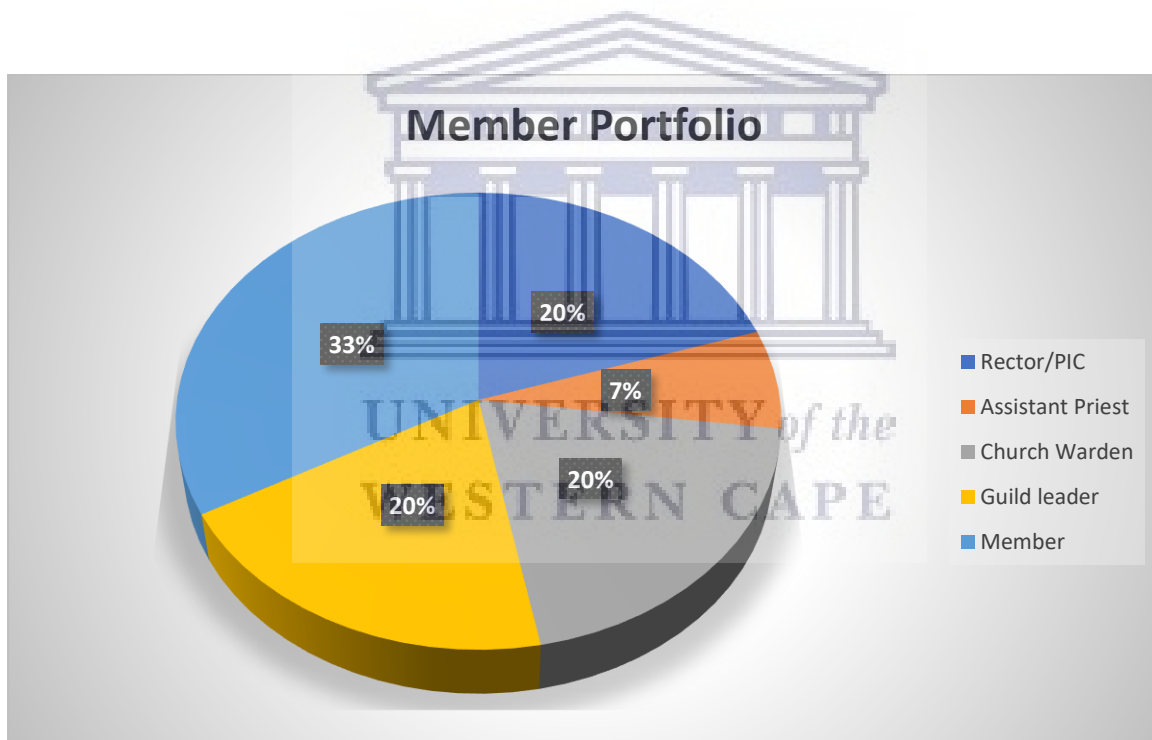
#### **4.5 Portfolio (Governance) of Participants in Selected Churches**

The participants are members of the parish councils in the selected churches (Table 4.2). The findings reveal that they play a role in the management, governance, or functioning of their respective churches. As elected members to the council, they have a responsibility of executing all the decisions that are taken, and further report to the vestry. A vestry meeting is a meeting where all the general members of the church participate and decide on important matters for the smooth running of the parish or church. This meeting takes place once a year or when called to do so for a specific reason. Matters pertaining to worship, ministry, education, evangelism, unity, development, and social responsibility are discussed and agreed upon in these

meetings (ACSA Constitution and Canons). Members of the council are also part of these meetings.

**Table 4.2 Participants' Portfolios**

Member	Frequency	Percentage
Priest (Rector /PIC)	3	20%
Assistant Priest	1	7%
Church Warden	3	20%
Guild leader	3	20%
Member	5	33%
<b>Total</b>	<b>15</b>	<b>100%</b>



**Figure 4.2 Participants' Portfolios**

#### 4.6 Understanding of Roles and Functions

The complexity of functions of the church community, including the Parish Church Council, required them to have some form of understanding of their roles and functions as enshrined in the Acts of the Diocesan Synod of the Anglican Diocese of Cape Town. This will allow them to effectively perform a range of basic functions which include, but

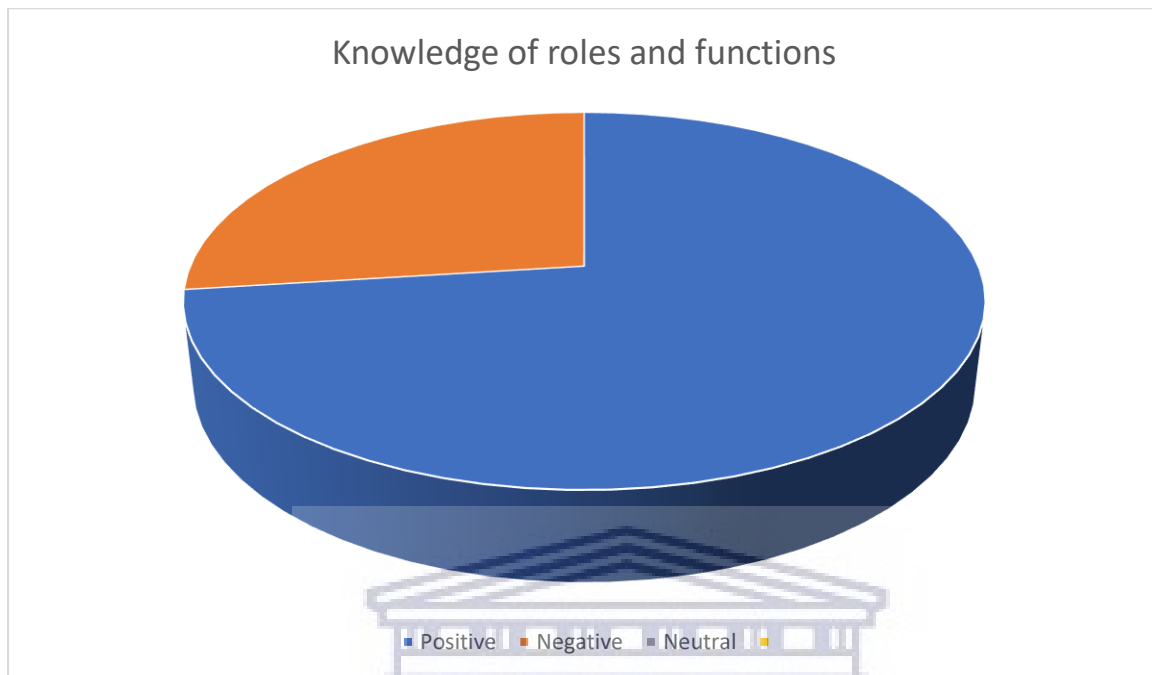
are not limited to, developing policies for day-to-day functioning of the pastoral charge, including formation of both lay and ordained in that pastoral charge (church). The functions of these responsibilities need a level of expertise on the part of the councillors. Members of the Council should not only have a good knowledge and understanding of the Constitution and Canons of the Anglican Church of Southern Africa and Acts of the Diocesan Synod of Cape Town, but they should have an understanding of other congregations of churches within the community in which the church is located. At the helm of each church is a priest who has a ministry of oversight. The vocation of a priest within the life of the Christian community is, and always has been, a special calling that is shaped by a particular combination of gifts. As ordained, a priest offers to the church a living symbol of its identity (Fenhagen, 1991:16). When the power of this symbol is able to empower others, then it truly reflects its source. In addition, for this to happen, the one who is set apart by the community to be the traditional-bearer and the symbol of Christ's presence must also experience him-/herself as an equal part of the community. Through the grace of God, ministry in all its diversity is seen not as a privilege of one vocation but as the vocation of all who are baptised into the body of Christ (the church community).

Table 4.3 below shows the responses of the participants' understanding of their roles and functions when it comes to moral formation in general. About 11 (73%) of the participants have an understanding of the subject under investigation, while 4 (27%) have no idea at all. It is a common knowledge that the competency of a member of the church council has a marked influence on the functionality of both the council and the church community in general.

**Table 4.3 Roles and Functions (Knowledge)**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Positive	11	73%
Negative	4	27%
Neutral	0	0%
<b>Total</b>	<b>15</b>	<b>100%</b>

Furthermore, glancing at Figure 4.3 below, it is evident that the majority of the participants have an understanding of their role.



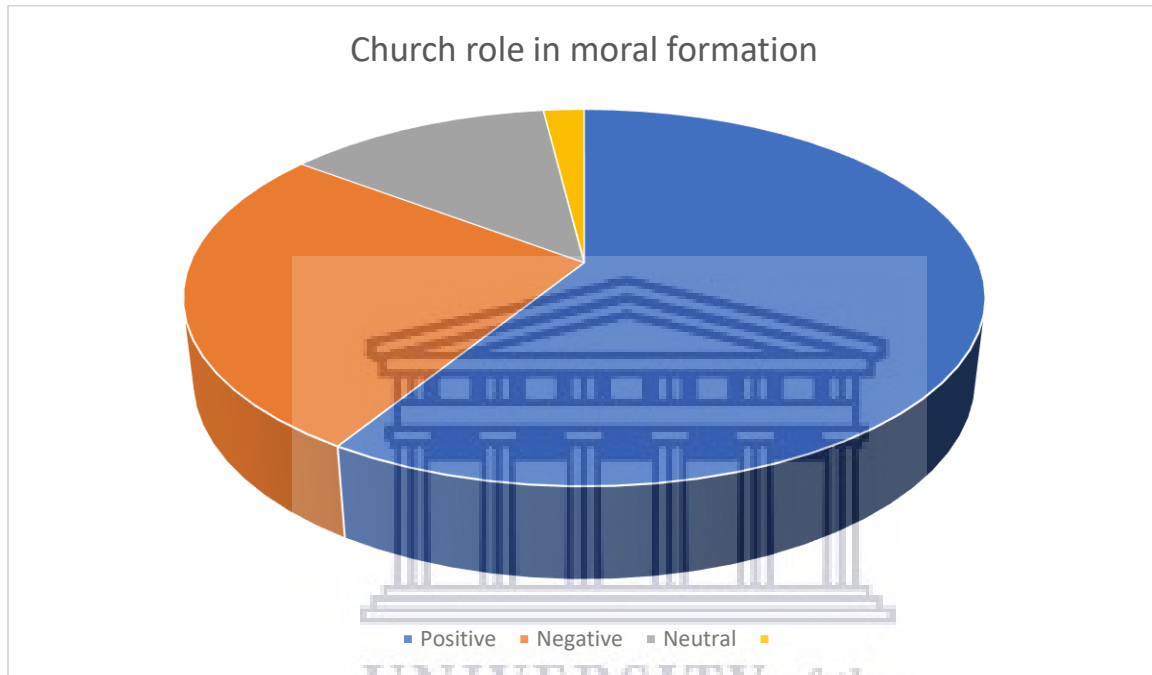
**Figure 4.3 Roles and Functions (Knowledge)**

#### **4.7 Church and Moral Functioning**

Table 4.4 illustrates the role played by the church in moral formation as perceived by the participants. The data clearly indicates that 9 (60%) of the respondents agree that the church is clear on its role in moral formation. Twenty-seven percent (4) indicated that the church does not play a meaningful role, whereas 2 (13%) remained neutral in their responses (Figure 4.4). However, there seems to be a challenge in fulfilling the expectations of the church by those who are expected to be heralds in this area. This concurs with the sentiment expressed by Hauerwas (1986:72), that Christian ethics begins with a broad theological claim about the significance of God becoming man, but the life of man whom God made his representative is ignored or used selectively. The feeling was that much needs to be done in ensuring that praxis excels for the common good.

**Table 4.4 Church Role in Moral Formation**

Response	Frequency	Percentage
Positive	9	60%
Negative	4	27%
Neutral	2	13%
<b>Total</b>	<b>15</b>	<b>100</b>



**Figure 4.4 Church Role in Moral Formation**

As indicated earlier, the participants acknowledge and understand the complexity of the roles and functions and church community. The above is supported by the following participants' excerpts:

*“The church attempts at being the moral compass of the community life, this is not always achieved but it remains persistent in trying. This moral compass is regulated through the teaching of the church around relationships with each other based on ‘kingdom values’ and the universal call of love” – Participant 1*

*“In reality, we know about moral formation but at most times we fail in being and doing the word. The church plays its role in facilitating knowledge but there*

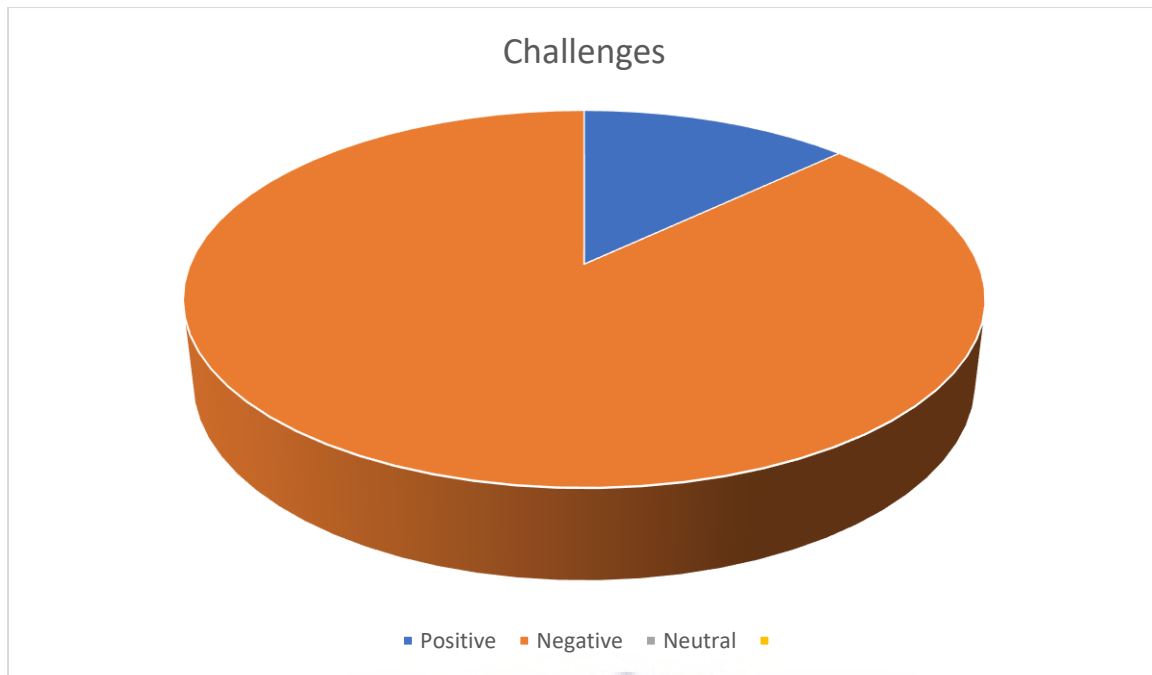
*is lack of a measure to transform people in their being and implementation of the values on their daily lives” – Participant 2*

#### **4.8 Challenges in Church Communities**

The data reveals that about 13 (87%) of the respondents agree that there are immense challenges in the role the church plays in moral formation in the Anglican Diocese of Cape Town (Table 4.5). The issue of being exemplary and high expectations for those in the leadership role was highlighted in this regard. This is supported by Gill (1995:103) who remarks that an individual may be persuaded of the need for moral rules in society, yet at the same time needs to be persuaded when it is his/her duty personally to follow these rules, even when they conflict with their personal interests. Lack of measures for transformation, aspire for positions in leadership, and poor outreach programmes are also some of the challenges mentioned by the respondents. Figure 4.5 further below illustrates the extent of the challenges of moral formation in church communities.

**Table 4.5 Challenges in Communities**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Positive	2	13%
Negative	13	87%
Neutral	0	0%
<b>Total</b>	<b>15</b>	<b>100%</b>



**Figure 4.5 Challenges in Communities**

The excerpts below reflect some of these challenges as experienced by the participants:

*“Yes, to a certain extent the church plays its role because the church itself is made up of the very people that it seeks to form into good and moral beings. At times it may not always be that the people come out of the church are always a good example from whom moral teachings may be exemplary. This poses a challenge in that others in the society don’t immediately wish to follow because the image of morality portrayed by the lives of certain individuals within the church” – Participant 3*

*“There are immense challenges in terms of understanding who we are, and what values we stand for truthfully. Also, we need to lead through our acts than words. Thirdly, we have become too commercially driven and thus challenges our moral fibre at times” – Participant 2*

In support of these, Gill (1995:97) maintains that at times we are more concerned with the general underlying values that may shape society and of which most people in society are largely oblivious. Also, that even if moral philosophy is thought to be an

intellectual discipline, informing intellectuals is logically distinct from any religious basis; moral behaviour and moral presuppositions in society more generally are still frequently believed to derive from religious positions. Furthermore, Cupitt (in Gill 1995:99) argues that Christianity is more a moral code or a guide to living than a transcendent perspective. Thus, it is the moral function of Christianity that is its primary feature.

#### 4.9 Improvement

For any challenge there is somehow a solution. The participants were asked how the identified challenges could be curbed in the church communities for effective functioning. The results, as reflected in Table 4.6, show that about 87% (13) of the participants have a positive view that all is not lost and there is a lot that can still be done to improve the situation. Of the 15, only 2 (13%) have lost hope for improvement (Figure 4.6).

However, Green (in Gill 1995:102) believes that religion is indeed the essential element in social integration. Thus, religious reasoning is able to complete tasks which are unresolved in pure moral reasoning. Living a balanced ethical life and reaching out to others are some of the ideas that the participants mentioned in bringing about a solution to the challenge of moral formation in church communities.

The following responses encapsulate their proposals to improve the situation:

*“Participating in developing policies and legislation as a guide. Play a lead role against societal problems like alcohol abuse, homelessness, Gender based violence” – Participant 4*

*“Looking out for each other in smaller groups (individual churches) and making good decisions in very situation can turn things around” – Participant 5*



*“Life has changed now, and a much faster life is lived and people don’t have time for each other; however, more encouragement to get the church community together and social interaction caring for each other might assist” –*

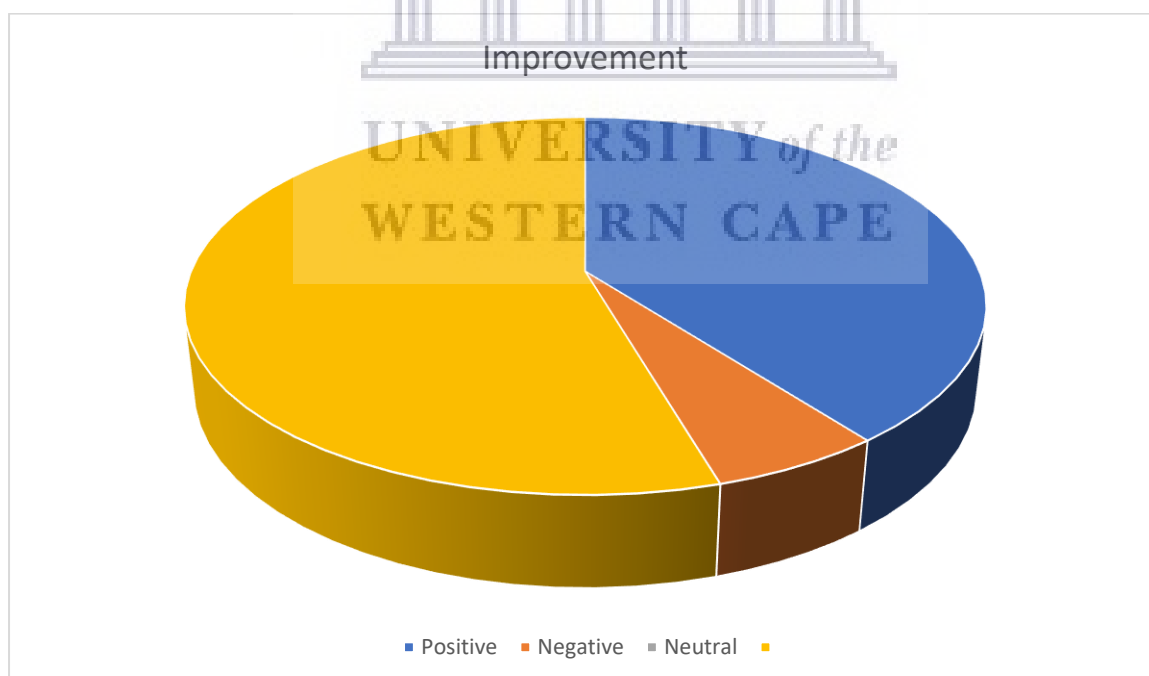
**Participant 6**

*“Exemplary leadership. Serious monitoring and evaluation of the ways of life for those in leadership roles and emphasis on the role of prayer for community building” –*

**Participant 7**

**Table 4.6 Improvement**

Response	Frequency	Percentage
Positive	13	87%
Negative	2	13%
Neutral	0	0%
<b>Total</b>	<b>15</b>	<b>100%</b>



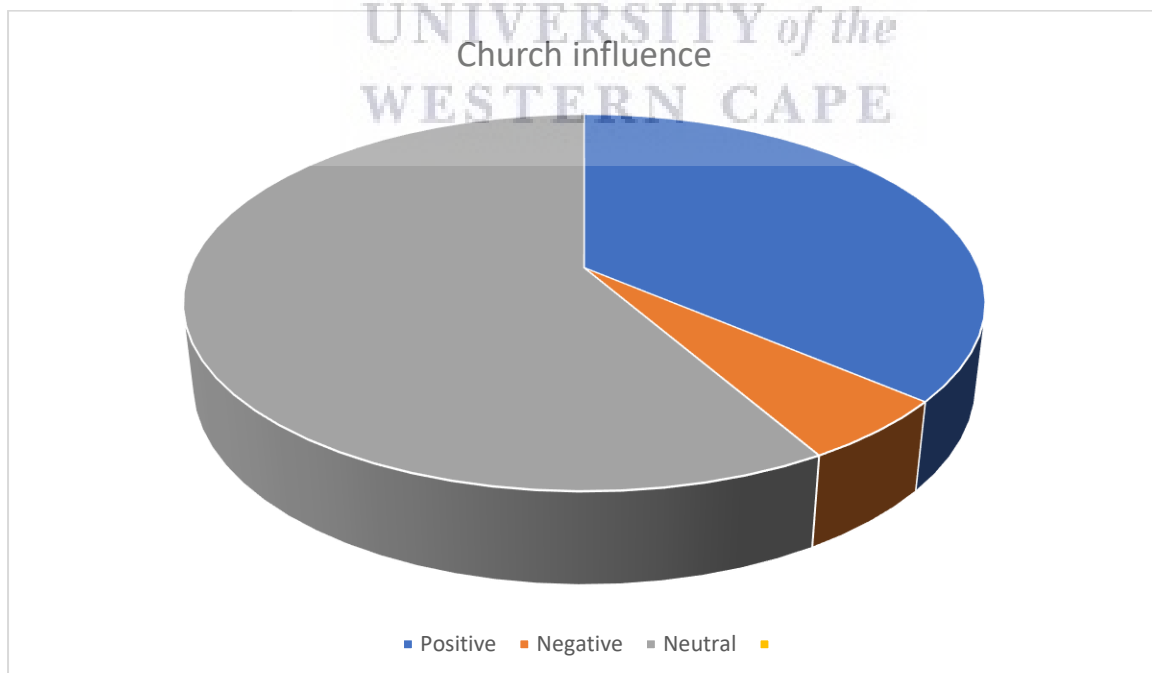
**Figure 4.6 Improvement**

#### 4.10 Church Influence in Governance

Morality is concerned with relationships, and moral formation concerns the methods used to foster a moral relationship, moral living, and the flourishing of humans (Kretzschmar and Tuckey, 2017). As indicated in Table 4.7, 87% of the participants expressed that they are able to, albeit minimally, exert an influence within the Diocese of Cape Town. This could be done in their respective guilds or church formations. Conversely, 13% expressed a different view, indicating that they have no influence citing the hierarchical arrangement of governance within the church as a challenge (see Figure 4.7).

**Table 4.7 Church Influence**

Response	Frequency	Percentage
Positive	13	87%
Negative	2	13%
Neutral	0	0%
<b>Total</b>	<b>15</b>	<b>100%</b>



**Figure 4.7 Church Influence**

In support of these views, some participants shared the following:

*“As a member of a body that deals with education, in a small way I can influence the capacity of learners on issues of moral formation in schools. Also, during counselling sessions with church members” – Participant 8*

*“With the existence of guilds like Lay ministers, St Bernard Mizeki, Anglican Women’s’ Fellowship and Youth Fellowships the church can use those tools optimally for influence especially in gatherings, conferences, workshops and bible studies” – Participant 9*

This is confirmed by Cook (1988:42) comments on Christian values when saying that there is a mental disease that affects many Christians. They live in two distinct worlds which often appear totally disconnected. Christians are influenced by the world in which they live, but they also inhibit it too. They are influenced by the values that surround them.

#### **4.11 Training Needs**

When we react in a moral situation, we reflect our moral experience and insight. It is this insight and experience that is gained the hard way in the rough and tumble of life that becomes an integral part of us. Nevertheless, our reactions in moral situations are the result of our moral experiences and awareness of what works to satisfy our own moral criteria. Therefore, in this regard, training or capacity building becomes vital.

When asked whether there is any training needed to be effective in moral formation as part of the church community, 13 (87%) participants indicated that that would be desirable (Table 4.8). In this regard, Mahoney, Dixon and Cocks (2002:139) opines that the responsibilities of governing structures in any institution are so complex that they cannot be expected to discharge them effectively without some form of training equipping them for their duties. Figure 4.8 further below illustrates the participants’ views on training.

**Table 4.8 Training Needs Requirement**

Response	Frequency	Percentage
Positive	13	87%
Negative	2	13%
Neutral	0	0%
<b>Total</b>	<b>15</b>	<b>100%</b>



**Figure 4.8 Training Needs Requirement**

To support the above, the following participants' excerpts are provided:

*“I would emphasise that at a level of our formation, more emphasis needs to be given in making those formed for ministry realise the magnitude of the role moral living plays in forming good morality in the society” – Participant 10*

*“Yes, serious learning on ethics and their application for good moral life is imperative” – Participant 7*

*“Training is always needed, however in terms of moral formation I believe the church as an institution first needs to be clear on its role and mandate in terms*

*of moral formation before individuals within the church can be better equipped”*

**– Participant 11**

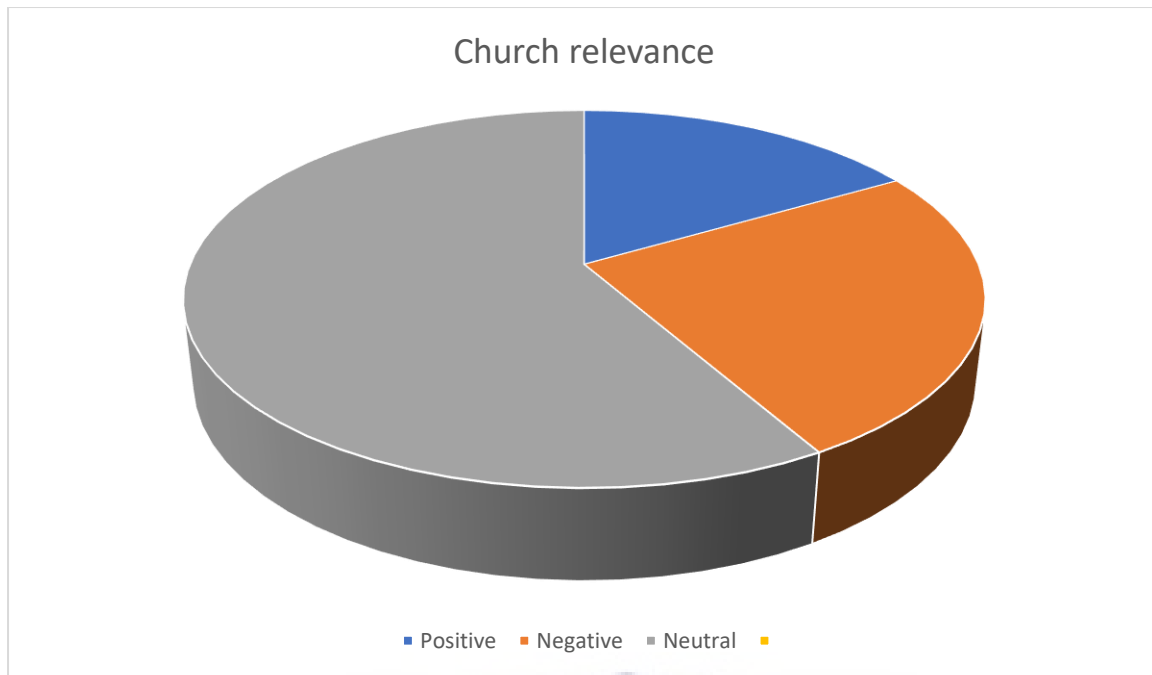
The church will only be effective in sharing worship, and the effects of worship with others, when faith in God is expressed through renewed worship (Gill, 1994). As one of its responsibilities, the church should endeavour to mould the lives of people and help them to live for others, thereby becoming more Christ-like in their lives.

#### **4.12 Church Relevance**

Table 4.9 below indicates the participants’ responses on the relevance of the church in the community it serves. About 9 (60%) of the respondents shared that there is still much to be done to improve the effectiveness of the church within the community. Forty percent (6) of the participants indicated that the church is still relevant (Figure 4.9). In support of some of the failures, the participants mentioned that the church is inward looking and that there should be more focus on the broader community needs. Servant leadership is also the greatest challenge. To this effect, Gill (1995:103) agrees that rational individuals commonly find it very difficult to uphold standards that they concede to be morally valid.

**Table 4.9 Church Relevance**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Positive	6	40%
Negative	9	60%
Neutral	0	0%
<b>Total</b>	<b>15</b>	<b>100%</b>



**Figure 4.9 Church Relevance**

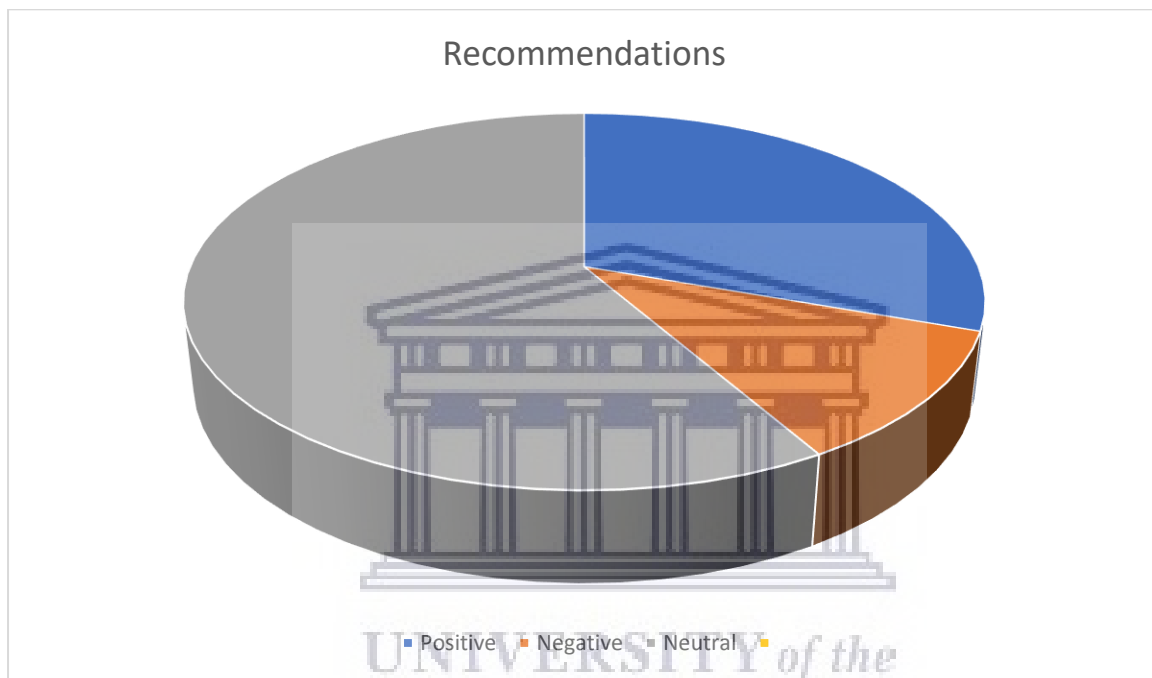
#### **4.13 Participants' Recommendations**

When the church is not in mission, when we are embarrassed to witness in the name of Jesus, we are not the church. We have rightly worried that too often those who preach that salvation comes only in the name of Jesus do so in a voice so strident that the peace that is offered in that name is lost (Hauerwas, 2011).

Thus, the participants were given an opportunity to share their views on what ought to be done to ensure that the church communities are effective in discharging moral formation. As depicted in Table 4.10 below, 27% did not share anything; however, 73% of the participants were positive that involvement of social groups, living out good moral values, engaging with other institutions, such as schools, etcetera, and being a prophetic voice to the community, will improve the situation for the better. This is illustrated in Figure 4.10 further below.

**Table 4.10 Participants' Recommendations**

Response	Frequency	Percentage
Positive	11	73%
Negative	4	27%
Neutral	0	0%
<b>Total</b>	<b>15</b>	<b>100%</b>



**Figure 4.10 Participants' Recommendations**

#### **4.14 Summary and Conclusion**

This chapter presented the data collected and analysed to assess the effective functioning of church communities in moral formation in the Anglican Diocese of Cape Town. The data was presented in tables and figures clearer understanding. The assessment needs on training and the church relevance on community needs revealed that most church communities do not really fulfil the role of moral formation in communities. Based on the findings above, the researcher can conclude that for church leaders to be able to discharge their roles effectively, there needs to be continuous capacity building of those entrusted with this responsibility through

organised trainings and workshops. The next chapter provides a summary, conclusion, and recommendations for further research.



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## CHAPTER 5

### CONCLUSION, SUMMARY AND RECOMMENDATIONS

#### 5.1 Introduction

The previous chapter presented the findings that emerged from the data collected through the interviews. This chapter integrates the findings with the relevant literature and theory concerning the discourses that emerged in order to provide a broader understanding of the various findings.

As indicated in Chapter 1, and repeated here for ease of reference, the aim of this study was to understand and evaluate the effective functioning of church communities in moral formation in the Anglican Diocese of Cape Town within the Anglican Church of Southern Africa. This assessment cannot be over emphasised.

Empowerment of church communities needs attention on their ability to exercise their responsibilities and to successfully safeguard moral formation in creating a desired moral society. Most members of the parish church councils, especially in the selected churches in the diocese of Cape Town, are grappling with lack of sufficient knowledge and skills in playing their roles effectively as harbingers of moral formation. This in turn impacts on the general functioning of their churches within the communities they serve.

The objectives of this study were to:

- Determine the extent of awareness of the role of church communities in moral formation.
- Determine what capacities do church and community leaders have in order to fulfil their responsibilities.
- Evaluate the effective functioning of church communities in moral formation.
- Identify challenges faced by church communities during the execution of their responsibilities.
- Provide recommendations for effective functioning based on the findings.

The research problem or hypothesis was *an investigation of the church community as harbingers of moral formation within The Anglican Diocese of Cape Town*.

This study was guided by the following research questions:

- 4) How do church communities construct moral formation?
- 5) How do the participants construct their autonomy in moral formation?
- 6) How does their understanding of moral formation impact on church communities positively?

## 5.2 Summary of Chapters

In Chapter 4, the researcher presented the research findings about the assessment of church communities and their ability to perform their functions as harbingers of moral formation in the Anglican Diocese of Cape Town within the Anglican Church of Southern Africa.

However, in the current chapter, the research findings are summarised in line with the research problem and objectives as restated above – are church communities harbingers of moral formation in the Anglican Diocese of Cape Town?

Therefore, to outline and discuss the research findings, a brief review of previous chapters will follow.

Chapter 1 provided a general overview of the investigation conducted in this study. The researcher's interest was triggered by the functioning of church communities in moral formation that can enable them to be harbingers in the communities they serve in the Anglican Diocese of Cape Town within the Anglican Church of Southern Africa. The researcher embarked on this study due to his interest in church communities and the constant challenge of moral formation that comes to the fore as they struggle to be effective in their various capacities as custodians of such.

In Chapter 2, the researcher explored the work of Robin Gill and other scholars in terms of their views on church communities and moral formation. Reviewing the literature on the topic under study assisted the researcher to have a better

understanding of the research problem and topic under investigation, as well as insight into the perceptions of other researchers. This provided clarity on the challenges faced by church communities, especially the Anglican Churches that participated in this study.

In Chapter 3, attention shifted to the research methodology employed in this study. Here, the researcher laid out how the study was conducted in order to identify the problem. Qualitative research methodology was used by the researcher to collect and analyse the data. To obtain the much needed data about the problem, the researcher used interviews as a tool in this research.

Chapter 4 was devoted to the analysis and interpretation of the gathered data, and the presentation of the results of the investigation. The findings broadened the scope and understanding of the information gained during the literature review process. At this stage, new information was also obtained by the researcher and an opportunity for further study was feasible. The results in this chapter provided the researcher with an opportunity to conclude the study. The core findings of this study will be outlined below.

### **5.3 Discussion of The Findings**

The researcher arrived at these findings based on questions that were asked to the participants.

#### **5.3.1 Interplay between knowledge, roles and functions in governance**

In arriving at this finding, questions were asked to elicit participants' understanding of moral formation and the role the church plays in this regard. The main objective of these questions was to determine the knowledge and capacities that church leaders and communities have in order for them to fulfil their roles and responsibilities interchangeably on moral formation. The findings, based on the responses of the church members who participated in this study, revealed that the majority of members have a fair understanding of moral formation but mostly fail to discharge their duties when opportunity calls on them to do so. This poses a great challenge when it comes to governance in most churches.

### 5.3.2 Church community and moral formation

To determine the extent of moral formation within the church community and make improvements thereof, the participants were asked to respond to the question: what are the challenges in the role the church plays in moral formation and what can be done to improve the role the church community plays? These are the responses from the participants:

- High expectation is placed on church leaders who are expected to walk on moral ground
- The people that experience change are not always exemplary examples of moral teaching.
- The fact that an increasing number of leaders are more concerned about climbing the corporate ladder rather than being a moral example.
- There is a need to lead through our acts rather than words.
- Diversity in the city life poses the challenge of how people currently live.
- Outreach to communities is largely neglected.

The various responses highlighted are indicative of the fact that although the church is clear about moral formation and the role to be played, there is, however, not much being done at parish level to fulfil that responsibility. The challenges, therefore, require a concerted effort on the part of the church to ensure that those assigned responsibilities of moral formation are followed up on. This notion is supported by Gill (1995:104) who indicates that the logic of morality itself requires that all should be perfect. Then moral perfection requires moral reasoning but sometimes it is unattainable. The moral agent can become paralysed by this dilemma since one is apparently required to do something which, because of the frailties of human nature, simply cannot be done.

In Chapter 2 it was mentioned that the contemporary era is characterised by rapid social change, and therefore, clear and well-grounded moral principles are needed more so than ever before, but we are faced with a period of widespread moral confusion and uncertainty. Evidently, the churches with programmes of religious education, as well as schools and colleges, are struggling to adequately address this issue. As indicated earlier, the church needs to intensify this through continuous

education and ongoing capacity-building or training of church communities, particularly those on leadership.

### **5.3.3 Church relevance and communities**

The data shows that there is a challenge of relevance in meeting the needs of the communities by the church. However, there is a desire for the church programmes to be more relevant to the communities it seeks to serve. However, in most parishes, the mobility of young people and aging communities are challenged; thus, reaching out to them is needed. Sixty percent of the participants shared that much can still be done in reaching out to communities, especially with issues related to moral formation. Paul Mickey (1988:20) in his book on *Pastoral assertiveness* shares that most crises in pastoral care and parish leadership occurs as one of three types – ineffective technique, situational uncertainty, and ego-inhibition. These problems are mostly traced to simple transactional dynamics between human beings who become destructive because leaders are unaware of how they affect others and how others affect them. Good intentions don't have to end up as a further crisis.

These challenges impede the church communities in functioning effectively in the communities as harbingers of moral formation. Lack of sufficient knowledge and skill was identified as a serious challenge throughout this research project. Again, as mentioned in Chapter 2 of this study, church communities are not accountable to those who are entrusted to them with the task of moral formation, but they need to master skills in dealing with issues such as control, finances, personnel, church policy, discernment, discipline, religious rights, and natural justice.

## **5.4 Conclusion**

This chapter, therefore, provided a summary, drew conclusions, and formulated recommendations based on the data that was collected and analysed to assess the effective functioning of church communities in moral formation in the Anglican Diocese of Cape Town within the Anglican Church of Southern Africa. The roles and functions of church communities revealed an interplay which can be corrected through empowerment of church communities in properly organised capacity-building workshops or training.

The participation of some councillors in the parish council lack capacity and adequate levels of knowledge in playing an active role in matters pertaining to worship, ministry, education, evangelism, unity, development, and social responsibility in their church communities. The amount of training that is rendered by the diocese through the archdeaconries needs to be beefed-up so as ensure effectiveness in their functioning.

The findings in this study also reveal that there is malaise in church leadership when it comes to discharging some duties as expected by the church community. This requires a constant monitoring of the churches and to effectively strengthen their functioning systems in their respective communities. The church community must engage in missionary activity which will then build up the community of disciples who themselves are constantly building up a community oriented and ordered towards God and itself. In that, the missionary church community moves to summon those outside the church into the church. It is worth noting that the church does not exist just for itself; instead, its existence is already and always something that reaches far beyond it.

### **5.5 Limitation of the Study**

The research project was limited to a few churches in the diocese of Cape Town; hence, the findings of the study cannot necessarily be generalised to other Anglican Churches and even denominations. It should also be noted that in this study social construction was used to make meaning of the discourses under investigation as presented by the research participants. As a result, the study presents the subjective experiences of the participants without necessarily allowing generalisations from the findings. However, critics of social constructionism argue that somehow social constructionism presents philosophical responses to issues and fails to give concrete answers (Ferreira, Mouton, Puth, Schurink & Schurink, 1998). Therefore, while social constructionism can be applauded for its emphasis on subjectivity, subjectivity results in criticism. In particular, it is criticised for not providing absolute answers to issues.

Social construction is further criticised because it promotes relativism. In other words, it views all stories as equally meaningful. This has the potential to lead to radical individualism in which there are no limits. In this study, the participants' responses or

construction of meaning are no more valid than any other constructions that could have emerged. Social construction is not able to allow a possibility of making inferences on the responses and thus any response is viewed as significant or valid.

Another limitation of this study was that only a few participants were selected and interviewed from each church, irrespective of the number of congregants. As a result, the study cannot be generalised to all members of the church in the Anglican Diocese of Cape Town. However, the purpose of the study was not to get a generalisable outcome from a representative sample, but rather to identify effective functioning of the church community in moral formation in the diocese. Therefore, a theological framework and methodology that were appropriate to the study were chosen.

It is important to note that in qualitative research the articulations of the participants remain open to discussion and further analysis. This study can therefore be used as an impetus for further research. While the research study only presented analysis from the researcher's point of view, it should be noted that the analysis is multifaceted and not every researcher may agree with how the analysis was conducted in this study. The findings are therefore open for further interpretation. The researcher simply could not reach all the dioceses in the Anglican Church of Southern Africa in order to get a broader view and enhance the findings due to mobility and financial constraints.

## **5.6 Recommendations**

The main aim of this research study was to understand the world in which we live. In order to do this, the researcher examined the effective functioning of the church community in moral formation. This no doubt has a radical effect on all that we do, but the researcher's main interest was on their impact on religion, morality, and the community. Religion, however, has been pushed from a comparatively central role in society to the fringes of human concern. The pluralistic world in which we live has encouraged the philosophy of relativism, which denies absolutes and upholds tolerance as the primary virtue (Cook, 1988:3). The church as a community of God's people provide a series of checks and balances, for the spirit guides and directs in relation with and in the context of the whole people of God.

Based on the study's findings, the following recommendations are made to the church community, to the church leadership and ACSA in particular, and lastly, to academia for further research.

With much consideration of the enormity of the role played by church communities, it would be prudent for the church councillors to understand their roles and functions within their churches in which they serve. Intensive programmes and workshops should equip them with the relevant knowledge and skills needed to be effective in their functioning.

Attesting to what Gill (1995:113) says about religion, that religion can induce moral conformity and at the same time promote moral protest and dissent, the church communities have a major role to play in reaching out to communities with relevance. Understanding the Constitution and Canons of the Anglican Church of Southern Africa (ACSA, 2017a) and the Acts of the Diocesan Synod of Cape Town (ACSA, 2017b) will assist the church communities in the diocese to be harbingers of moral formation. This also includes issues of management and accountability in general.

A much more comprehensive and longitudinal study on the effective functioning of church communities in moral formation needs to be embarked on, adding more insight to the phenomenon investigated in this study.

I would like to end off with the following quote:

*“The first principle of value that we need to rediscover is this: that all reality hinges on moral foundations. In other words, that this is a moral universe, and that there are moral laws of the universe just as abiding as the physical laws. (from "Rediscovering Lost Values")”*

— Martin Luther King Jr.



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## APPENDICES

### Appendix A: RESEARCH INTERVIEW QUESTIONNAIRE

Name of interviewer : \_\_\_\_\_

Name of interviewee : \_\_\_\_\_

Place of interview : \_\_\_\_\_

Date & Time : \_\_\_\_\_

#### Questions

1. What role do you play in your church?
2. What do you understand about moral formation?
3. Can you tell me the role the church plays in moral formation?
4. Are there any in challenges in the role that the church plays? If yes, what are they?
5. What should be done to improve on the role the church community plays?
6. How much influence do you think you have over moral formation in the Anglican church?
7. Do you think you need additional training to effectively do your role? If so, in what areas?
8. How well do you think the church meets the needs of the community it serves?

9. What would improve the effective functioning of your church in moral formation?

10. Do you have any additional thing to say on moral formation?



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## Appendix B: Ethical Clearance



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11 September 2020

Rev. M Pinyana  
Religion and Theology  
Faculty of Arts

**Ethics Reference Number:** HS20/7/10

**Project Title:** The effective functioning of church communities in moral formation: The narrative approach of Robin Gill.

**Approval Period:** 10 September 2020 – 10 September 2023

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

**Please remember to submit a progress report by 30 November each year for the duration of the project.**

*The permission to conduct the study must be submitted to HSSREC for record keeping purposes.*

The Committee must be informed of any serious adverse event and/or termination of the study.

Ms Patricia Josias  
Research Ethics Committee Officer  
University of the Western Cape

NHREC Registration Number: HSSREC-130416-049

Director: Research Development  
University of the Western Cape  
Private Bag X 17  
Bellville 7535  
Republic of South Africa  
Tel: +27 21 959 4111  
Email: research-ethics@uwc.ac.za

FROM HOPE TO ACTION THROUGH KNOWLEDGE.

## Appendix C: Consent Form

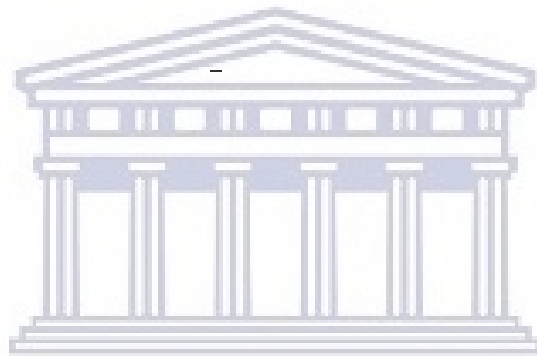


VICAR GENERAL OF TABLE BAY

DIOCESE OF CAPE TOWN  
Anglican Church of Southern Africa

Ven Keith De Vos

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*De Vos*

## Appendix D: ETHICAL CLEARANCE APPLICATION FORM

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#### ETHICAL CLEARANCE APPLICATION FORM (HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE) 2019 FORM

PLEASE NOTE THAT THE FORM MUST BE COMPLETED IN TYPED SCRIPT. HANDWRITTEN APPLICATIONS WILL NOT BE CONSIDERED.

#### SECTION 1: PERSONAL DETAILS

- 1.1 Surname of Applicant: Pinyana  
1.2 First names of applicant: Mcebisi  
1.3 Title of Applicant: Rev  
(Ms/ Mr/ Mrs/ Dr/ Professor etc)  
1.5 Student Number: 3879333  
(where applicable)  
1.6 Staff Number: \_\_\_\_\_  
(where applicable)  
1.7 Faculty: Arts  
1.8 Department / Unit /School / Institute: Religion and Theology  
1.9 Existing Qualifications: B.A. Hons (Theology)  
1.10 Proposed Qualification for Project : M.A. . (Theology)  
(In the case of research for degree purposes)

#### 2. Contact Details

Tel. No.: 021-763 1339(O)/ 021- 671 8779 (H)  
Cell. No: 083 5059 989  
E-mail: chaplain@anglicanchurchsa.org.za  
Postal address 20 Bishopscourt Drive  
(in the case of Student): Bishopscourt  
Claremont, 7708

#### 3. SUPERVISOR/ PROJECT LEADER DETAILS

NAME	TELEPHONE NO.	EMAIL	Department / Unit /School / Institute	QUALIFICATIONS
3.1 John Klaasen	021 6852607	jsklaasen@uwc.ac.za	Religion and Theology	DTH

3.2				
3.3				



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## SECTION 2: PROJECT DESCRIPTION

Please do *not* provide your full research proposal here: what is required is a short project description of not more than two pages that gives, under the following headings, a brief overview spelling out the background to the study, the key questions to be addressed, the participants (or subjects) and research site, including a full description of the sample, and the research approach/ methods

### 1. Project title

The effective functioning of church communities in moral formation: The narrative approach of Robin Gill.

### 2. Location of the study (where will the study be conducted)

The Anglican diocese of Cape Town (Cape Town)

### 2.3 Objectives of and need for the study

(Set out the major objectives and the theoretical approach of the research, indicating briefly, why you believe the study is needed.)

The major objectives of the study are:-

- To determine the extent of awareness of the role of church communities in moral formation.
- To evaluate the effective functioning of church communities in moral formation and identify challenges faced by church communities during the execution of their responsibilities.
- To formulate recommendations for effective functioning of the church as harbingers of moral formation based on the findings.

The church community has always played a significant role in guiding the moral compass of the society. This however, has changed in some communities as there is a challenge of continuous malfunctioning, incompetence and incapacity of these communities in dealing with some of these as harbingers of moral formation. The inability of church communities to deal with some of these challenges has inspired the researcher. Also the evidence of dysfunctional governance in some strategic bodies in church governance has influenced the researcher to embark on this study.

The study will critically engage Robin Gill's assertion of church communities as harbingers of moral formation as mentioned in his reflection of the study by Bellah. Worshipping communities act as harbingers and carriers of moral formation but in most cases fail to maintain moral leadership.

The data will be collected from selected churches in the Anglican diocese of Cape Town and the church as harbingers of moral formation will be tested in this study.. The analysis of the new data will provide important information about the role of the church pertaining to moral formation. Also Gill's assertion will be tested too.

## 2.4 Questions to be answered in the research

(Set out the critical questions which you intend to answer by undertaking this research.)

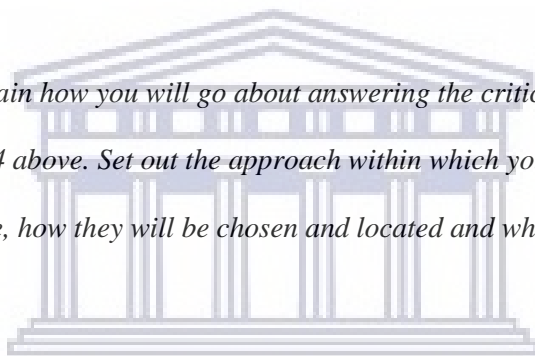
The critical research question will investigate the church community as harbinger of moral formation in the Diocese of Cape Town.

This research will critically engage with Gill's assertion that church communities are harbingers of moral formation. He mentions that communities with their histories and narratives can be resilient against enclaves which are frequently ephemeral. He concluded that moral communities and selfless care requires that much probing be done on whether churches provide effective contexts for moral formation which might be seen credible to the society.

The new data about the church as harbinger of moral formation, will then test the assertion of Robin Gill. As indicated earlier, the analysis of the new data will provide important information about the role of the church pertaining to moral formation and thus test the research question.

## 2.5 Research approach/methods

*This section should explain how you will go about answering the critical questions which you have identified under 2.4 above. Set out the approach within which you will work, who your research subjects will be, how they will be chosen and located and what you will expect them to do.*



This study will employ a qualitative research approach/methodology. In light of investigating the effective moral formation by Christian communities, a qualitative inquiry will be conducted.

Qualitative research is typically used to answer questions about the complex nature of the phenomenon, often with the purpose of describing and understanding the phenomenon from the participants' point of view. Qualitative research approach is considered suitable because this study is an exploratory study and aimed at gaining an in-depth understanding of the phenomenon as it occurs in its natural setting. In this study the phenomenon is the moral formation by church communities.

Qualitative research is a research methodology that seeks to gain an in-depth understanding of the subject or the driving factors behind a behavior using an uncontrolled investigative technique and data collection. The latter involves observations, interviews with approximately five (05) people per congregation/church and literature study to obtain reliable and in-depth information about the topic under investigation.

Qualitative research will be used for the following areas:

- It is descriptive and that is, data collected takes the form of words.
- It involves a holistic inquiry approach carried out in a natural setting ; and
- It studies data inductively

This implies that the researcher will collect data from participants in the natural setting. In this case the natural setting is the church in which the participants are worshipping.

The population that will be used in this study comprises of ordained and lay people, leaders of guilds, church wardens, members of the congregation and community leaders in the three (03) churches.

In light of this study, participants will be drawn from the population of three (03) churches or congregations as the target population in the diocese of Cape Town in the Anglican Church of Southern Africa.

Determining the sample is one of the steps of the research process and research plan. In this study the researcher will use purposive and non-probability sampling technique. The sample of this study is made up of (05) participants per church/ congregation. They are the key role players in formation processes in churches.

These persons are from the Incumbent of the congregation (usually an ordained priest), one Church councilor, one leader of an organization, one young person, congregant (usually member of the congregation who does not belong to any church organisation).

Also there will be at least two out of five participants will be women.

I am aware that doing research during COVID19 requires adjustments to ensure the safety of all the participants. I will adhere strictly to the wearing of masks, social distance, sanitizing of hands, restricted and safe travelling and taking of body temperature. The interviews will be done via Skype and Zoom. I will not compromise the trustworthiness, validity and credibility of the research but I will prioritize the rules and regulations of doing research COVID19.

### 2.5.1 Use of Secondary Information/Data

	YES	NO
(a) Does the project involve <b>only</b> the use of information already collected by others (secondary data)? .		NO

(b) If you answered yes, to the above, there may be no need to complete the rest of the form. Motivate here why the data to be used means that there is no need for further ethical clearance (e.g. the use of publicly available census data).

	YES	NO
(c) Indicate whether the secondary data you are using, was subject to ethical or legal clearance when it was initially collected		NO

### 2.6 Proposed work plan

Set out your intended plan of work for the research, indicating important target dates necessary to meet your proposed deadline.

STEPS	DATES
Chapter One: Background of the study, rationale and research design	May 2020
Chapter Two: Summary of the review of literature	June 2020
Chapter Three: Description of research design and methodology	July 2020
Chapter Four: Data collection and analysis	August, September and October 2020
Chapter Five: Conclusion of the study summary, discussion and interpretation and recommendations made for further study	December and January 2020/2021
Submission for examination	February 2021

### SECTION 3: ETHICAL ISSUES

The UWC Research Ethics Policy applies to all members of staff, graduate and undergraduate students who are involved in research on or off the campuses of University of the Western Cape. In addition, any person not affiliated with UWC who wishes to conduct research with UWC students and / or staff is bound by the same ethics framework. Each member of the University community is responsible for implementing this Policy in relation to scholarly work with which she or he is associated and to avoid any activity, which might be considered to be in violation of this Policy.

All students and members of staff must familiarise themselves with, AND sign an undertaking to comply with, the University's "Code of Conduct for Research".

**Provide a brief narrative account of what you see as the key issues concerning your responsibilities as a researcher in this project. If you are dealing with particularly sensitive issues, mention them here and provide details as to how you will cope with them in the relevant section of the form.**

Maintenance of sound ethic of integrity and honesty in dealing with information from participants

Uphold confidentiality on sensitive information gathered and person/s involved in the study

Ensure fairness and equality in dealing with participants in the study

#### QUESTION 3.1

<b>Does your study cover research which crucially involves or focuses on:</b>	<b>YES</b>	<b>NO</b>
---	------------	-----------



Children		No
Persons who are intellectually or mentally impaired		No
Persons who have experienced traumatic or stressful life circumstances		No
Persons who suffer from a serious chronic ailment		No
Persons highly dependent on medical care		No
Persons in captivity		No
Persons living in particularly vulnerable life circumstances		No

If "Yes", indicate what measures you will take to protect the autonomy of respondents and (where indicated) to prevent social stigmatisation and/or secondary victimisation of respondents. If you are unsure about any of these concepts, please consult your supervisor/ project leader.

### QUESTION 3.2

Will the research involve any of the following:	YES	NO
Access to confidential information without prior consent of participants		No
Participants being required to commit an act which might diminish self-respect or cause them to experience shame, embarrassment, or regret		No
Participants being exposed to questions which are likely to be experienced as stressful or upsetting		No
The use of stimuli, tasks or procedures which may be experienced as stressful, noxious, or unpleasant		No
Any form of deception		No
Any other relevant risks		No

If "Yes", explain and justify. If appropriate, indicate what steps will be taken to minimise any potential stress/harm, and what referral processes will be put into place.

### QUESTION 3.3

<b>Will any of the following approaches be used for the research:</b>	<b>YES</b>	<b>NO</b>
Questionnaire	Yes	
Structured interview	Yes	
Focus group		No
Open-ended interview		No
Other research method or approach	Yes	

If your research involves questionnaires, surveys, structured interviews, or any quantitative research instrument, attach a copy. If it involves open-ended interviews or focus groups, provide a list of the core questions you aim to discuss with the interviewees.



#### QUESTION 3.4

<b>Will the autonomy of participants be protected through the use of an information sheet and a consent form, which specify, in language that respondents will understand:</b>	<b>YES</b>	<b>NO</b>
	N.A.	
The nature and purpose/s of the research	Yes	
The identity and institutional association of the researcher and supervisor/project leader and their contact details	Yes	
The fact that participation is voluntary	Yes	
The fact that participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves	Yes	
That responses will be used only for the purposes of the research	Yes	
<b>(In the case of experimental or quantitative research)</b> That anonymity will be ensured where appropriate (e.g. coded/ disguised names of participants/ respondents/ institutions)		
<b>(In the case of qualitative research)</b> That respondents will be granted anonymity should they desire so; or else be identified by coded names (including their institutions and places of residence). (Motivation is to be provided if anonymity is not ensured.)	Yes	

That respondents taking part in focus group discussions must undertake to maintain confidentiality with regard to what others say in those discussions		
The possible risks to which participants may be exposed and benefits they may receive as a result of their participation in the research	Yes	

A copy of the consent form and information sheet must be appended.  
 If NO to any of the above: (a) please justify/explain, and (b) indicate what measures will be adopted to ensure that the respondents fully understand the nature of the research and the consent that they are giving.

**QUESTION 3.5**

**Specify what efforts have been made or will be made to obtain informed permission for the research from appropriate authorities (including caretakers or legal guardians in the case of minor children)?**

I have letters from the church authorities to do the research.



**QUESTION 3.6**

**STORAGE AND DISPOSAL OF RESEARCH MATERIAL (including, for example, survey data and interview transcripts):**

**Please note that the research material should be kept for a minimum period of at least five years in a secure location by arrangement with your supervisor.**

**How will the research data be secured and stored? When and how (if at all) will data be disposed of?** The data will be encrypted with a password on a flash drive. The password will be given to my supervisor. The data will be kept in the department and only my supervisor and Head of Department will have access to it. The documents will be disposed of in accordance to the university's regulations and rules. The head of department and supervisor will take responsibility for this process.

**QUESTION 3.7**

<b>Is this research supported by funding that is likely to inform or impact in any way on the design, outcome and dissemination of the research?</b>	<b>YES</b>	<b>NO</b>
		<b>X</b>

**If yes, this needs to be explained and justified.**

**QUESTION 3.8**

Has any organization/company participating in the research or funding the project, imposed any conditions to the research?	YES	NO X
--	-----	---------

If yes, please indicate what the conditions are.

**QUESTION 3.9**

Do you, or any individual associated with or responsible for the design of the research, have any personal, economic interests (or any other potential conflict of interests) that could reasonably be regarded as relevant to this research project?	YES	NO X
---	-----	---------

If YES please provide full details:




## SECTION 4: FORMALISATION OF THE APPLICATION

### APPLICANT:

I have familiarised myself with the University's Code of Conduct for Research and undertake to comply with it. The information supplied above is correct to the best of my knowledge.

**NB: PLEASE ENSURE THAT THE ATTACHED CHECK SHEET IS COMPLETED**



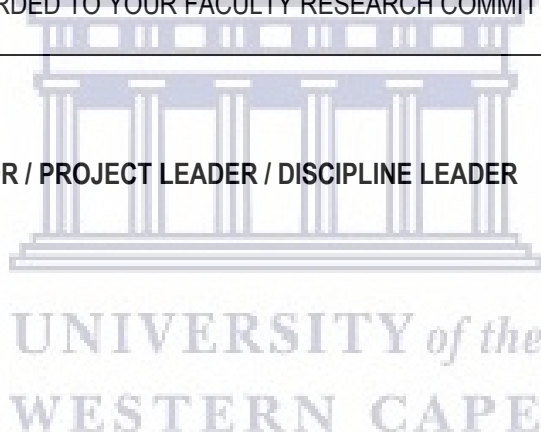
**DATE: 17<sup>th</sup> May 2020 SIGNATURE OF APPLICANT**

### SUPERVISOR/PROJECT LEADER/DISCIPLINE ACADEMIC LEADER

**NB: PLEASE ENSURE THAT THE APPLICANT HAS COMPLETED THE ATTACHED CHECK SHEET AND THAT THE FORM IS FORWARDED TO YOUR FACULTY RESEARCH COMMITTEE FOR FURTHER ATTENTION:**

**DATE: 26/05/2020\_**

**SIGNATURE OF SUPERVISOR / PROJECT LEADER / DISCIPLINE LEADER**



### RECOMMENDATION OF FACULTY RESEARCH COMMITTEE/HIGHER DEGREES COMMITTEE:

The application is (please tick):

Recommended and referred to the Human and Social Sciences Research Ethics Committee for further consideration

Not Approved, referred back for revision and resubmission

Other: please specify:

**NAME OF CHAIRPERSON OF FACULTY RESEARCH COMMITTEE:**

\_\_\_\_\_

**SIGNATURE:** \_\_\_\_\_

**DATE** \_\_\_\_\_

### RECOMMENDATION OF UNIVERSITY'S HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE:

**NAME OF CHAIRPERSON OF FACULTY RESEARCH COMMITTEE:**

\_\_\_\_\_  
SIGNATURE: \_\_\_\_\_

DATE \_\_\_\_\_



UNIVERSITY *of the*  
WESTERN CAPE

## CHECK SHEET FOR APPLICATION

PLEASE TICK

1. Form has been fully completed and all questions have been answered	X
2. Questionnaire attached (where applicable)	X
3. Information sheet and consent form attached (where applicable)	X
4. Approval from relevant authorities obtained (and attached) where research involves the utilisation of space, data and/or facilities at other institutions/organisations	X
5. Signature of Supervisor / project leader	X
6. Application forwarded to Faculty Research Committee for recommendation and transmission to the Research Office	X



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## Appendix E: Editor's Letter

*Lee-Anne Roux*

PROFESSIONAL EDITING SERVICES

BTH (Honors) Practical Theology UNISA 2006 • BA Honors (Psychology) UNISA 2009 • MTH (Practical Theology) Stellenbosch University 2013  
PHD (Practical Theology) Stellenbosch University 2019

7 December 2020

TO WHOM IT MAY CONCERN

RE: LANGUAGE EDITING

This letter serves to confirm that I have edited the thesis titled:

**THE EFFECTIVE FUNCTIONING OF CHURCH COMMUNITY IN MORAL  
FORMATION: THE NARRATIVE APPROACH OF ROBIN GILL**

By

**Mcebisi Pinyana**

Please feel free to contact me if you need any further information.

Yours sincerely,

*Dr Lee-Anne Roux*

Email: [leeanne@proof-reading.co.za](mailto:leeanne@proof-reading.co.za)

Cell: 082 825 7325

[www.proof-reading.co.za](http://www.proof-reading.co.za)