

**A Theological perspective on the holistic needs of emeritus
pastors of the Apostolic Faith Mission of SA**

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**This study is dedicated to my late husband
Emeritus Pastor Frank Edgar Evans
who did not have the opportunity
to experience his retirement.**

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**Gratia Dei sum id quod sum
Qui gloriatur, in Domino gloriatus.**

**By the grace of God I am what I am
If there be glory, glory be unto the LORD.**

ABSTRACT

Retirement is an unavoidable and necessary phase in a person's life. It is also one of the biggest transitions in the life cycle of a human being. Emeritus of the Apostolic Faith Mission of S.A. (AFM) have positive and negative feelings regarding their retirement. In the light of this fact the research question was posed: How can the AFM, from a pastoral perspective, understand the situation of, prepare and assist its emeritus in coping effectively with retirement - in the process addressing their holistic needs - maintaining a meaningful life in the service of God as integral members of His community?

With reference to the abovementioned question it is the overall aim of this study to research the holistic needs of the pastors of the AFM, with the objective to create a pastoral model for retirement preparation. In so doing they can remain integral members of God's community whose holistic needs are taken care of, in a Christian way. The study was done by using the practical-theological model of Osmer as starting point which comprises the following:

- the normative task, where Scriptural perspectives on the topic have been researched;
- the interpretative task, according to which material from other disciplines are studied;
- an empirical research by way of interviews with emeritus;
- and a practice theory to design a model for pre-retirement planning for pastors of the AFM.

The normative task part of the research indicates that although the Bible does not say much regarding emeritus, definite direction is found regarding old age. God speaks through, and gives direction in his Word concerning the elderly. In the interpretative task part of the study very little literature is found regarding the retirement of clergy. Information exists, however, on the subject of the elderly. Numerous guidelines are also found in Scripture a propos the pastors as a holistic person in connection with body, soul and spirit. Research indicated that preparation for retirement is of cardinal importance. The results which surfaced from the empirical study, confirmed the normative and interpretative theoretical research. Subsequently the practice theory has been formulated from the hermeneutical interaction of the different elements of the research in the format of a model for pre-retirement planning. A model where the strategy for planning has been explained has been compiled finally. Matters related to the problems and fears of emeritus were addressed in creating a model. The intention of the pre-retirement education is to reduce the effect of negative stereotypes of retirement. It will further assist pastors to develop realistic goals for their retirement.

With reference to the research question, central theoretical argument and the research reflected in chapters 2 to 5, the final conclusion states that pre-retirement planning for pastors of the AFM is very important.

KEYWORDS: Holistic needs; emeritus; pastor; retirement; Apostolic Faith Mission (AFM).

OPSOMMING

Aftrede is 'n onvermydelike en noodsaaklike fase in a persoon se lewe. Dit is ook die grootste oorgang in the lewenssiklus van 'n mens. Emeritus pastore van die Apostoliese Geloof Sending van S.A. (AGS) ervaar positiewe en negatiewe gevoelens rondom hulle emeritaat. In die lig hiervan het die volgende navorsingsvraag aan die orde gekom: Hoe kan die AGS, vanuit 'n pastorale perspektief, sy emeritus se situasie begryp, hulle voorberei en ondersteun om effektief hul emeritaat te hanteer, om steeds sinvol te leef in die diens van God as integrale lede van Sy gemeenskap en in die proses hul holistiese behoeftes aanspreek.

Die doel van die studie is derhalwe om vas te stel hoe die AGS effektief sy pastors kan voorberei vir emeritaat, met die oog op die formulering van 'n pastorale model waarvolgens pastors voorbereid kan wees vir aftrede. Daarvolgens kan hulle integrale lede van God se gemeenskap bly, wie se holistiese behoeftes op 'n Christelike wyse versorg word. Die studie is gedoen met die prakties-teologiese model van Osmer as uitgangspunt wat die volgende behels:

- die normatiewe taak waar Skrifperspektiewe oor die onderwerp nagevors is;
- die verklarende taak waarvolgens materiaal in ander vakdissiplines bestudeer is;
- 'n empiriese navorsing deur onderhoude met emeritus;
- en die praktiese taak om 'n model te ontwerp vir voor-aftrede beplanning van pastore van die AGS.

Die normatiewe taak gedeelte van die navorsing het aangedui dat die Bybel nie veel sê ten opsigte van emeritus nie. Definitiewe leiding is egter gevind ten opsigte van ouderdom. God praat deur, en gee leiding in, sy Woord betreffende bejaardes. Die verklarende taak gedeelte van die studie het aangedui dat min literatuur bestaan betreffende the aftrede van pastors. Inligting is egter gevind ten opsigte van bejaardes. Daar bestaan veelvuldige riglyne in die Skrif ten opsigte van die pastor as 'n holistiese mens ten opsigte van liggaam, siel en gees. Die navorsing gegewens wat deur die empiriese studie na vore gebring is, het die normatiewe- en verklarende taak navorsing bevestig. Hierna is praktyk teoretiese riglyne geformuleer op grond van die hermeneutiese interaksie tussen die verskillende navorsingskomponente in die formaat van 'n model. 'n Model waarin die strategie vir so 'n beplanning verduidelik word, is saamgestel. Aangeleenthede rakende die probleme en vrese van emeritus is aangespreek in die samestelling van hierdie model. Die doel van die voor-aftrede opleiding is om die uitwerking van negatiewe stereotiep druk van aftrede te verminder. Dit sal verder pastors ondersteun in die ontwikkeling van realistiese oogmerke vir aftrede.

Na aanleiding van die navorsingsvraag, sentrale teoretiese argument, en die navorsing wat in hoofstukke 2 tot 5 gedoen is, word as finale gevolgtrekking gestel dat voorbereiding vir aftrede van pastors van die AGS, van kardinale belang is.

SLEUTELTERME: Holistiese behoeftes; emeritus; pastor; emeritaat; Apostoliese Geloofsending (AGS).

TABLE OF CONTENTS

CHAPTER 1	1
1 INTRODUCTORY PERSPECTIVE OF THE RESEARCH	1
1.1 TITLE AND KEYWORDS	1
1.2 BACKGROUND AND PROBLEM STATEMENT	1
1.2.1 BACKGROUND	1
1.2.2 PROBLEM STATEMENT	2
1.2.3 EXPLANATION OF CONCEPTIONS	5
1.2.3.1 Holistic needs	5
1.2.3.2 Emeritus	5
1.2.3.3 Pastor	6
1.2.3.4 Retirement	6
1.2.3.5 Apostolic Faith Mission (AFM)	6
1.2.4 RECENT RESEARCH, UNANSWERED QUESTIONS AND NICHES FOR CREATIVE CONTRIBUTIONS.....	6
1.3 THE RESEARCH QUESTION	7
1.4 AIM AND OBJECTIVES	7
1.4.1 AIM.....	7
1.4.2 OBJECTIVES.....	8
1.5 CENTRAL THEORETICAL ARGUMENT	8
1.6 METHODOLOGY	8
1.6.1 THE NORMATIVE TASK.....	9
1.6.2 THE INTERPRETATIVE TASK.....	10
1.6.3 THE DESCRIPTIVE TASK	11
1.6.4 THE PRAGMATIC TASK	12
1.7 TECHNICAL ASPECTS	13
1.7.1 BIBLE REFERENCES.....	13
1.7.2 ABBREVIATIONS OF BIBLE BOOKS	13
1.7.3 GENDER	13
1.7.4 REFERRAL SYSTEM	13
1.7.5 TITLES	14
1.8 CHAPTER DIVISION	14
1.9 SCHEMATIC REPRESENTATION OF THE CORRELATION BETWEEN POINTS 1.2, 1.4.2 AND 1.6	15
CHAPTER 2	16

2. NORMATIVE TASK PERSPECTIVES ON THE HOLISTIC NEEDS OF EMERITUS PASTORS WITHIN THE AFM	16
.....	
2.1 INTRODUCTION	16
2.1.1 NORMATIVE TASK	17
2.1.2 SCRIPTURE AS THE CENTRE OF THE NORMATIVE TASK.....	18
2.1.3 THE NECESSITY OF THE SCRIPTURES.....	19
2.1.4 THE SUFFICIENCY OF THE SCRIPTURES.....	20
2.1.5 THE AUTHORITY OF THE SCRIPTURES.....	20
2.1.6 THE RELIABILITY OF THE SCRIPTURES.....	22
2.1.7 CONCLUSION.....	23
2.2 AIM	23
.....	
2.3 EXEGETICAL PERSPECTIVES REGARDING THE ELDERLY	23
2.3.1 INTRODUCTION.....	23
2.3.2 THE BOOK OF NUMBERS.....	24
2.3.2.1 Numbers in context.....	24
2.3.2.2 The place of Numbers in the Pentateuch and the Bible.....	25
2.3.2.3 The choice of Numbers for exegesis.....	26
2.3.2.4 The socio-historical context of Numbers.....	26
2.3.2.5 The Pentateuch and elderly.....	26
2.3.2.6 The Levites.....	27
2.3.2.6.1 Ordination of the Levites.....	27
2.3.2.6.2 The Levites exchanged.....	28
2.3.2.6.3 The Levites as helpers to the priests.....	28
2.3.2.6.4 Tithes for the Levites.....	29
2.3.2.6.5 Levites numbered.....	30
2.3.2.6.6 Numbers 8:24b-26. The age of office for Levites.....	30
2.3.2.6.7 Summary on the study of Numbers 8:25, 26.....	31
2.3.3 PSALM 71 IN CONTEXT.....	32
2.3.3.1 The Psalms.....	32
2.3.3.2 The Lament Psalms.....	34
2.3.3.3 Psalm 71. The cry of an elderly not to be forgotten.....	35
2.3.3.3.1 The choice of Psalm 71 for exegesis.....	35
2.3.3.3.2 The place of Psalm 71 in the Psalter and in the Bible.....	36
2.3.3.3.3 The socio-historical context of Psalm 71.....	37
2.3.3.3.4 Psalm 71 and the elderly.....	37
2.3.3.3.5 The theme and structure of Psalm 71.....	40
2.3.3.3.6 Psalm 71 in context.....	42
2.3.3.3.7 Song of praise for God’s mighty deeds.....	46
2.3.3.3.8 Summary on the study of Psalm 71.....	50
2.3.4 1 TIMOTHY 5:1, 2.....	51

2.3.4.1	The Pastoral Epistles	51
2.3.4.2	The author of the Pastoral Epistles	51
2.3.4.3	The purpose of the Pastoral Epistles.....	52
2.3.4.4	The Social contexts of the Pastoral Epistles.....	53
2.3.4.5	Timothy in the New Testament.....	53
2.3.4.5.1	Date of 1 Timothy.....	53
2.3.4.5.2	Timothy as pastor of the Ephesian church.....	53
2.3.4.5.3	Place of 1 Timothy in the N.T. Letters.....	54
2.3.4.5.4	Theme of 1 Timothy	54
2.3.4.5.5	1 Timothy 5	55
2.3.4.5.5.1	The meaning of “presbyteros”.....	55
2.3.4.5.5.2	Different groups in Ephesus.....	55
2.3.4.5.5.3	The manner in which the elderly should be treated.....	56
2.3.4.5.5.4	Timothy’s youth versus elderly	57
2.3.4.6	Summary on the study of 1 Timothy 5:1a and 2a.....	58
2.4	PRELIMINARY CONCLUSIONS FROM THE NORMATIVE TASK PERSPECTIVES ON THE HOLISTIC NEEDS OF EMERITUS PASTORS WITHIN THE AFM	59
2.5	FINAL REMARKS.....	60
CHAPTER 3	61
3	INTERPRETIVE TASK PERSPECTIVES ON THE HOLISTIC NEEDS OF EMERITUS PASTORS WITHIN THE AFM.....	61
3.1	INTRODUCTION	61
3.1.1	WHAT IS THE INTERPRETIVE TASK?	62
3.1.2	AIM.....	62
3.2	LITERATURE STUDY	63
3.3	RETIREMENT.....	63
3.4	AGEING	66
3.5	THE EMERITUS PASTOR AS A HOLISTIC PERSON	69
3.5.1	THEOLOGICAL REPRESENTATIONS OF HUMAN BEINGS	70
3.5.1.1	Monism	70
3.5.1.2	Dichotomy	72
3.5.1.3	Trichotomy	74
3.5.2	CONCLUSION	76

3.6	ELEMENTS OF THE HUMAN NATURE OF AN EMERITUS PASTOR	76
3.6.1	THE BODY.....	77
3.6.2	THE SOUL.....	78
3.6.3	THE SPIRIT.....	79
3.6.4	CONCLUSION.....	80
3.7	ASPECTS OF AGEING/RETIREMENT	81
3.7.1	PREPARATION FOR RETIREMENT	82
3.7.2	POST-RETIREMENT ACTIVITIES.....	83
3.7.3	BENEFITS OF OLD AGE/RETIREMENT	84
3.7.4	DISADVANTAGES OF OLD AGE/RETIREMENT.....	85
3.7.5	RELIGION AND SPIRITUALITY.....	86
3.7.6	SOCIAL RELATIONSHIPS	87
3.7.7	EMOTIONAL/ PSYCHOLOGICAL FACTORS.....	88
3.7.8	WELLBEING.....	90
3.7.9	MONETARY POSITION	90
3.7.10	HEALTH SITUATION	93
3.7.11	HOUSING.....	94
3.7.12	LEISURE TIME	95
3.7.13	DEPRESSION.....	95
3.7.14	FAMILY ISSUES.....	96
3.8	FINAL REMARKS	101
CHAPTER 4	102
4	EMPIRICAL RESEARCH WITH RESPECT TO THE HOLISTIC NEEDS OF EMERITUS PASTORS OF THE AFM	102
4.1	INTRODUCTION	102
4.2	RESEARCH DESIGN	103
4.2.1	QUALITATIVE RESEARCH	105
4.2.2	EXPLORATIVE RESEARCH APPROACH	106
4.2.3	DESCRIPTIVE RESEARCH APPROACH	107
4.2.4	CONTEXTUAL RESEARCH APPROACH	107
4.3	RESEARCH METHOD	107
4.3.1	SAMPLING	108
4.3.2	PILOT STUDY	110
4.3.3	DATA COLLECTING.....	110
4.3.3.1	Interviewing.....	111
4.3.3.1.1	Methods of interviews	111

4.3.3.1.2	Benefits of interviews	112
4.3.3.1.3	Disadvantages of interviews	112
4.3.3.1.4	Interview structures	113
4.3.3.1.5	The researcher's involvement.....	114
4.3.3.1.6	Basic rules for interviewing	114
4.3.3.1.7	Interview method to be used.....	115
4.3.4	DATA ANALYSIS.....	115
4.3.5	TRUSTWORTHINESS OF THE RESEARCH PROCESS	116
4.3.5.1	Truth value - Credibility.....	118
4.3.5.1.1	Triangulation	118
4.3.5.1.2	Thick description	119
4.3.5.1.3	Peer debriefing.....	119
4.3.5.1.4	Structural coherence.....	120
4.3.5.1.5	Reflexivity.....	120
4.3.5.1.6	Prolonged and varied field experience	120
4.3.5.1.7	Researcher-as-instrument.....	121
4.3.5.2	Applicability - Transferability	121
4.3.5.2.1	Sampling.....	121
4.3.5.2.2	Thick description	122
4.3.5.3	Consistency - Dependability	122
4.3.5.3.1	Triangulation	122
4.3.5.4	Neutrality – Confirmability.....	123
4.3.5.4.1	Confirmability.....	123
4.3.5.4.2	Triangulation measurements	123
4.3.5.4.3	Reflexivity.....	123
4.3.6	ETHICAL NORMS	125
4.3.6.1	Informed consent.....	126
4.3.6.2	Confidentiality and anonymity.....	126
4.3.6.3	Privacy	127
4.3.6.4	Respect and trust	127
4.3.6.5	Honest disclosure of research.....	127
4.3.7	QUALITATIVE RESEARCH REPORT.....	128
4.4	PRELIMINARY CONCLUSION	129
4.5	RESEARCH RESULTS.....	129
4.5.1	INTRODUCTION.....	129
4.5.2	RESULTS OF THE PILOT STUDY.....	130
4.5.3	DISCUSSION OF THE SAMPLE	130
4.5.4	ANALYSING THE INTERVIEWS.....	131
4.5.5	DESCRIPTION OF THE RESULTS	133
4.5.5.1	Theme 1: Pre-retirement period.....	133
4.5.5.2	Theme 2: Psychological situation	134
4.5.5.2.1	Loneliness.....	134

4.5.5.2.2	Depression.....	134
4.5.5.2.3	Positive experience	135
4.5.5.3	Theme 3: Monetary situation.....	135
4.5.5.3.1	Salaries were very small.....	135
4.5.5.3.2	Pension.....	135
4.5.5.4	Theme 4: Post retirement activities.....	136
4.5.5.4.1	Responsibility towards assembly	136
4.5.5.4.2	The permanence of their calling	136
4.5.5.4.3	An era of new challenges	136
4.5.5.4.4	Skills available due to previous occupation	137
4.5.5.5	Theme 5: Relationship to the “retiring assembly”, Region and Head Office.....	137
4.5.5.5.1	The “retiring assembly”	137
4.5.5.5.2	The Region.....	138
4.5.5.5.3	Head Office.....	138
4.5.5.6	Theme 6: Support systems.....	139
4.5.5.7	Theme 7: The spouse	140
4.5.5.8	Theme 8: What was not referred to.....	140
4.6	PRELIMINARY CONCLUSIONS FROM CHAPTER 4	141
4.7	FINAL REMARKS.....	142
CHAPTER 5	143
5	A MODEL FOR PRE-RETIREMENT EDUCATION FOR EMERITUS PASTORS OF THE AFM.....	143
5.1	INTRODUCTION	143
5.2	AIM	143
5.2.1	INTRODUCTION.....	143
5.2.2	THE STRUCTURE OF CHAPTER 5.....	144
5.3	PRE-RETIREMENT PERIOD.....	145
5.3.1	INTRODUCTION.....	145
5.3.2	PLANNING FOR RETIREMENT	146
5.4	OBJECTIVES FOR RETIREMENT PLANNING	150
5.5	THEMES FOR A PRE-RETIREMENT MODEL.....	152
5.5.1	INTRODUCTION.....	152
5.5.2	RETIREMENT	153
5.5.2.1	Introduction	153
5.5.2.2	The dynamics pertaining to retirement	153

5.5.2.3	Expectations	154
5.5.2.4	Anxiety/concerns	156
5.5.2.5	Implementing planning	157
5.5.3	THE PSYCHOLOGICAL SITUATION OF A PASTOR	158
5.5.3.1	Introduction	158
5.5.3.2	The psyche of a pastor	158
5.5.3.3	Positive experience	161
5.5.3.4	Emotional reactions to retirement.....	162
5.5.3.5	Loneliness	163
5.5.3.6	Loss.....	164
5.5.3.7	Loss of Status.....	164
5.5.3.8	Depression.....	165
5.5.4	MONETARY SITUATION	166
5.5.4.1	Introduction	166
5.5.4.2	The significance of finances	167
5.5.4.3	Financial planning for retirement	167
5.5.4.4	Income during retirement.....	169
5.5.5	POST-RETIREMENT ACTIVITIES	169
5.5.5.1	Introduction	169
5.5.5.2	Permanence of one’s calling	170
5.5.5.3	An era of new challenge.....	171
5.5.5.4	Skills available due to previous occupation	171
5.5.5.5	Activities of retirees	172
5.5.6	RELATIONSHIP TO THE ‘RETIRING ASSEMBLY’	173
5.5.6.1	Introduction	173
5.5.6.2	“Retiring” assembly.....	173
5.5.7	INTERPERSONAL RELATIONSHIPS.....	175
5.5.7.1	Introduction	175
5.5.7.2	Relationships	175
5.5.7.3	Family Relationships.....	176
5.5.7.4	Relationships with Friends	176
5.5.8	INTIMATE FAMILY RELATIONSHIPS	177
5.5.8.1	Introduction	177
5.5.8.2	Married life in retirement	177
5.5.8.3	Close family relationships	178
5.6	CONCLUSION	179

CHAPTER 6	183
6 SYNOPSIS, FINAL CONCLUSIONS, RECOMMENDATIONS AND THEMES FOR FURTHER RESEARCH. 183	
6.1 INTRODUCTION	183
6.2 SUMMARY OF CHAPTERS 2 TO 5	185
6.2.1 CHAPTER 2	185
6.2.2 CHAPTER 3	186
6.2.3 CHAPTER 4	188
6.2.4 CHAPTER 5	190
6.3 FINAL REMARKS	191
6.4 RECOMMENDATIONS AND THEMES FOR FURTHER RESEARCH	192
TABLE OF FIGURES	
Table 4.1 Quantitative and qualitative research characteristics	104
Table 4.2 Interview structure continuum of formality	113
Table 4.3 Trustworthiness – Criteria and strategies to be applied	117
Table 4.4 Guba’s model of trustworthiness	117
Table 4.5 Strategies to ensure trustworthiness	124
Table 4.6 Research Methods	128
Table 4.7 Synopsis of the Themes and Sub themes	132
ADDENDA	194
1. Informed consent to partake in a research project	194
2. Toestemming vir deelname aan ‘n navorsingsprojek	195
SOURCE LIST.....	196

CHAPTER 1

1 INTRODUCTORY PERSPECTIVE OF THE RESEARCH

1.1 TITLE AND KEYWORDS

A theological perspective on the holistic needs of emeritus pastors of the Apostolic Faith Mission of S.A.

Keywords: Holistic needs; emeritus; pastor; retirement; Apostolic Faith Mission (AFM).

Sleutelsterme: Holistiese behoeftes; emeritus; pastoor; emeritaat; Apostoliese Geloofsending (AGS).

1.2 BACKGROUND AND PROBLEM STATEMENT

1.2.1 Background

The researcher was the chief social worker at Roodepoort Care of the Aged for ten years and very interested in the elderly and their needs. During that time her late husband, a pastor, received his emeritus status. An emeritus pastor also came to the researcher for counselling to discuss his experiences as an emeritus pastor. In a discussion with another emeritus pastor she discovered he experienced the same emotions as the previous pastor. The question arose what are the needs of the pastors who retire and how do they influence their feelings and attitudes towards the church? To address this question the holistic needs of the broad spectrum elderly will have to be studied because emeritus pastors are part of the aged in general.

The researcher believes that a biblical perspective of the holistic needs of emeritus pastors of the Apostolic Faith Mission of South Africa (abbreviated as AFM) is of the utmost importance.

The pension fund of the AFM was terminated in the late 1990's, after the unification of the church. Up to now, no new pension fund or any other pension related financial system has been created. Various unsuccessful attempts have been made within some of the regions.

Within the AFM church structure every assembly is a *legal persona* which hinders the forming of a pension fund. She will concentrate only on emeritus pastors of the AFM, because of the problem with the pension fund, which most likely creates challenges and expectations not experienced by emeritus pastors of other churches who do have pension funds.

1.2.2 Problem statement

According to the Constitution of the AFM (Appendix 7.4:5, dated November 2010) a pastor is compelled to retire at the age of 65, although assemblies and institutions may utilize the services of retired pastors on a fixed-term contract that may be renewed. The desirability of 65 as a mandatory retirement age has however been questioned more and more in recent public debate. The general sentiment seems to support a later retirement age. This raises the question whether the AFM is aware of this tendency, and what the implication would be for pastors should the mandatory retirement age be extended or reduced.

In an empirical study De Klerk (2005:477) found that the respondents experienced retirement as an unavoidable and necessary phase in life. It seems as if employees in the corporate world expect to retire at a certain age but, do we find the same expectation from clergy?

In conversations that the researcher had with some emeritus pastors of the AFM it would appear that they feel that the church, specifically the leadership, had forgotten about them, which left them in the cold and they are of the opinion that they are still functional but are not utilised. The question is asked by some of these emeritus pastors if one can't still be of value in the church and the Kingdom of God when you reach a certain age and you are compelled to retire. Dr Isak Burger, President of the AFM, confirms the retirees' views. In a Pastoral Letter (2010:2), he voices his concern that many emeritus pastors are pushed aside and become outsiders in the church. According to him they are forgotten and ignored, and they and or their family members are embittered because they feel they were neglected by the church.

Retirement is one of the largest transitions in the life cycle of the human being. Collins (1998:218) makes mention of a retired person who felt that he was worthless because nobody depended on him after retirement. He posed the question whether it is worth the while to do anything and whether that, which he did in the past, was of any value. He was depressed and searched for meaning in his old age. One of the reasons for the possibility of this negative attitude of pastors may be that when a pastor accepts his emeritus status, his life with the congregation and a network of relationships, comes to a dramatic and painful break (Robinson, 2005:8).

The research by Valkila, *et al.* (2009) indicates that elderly people feel insecure and lonely. They relate aging to insecurity about what the future holds, but like other age groups they are individuals with personal requirements and needs. They ask the question, which is also part of the researcher's query, how do emeritus pastors experience their retirement? In their research they found that aging is an intricate occurrence, but the elderly are of the opinion that they can augment their wellbeing by being active, and by doing so, will stay healthy.

There are different opinions as far as the elderly is concerned. According to Daatland (2007:32, 46) most adults think they are younger than they are and would prefer to be younger. They don't want to admit that they are getting older and are sensitive about their age. Maybe that is why some pastors find it difficult to realise that the time has come for them to retire even though they still want to be in full time ministry. Collins (1998:218) on the other hand, observed that there are older people who refuse to face the realities of old age. They are angry and blame others for the woes of life and the fact that they failed to achieve their goals. Maybe they agree with the Egyptian philosopher Ptah-hotep who wrote in 2500 B.C. that "old age is the worst of misfortunes that can afflict a man" (Viorst, 1998:285).

Unfortunately elderly are not always respected as important members of society - which further aggravates the situation. Ralph Waldo Emerson describes older people as "rags and relics" and Shakespeare was of the opinion that the later years leads to a "second childishness and mere oblivion, sans (without) teeth, sans eyes, sans taste, sans everything" (Shakespeare, 170). Hendricks (2000:5) mentions that illogically it is assumed that the elderly are good for nothing. They are seen as withered, disunited, wrinkled and shrunken adults and their value is doubted. This negative image of older people was more than 30 years ago phrased as "ageism" by Robert Butler. He referred to it as a kind of discrimination, similar to racism and sexism (Ragan & Bowen, 2001:511). Levy (2001:578), even prior to Butler, mentions that more than one hundred years ago William James' studies of automatic process and Sigmund Freud's exploration of the unconscious formed the basis for the studies on ageism. Palmore (2001:572) calls ageism the "third great 'ism'" after racism and sexism. He further regards ageism as the ultimate prejudice, the last discrimination and the cruellest rejection against older people, especially in a society where old age is not honoured and respected.

Another factor which accentuated the importance of this research is the fact that according to literature studies longevity is on the increase at an astonishing rate and the number of older adults is increasing faster than any other demographic group. It is further envisaged that people in the world will live for longer. The prediction is that a 60-year-old person can expect to live

another 20 to 30 more years (Caprara *et al*, 2007:103, Lehret *al*, 2007:182, Dr. Ettienne, RSG 19 January 2011). Collins (2007:293) and Hendricks (2000:5) point out that the number of people over 65 years of age increases by 1,600 per day in the United States and that it is estimated that 20% of the population will be over 65 in 2030. According to the United Nations (2011) the world elderly population might increase from 8% to 14% in the years between 1950 and 2025. They projected that the world population will increase by a factor of a little more than three, while the elderly will have grown by a factor of six and the very old by a factor of 10. Because of this increase in life span Robinson (2005:8) is of opinion that the pastor can still have another “full chapter of life” after retirement but Lehr *et al*, (2007:182) is concerned that many people are not equipped for such a long period after retirement.

Retirement is, however, not only negative but can also be positive. Collins (1998:217; 2007:294) points out that life is not complicated for all the older people. Not all the old people are lonely, poor, unhealthy or depressed. Depending on their health, financial security and attitudes, some people welcome retirement and enjoy their old age. According to Motta, *et al*. (2005:241) the absence of diseases and disabilities, and to maintain high levels of physical and cognitive abilities, are signs of successful aging.

A saying amongst some older pastors is “a Pastor never retires, he gets refired”, meaning that he acquires extra inspiration as he gets older. During a meeting of the Central Johannesburg Region of the AFM on 14 September 2010 the possibility of the new regulation that pastors have to retire at the age of 65 was discussed and the views of the house tested. Pastor Bill Van Zyl, the Presiding Pastor of Braamfontein Assembly, stated that he is 73 years old and he is of the opinion that he is still effective and successful in his assembly. It is possible that these pastors make Psalm 92:12, 14 also applicable to them: “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age; they shall be fat and flourishing.” (Bible: 1945)

Seniors are people with unique needs but Collins (2007:292) advocates that seniors can continue to be resourceful, intellectually, smart and able to learn with extra effort. He makes mention of elderly like Ronald Reagan (70), Sir George Solti (75), Winston Churchill and Grandma Meso (in her eighties) who, in spite of their age, still rendered a positive contribution in the world. He is of the opinion that these people proved that those aging years need not be filled with wretchedness, harshness and idleness. As far as pastors are concerned, Robinson (2005:8) indicates that they often are still healthy and have the energy, as well as the wisdom, and experience to be of value elsewhere. Ross (quoted by Valkila, *et al.*, 2009) indicates the

value of the participation of older persons in research studies, especially where the views of the elderly themselves are important. Emeritus pastors might agree with the French Writer Andre Maurois that “growing old is no more than a bad habit which a busy man has no time to form” and with Robert Browning when he invites his readers: “Grow old with me! The best is yet to be ...” (both quoted by Collins, 2007:292).

In view of the abovementioned problems it is obvious that a unique solution will have to be developed to effectively address these issues. This research will therefore not only focus on the needs of emeritus pastors, but also on the development of a model by which the AFM church can resolve these problems.

Before further discussion it is necessary to look at the meaning of certain terms and phrases.

1.2.3 Explanation of conceptions

The purpose of this section is to illuminate certain concepts found in the title of this research namely: A theological perspective on the holistic needs of emeritus pastors of the Apostolic Faith Mission of S.A.: a pastoral study. It is not regarded as comprehensive definitions, but only to highlight conceptions.

1.2.3.1 Holistic needs

E-training indicates that Holismis is a term from the Greek word *holos*, meaning whole. According to them we cannot really know a person without learning about all aspects of their life and understanding the impact of the interrelationships between those aspects. Working with people in a holistic approach requires you to look at the person from a whole-of-life perspective.

Holistic health is a concept in medical practice upholding that all aspects of people's needs including psychological, physical and social should be taken into account and seen as a whole. The same aspects are applicable to emeritus pastors (Wikipedia Dictionary Online: Main Page).

1.2.3.2 Emeritus

The Merriam-Webster Dictionary (Online) depicts an emeritus as “one retired from professional life but permitted to retain as an honorary title the rank of the last office held.” The Cambridge Advanced Learner’s Dictionary and Thesaurus’ definition is more or less the same as the one of Merriam-Webster, i.e. that an emeritus “no longer having a position, especially in a college or

university, but keeping the title of the position". Wikipedia indicate that "emeritus designate a retired professor, bishop, or other professional. Emeritus does not necessarily indicate that the person is retired from all the duties of his/her previous positions; he/she may continue to exercise some of them". On the question "What is the meaning of emeritus" the answer from "got Questions? org" is as follows: "Emeritus is an honorary title bestowed upon one who has retired from a position (pastor, professor, or other professional position) as a way of honouring the individual's service. ... Bestowing the title "Pastor Emeritus" upon a retiring pastor is a way for the church leadership to honour his service to the church".

1.2.3.3 Pastor

A pastor is "a minister of a Christian church, especially one that is Protestant" according to the Cambridge Dictionaries Online. In the context of this study, when referring to a pastor attached to the Apostolic Faith Mission (AFM) only the word "pastor" will be used and not "AFM pastor".

1.2.3.4 Retirement

The Wikipedia Free Encyclopaedia describes retirement as the point where a person stops employment completely. It is further defines as withdrawal from one's position or occupation or from active working by the Merriam-Webster Dictionary and the Online Dictionary.

1.2.3.5 Apostolic Faith Mission (AFM)

The AFM is an abbreviation of "Apostolic Faith Mission". The church started in 1908 and is part of a worldwide Pentecostal movement. It received church status in 1961 under the Private Law number 24 of 1961. Burger (1987) gives a complete explanation of the history of the church.

1.2.4 Recent research, unanswered questions and niches for creative contributions

A nexus search done by the Ferdinand Postma Library of the North West University indicates that no research was done on the emeritus pastors of the AFM. At UNISA nothing could be found on Ebsco Host.

Although substantial research concerning retirement has been done, little could be found exclusively on the retirement experience of emeritus pastors, and specifically on their needs. The scarcity of studies in this respect and the long intervals in between, indicate that much can still be learned about the retirement experiences of clergy (Knappet *al*, 2009:159+). It would also appear that previous research addresses a different kind of situation due to socio-

economic changes. Research regarding the needs of emeritus pastors of the AFM will be relatively new in Theology.

1.3 THE RESEARCH QUESTION

The research question that will be explored in the light of the abovementioned is:

How can the AFM, from a pastoral perspective, understand the situation of, preparing and assisting its emeritus pastors in coping effectively with retirement - in the process addressing their holistic needs - to still have a meaningful life in the service of God as integral members of His community?

This research study will endeavour to address the following questions:

- Which perspectives from Scripture are relevant to the needs and role of the elderly?
- Which perspectives are offered from other disciplines within humanities of the holistic needs of the elderly?
- How can these perspectives be a guide to understand the holistic needs of emeritus pastors of the AFM?
- What role, if any, can the church play in preparing pastors for their retirement?
- Which practical-theological guidelines, if needed, can be set in terms of pastoral guidance to assist emeritus pastors as preparation for their retirement, in fulfilling their holistic needs to live a meaningful life as integral members of God's community?

With reference to the abovementioned questions the following aims and objectives will receive attention.

1.4 AIM AND OBJECTIVES

1.4.1 Aim

The aim of this study is to find out how the AFM effectively can prepare its pastors regarding retirement. The objective will be to formulate a pastoral model whereby pastors of the AFM can

be prepared to retire, so that they can be integral members of God`s community whose holistic needs are taken care of, in a Christian way.

1.4.2 Objectives

The specific objectives of the study are:

- To determine to what extent perspectives from Scripture can contribute to understand the needs and role of elderly better.
- To study perspectives from other disciplines within humanities on the holistic needs of the elderly.
- To establish to what extent that can be a guide to comprehend the holistic needs of emeritus pastors of the AFM
- To establish what role the church can play, if necessary, to prepare its pastors to retire with holistic needs integrally tended to.
- To find practical-theological guidelines, if needed, for pastoral guidance to assist pastors with a view to retirement, as well as with living a fulfilled life during the years of retirement.

1.5 CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that the AFM does not prepare its pastors in any way, for retirement and does not give enough support to them after their retirement. It is hypothesized that emeritus pastors will benefit significantly from explicit preparation to retire with regard to their holistic needs.

1.6 METHODOLOGY

The basis of the Pastoral Theological framework of this study is that Scripture is the primary source of knowledge, the *Sola Scriptura*. The Bible is regarded as the authoritative Word of God (Collins, 2007:805).

In Practical Theology different models are used to differentiate, between theory and praxis. Heyns and Pieterse (1998:34) regard these models as important because the model indicates how the praxis must be handled. For the purpose of this study Osmer`s model (2008) for Practical Theology will be used. Attention was also given to the model of Zeffass (De Wet,

2006:57-87) and his theories relates to Osmer's fourfold task. Osmer's (2008:4) model facilitates interaction between the descriptive/empirical task ("what is going on?"); the interpretative task ("why is it going on?"); the normative task ("What ought to be going on?"); and a pragmatic task ("How might we respond?"). All four tasks will be handled but not necessarily in this order.

1.6.1 The Normative Task

Firstly attention will be given to Osmer's normative task (2008:129). The normative task will determine to what extent perspectives from Scripture can contribute to understand the elderly better. The researcher regards as prerequisite that the Bible is the everlasting authoritative Word of God (Coetzee, 1990:18). Exegesis will be done according to the Historical Grammatical exegesis method. This method of exegesis will help to discover the meaning of the passage according to the author's originally intended meaning (Alexander, 2008; Kulikovskiy, 2005; Hattingh, s.a.:2; Coetzee 1990:17).

The researcher will endeavour to understand the message of the Bible with the practices and attitudes of life according to the world of the Bible in mind. The traditions, the practices, the lifestyle, the establishments and the thoughts of the people living at that time, will be taken into account as well as the interpretation of the ancient text to the present situation (Hattingh, s.a.:3; Coetzee, 1990:18).

Consideration will further be given to the perspectives from Scripture that can give insight into care for the elderly. The following scriptures will be used in forming a normative task: Numbers 8:25, 26; Psalm 71; and 1 Timothy 5:1. If other Scriptures are found to be relevant, they will also be referred to.

The applicable Bible texts will be researched by using available scientific works. Regarding the meaning of important words or terms and phrases, recent exegetic commentaries will be used, like Mounce's World Biblical Commentary, Vol 46; Tate, Word Biblical Commentary, Vol 20; Hatley, Word Biblical Commentary, Vol 4; and De Klerk and Van Rensburg, Preekgeboorte. The following, advised by Hattingh (s.a.:4), will be taken into consideration: What type of writing is used, e.g. history and prophecy, and other grammar construction, e.g. time, condition, statements, metaphors and types.

Developing the normative task will help the researcher to identify the principles with which the research will operate. The researcher will also endeavour to discover the views of other theologians on the issue at hand.

1.6.2 The Interpretative task

In accordance with Osmer's model (2008:79) an interpretative task will then be developed. This task will be used to challenge, support or extend the theological theory (De Klerk, 2005:473). The importance to obtain perspectives to ascertain how the principals in the normative task materialise, will be taken into consideration.

Referring to literature studies, Osmer (2008) forms the interpretative task. To develop this task, attention will be given to the results of research which will include theological works as well as research done by other disciplines within humanities, such as Psychology, Sociology, Social work, and other human sciences, where applicable.

The purpose of the literature study will be to critically analyse key aspects of the chosen topic in order to cast new light on the subject matter. An important goal of this literature study will be to assess the strength and weaknesses of previous studies, which will help the researcher to explore promising ways to approach the inter-disciplinary dialogue. The literature study will further enlighten the ways the research problem has been addressed previously (Eichelberger, 1989:70,71), and it will afford the opportunity to develop what Kritzingler (2000:16) calls more advanced perspectives and insights. Several aspects will be learned from other scholars, namely how they theorised and conceptualized on subjects, what they empirically found, what methods they used, and what effect they had, as emphasised by Delpont and Fouche (2005:263).

The literary study will be done to extend the existing knowledge base, and to establish to what extent that can be a guide, ultimately developing new and/or refined perspectives on the issue addressed by the problem statement. Commonalities regarding the theme of this study will be focused on and significant literary sources will be included in the research. The necessary information will be gathered through the literary study to familiarise the researcher with the present knowledge regarding her research problem (Delpont & Fouche, 2005:263).

The researcher will deal responsibly with these works by adhering to the goals of a literature study as identified by Creswell (2009:24) namely: mastering of existing literature; identifying similarities and differences between previous research and the undertaken study;

understanding the contribution of the study to the existing knowledge base; and ultimately helping to support and enrich the researched field's conceptual framework.

Care will be taken that the interpretative task does not dominate the theological character of the research. This will restrict the researcher within the field of Practical Theology.

1.6.3 The descriptive task

To ascertain how emeritus pastors of the AFM experience their retirement information will be gathered by means of a qualitative empirical study. Osmer's (2008:49, 50) descriptive task refers to the qualitative and quantitative research methods. The aim of this study is to lay down practical-theological guidelines to assist pastors in preparation for retirement and to assist them after retirement and this will be done by means of a qualitative research. Through the qualitative research the meaning the pastors give to their situation will be investigated and understood as defined by Creswell (2009:4). According to Mouton (2001:194) the strength of the qualitative paradigm is that people's own definition of their words (written or spoken according to Fouche and Delport (2005:74)) are studied; that the subjective experiences of a person are focused on, and that it is aware of the circumstances in which people interact with each other. The researcher will endeavour to study the meaning and emotions behind the words of the participants.

An open ended question will be asked to the respondents. The qualitative research question that will be posed to retired pastors is: *Tell me about your retirement.*

All interviews as emphasized by Strydom (2005:59) will be recorded with the written permission of the participants. The necessary respect will be shown to the participants and all ethical issues will be adhered to (Creswell, 2009:89). The following ethical principles outlined by the Ethics Committee of the NWU regarding qualitative research will be adhered to:

- the participation will be completely voluntary;
- the participant may withdraw from the process at any time they wish;
- the identity of the participants will not be revealed without his or her written consent;
- all information will be handled as confidential;

- participants will be asked for written consent before their responses will be used in the thesis;
- the researcher will explain the nature of the participant's contribution to the specific field of study and how it can benefit others; and
- the researcher will explain that there is no financial gain for either the researcher or participants.

Interviews will be conducted until a saturation point has been achieved. The saturation point will be when no new information is obtained from the qualitative research question. If necessary, further questions will be posed to clarify matters that arose from the first interview.

All the responses will be typed and these transcripts will be given to an independent coder for coding and interpretation. In an attempt to suggest a theory or theoretical model as the product of the research analysis will take place through open, axial and selective coding as suggested by Fouche (2005:270). The collection of the data, the analysis of it and theory will be placed in a mutual association with each other (Fouche, 2005:27). The purpose of the analysis is to understand the different components of the information and to perceive if there are any tendencies that can be identified or isolated, or to create themes in the data (Mouton, 2001:108).

1.6.4 The pragmatic task

The next step (the pragmatic task) will be to form and enact strategies of action to influence occurrences in a desirable way (Osmer, 2008:176). The ultimate purpose is that these strategies can be applied in practice in order to solve the research problem. This will be done, in accordance to Creswell (2009:23), through a literature control study. This will merge the theory and the praxis, leading to a possible new theory regarding the problem statement.

The results of the research will be used to formulate practical/theological guidelines to the church, for preparation for emeritus pastors, if necessary.

Osmer's tasks (2008:176) can diagrammatically be presented as follows:

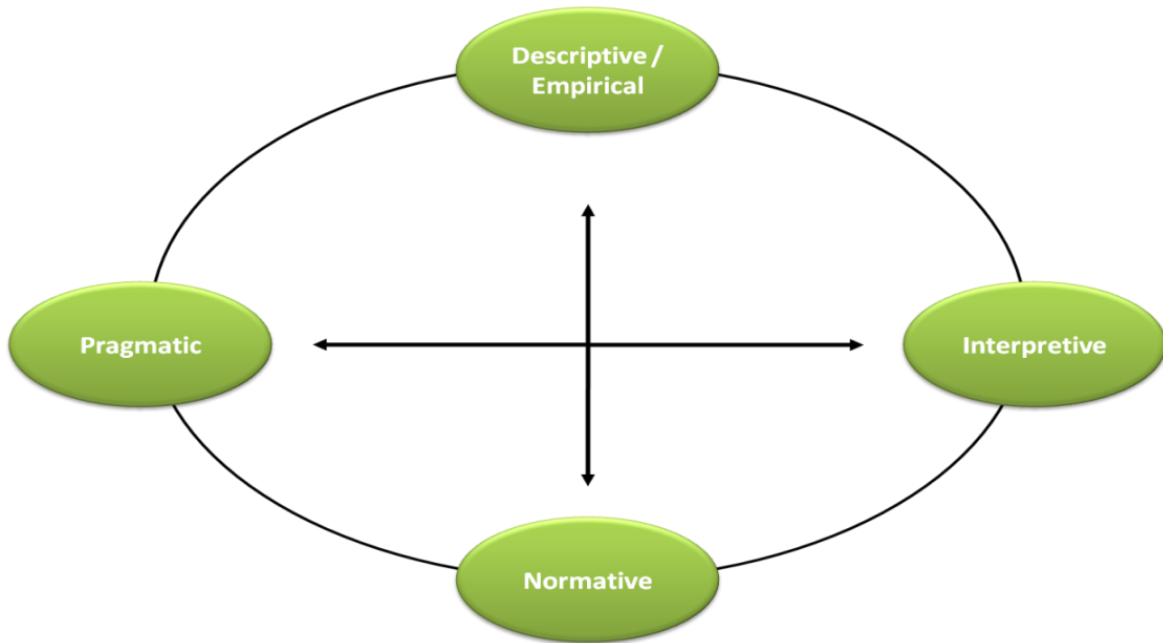


Diagram 1 Osmer's tasks

1.7 TECHNICAL ASPECTS

Some relevant technical aspects will now be enlightened.

1.7.1 Bible references

Bible references used are from The Thompson Chain-reference Bible. 4th improved edition. King James Version. Indianapolis : B.B. Kirkbride Bible unless indicated otherwise.

1.7.2 Abbreviations of Bible books

The abbreviations for the books of the Bible are according to The Thompson Chain-reference Bible. 4th improved edition. King James Version. Indianapolis : B.B. Kirkbride Bible.

1.7.3 Gender

This subject is appropriate for both genders. In this study the personal pronoun "he" or the possessive pronoun "his" is used which will include the feminine form.

1.7.4 Referral system

All source references are done according to the NWU-referral guide: Harvard-method.

1.7.5 Titles

Where reference is made of a retired pastor/pastors of the Apostolic Faith Mission of S.A. the word “emeritus” is used.

1.8 CHAPTER DIVISION

The chapter division is as follows:

Chapter 1: Introduction.

Chapter 2: Perspective from the Scriptures on Elderly - The Normative task

Chapter 3: Perspectives from other disciplines within humanities re the holistic needs of the elderly - The Interpretative task.

Chapter 4: A Qualitative research on the holistic needs of emeritus pastors - The Interpretative task.

Chapter 5: Practice-theoretical perspectives on the needs of emeritus pastors - The pragmatic task.

Chapter 6: Conclusion, recommendations and themes for further research

1.9 SCHEMATIC REPRESENTATION OF THE CORRELATION BETWEEN POINTS 1.2, 1.4.2 AND 1.6

PROBLEM STATEMENT	OBJECTIVES	METHODOLOGY
Which perspectives from Scripture are relevant to the elderly?	To determine to what extent perspectives from Scripture can contribute to understand the elderly better.	Using Osmer's normative task theoretical perspectives of the elderly will be explored by using the Grammatical Historical exegesis method of Scriptures referring to the elderly.
Which perspectives are offered from neighbouring sciences of the holistic needs of the elderly?	To study perspectives from neighbouring sciences on the holistic needs of the elderly.	Theoretical perspectives will be attended to by significant literature sources. Osmer's interpretative task will be used.
How can that be a guide to understand the holistic needs of emeritus pastors of the AFM?	To establish to what extent that can be a guide to comprehend the holistic needs of emeritus pastors of the AFM.	An interdisciplinary literature study will be done as suggested by Osmer.
How do emeritus pastors of the AFM experience their retirement?	To ascertain how emeritus pastors of the AFM experience their retirement.	A qualitative empirical study will be used to ascertain how emeritus pastors of the AFM experience their retirement.
Which practical-theological guidelines, if needed, can be laid down in terms of pastoral guidance to prepare pastors of the AFM for retirement?	To find practical-theological guidelines, if needed, for pastoral guidance to prepare pastors of the AFM for retirement.	A model will be formulated, if needed, whereby emeritus pastors of the AFM can pastorally be educated for retirement.

CHAPTER 2

2 NORMATIVE TASK PERSPECTIVES ON THE HOLISTIC NEEDS OF EMERITUS PASTORS WITHIN THE AFM

2.1 INTRODUCTION

With the principles of a normative task in mind, the researcher will in this chapter explore what the Bible and religious literature has to say concerning the holistic needs of elderly and specific of emeritus pastors. Attention will be given to Osmer's (2008:4, 140) question in his normative task namely "What ought to be going on?" With this task in mind the researcher will ascertain what the situation regarding the needs of the elderly should to be in light of God's Word.

Nurnberger (2002:77) advocates the view that the ultimate purpose of biblical hermeneutics is to attain an authoritative and relevant declaration of the Word of God for our times. Jordaan and Van der Walt (2005) also explain that hermeneutics is the exegetical process to actualise the message of Scripture in understanding the needs of elderly. It must however still be the Word of God speaking to the person of today. The researcher will therefore use the socio-historical hermeneutical method by concentrating on the social, economic and cultural circumstances of biblical times. One can only start understanding the essence of the message of the Bible, if it is established what it meant in the specific Bible book, and it is important to construct the socio-historical contacts (De Klerk and Van Rensburg, 2005:51).

Jordaan and Van der Walt (2005) are further of the opinion that Reformed hermeneutics believe that God's Word is relevant for today. They declare that God, who once spoke a time-orientated word, also speaks through it a time-orientated word in the context of today. This implies for the researcher that direction can, and will be found, in the Bible regarding how emeritus pastors must be treated and be supported.

The Bible as the Word of God is time orientated and not time bound (Jordaan and Van der Walt, 2005; Kruger, 2005). This implies that Scripture was aimed at the situation of the first readers, but it is also relevant to readers of all times. This does not entail that a new meaning must be given to the text, but a correlation must be found between the context of the first readers and the modern readers. Duval and Hays (2001:22) emphasise that there's a difference in culture, language, situation, time and often covenant between today's Christian and the biblical

addressees. It is, however, important to realize that the Bible is just as relevant today as it was 2000 years ago because God does not change, God stays the same (Kruger, 2005; 1 Pe. 1:23-25). It is thus taken for granted that the Bible is also relevant to the emeritus pastors.

Although the Scripture comes out of a time, language and socio-historical and religious circumstances far different from today it was always held as sacred canon, significant for faith and life in each new time by Jewish and Christian communities (Clifford, 2002:9). Acknowledging that God is speaking to us through the Bible, the Bible reader needs to understand the meaning of the Scriptures and be convinced of their divine origin and authorship (Erickson, 2001:77; Holgate and Starr, 2006:22). It is therefore necessary to address the issues of Scripture as the centre of the normative task in this study.

2.1.1 Normative task

The normative task is closely connected to theological traditions and the way the Bible is handled. It involves the interpretation of Biblical norms, values and principles regarding man's conduct. Osmer (2008:161) refers to three approaches regarding this task, namely:

- Theological interpretation. Theological concepts to interpret particular episodes, situation, and contexts, informed by a theory of divine and human action, are used.
- Ethical reflection: Ethical principles, rules, or guidelines to guide action toward moral ends, are implied.
- Good practice. Deriving norms from good practice, by exploring models of such practice in the present and past.

The purpose of this study, namely to study the holistic needs of emeritus pastors, will amongst others be obtained by developing a normative task as found in the Word of God. Venter (1995:198) is of the opinion that the basis theory of Zerfass, which corresponds to the normative task, gives a detailed systematic description from Scripture about the content and purpose of the research topic which is in this study, the needs of emeritus pastors. It is based on Scripture as the pre-conception that the Bible is the inspired revelation from God. Paul writes to Timothy that all scripture is God inspired (2 Ti. 3:16). The Greek word for inspiration in 2 Ti. 3:16 is *theopneustos* (ἐμπνευσθη) which means "God-breathed". It is that special power of the Holy Spirit in the lives of holy men, which gave them the qualification, and enabled them to record the divine truth regarding God's will, to man.

The Bible is the constitution of the Christian faith and specifies what is to be believed and what is to be done. For the purpose of this study normative task is regarded as the discussion, reflection and planning of the Scriptural principles in the determination of the needs of emeritus pastors.

2.1.2 Scripture as the centre of the normative task

The Catechism of the Catholic Church (1994) gives the following description of the worth of the Scripture for the Church and thus also the emeritus pastors:

In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, 'but as what it really is, the Word of God' (1 Thes. 2:13). In the sacred books, the Father who is in heaven comes lovingly to meet his children and talks with them.

(SS102-4 Dei Verbum 2).

The Word of God has hermeneutically the first and last say. This is according to Swinton & Mowat (2007:6) a significant, theological indication on the practices of the Church as they interact with the practices of the world. Heyns and Pieterse (1990:1) support this view and point out that it is the division of theology that regards those actions intended to guarantee that God's word get to people and come to life in their lives.

The researcher considers it as a precondition that the Bible be regarded as the everlastingly authoritative Word of God. She concurs with De Klerk and Van Rensburg (2005:3) that the Bible is the official voice of God, a voice written over thousands of years, and the revelation of God could be heard, seen and experienced in specific human context. During these many centuries God used different people to write various books, each with his own background, nature and abilities (Daley, 2003:193; Snyman, 2006:772; Venter, 1996:22). Although many people were used in writing the Bible it is important to realise that the Bible is more than just a collection of books of peoples' testimonies about God, but it is rather a collection of scriptures through which God reveals himself and His will to people (Ganzevoort, 1968:12-13; Nederlandse Geloofsbelijdenis, Art. 2;). According to Mounce (2000:565) God also wants through Scripture, to reveal His will for people's relationship with Him, with themselves and with others. Relationships are important in old age and the Bible can be a guide for the elderly.

Hattingh (s.a. 5) indicates the bipolarity of the Bible by explaining that the Bible is the Book of God as inspired by the Holy Spirit and relates to what He has done for man, and what He has said. On the other hand, the Bible is also the Book of man and through the Holy Spirit inspired

men to be co-authors of the Bible (Ganzevoort, 1968:7; Snyman, 2003:462; Venter, 1996:22). Scriptures are given by God through a direct revelation (*άμεση αποκάλυψη*) and through the inspiration (*έμπνευση*) of the Holy Spirit (Finlay, 2011). The inspiration of the Bible through the Holy Spirit can however not be proved, explained, or be captured in theory, it can only be confessed as part of the faith of believers (Belgic Confession, Art 3; Snyman 2003:472), which include emeritus pastors.

Important perspectives of the Holy Scriptures as the centre of the normative task, will be attended to because of the significant place of the Bible in this research. Man is created by God and therefore God has the say over his life namely how he should live, what he must avoid and to know what is good for him (Lovell 2009:81). In the life of the elderly Scriptures will give direction and the researcher is therefore of the opinion that it is important to determine the significance of the necessity (*έμπνευση*), sufficiency (*επάρκεια*), authority (*αρχή*) and reliability (*αξιοπιστία*) of the Word of God in the lives of emeritus pastors.

Nurnberger (2002:3) argues that we should do for our times, what biblical authors did for theirs, namely to formulate God's redemptive response to the need of man. We thus also need to find direction in the Bible in our work with elderly.

2.1.3 The necessity of the Scriptures

God reveals himself through Scripture, and man needs the Bible because God can only be known through His self-revelation in Scripture. In Ex. 3:14 God declares "*I am that I am* (*אני אני*)" and there are 24 more variations of introduction in the Bible where God declares "I am (*אני*)."⁷ The following are also texts in which God is revealed: De. 6:4; Ps. 19:1, 2; Mal. 2:4; 1 Co. 8:4, 6; 1 Ti. 2:5. The self-disclosure of God in the Scriptures is according to Brueggemann (2005a:24) the major claim of the apostolic faith. The Holy Spirit as the prime author of the Bible had as godly intention, to proclaim God and his actions directed to man (Jordaan and Van der Walt: 2005; Oldewage, 2003:64). It can be a comfort for the emeritus pastor to know God and His will in every situation, through the Bible.

2.1.4 The sufficiency of the Scriptures

The Belgic Confession, Art. 7 confesses that the Bible is sufficient in a Christian life, thus also in that of the emeritus pastors.

We believe that this Holy Scripture contains the will of God completely and that everything one must believe to be saved is sufficiently taught in it. For since the entire manner of service which God requires of us is described in it at great length, no one even an apostle or an angel from heaven, as Paul says ...(Gal 1:8) ought to teach other than what the Holy Scriptures have already taught us. For since it is forbidden to add to or subtract from the Word of God this plainly demonstrates that the teaching is perfect and complete in all respects.

Therefore we reject with all our hearts everything that does not agree with this infallible rule, as we are taught to do by the apostles when they say, "Test the spirits to see if they are of God," 1 John 4:1 and also, "If anyone comes to you and does not bring this teaching, do not receive him into your house." 2 John 10.

Confessio Belgica (1561)

Emeritus pastors need to know that Scripture is sufficient for doctrine (αρχή), for reproof (αξιοπιστία) for correction (διόρθωση) and for instruction (οδηγίς) in righteousness (2 Ti. 3:16b) even in his old age. The Word of God is also a lamp and a light on ones way (Ps. 119:105). Calvin emphasises that the believer (and thus also the emeritus pastor) is fully content with Scripture if he finds rest in Scripture because it is self-authenticated (Van den Belt, 2008:102). The acceptance of the sufficiency of Scripture indicates the responsibility of man to prayerfully, and in obedience, seek God's will in every situation (Marshall, 2004:787).

2.1.5 The authority of the Scriptures

The Belgic Confession, Art 5, declares:

We receive all these books and these only as holy and canonical, for the regulating, founding and establishing of our faith. And we believe without a doubt all things contained in them – not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God. For even the blind themselves are able to see that the things in them do happen.

Confessio Belgica (1561)

Brueggeman (2005a:xiii, 7, 20) regards the issue of the authority of the Bible as very old, eternally problematical, continuous and very important to the church and people who intend to pledge their lives on its evidence. According to Lienhard (1995:85) the authority, or as he puts it the legitimate power of the Bible, is the power of the truth to convince fully. Erickson (2001:77) defines authority as the right to command belief and/or action and Nurnberger (2002:39) says “authoritative” means that God’s Word can create, sustain and empower faith. With all this in mind, the authority of the Bible is also considered as very important in this study.

For us today it is valuable to note that Jesus himself viewed the Old Testament as authoritative and quoted from it throughout his ministry (Paché 1969:81; Zukeran, 2003). Gansevoort (1968:7-8) draws the attention to Jesus referring to events in the Pentateuch (Mt. 8:4; 10:15; 11:23, 24; 19:4; 22:31, 32; 23:35; 24:37-39; Lu. 17:28-32; Jn. 3:14; 6:49 and 7:19; 22); about David and the showbread (Mt. 12:3,4); the queen of Sheba’s visit to Solomon (Mt. 12:42); Jonah (Mt. 12:40, 41) and Zachariah’s murder (Mt. 23:35). During his temptation Jesus quoted from Deuteronomy (Mt. 4:4, 7, 10). Like David Jesus refers to the shepherd and says that the sheep recognize the voice of the Shepherd and follow him, trusting him as the Truth (Jn. 10:4).

The apostles also identified the authority of the Scriptures with God; speaking by confirming the testimony of the Old Testament. See for example where Paul in Ga. 3:8 quotes Ge. 12:1-3 and in Ro. 9:17 he quotes Ex. 9:16. Paché (1969:83) makes mention of the fact that even Christ’s preaching and that of the apostles was called “the Word of God”.

By acknowledging the authority of the Bible, one acknowledges that the Holy Spirit has a specific purpose with the Scripture, for the first hearers as well as for today (De Klerk and Van Rensburg, 2005:4; Nurnberger, 2002:43). Van den Belt (2008:336) came to the realisation that a Christian believes the Bible because the Holy Spirit persuades him in Scripture that he hears the voice of God, and hence he finds rest in it.

Many writers, e.g. Harrison, *et al.* (2009:94) and Zukeran (2003), come to the conclusion that the Bible has authority which is not dependent on man. Van den Belt (2008:3, 5) also states that the Bible has its own authority which is recognized through the work of the Holy Spirit, and the Scriptures are not forced on us by an authority from outside, but they themselves are forced on us by way of their own divine authority (Lienhard,1995:85). On the question if the Bible has authority, or if God has written the Bible, Du Toit (2000:85) quotes *sacra scriptura sui ipsius interpretres* (the Holy Scripture interpret itself) and suggests: “asking the Bible itself”. De Wet

(2006:57-81) also mentions that the Bible itself affirms to be the very Word of God and is not dependent on the person who interprets it, or his ability to understand it (Finlay, 2011; Zukeran, 2003).

God speaks through the Scripture and reveals himself to man and so his will is known. The Bible carries the same weight as God's command to people, because it bears His message and He is the ultimate authority in Christian matters. This is in accord with the sentiment expressed by Brueggemann (2005a:24) that the Bible intrinsically is the Word of God that speaks to us regarding the character and will of the gospel-giving God. By virtue of who He is and what He does, He has the right to establish the standard for belief and practice, which also needs to be taken in consideration in treating, amongst others, the elderly.

People who believe that the words of the Bible are reliably inspired by God are compelled to regard the Bible as the total source of authority (Holgate and Starr, 2006:22). On the question of what in the Bible has authority for us today, König (2006:78, 133) proclaims it is the message of the Bible, namely the message about Jesus. Du Toit (2000:83) goes further and explains that the Bible has Christological authority, because it is the only entrance to the life, teachings and work of Jesus of Nazareth as the Christ.

The authority of the Bible is further established by the fact that it is reliable.

2.1.6 The reliability of the Scriptures

Van den Belt (2008:99) refers to John Calvin's remarks that we must honour God's Word, being fully convinced that it is reliable and that God is true and cannot disappoint us. The Bible is fully truthful in all that it affirms (Ganzevoort, 1968:22, 23) and is reliable because it is tried (Ps 18:30). This indicates that God's word has stood all tests (see also Lu. 1:4; 1 Ti. 1:8-11; 1 Th. 2:13; Tit. 3:8; 2 Pe. 1:20-21). Jesus also declares in his High Priestly prayer (John 17:17) that the Word is true. The Bible confirms that God cannot lie (Titus 1:2); Jesus said in John 14:6 that he is the truth and that the Holy Spirit is the Spirit of Truth (John 16:13). From this we can gather that the Trinity in itself is reliable and true.

Erickson (2001:69, 72) comments that the Bible is a reliable source of God's special revelation of himself as recorded by His inspired servants. It is fully truthful in all that it declares when it is correctly interpreted, according to the culture and the communication during the time it was written, and in view of the purposes for which it was given. Finlay (2011) is of the opinion the

prophets were divinely guided in writing the Scriptures and by Divine inspiration they were protected from errors in historical facts, doctrine and ignorant mistakes.

2.1.7 Conclusion

Attention was given to some perspectives of Scripture as the primary source of the normative task. The researcher is convinced that the Bible can, and must be referred to, in the research of the support of emeritus pastors because it is efficient, true, reliable and essential in one's life. God is speaking and gives direction through his Word, even in one's old age. In counselling emeritus pastors, consideration must be given to the direction given in the Word of God. Faced with problems and quandaries they have to be reassured of the compassionate commitment of God to them.

2.2 AIM

With the principles of a normative task in mind, it is the objective of this chapter to explore what the Bible and theological literature says, regarding the elderly. From a preliminary study into the subject it appears that very little theological literature exists on emeritus pastors. As already mentioned the word "emeritus" does not appear in the Bible, therefore attention will be given to certain basis theoretical perspectives of the elderly.

Although very little direction is given in the Bible re elderly, we do find some information. In the next chapter attention will primarily be given to the time a priest should serve (basically in Num 8:25, 26); the cry of an elderly not to be forgotten, (basically in Ps 71) and advice on how to treat an elderly (basically in 1 Tim 5:1).

2.3 EXEGETICAL PERSPECTIVES REGARDING THE ELDERLY

2.3.1 Introduction

Exegesis is the process of going back into the past, asking what the author of that time wanted to say to the original readers in their living situation. Petrarch, (the father of Renaissance) stated that we need to understand classical ancient times in its own terms through the speech with which the ancients have communicated their thoughts (Coetzee, 1990:16-17; Dunn, 2003:38; Knierim, 2004:8; Weinstein, 2010:664). In this study the researcher will seek to show the meaning of the biblical text for older people. It requires putting herself in the place of the first readers, and avoiding making the text mean what she wants it to mean. The viewpoint will

be that Scripture became God's Word, first to the earliest readers but it is still relevant today (Duvall and Hays, 2001:99) and in this chapter it will be used to specifically indicate what it says regarding elderly, and thus also the emeritus pastors. It is obvious in the Bible that God cared very much about the original hearers to whom he spoke in their own historical-cultural circumstances, but he also cares about the elderly of today, and wants to speak to them in their present circumstances.

Vos (1995:225-258) mentions different exegesis methods, namely: The historical-critical method, literature approach and the sociological method. In this study exegesis will be done according to the grammatical historical-critical methodology by concentrating on what the text meant in the past and to bring one into contact with the objective of the text (Murphy, 2000:8, 17). There are critics who are of the opinion that we are not able to recapture the past because we are conditioned by our present situations (Murphy, 2000:16). The researcher, however, believes that we can learn and benefit from what is recorded in the Bible. While the historical-critical method has restrictions, it achieved insights into the Bible, and what it does, it does well.

In Hanson's (2001:5) study on Christian scriptures in search of direction for growing older, he soon discovered that very little information is available. Most of all references to growing older occur in the Old Testament, and he adds that they are presented as problems to be solved.

In this section on the exegetical perspectives regarding the elderly, the focus will be on

Numbers 8:25 and 26 as the age of office for Levites;

Psalms 71 as the cry of an elderly not to be forgotten by God; and

1 Timothy 5:1 as the manner elderly need to be treated.

Other Bible books/verses will in addition be consulted as it is according to De Klerk and Van Rensburg, (2005:77) not only desirable, but imperative. In this regard Craven (2004:55) also asserts that the Bible itself promote the reinterpretation or reanimation of one text, compared to others.

2.3.2 The Book of Numbers

2.3.2.1 Numbers in context

The English title "Numbers" translates *Arithmoi*, the title used by the ancient Greek (LXX) and the Latin (Vulgate). Jerome translated *Numeri* from Latin to "Numbers" in English. The book is so called because of the numbering (census) of the Israelites. It contains the record of two censuses: one of the exodus generation taken at Mount Sinai (Nu. 1) and the other of the

generation born in the wilderness that was taken on the plains of Moab (Nu. 26). The Jews call this book “In the Wilderness” (*bemidbar*) after the fifth word in Hebrew. This is the most suitable name as the book deals mainly with the wandering of Israel in the desert of Sinai (Bellinger, 2001:169; Boniface-Malle, 2006:169; Carson, 1979:2380; Dockery, 1992:110).

Numbers continues the narrative of Israel - from the exodus generation that broke out of slavery in Egypt and journeyed to Sinai – to a new generation settled on the edge of Canaan (Bellinger, 2001:169). The book pays special attention to duties of the priest representing the people before God. Sakenfeld (1995:2) signifies that basically and undergirding all else, Numbers is a book about God, about the assured yet ever surprising faithfulness of the God who refuses to let go of the people, in spite of their rebellion. In the book we read about God’s provision of material substance and leadership, His acts of intervention on behalf of the people and His sustaining blessing of the people as a new generation arises and reaches the edge of the Promised Land. He discusses (ibid:173) recurring themes in Numbers namely holiness, order, disobedience, land and history.

2.3.2.2 *The place of Numbers in the Pentateuch and the Bible*

Numbers is the fourth book in the Pentateuch which is sometimes also called the Books of Moses. The Bible begins with the Pentateuch, a five-volume book of the law. The word Pentateuch derives from the Greek *pente* (five) and *teuchos* (scroll) and thus describes the number of these writings. The Hebrew term for “the law” is *Torah*, which expresses more exactly the intention of these books. *Torah* means “teaching” and “instruction”, which includes law and moral education. The *Torah* does not simply teach ethics, but also religious history (Boniface-Malle, 2006:169; Dockery, 1992:110; Wenham, 1995:26). Numbers includes some of a larger body of pentateuchal legislation that guided the Israelites in various periods as they sought to maintain their status as a holy community under the leadership of priests and prophets (Sakenfeld, 1995:1).

The whole of Leviticus and up to Numbers 10:10 deals with the religious laws relating to worship, purity and the like. The rest of the book of Numbers recounts the Israelites’ journey in the desert until they camp in the plains of Moab in sight of the Promised Land beyond the Jordan. It also relates how Moses divided the land among eleven tribes. The twelfth tribe, the Levites, was given no land of their own. They were set aside to serve in the house of God and were to be supported by offering brought to the Tent of Meeting by all the other tribes (Boniface-Malle, 2006:169).

2.3.2.3 The choice of Numbers for exegesis

After the age of 50 the Levite could only assist other Levites in the performing of easier and lighter duties but not the prescribed service. That work was done by the younger Levites who had the strength and energy to do it, while the older men retired with strength intact. The older Levites were to be available whenever there was a special pressure of work. They also became respected advisors to the younger Levites or were in charge of important trusts. (Boniface-Malle, 2006:179; Carson, 1979:256; Gispén, 1959:136; Jamieson, *et al.*, 1962:117).

In the AFM it may be the same as that which Boniface-Malle (2006:179) experienced in many situations in Africa, that leaders hang on to an office and think they must do it until they die, as if no one else is capable of leading or serving the nation or the church. The researcher is convinced that pastors ought to realise that there must be a time for them to retire. In the case of the AFM it is at the age of 65. The encouraging factor to learn from Numbers 8:26 is that emeritus pastors can still assist younger pastors or fulfil a part of their ministry by visits, care for the elderly, counselling or other elements of interest and areas of expertise.

2.3.2.4 The socio-historical context of Numbers

Numbers covers 38 years in the history of Israel and can be regarded as a book about a person on a journey from bondage to freedom. This was the period of desert wandering in the Sinai Peninsula. It starts two years after the flight from Egypt, and it ends on the eve of entry into Canaan (Alexander and Alexander, 1973:185; Sakenfeld, 1995:1).

Wenham (1995:26) indicates that the *Torah* records the early account of Israel and God's dealings with the nation in the past. From the experiences of their ancestors, later Israelites were instructed to learn how to act, how to avoid their forebears' mistakes and copy their faith and obedience. In Numbers we specifically find the story about a people, its leadership and its God, and how the three interact.

2.3.2.5 The Pentateuch and elderly

The Pentateuch has two central themes: (a) God's activity in creating the world, as described in Gen 1–11; and (b) God's activity in bringing the community of faith into being, which is portrayed in the rest of the Pentateuch. This community was created for a special purpose namely to bear witness to the world about the God who is both creator and judge. The Pentateuch narrates that God is present with his community in all the circumstances of life (Boniface-Malle, 2006:169).

The religious dimension of the story in the Pentateuch must not be overlooked. These books are not only about Israel and her ancestors, but about God who chose them, who revealed his plans to them, and began to carry these plans out through Israel. The topic of the Pentateuch can be regarded as the partial fulfilment of the promises to the patriarchs (Wenham, 1995:26). It is the same God who chose the emeritus pastors and assured them of his plans for them in Je. 29:11. The emeritus pastors need to know that this knowledge is important in their life as retired persons.

2.3.2.6 The Levites

2.3.2.6.1 Ordination of the Levites

The Levitical ordination rite involves two main parts. Firstly there is the bodily preparation. The Levites should be ceremonially clean before they are officiated (Nu. 8:6). The male members of Levi's tribe were to be set apart and made ceremonially clean by the sprinkling of water of purification, shaving and washing their clothes (Nu. 8:6,7).

The second part of the rite is the presentation of the Levites at the sanctuary, with both a sin offering and a burnt offering. Like the first, this part of the ceremony is intended to purify the Levites so that they may be close to God. They must be fit to serve without danger of being destroyed by contact between the holy and unclean. Moses had to bring the Levites near to God, and the whole congregation had to lay their hands on the bald headed Levites. Publicly they were set apart and so designated to serve as substitutes on behalf of the other tribes. The Levite laid his hands on the sin offering and the burnt offering to make atonement for times when iniquity stained his life, service and witness. The sin offering was done for those occasions when "a soul shall sin through ignorance against any of the commandments of the Lord" (Le. 4:2). The purpose of the burnt offering in Le. 1:4 was that the animal would make atonement for the person who was laying his hand on the animal. The service of the Levites explained in Nu. 8:19 was to make atonement for the Israelites. The function of the burnt offering presented by the Levites in its totality was a symbolic token of complete surrender. The Levites did not merely witness the offering; they were the offerings, living sacrifices offered to God for his use (Nu. 8:11). When the offering was waved it signified its public, visible, total presentation to God (Brown, 2002:67; Eerdmans, 1949:120; Sakenfeld, 1995:51).

Being pure, the Levites could be given to God, who received no unclean gift. He cautions that defiled servants in the Lord's work deceive themselves, impose irrevocable harm on others, and dishonour God. Peter confessed his sinfulness before responding to the call to serve (Luke 5:8)

Just as the Israelites were separated from the nations (Le. 20:26) so the Levites were separated from Israel (Brown, 2002:67).

2.3.2.6.2 *The Levites exchanged*

In Ex. 4:22 God refers to the whole nation of Israel as His firstborn son, but the eldest son in every Jewish family was also regarded as especially belonging to God (Ex. 13:2, 12a). God's claim to the firstborn goes back to the last judgment on Egypt, the night of the Passover (Ex. 12) when He smote all the firstborn in Egypt, but the firstborn in Israel were not killed and were redeemed through blood shedding (Ex. 11:13). But now in the wilderness the Levites were chosen by God for a special service and God accepted them instead of the firstborn, for all Israel (Nu. 3:11-13; Nu. 8:18). Carson (1979:244) regards as reason for them to be chosen their faithfulness at the time of the golden calf (Ex. 32:27-29). It was also fitting that the tribe that attended to the sanctuary should have this honour and that it should be the tribe of Moses and Aaron.

The Bible indicates that the Levites were God's exclusive possession: "... *the Levites will be mine*" (Nu. 8:14b), "... *given wholly to me*" (Nu. 8:16), "... *I set them apart for myself*" (Nu. 8:17b). Regarding this, Brown (2002:69) reminds us that every Christian, and thus the emeritus pastor too, is also God's property (Ro. 14:7-8; 1Co. 6:19-20) and those who work for him value his total ownership of their lives.

After the counting of the firstborn at the first census the Levites were paired off one by one, leaving a surplus of 273 who were redeemed by money (Nu. 3:44-51)(Alexander and Alexander, 1973:185). The Levites were, according to Brown (2002:67) a daily reminder of the unique redemption of God's people. Whenever they were seen the other Israelites recalled the great event of their deliverance from Egypt when Egypt's firstborn were all slain and God's people alone were redeemed.

2.3.2.6.3 *The Levites as helpers to the priests*

The Levites were given by God to be a gift to Aaron (Nu. 8:19, 18:6) to make atonement for the children of Israel that there may be no plague. The Levites were given as helpers to the priests, but their consecration was somewhat different from that of Aaron and his sons. The ceremonial cleansing and the necessary offerings bear some resemblance but the rites for the Levites are less elaborate. The priests were made holy, the Levites clean; the priests were anointed and washed, the Levites sprinkled; the priests were given new garments, the Levites

washed theirs; blood was sprinkled over the priests, it was waved over the Levites (Le. 8, Nu. 8:5-14) (Sakenfeld, 1995:51).

The Levites assisted the priests in their expiatory work. By encamping around the tabernacle they prevented God's anger from falling on unauthorized persons who might approach. Consequently the Levites operate as a screen between the Holy Place and the common people and had to protect the Israelites (Brown, 2002:68; Carson, 1979:250). The Levites also relieved the busy priests of some time-consuming tasks. Brown (2002:69) mentions that Christian ministers are thankful for help. He refers to Paul's description of the various gifts the Lord gives to his church, which included "... *those able to help others*" (1 Co. 12:28) and voice the view that every church needs dependable helpers, who by prayer, example, service and love, strengthen its unity and enrich its ministry. The work of Christ could advance ahead if churches could depend on teams of retired people undertaking vital tasks in ministry to the local community. The researcher posits that emeritus pastors will, like the Old Testament Levites, feel privileged if they could support a younger pastor in an assembly.

Gispén (1959:136) indicates that "*shall minister with their brethren in the tabernacle of the congregation*" (Nu. 8:26), was not a command but permission. The Levite was not compelled to do it. The duties of the Levite over 50 years of age were given to him as an honorary position through which he might still have a position in the house of God. In the AFM the normal retirement age for a pastor is 65 years (Constitution, 2010:7.4.1). By also making use of emeritus pastors in assemblies they might not experience what Wright (1997:70) describes as silently being told that they are not needed any more. Unfortunately there are some people who experience psychological problems because they no longer feel useful (Stuart-Hamilton, 2000:152). Emeritus pastors need to be acknowledged, especially by the Leadership of the AFM, for their years of faithfully serving the church. A model for supporting the emeritus pastor by Regions and Head Office will be beneficial for the church.

2.3.2.6.4 Tithes for the Levites

The Levites were given no land of their own. They were set aside to serve in the Tent of Meeting and would receive no inheritance among the Israelites. Instead of an inheritance in the land they were to receive tithes for their service in the tabernacle (Nu. 18:21-24). Just as the Israelites give one tenth to the Levites, they had to give one tenth, a tithe of the tithe, to Aaron. Their offering was to be counted as though they had produced the grain and the wine themselves. The consecrated portion which the Levites set aside for the Lord was to be from

the best of the gifts that they received. By obedient compliance the Levites would escape judicial death (Nu. 18:32)(Biniface-Malle, 2006:169; Carson, 1979:263).

2.3.2.6.5 *Levites numbered*

Moses had to take a census of all the men in the Israel community aging twenty years and older who are able to serve in the army (Nu. 1:2-3). The Levites where, however, not to be counted along with the others until later. The sons of Levi had to be counted from a month old and upwards (Nu. 3:15b) and not from 20 years old as warriors (Nu. 1:3). Carson (1979:244) postulates that the Levites commenced their work at the age of 30 (4:3) or 25 (8:24) but that God had had them in mind from the beginning.

2.3.2.6.6 *Numbers 8:24b-26. The age of office for Levites*

v.24b *Men twenty-five years old or more shall come to take part in the work at the Tent of Meeting,*

v.25 *but at the age of fifty, they must retire from their regular service and work no longer.*

v.26 *They may assist their brothers in performing their duties at the Tent of Meeting, but they themselves must not do the work.*

De Klerk (2005:475) indicates that the Bible (Nu. 8:25, 26) mentions at least one profession in which men retired, namely the Levites. They were allowed to serve in the temple until their 50th year. The time of service for the Levites was 25 years from their 25th year to their 50th year. Carson (1979:256) mentions that v.24 literally means “to war the warfare of the service” and in v.25 “return from the warfare”. Brown (2002:69) regards a man of 50 in our culture as in his prime. The message of this stipulation is for him that God deserves the best.

The original reference of age is “having a full beard”. Hippocrates divided human life into seven ages: 0-7, 8-14, 15-21, 22-28, 29-49, 50-56, 57+. According to this list all over 56 years of age were old. Irenaeus on the other hand states that one was young up to age 40 (Marshall, 2004:239). Hossfeld and Zenger, (2005:196) comment that according to Old Testament ways of thinking the sign of advanced age began at about sixty and above. Although it seems as if 60 years, of age was regarded as “old” in the Bible the Levites had to go on early retirement. It might be because of the work involved for the Levites. The Levites had two kinds of work: *bòdă*, physical labour (dismantling, carrying, and reassembling the tabernacle structure), and *mishmereth*, guard duty around the tabernacle. The Levites had to guard the tent of meeting and protect it from contact with that which was not holy (Ashley, 1993:174, 75). Spence and Excell (1962:69) distinguish between the word “charge” (Heb. *Mishmereth*) (v.26) which seems

to signify the care of furniture and belongings of the tabernacle, and “service” (v.26) which implies the laborious work of transport, or of preparing sacrifice.

A discrepancy is found in the Bible regarding the age when a Levite may be consecrated for service. The regulation in Numbers 4:3, 23 and 30 is given from thirty years while Numbers 8:23-26 on the other hand specifies that they may serve from the age of twenty-five. Sakenfeld (1995:53) rightly states that the biblical tradition seems content not to comment on it. He is further of the opinion that academic explanations are nearly as numerous as the published commentaries. They consist of theories about periods of apprenticeship, about the need for greater maturity among the leaders, and about a scarcity of Levites or a need to limit their number in proportion to the priests. Boniface-Malle (2006:179) believes that at the age of twenty-five (Nu. 8:24) the Levites were apparently considered mature enough to know how to behave and to make sound judgments. When they reached the age of thirty they were regarded as competent of the solemn responsibility to serve in the Tabernacle (Nu. 4:3). The researcher, however, concurs with Sakenfeld (1995:53) that although one or another of these speculations may be historically correct, in the absence of any textual clues, all must be regarded as speculative.

The prerequisite for Levites to retire when they turn 50 years of age shows, according to Spence and Exell (1962:69), that it was intended for the Promised Land and not for the wilderness. The senior Levites were then assistants in the Temple.

2.3.2.6.7 *Summary on the study of Numbers 8:25, 26*

- The record of the Levites is found in the Book of Numbers. This book is so called because of the censuses of the Israelites. Numbers pay special attention to the duties of the priests whom the Levites had to assist.
- Numbers is the fourth book in the Pentateuch. The Bible begins with the Pentateuch. Numbers is thus part of the five-volume Book of the Law.
- The Bible mentions only one profession in which men retired namely the Levites, discussed in this section.
- The Levites had to be pure in all aspects of their lives.
- The Levites are claimed by God as his possession and his firstborn.

- It seems as if 60 years of age was in biblical times regarded as the “pensionable” age. Levites had however, maybe because of their kind of work, to retire at the age of 50 years. The work of Levites included amongst others hard physical work, e.g. the moving of the Tabernacle and of preparing the sacrifice.
- A Levite had to retire at the age of 50 but could voluntarily assist younger Levites in guarding the Tabernacle and give support to younger Levites. The Levite was not compelled to do it. The duties of the Levite over 50 years of age were given to him as an honorary position through which he might still have a position in the house of God. The AFM can benefit to learn from this custom. Emeritus pastors can be used in assemblies, e.g. in senior clubs, hospital visitation, teaching and to be mentors to younger pastors.
- In the AFM the normal retirement age for a pastor is 65 years. By also making use of emeritus pastors in assemblies they might not experience what Wright (1997:70) describes as ‘silently being told that they are not needed any more’. Unfortunately there are some people who experience psychological problems because they no longer feel useful (Stuart-Hamilton, 2000:152).
- Emeritus pastors need to be acknowledged, especially by the Leadership of the AFM, for their years of faithfully serving the church. A model for supporting the emeritus pastors by Regions and Head Office will be beneficial for the church.

2.3.3 Psalm 71 in context

2.3.3.1 The Psalms

In the Psalms some directions can be found concerning the elderly and a short discussion will be made on Psalms *per se*. “Psalter” is from *psaltērion* (מיתר כלי) (“stringed instrument”) and it means in Greek “the playing of a stringed instrument”, “to pluck strings” or “to play”. The rabbis called it *Tēhillim* (מזמורים) “song of praise” (תהילה שיר) or “hymns” (מזמורים) which implies it was viewed as a worship manual. It is equivalent to the Hebrew *mizmôr*, which also means, “a song accompanied by stringed instruments” (Seybold, 1990:1). Through the Psalms, often called the hymnal of the second Temple, the ancient Israel’s response to God’s presence or absence may be viewed. (Crenshaw, 2001:1). The Psalms were written by and for God’s people and belong in the first instance to Israel, but is according to Murphy (2000:ix) nevertheless “Israel’s gift to you, whoever ‘you’ may be”. The researcher regards the “you” as the elderly for the purpose of this study.

The outstanding contribution of the psalms gets underlined by Eaton (2005:3) in his reference to the fact that we mostly have here the words addressed to God (Wallace, 2005:15) as can be found in Psalm 71. The Psalms are words *from* worship and above all words *of* worship (see Ps. 71:14-16). St Basil said "... hymns are human compositions, but the Psalms are the songs of the Spirit." The psalms were also regarded as very important in the New Testament. In Ep. 5:19 and Col. 3:16 Paul commanded the Ephesian and Colossian churches to sing the Psalms. He also refers to the use of the psalms in the churches (1 Co. 14:26). James suggests that his readers must sing psalms when they are happy (James 5:13)(see Ps. 71:23).

Emeritus pastors, like all human beings, experience a variety of emotions and can find resonance in the Psalms which can according to Miller (2003:90) be seen as a theological work and which should be approached as torah, as a message from God (Grogan, 2008:243). Calvin called the psalms the "anatomy of all parts of the soul", and in them you can find all the anguish, sadness, fears, qualms, hopes, cares, confusions and all the disturbing emotions of a human being (Johnson, 2009).

The poets of the psalms never abandoned their faith in God and this must be seen as an attribute to them. Although their faith was often tested and they resolved their suffering in diverse ways their faith in God's presence and protection could not be destroyed (Moore, 1996:115). May this also be applicable to emeritus pastors.

The book of Psalms was for the early church, "daily bread", and one of the most important and familiar books of the Bible. God shines through all the kinds of psalms as a unique, all-powerful being, and distinct from all that exists, yet willing to be accessible (Eaton, 2005:27). What a comfort in old age!

The importance of singing the Psalms was highlighted through the ages. Augustine (343-430 AD) for example, in his *Confessions* introduces the idea of singing psalms during times of distress. It might be that many older people also have the same experience as Jerome (420 AD) who revealed that he learned the psalms when he was a child and sang them daily in his old age (Daley, 2003:189, 204). Johnson (2009) encourages us to sing psalms because they are biblical, historical and emotionally satisfying. Elderly will benefit by taking this to heart, in their lives.

2.3.3.2 The Lament Psalms

The Lament Psalms, which includes Psalm 71, forms the largest collection of the Psalter. In the Psalter there are two groups of laments, namely communal and individual. Lament/complaint is according to Brueggemann (2005:588) the trade-mark of psalmic piety. The pathos of the poetry is to a great extent, determined by the pendulum like swings of the psalms from despair to confidence, from the poet's personal misery to God's love and greatness which is also to be found in Psalm 71 (Brueggeman, 2005b:588; Paul *et al*, 2010:563; Toombs, 1972:256; Waltner, 2006:344). Psalm 71, an individual lament, is marked by a rhythm of petition and trust/praise: petition (vv1-4); trust/praise (vv 5-8); petition (v 18) trust/praise (vv 19-24) (Clifford, 2002:327).

There are a variety of structures of a Lament suggested by commentators of which those of Murphy (2000) and Hopkins (2002) will be mentioned. The lament is according to Murphy (2000:11) a grievance, a cry to the Lord to be delivered from some anguish and he suggests the following structure:

- An appeal to the Lord for deliverance;
- a description of the complaint;
- a confession of sin (psalms 32 and 51) or affirmation of innocence (psalm 26);
- reasons the Lord should intervene (e.g. because of the psalmist's trust)
- often a vow to offer a sacrifice; and
- an expressed certainty that the prayer has been heard, or an anticipated thanksgiving for when it will be heard.

Hopkins' (2002:82) structure of a lament is as follows:

- Address. The lament address is as a rule very short and filled with emotion.
- Complaint.
 - It consists of:
 - The psalmist's suffering
 - The enemies
 - God accused of not caring or doing.
- Petition
- Motivation:
 - Confession of sin
 - Declaration of innocence
 - Value of psalmist in public relations.

- Acknowledgment of trust. Usually introduced by “but”
- Faith that knows what he is talking about
- Vow of praise.

In Psalm 71, however, we found that the structure of an individual lament can be somewhat flexible (Cotter, 2001:170). Some interpreters regard as proof of inferiority, the fact that Psalm 71 does not adhere strictly to the classical form of a lament. It can, however, equally be regarded as a mark of originality (Leupold, 1972:515). This type of psalm may include extensive curses against the psalmist (Dockery, 1992:326) but conspicuous in Psalm 71 is the absence of bitterness or expressed anger (Limburg, 2000:238).

Laments played an important part in the faith of Israel as the covenant people of God (Broyles, 2005:265) and are not only found in the Psalms, but in the whole of the Old Testament. Two examples are: Job desired that God would answer him (Job 31:35b). Because of a plague of insects Joel called on everyone to fast and repent: old and young (1:2-3), drunkards (1:5), farmers (1:11) and the priests (1:13-14) had to lament (יִתְלוּן), literally pull out their hair and beat on their chests and cry.

Lament is important in communication with God. This is not an ordinary speech but is extremely daring (Brueggemann, 2005:591). Feeling like lament/grieve the emeritus pastor does not need to compose a psalm but can just talk to God. In the lament the writer is honest with God in his crisis. It is a cry of the sufferer but always ends in praise. The complaint is not because of anger, but because of trust in God, and it is not a sign of unbelief, but of trust in God’s faithfulness (Louw and Bosman, 2005:181-183).

2.3.3.3 Psalm 71. The cry of an elderly not to be forgotten

2.3.3.3.1 The choice of Psalm 71 for exegesis

There are in the Psalter in passing references to old people, as found in Ps. 6:7 and Ps. 37:25. This is also found in the Wisdom tradition: Ps. 90:10; 91:14-16; 92:12-15 (Marshall, 2006:196), but the whole of Psalm 71 is dedicated to an elderly. Wilcock (2000:245) and Hossfeld and Zenger (2005:196) are of the opinion that Psalm 71 is the only psalm composed by an elderly person and that it is all about an older person. With this in mind the researcher chose it for exegesis and is convinced that Psalm 71 fits in with the intent of this study to do a research on the holistic needs of emeritus pastors.

The psalmist is described as a pious old man who has memorised Scripture, as is obvious by his frequent quotations of other psalms (Blackburn, 1991:241; Middlebrook: 1991:812). Other writers like Craven (2004:56) also describe the writer of the poem-prayer as a gray-haired, aging musician singing lament and praise with harp and lyre and Waltner (2006:344) affirms that the psalmist is an old man (vv. 9, 18). He is of the opinion that the psalmist is suffering some ill health and is in threat of dying (vv. 2, 4, 20) (Moore, 1996:70). From other literature this could not be confirmed.

Most of the commentators consulted by the researcher are of the opinion Psalm 71 is the prayer of an old person (e.g. Craven, 2004; Leupold, 1972; Lienhard, 1995; Waltner, 2006; Wilcock, 2000). Tate (1990:216) is, however, of the opinion that the speaker looks ahead to old age and he prays that God will not desert him when the essential forces of life begin to weaken. Goldingay (2007:371) continues along the same pattern of thought and proposes that v.18 more directly implies that old age is futuristic. As the psalm describes life as an entity, from birth to old age, asking about God's participation in life (Rogerson and McKay, 1977:108) the researcher is of the opinion that the psalmist was old and looking back on his life. Further bearing in mind that most commentaries are of the impression that the author was an old man, it will in this study be regarded as having been written by an elderly.

In this psalm we find the prayer and praise of someone who, now that he is old, and faces a crisis in his life, reaffirms his faith which he has experienced since his youth. When he is tested he is spiritually mature enough to draw strength from the language and tradition of spirituality which have fashioned his philosophy over many years (Davidson, 1998:222). In the empirical study it might be found that emeritus pastors also experience some of the emotions/situations of the psalmist, e.g. fear, failing strength, "enemy" attacks. Because they are, hopefully, well equipped in the Scriptures and have experienced life, they can know that God is faithful.

2.3.3.3.2 *The place of Psalm 71 in the Psalter and in the Bible*

Psalm 71 form part of Book II in the Psalter which consists of Psalms 42 to 72. Wilcock (2000:245) draws the attention to the fact that Psalm 71 is the only psalm in Book II (supposing that 43 belong with 42) that has no heading. However, according to Paul, *et al* (2010:563), in the Greek LXX there is a heading namely: "*Of David. Of the son of Jonadab and the first exiles*" (Goldingay, 2007:363). Nasuti (2005:314) and Seybold (1990:16) advocate the view that the whole collection in Book II can be ascribed to David because of the fact that almost half of the psalms declare him as the author.

Psalm 71 indicates the end of a series of three lament psalms (Ps. 69-71) (Paul *et al*, 2010:571). There is a resemblance with Psalm 70. The heading of Psalm 70 reads: “*To the chief Musician. A Psalm of David, to bring to remembrance.*” Many commentators are of the opinion that Psalm 71 is connected to Psalm 70 which serves as an introduction to the more extensive plea of Psalm 71 (Grogan, 2008:130; Murphy, 2000:11; Tate, 1990:205; Waltner, 2006:345). There are also similarities with Psalm 72 for example: the central theme of God’s righteousness (Ps.71:2, 15, 16, 19, 24) appears in Ps. 72:2; the theme of rescue or help (Ps. 71:2, 12) is found in Ps. 72:14; the words “always” or “ever” (Ps. 71:3, 6,14) can also be found in Ps. 72:15 and both give attention to the interest of needy and afflicted. It seems as if David speaking in Book II, is now old (Ps. 71) and in Psalm 72 he hands the kingdom over to Solomon.

In psalmic poetry the part must be understood in terms of the whole, not only in the entire psalm, but also in the whole Psalter and the Bible. Grogan (2008:2) suggests that each psalm should not be read as a separate piece of literature, but also in terms of its place within the whole Psalter. It is valuable to know the Psalter’s background and the psalms of David should be read in conjunction with his story in 1 and 2 Samuel and in 1 Chronicles.

This individual lament has a sense of confidence as it is alternated with praise and trust (Paul *et al.*, 2010:563; Waltner, 2006:344). Limburg (2000:238) highlights the positive notes that keep recurring (vv 1-3, 5-8, and 14-24) in this psalm. In holy confidence of faith, the elder appeals against his enemies and asks further blessings for himself. He further undertakes to particularly magnify God.

2.3.3.3.3 *The socio-historical context of Psalm 71*

According to Poole (1975:111) Psalm 71 was written during David’s great distress and in his old age (9, 18), which prove that it does not belong to Saul’s time, but to the time of Absalom’s rebellion. Tate, (1990:212) proposes that the historical setting for this psalm most likely fits the experience of the communities of faithful Israelites in the earlier post-exilic period. Their continuous experience of disaster and survival in the midst of an oppressive empire, justified the language of crises and ongoing threat that was part of their daily existence.

2.3.3.3.4 *Psalm 71 and the elderly*

Waltner (2006:347) describes Psalm 71, written by an old person, as a favourite among the elderly. He maintains that from it many lessons can be learned by older persons. Some of the lessons are mentioned here below:

- Part of the grace of old age is *looking back on a wealth of experience* and to draw new hope from it (Hanson, 2001:5; Paul et al. 2010:565). Emeritus pastors with many years in the ministry will be in a position to use their experiences after retirement by e.g. training and supporting younger pastors, be being involved in teaching younger Christians and writing about their experiences.
- *Scripture and hymns* offer a rich resource on which to draw for those who have memorised them. Claassens (2007:764) indicates that the reusing of previous prayers as in the case of Psalm 71 introduces the theme of memory. It can play a significant role in reconstituting the emeritus pastor in the midst of a life that continues to show evidence of threats to one's wellbeing.
- The *practice of praise and worship* produces inner beauty and strength. Paul and Silas, after being beaten at Philippi, sang praises unto God during the night in their jail cell (Acts 16:25). In 2.5.3.1 the value of worship and singing of Psalms was discussed.
- *Praying the psalms* as a source of consolation, hope and inspiration is encouraged by the poet as it increases the awareness that God remains faithful even in your old age.
- Even though death rates were much higher during biblical times than today (Dunn, 2000:818) many men and women did live to ripe old age; with the prospect of reaching a "pensionable" age at sixty. The years often have a mellowing effect on people and *self-control and faith* kept this psalmist from cursing his enemies as in Ps 69. We find here the tone of relaxing and calmness. Without the responsibility of an assembly anymore, the emeritus pastor might experience tranquillity and peace. Emeritus pastor friends and acquaintances of the researcher mentioned how relieved they are by not having that big responsibility of an assembly any longer.
- Older persons have learned that *dependence on the Lord* is the secret to freedom and having experienced the marvellous faithfulness of God for a lifetime, prepares one for whatever the future holds. Hanson (2001:5) declares that there is not a great deal of support, appreciation and understanding for aging, and the elderly need to put their trust in the Lord.
- Paul *et al.* (2010:565) signifies that old age is a time of reduced strength, and with it vulnerability, in a world of danger and enemies. A person is then more dependent on

the support of family and friends, but above all of God. David experienced that his son, Absalom, became an enemy, instead of somebody from whom he could get support in his old age. But in spite of it in Psalm 71 David indicates that his *strength is from God* and he perseveres in his faith. He has this attitude due to his life long relationship with God, a relationship advised in Ec. 12:1: *Remember now thy Creator in the days of thy youth.*

- Blackburn (1991:241) underscores that even as aging brings vulnerability, it can bring a sense of *dependence on God*. The word of the Lord to the apostle with the thorn in his side may be made real in the life of the older person who is dependent on God: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Co. 12:9).
- Old age can be considered as *hardship* as in 2 S. 19:34-35 where Barzillai explains why he as an old man of 80 years would not go with David to Jerusalem. Ec. 12:1-8 also give a negative description of old age. On the other hand it can also be regarded as a *blessing* as in Psalm 71. Clifford (2002:330) shows that in spite of great difficulties the psalmist possesses the *self-assurance to handle it*. This poise comes from the experience of the petitioner over a long life time.

In this psalm the poet complains about enemies who charge him with guilt (4, 7, 10-11, 13) and he fears that God might forsake him in his old age (9, 11, 18) (Wilcock, 2000:245). Lying accusations by cruel enemies (4, 10-11, 13) and his sense of estrangement from God (11, 18) brings about that he becomes for many the symbol of what the fury of God can do to a man (7) (Lienhard, 1995:282; Toombs, 1971:256;). He knows he is getting older and that his strength is failing (9, 18) and he calls on God to be with him during this time of his life. He knows from experience that God will be faithful in doing it (20) (Dockery, 1992:341).

This Psalm is a model for older people on how to learn from their experience. Of more importance is that it is also a prayer for anyone who has seen God active in their life and wishes to further their relationship with Him. This is in accord with the opinion of Claasens (2007:764) when he states that Psalm 71 serves as a powerful example of how prayer may generate a room for recollection. Out of the depths of despair, persecution, hurt and shame, the believer keeps on praying.

2.3.3.3.5 *The theme and structure of Psalm 71*

Burden (1993:816) gives as theme for this psalm: *There is nobody like God*. The lessons which the elderly learned he now gives over to a new generation. He is an old man (9, 17, 18), often in life threatening situations, but every time saved by God (20). Enemies pursued him (4, 10, 11) and accused him falsely (13). Hence the suppliant beseech God for help (4) because he always trusted on him (5-6) and there is nobody like him. This is the appeal of an elderly not to be forgotten by God.

Waltner (2006:345) brings to light that the themes of Psalm 71 are hope, confident trust and praise. A dominant theme is hope based on verse 14: *But as for me, I will always have hope*. Even though he endured hardship the psalmist still realises there is nobody like God and he put his hope in God. It is also very important for the elderly to put their hope for the future on God.

Formally symmetrical, the psalm is composed of six stanzas, having a five-four-five, five-four-five (in Hebrew) line pattern. At the centre we find a positive confession of hope (14).

Graphically the structure can be presented as follows:

Vv 1-5 – five lines
 Vv 5-8 – four lines
 Vv 9-13 – five lines
 V 14- Confession of hope
 Vv 15-18 – five lines
 Vv 19-21 – four lines
Vv 22-24 – five lines

The centred admission of unflinching hope underscores the pathos of the prayer. The whole is surrounded by an appeal for help (1-4) and a vow to praise in expectation of deliverance (22-24). The second and fifth stanzas are linked by references to the troubles the poet experienced and stanzas three and four are linked by references to old age. This literary way of placing a key thematic line at the centre of a psalm was frequently used e.g. Psalms 6:6; 8:4; 21:7; 23:4; 42:8; 74:12; 113:5; 141:5 (Waltner, 2006:345).

There are different ways in which Ps 71 were divided, but Leupold (1972:511) avers that no commentators divide the psalm in the same way. The outlines of Cotter (2001) and Waltner (2006) will be mentioned here.

Cotter (2001:170) is of the opinion that Psalm 71 is composed like a diptych. The remembrances of the elder are charted by him in two panels:

First Panel	Second Panel
vv 5-6a recollection: birth	v 17a recollection: youth
vv 6b-8 present praise	vv 17b,19 present praise
v 9 may God not forsake one in old age	v 18 may God not forsake one in old age
vv 10-11 description of present assault	v 20a reference to past trouble
vv 12-13 request for help/curse of enemies	vv 20b-21 confidence in God's intervention
vv 14-16 promise of praise for the rescue	vv 22-24 promise of praise for the rescue

Waltner (2006:345) on the other hand divides the Psalm in two headings with three sub-headings:

***An elderly person appeals for help* (1-13)**

- 1-4 Petition for deliverance
- 5-8 Declaration of trust and continuous praise to God
- 9-13 Petition not to be cast off

***Song of praise for God's mighty deeds* (14-24)**

- 14-18 Declaration of trust and hope for continuous praise to God
- 19-21 Declaration of confidence that the prayer may be heard
- 22-24 Vow of praise to God in song and word.

The researcher is going to use the outline of Waltner in the exegesis of Psalm 71 because she regards it applicable to the theme of this study. A discussion of the Psalm according to this categorisation will be done in 2.6.1.6.

This psalm is according to Wilcock (2000:245) a mosaic or collages of references to or even citations from other psalms and presents a mixture of forms. The psalm contains, on the one hand petitions, both for the suppliant himself and against the enemies, and on the other hand it includes laments in which the petitioner describes his distress (Hossfeld and Zenger, 2005:193). Murphy (2000:11) refers to the fact that the writer borrows expressions from other psalms and says that the so-called anthological style typifies the composition. Clifford (2002:327) calls it recycling of material from other psalms especially Psalms 22, 31 and also Psalm 70 as preceding Psalm 71. It is quite obvious to Leupold (1972:511) that the psalm is compiled of snippets taken from other psalms. He maintains that although it is said that the psalm is defective in its literary composition, i.e., unclear arrangements of thoughts, lack of originality and lack of distinctive excellence, these pieces were so naturally put together and had become so

thoroughly part of the writer, that the use of them came naturally to him. In spite of the above, the arrangement of the elements is most expertly done.

There are also the same languages and metaphors in other psalms, e.g. certain expressions like *rescue, trust, on you I have been upheld from birth, from my mother's womb, you are my support, praise* which echoes in Psalm 22:9-11, 19 (Goldingay, 2007:367; Moore 1996:107). Verse 13 in this Psalm is found in Ps. 35:4, 26 and verse 19 in Ps. 36:6. This does not mean that Psalm 71 merely consists of segment and snippets from other psalms, as mentioned above. It is unique in its own way (Davidson, 1998:222; Limburg, 2000:237; Mays, 1994:234).

2.3.3.3.6 Psalm 71 in context

An elderly person appeals for help.

A. Petition for deliverance (vv. 1-4 from a position of trust)

1. *In you, O LORD, I have taken refuge; let me never be put to shame.*
2. *Rescue me and deliver me in your righteousness; turn your ear to me and save me.*
3. *Be my rock of refuge, to which I can always go; give the command to save me, for you are my rock and my fortress.*
4. *Deliver me, O my God, from the hand of the wicked, from the grasp of evil and cruel men.*

The Psalm begins with the typical language of a person in anguish (Limburg, 2000:237) and with an appeal for deliverance from the power of the wicked (Mays 1994:234). With slight variations, the first three verses of this psalm are the same as Psalm 31:1-3a.

Limburg (2000:237) maintains that the first four verses are dominated by cries for help: *Rescue me deliver me save me deliver me*. These urgent appeals are natural beginnings for a lament. In these verses the writer describes God pictorially: *rock of refuge, my rock, my fortress* and then without metaphors *my God*.

In his prayer for help the psalmist is seeking refuge with the Lord, he requests that God *be my rock of refuge*. The Hebrew verb "refuge" means in the ordinary usage to "take shelter from bad weather" or to "seek a refuge from enemies", "place of protection", "safety" or "harbour" (Moore, 1996:107; Waltner, 2006:345). This expression originated in the custom of looking for asylum and protection in the temple (1 Kings 1:49-53, 8:31-34) (Waltner, 2006:345). In face of hostility

the psalmist draws on the rich tradition of faith of his people and finds in it a sanctuary, “a rock of refuge” (3). He seeks shelter in the temple and wants the God of justice to vindicate him (Lienhard, 1995:282). According to Wilcock (2000:246) the Hebrew reads *rock of habitation*. Paul *et al.* (2010:565) states that “a rock” implies a high cliff where birds can find a hiding place. The poet desires to be able to go there always.

Taking refuge in God or making him one’s refuge is a favourite and frequent allegory in the psalms of entrusting one’s life to the care of God in uncertain and frightening circumstances. Psalms 7, 11, 16, 31, 46 starts with this request. (See also 25:20; 61:3; 62:7-8; 94:22; 141:8; 142:5) (Mays, 1994:63). Grogan (2008:130) mentions that this appeal for protection is in most of the Psalms vital, and occurs from urgent need, but he goes on to declare that it is not the situation in this Psalm where the psalmist is requesting from God what he has constantly been. Mays (1994:235) shares this meaning and says that more than most prayers for help Psalm 71 focus on praise where the psalmist looks to a future full of praise (6-8, 14-19, 22-24). The suppliant’s prayer for deliverance (2-3) is coupled with a confession that he puts his trust in God (1), that God is righteous (2a) and a rock where he can be safe (3) (Burden, 1993:816; Waltner, 2006:345).

B. Declaration of trust and continuous praise to God (vv 5-8)

5. *For you have been my hope, O Sovereign Lord, my confidence since my youth.*
6. *From birth I have relied on you; you brought me forth from my mother’s womb.
I will ever praise you.*
7. *I have become like a portent to many, but you are my strong refuge.*
8. *My mouth is filled with your praise, declaring your splendour all day long.*

Limburg (2000:237) calls verses 5 and 6 the “life review” section and notices that the person who is praying is not a recent convert to the faith. God has continually maintained the author and has controlled his life, even before his birth. In verse 6 God is portrayed as a caring midwife (Waltner, 2007:345). Leupold (1972:512) refers to the original verse as “Thou art He who took me from my mother’s womb” while Cotter (2001:171) calls it being an “embryo of hope” (see Psalms 22:9-10; 139:13, 15-16; Job 10:8-12). The psalmist has trusted God from his birth and gives evidence to God’s help during many years (Grogan, 2008:130). For elderly it might be an inspiration to know that Spurgeon (1886:296) as an author of the previous century, already mentioned that even before conscious life, the care of God is over his chosen.

The poet states that since his youth, God was his hope, his confidence and the One he relied on. When he needs rescue from his enemies he looks back on his own life and comes to the conclusion that up to now God has been good to him and he can still praise God (6)(Limburg, 2000:238). For the emeritus pastor it can be a comfort to know that God is concerned about human beings' birth (1 Sam 1), their calling (Luke 1:13-17), everything they experience in life (Ge. 45:5-8, Ph. 1:12-14) and even about their death (Is. 38:5) (Möller, 1998:97; Davidson, 1998:223). God is also concerned about people in their old age (Is. 46:3, 4).

Leupold (1972:512) notices that the psalm writer cannot remember a time when he wandered away from his confidence in his God. When the psalmist looks back he realises that God has been consistently true to his word, which is one aspect of his righteousness. This is a favourite perception in this psalm (Wilcock, 2000:246). Mays (1994:234) makes the point that the psalm majors in a declaration of trust, to such an extent that confidence in God overshadows the concern with problems.

Moore (1996:70) attests to the fact that Psalms 70/71 provide valuable insight into praise in reaction to suffering. The poem is according to him, inundated with the writer's praise. The true purpose of life is according to the poet, the continuous praise of God and he reacted to his suffering with praise. He praises God continually and endlessly in the midst of great suffering. Spurgeon (1886:296) brilliantly expresses that God is the circle where praise should begin, continue and endlessly revolve, since in him we live and move and have our being (Acts 17:28a).

The poet is like a portent (*môpēt* – a sign) to his enemies (7), probably because his sufferings, troubles of life, have made them view him as rejected by God (11) (Grogan, 2008:130). A *môpēt* is an unusual act of God and the expression "portent" or "wonder", could either indicate a sign of God's favour or a demonstration of anger. In this Psalm it is most likely the latter, as the enemies come to the conclusion that God has forsaken the writer (Mays, 1994:235; Leupold, 1972:512; Waltner, 2006:346). Regarding suffering the religious community of Israel always questioned the afflicter's relationship with God, and it became a major theological theme, (e.g. Job and the servant of the Lord in Isaiah (Mays, 1994:235). In De. 28:45-46 God warns that the curses of that chapter will come on those who disobey him and says *they will be a sign and a wonder to you and your descendants forever.*

C. *Petition not to be cast off* (vv. 9-13)

9. *Do not cast me away when I am old; do not forsake me when my strength is gone.*
10. *For my enemies speak against me; those who wait to kill me conspire together.*
11. *They say, "God has forsaken him; pursue him and seize him, for no one will rescue him."*
12. *Be not far from me, O God; come quickly, O my God, to help me.*
13. *May my accusers perish in shame; may those who want to harm me be covered with scorn and disgrace.*

The prayer in verse 9 is not a complete new beginning. It takes up a motif from verses 5-6 and by looking back the petitioner can see how God sustained him (Goldingay, 2007:371). Hendricks (2000:3) comments that the believer might have in mind Ps. 37:25: *I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread.* God's faithfulness in youth gave him confidence in old age. His prayer is now that God might maintain him throughout his old age (Leupold, 1972:511).

There is also the opinion that although the poet has been a believer all his life, he is concerned as he faces the future. He is even concerned that God might leave him (9). Goldingay (2007:371) descriptively refers to two "bookends" in verse 9. The first ask God not to push him away and the second for God not to go away. Inside are two prepositional phrases: "Old age", which is not intrinsically negative and the implications that the elderly did not have the physical "strength" of previous times.

Verse 9 shows resemblance with Ps. 51:11 where David beseeches God not to cast him away from his presence or to take his Holy Spirit away from him. Here we find an important depiction of a person facing old age (Mays, 1994:234; Limburg, 2000:238) and a petition not to be cast off by age, enemies, or God (Waltner, 2006:345). Old age means according to Mays (1994:234) failing powers and a metaphor for privation (Goldingay, 2007:374). This time of limitation is the enemies' opportunity (1 Kings 1:1-9) and they hasten to say his powerlessness shows that God departed from him (Ps. 3:2)(Eaton, 2005:259). Spurgeon (1886:302) says that Satan made a victim of old Solomon, Asa, Lot and others, whom, when they were young, he could never so mislead. Despite his old age the psalmist wants to know God as his refuge. His enemies think God has withdrawn his protection from him and conspires against him. They say "God had forsaken him", but they are mistaken. God never forsakes his children, even when they're old (He. 11) and he delivers them.

We find in verse 12 a sound of urgency (Grogan, 2008:130; Limburg, 2000:238) as the second colon intensifies the first and “God” changes to “my God” (Goldingay, 2007:372). The suppliant asks God to come quickly to his rescue. Claassens (2007:764) accentuates that verses 9-12 indicates the worst kind of pain when the psalmist proclaims his fear of being abandoned by God, when the enemies’ vicious assaults and mocking that he has no one to deliver him, cause the believer to question God’s presence.

Lienhard (1995:282) refers to Psalm 69:22-29, where David prays to God to redress the wrong committed, to demonstrate that the poet’s single petition for revenge in verse 13 is relatively mild. To pray that enemies be shamed is to pray that their plans be frustrated (Waltner, 2006:346). The psalmist does not wish that his enemies perish in shame and be covered with scorn and disgrace, but he predicts it (Leupold, 1972:513). The psalmist frequently expresses his confidence in God (3, 5, 19-21) and vows to publicly testify of God’s deeds of salvation in Israel’s history and in his personal experience.

The primary danger of the psalmist is enemies, but there are also various troubles of life, such as threat of death, old age and physical sickness (Murphy, 2000:46). This might also be the situation in an emeritus pastor’s life.

2.3.3.3.7 Song of praise for God’s mighty deeds

A. Declaration of trust and hope for continuous praise to God (vv. 14-18)

14. *But as for me, I will always have hope;
I will praise you more and more.*
15. *My mouth will tell of your righteousness,
of your salvation all day long,
though I know not its measure.*
16. *I will come and proclaim your mighty acts, O Sovereign LORD;
I will proclaim your righteousness, yours alone.*
17. *Since my youth, O God, you have taught me,
and to this day I declare your marvellous deeds.*
18. *Even when I am old and gray, do not forsake me, O God,
till I declare your power to the next generation,
your might to all who are to come.*

But ... I will ... hope initiate the change in the psalm and continual active hope and more praise is indicated as the suppliant's viewpoint (Waltner, 2006:346). The psalmist declares that he has hope (14) which means "to wait for with expectation" or "to put hope in". It conveys positive expectation, not that of unfavourable judgment or chastisement. Even though it seems as if God left him alone, the speaker will still hope (14a) and praise God more and more (14b) (Burden, 1993:816). The wicked and unjust men have no hope (Pr. 11:7). Tate (1990,215) underscore that we need to understand verse 14 as reflecting that the poet are willing to go to the temple for a thanksgiving service where God's deeds of deliverance and blessing would be celebrated in a written form, with sacrifice, fellowship and testimony of thanksgiving and praise.

After a short prayer in verse 13 against his enemies, his accusers, the psalmist vows to praise God more by telling the worshippers about God's goodness and righteousness as he has experienced it for a lifetime (15, 16) (Limburg, 2000:238). He prays for God's continued help in his later years so that he will be able to pass on what has been taught to him (Grogan, 2008:131).

The psalmist calls to mind the teaching of God (17) since his youth to maturity (see verses 5-9). He does not mention the subject matter of the teaching, but it must be according to Tate (1990:215-216) about the wondrous deeds of God's righteous deliverance. In Psalm 25:4 David asks to be taught God's "ways" or "paths" which includes the wonders God does. Those who are aware of them are called to "proclaim" it (Ps. 64:9; 145:4-6). Leupold (1972:513) is convinced that the psalmist, a man of deep theological insight, had in mind all the godly lessons in the Word of God that he was privileged to receive. God teaches man through the Word even in his old age.

Old age means according to Goldingay (2007:374), weakness and vulnerability, but Wall (2008:44) is of opinion that when the believer pleaded "forsake me not" (18) it was not in self-centred longing for solace, but as a request for added strength in his declining years. The poet desires to have the strength to tell the next generation about the might and saving-power of God (18), because, says Hendricks (2000:3), the revolutionary truth that God has always been, and always will be, faithful and that we can depend on him, is too good to keep to oneself. The researcher is aware of the fact that some emeritus pastors also would prefer to still be in a position to proclaim that God is, for his people, the Reviver, the Restorer, and the Source of inner strength. The next generation needs to know that no god can measure up to with Yahweh (19c; Ps. 35:10; 86:8; 89:6, 8; Micah 7:18) the unsurpassed God (Is. 40:10-31). Burden (1993:817) encourages the elderly by saying that nobody is too old to serve or to worship God.

Old age may prevent an emeritus pastor to do certain things, but it must never prevent him to witness to others, especially to children, what the Lord has done for him through all the years.

B. Declaration of confidence that the prayer may be heard (vv 19-21)

19. *Your righteousness reaches to the skies,
O God, you who have done great things.
Who, O God, is like you?*
20. *Though you have made me see troubles,
many and bitter, you will restore my life again;
from the depths of the earth you will again bring me up.*
21. *You will increase my honour and comfort me once again.*

The question *Who, O God, is like you?* (19c) appears to echo Ex. 15:11 and is also found in Ps. 35:10; 77:13; 89:6; and Mi. 7:18. Waltner (2006:347) mentions that this question must be understood against a background where polytheism was the prevailing concept. For the Hebrews, Yahweh was the great God of creation and the Lord of history.

In verses 20 to 21 the psalmist confesses that God is still his hope and believes that God will bring him through life's harsh occurrences. "The depths of the earth" (20) may be a metaphor for serious dilemmas or it could indicate confidence in restoration (Grogan, 2008:131, 340). The imagery of "the depths" as a universal human experience, is common in Old Testament poetry (Ps. 69:2, 15; 88:6; 130:1; Lam. 3:55; Jonah 2:2). Waltner (2006:346) explains that in ancient Near Eastern thought *depths of the earth* refers to the subterranean water of chaos, signifying the arena of death. He further reasons that expressions like *revive me, bring me up again, increase my honour, comfort me* are phrases of hope, regarding deliverance from a life-threatening condition. Tate (1990:216) remarks that any decrease in strength could be regarded as a sheol-condition, as death. Though the speaker expects to live to old age, he speaks as if he is already in the depths of sheol. He prays to be restored to an acceptable status in life and for comfort (v 21). Emeritus pastors also need to realize that even when they suffer, they are not to lose faith, because he will *bring us back to life* again (De. 32:39).

C. Vow of praise to God in song and word (vv 22–24)

22. *I will praise you with the harp
for your faithfulness O my God;
I will sing praise to you with the lyre,
O Holy One of Israel.*
23. *My lips will shout for joy when I sing praise to you –
I whom you have redeemed.*
24. *My tongue will tell of your righteous act all day long,
of those who wanted to harm me have been put to shame and confusion.*

This section is a vow of praise and thanksgiving to the “Holy One of Israel” when deliverance comes (vv 22-24). The “Holy One of Israel” is a title for God which is twenty-five times found in Isaiah (e.g. Is. 1:4; 5:19, 24) but only twice again in the Psalms (78:41 and 89:18) (Grogan, 2008:131; Waltner, 2006:346). This title indicates God’s ownership of Israel and his demand on them for their obedience. The Holy One of Israel is applauded both in judgment and in deliverance and Israel and the nations are accountable to him (Tate, 1990:217). The old gray poet learned that God is the Holy One of Israel (22d). He punishes the wicked (24b), but redeems and saves (23, 24) those who call him “my God” (22a) because he is the “Holy One of Israel” (22). There is no one like God (Burden, 1993:817). Knowing that God protects those who find shelter from him, can be a real comfort for elderly.

The fact that the poet speaks about praising God “with the harp” and singing “with the lyre” (22) might be an indication that he was one of the professional singers attached to the temple (Davidson, 1998:224; Mays, 1994:235) and that he was a musician who wrote this psalm as a prayer for the temple singers. Moore (1996:71) indicates that even in his suffering, the psalmist would sing praises to God because his joy, in spite of a tough time, is embedded in his worship, not only with words, adds Limburg (2000:238). He might have discovered that “soul singing is the soul of singing” (Spurgeon, 1886:301). We find in this psalm that a psalmist whose work it was to compose prayers for others and perform them for others, prays for himself (Mays, 1994:235). Pastors who encouraged others might now after retirement, need it themselves.

A covenant note is brought in by “faithfulness” and “Holy One of Israel” (22-24). The poet’s God has certainly put things right (Grogan, 2008:131). The two primary concepts are God’s righteousness, and praise or joyful thanks (Waltner, 2006:344). The speaker gives the assurance that he will tell of the *righteous acts* of God (24) and declare his *marvellous deeds*

(17), not because he likes the sound of his own voice, as Wilcock (2000:248) so aptly put it, but so that others may hear, and he sings so that they may join in. He is absolutely sure that God's great acts in the past are meant to be of benefit to the people of the future. Burden (1993:817) is convinced of the fact that believers of one generation will give their testimony of God's faithfulness to the next generation and so the faith of each generation will be strengthened. Wilcock reminds us that there is nothing more applicable to *all who are to come* (18), than the crucial declaration of what God did in biblical times, and of the truth which that represents. He is, after all, the unsurpassed God. *Who, O God, is like you?* (19c).

The psalm ends with a declaration that his prayer will be answered (20, 21) and a guarantee of praise (22-24) (Mays, 1994:234). Verse 24b is regarded by Tate (1990:217) as a statement of assurance of rescue, and about the fate of rivals who have sought to harm the suppliant (3, 13). His enemies have been shamed and dishonoured (24). God has not deserted the worshipper and his faith has not been crushed.

2.3.3.3.8 Summary on the study of Psalm 71

Psalm 71 is an individual lament, a complaint, a cry to the Lord to be delivered from exceptional trouble – trouble that showed no sign of abating (20). It is the poem-prayer of a gray-haired, aging musician (9, 18, 22) who sings lament and praise with harp and lyre (22) and who over many years enjoyed and still wanted to enjoy God's favour. Although his strength would fail, he knew God would not fail him (9), therefore he is anxious to blazon in bold headlines God's *power* and his *might* to all the generations to come (18). The psalmist promises to *always have hope* (14).

Evil-doers continually disturbed the author, tried to kill him (4,10,11) and accused him falsely (13). Consequently he prayed that God should deliver him (4) because he always trusted in him (5, 6), and there is nobody like him (19). Those who meant to harm the petitioner are themselves *put to shame and confusion* (24). A lifetime of God's protection – from before and during his birth (6), throughout youth (17), and now in old age (9, 18) – lies behind this declaration that even should strength fail, God will not desert him. Praise continues, the Holy One of Israel restores, and those who claim that *no one will rescue him* (11) are discouraged (Burden, 1993:816; Craven, 2004:56; Hendricks, 2000:3; Moore, 1996:107; Poole, 1975:111).

It is remarkable that the supplicant, In spite of attacks, did not pray to avoid his problems; he did not ask for eternal youth. He prayed only for the Lord's saving presence through his time of

testing (Hendricks, 2000:3). David is an old man who can say with Caleb (Jos 14:10, 11) “*And now, behold, the LORD hath kept me alive, as he said,.... I now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was ...*” The knowledge that God is *the same yesterday, and today and for ever* (He. 13:8) can be an encouragement to emeritus pastors in knowing that what he did for David he will do for them.

The cry or appeal of an elderly person not to be forgotten, and his praise for God’s mighty deeds were discussed in this chapter. Attention will now be given to the way in which older people need to be treated. Although exegesis will be made on 1 Timothy 5:1a and 2a other scriptures and religious literature will also be mentioned.

2.3.4 1 Timothy 5:1, 2

2.3.4.1 The Pastoral Epistles

Paul’s three letters to Timothy and Titus are called the Pastoral Epistles, a name given to it in the 18th century (Bassler,1996:17). The name “pastoral letters” is appropriate for letters written by a pastor for pastors, and through them to the church, according to Titus (1972:882). These letters were written close to the end of Paul’s life and are of the final communications from Paul to his two younger intimate apostolic helpers to guide them. They focus on church organisation, the importance of apostolic doctrine, and the refutation of false doctrine (Wilson, 1996:20, 26, 32; Ramsay, 1996:93, 112).

1 Timothy and Titus carefully describe the qualifications of Christian leaders. Unlike Paul’s other letters these are personal words to these two young associates of his and the letters to them have many similar traits (Dockery *et al.*, 1992:736; Krause, 2004:2). According to Dunn (2000:775) these pastoral letters are among the most valued of New Testament writings. Twomey (2009:2) describes the Pastoral Epistles as a flexible, rich, body of images, concepts, personal and historical references in the form of letters addressed by Paul to his co-workers Timothy and Titus.

2.3.4.2 The author of the Pastoral Epistles

Dunn (2000:779) regards Paul as the author of the Pastoral Epistles on ground of the fact that all three letters claim to have been written by Paul (1 Ti. 1:1; 2 Ti. 1:1 and Titus 1:1). He further draws attention to the remarkably personal character of passages like 2 Ti. 4:6-21 and Titus 3:12-13. On this subject Robinson and Wall (2012:10), however, query if Paul is really the writer of 1 and 2 Timothy and if Timothy is the recipient. It can, in their opinion not be substantiated by secured historical analysis, in view of the fact that there is not enough

substantial evidence to do so, with confidence. They further say that when defining a text's religious authority, historical constructions of authorship are basically irrelevant. Judgments about the Apostle Paul's authorship are mostly perceptive rather than critical, and they are based on a track record of practical use by Christians as a means of divine grace. Ramsey (1996:13), however, is of the opinion that the letter to Timothy could not be forgery. He argues that the Pastoral Letters, above all others, indicated how well Paul understood the basic human needs.

The researcher agrees with Ramsay (1996:14) that it would be more difficult to explain how the Pastoral Letters came into existence, if they had not been written by Paul, than to understand them, as composed by him. Ramsay (1996:13) warns that those scholars who reject the Pastoral letters as un-Pauline are excluding themselves from a most valuable aid in the understanding of Paul.

2.3.4.3 *The purpose of the Pastoral Epistles*

The need for pastoral oversight in the churches is addressed in these letters. These letters were written to deal with false teaching which had a negative influence on the young churches. Internal threats were a greater danger to the church than external persecution. The young pastors were advised by Paul to oppose this internal danger with sound teaching, being an example of godly living, and by sorting out and training leaders for the congregations (Dockery, *et al.*, 1992v:736).

Robinson and Wall (2012:12), on the other hand, comments that commentaries typically mention the unwritten story that Christian leaders opposed Paul's rules. The researcher is not convinced that all commentaries plot these narratives. The instructions and exhortations contained in these epistles are therefore interpreted as responses to intramural conflicts within earliest Pauline Christianity. The profile of Paul's opponents is according to them insignificant and most instructions are directed at congregational or personal practices, that have little to do with the presence or teaching of the opponents. The makeup of the Pastoral Epistles can better be understood by the salutations in 1 Ti. 1:3 and Titus 1:5 which mention Paul's departure and thereby implies the absence of his apostolic persona and authority (1 Ti. 2:7; Titus 1:3). They do agree that after Paul's departure, false teachers, immature believers, incompetent leaders, disorderly relationship with others inside and outside the assembly, could cause real threads to apostolic succession. The next in line would have to handle everything, with only Paul's instructions as a guide.

2.3.4.4 *The Social contexts of the Pastoral Epistles*

In the Pastoral Epistles we find much about the social contexts of the early Christianity revealed. They played a remarkable role in determining the structure, and accordingly the community, of the Christian church as a whole (Twomey, 200:2). The extended patriarchal family is the standard for the letters' social exhortations. There is a notable interchange of church and family roles in these exhortations (Bassler, 1996:106).

The opening statement in 5:1-2 "Rebuke not an elder" sets the parameters for the general conduct in the household of faith (Yarbrough, 2009:116). The general principle was that the rules of the household (imagery used in 3:15) apply and each member in the Ephesian church needs to be treated with respect and courtesy according to his place in the "family". Paul moulds the household on what he regards as the sovereign wisdom of God, and thus each age and gender group is granted its place of honour (Dockery, 1992:739; Krause, 2004:95; Mounce, 2000:269). The identification of the church as a household was so strong and so important that the distinction between the two – real households and metaphorical household – was distorted and relations within the former became definitive for roles within the latter (1Ti. 6:4) (Bassler, 1996:31).

2.3.4.5 *Timothy in the New Testament*

2.3.4.5.1 *Date of 1 Timothy*

1 Timothy is a late first or early second century text. Many authors (Ramsay, 1996:20) are of the opinion that this letter was written sometime after the events of Acts 28, most probably 61-62 AD, although the date is uncertain. It was at least eight years after Paul's three-year stay in Ephesus (Ac 19:8-10; 20:31), and written at a time when he was some distance from Ephesus. It seems as if the letter had not been composed as a unit, but had been dictated in parts, as various anxieties occurred and recurred to Paul's mind from time to time (Ramsay, 1996:9, 11). Bassler (1996:20) states that the hypothesis of pseudonymity regarding the author of the Pastoral letters brings about that the precise dating of the letters is difficult. He mentions that the date of composition of the letters would be sometime after 90 C.E., perhaps in the first decade of the second century.

2.3.4.5.2 *Timothy as pastor of the Ephesian church*

Paul entrusted the work which he did as founder and director of the church in Ephesus to Timothy. Timothy was chosen because he was the suitable person for the work and task which was inflicted on him by the Holy Spirit and by Paul. He was designated by prophecy and was

filled with the gift and grace of the Spirit. The laying on of hands of the elders officially completed the selection and appointment (1:18; 4:14; 6:12). He had been with Paul often, and had seen Paul's manner of authorising the churches and protecting against evil and degeneration (Ramsay, 1996:10).

2.3.4.5.3 Place of 1 Timothy in the N.T. Letters

1 Timothy is part of the three Pastoral Epistles. The Pastoral Epistles were the final edition of the thirteen-letter Pauline corpus, completed toward the end of the second century. The Pauline corpus may be understood in two different, yet complementary ways. In the first instance the Pauline Letters which were selected and collected together under the Spirit's direction provide the church with a complete expression of the gospel that Paul made known to the nations. With other canonical collections it forges a fully trustworthy analogy of the apostolic rule of faith. Secondly, the addition of 1 and 2 Timothy and Titus, with their characteristically pastoral materials, to the Pauline collection, completes its evangelical witness by supplying normative prototypes of clerical discipline. Paul's instructions regarding congregational life help to fashion assemblies where his apostolic legacy is used to secure its future for the next generation of believers (Robinson and Wall, 2012:20).

2.3.4.5.4 Theme of 1 Timothy

The division in 1 Timothy is:

- Legality and unsound doctrine rebuked, 1:1-20.
- Prayer and the divine order of the sexes commanded, 2:1-15.
- The qualifications of elders and deacons, 3:1-16.
- The walk of the "good minister", 4:1-16.
- The work of the "good minister", 5:1-25 and 6:1-21.

The main themes of 1 Timothy are counsel and exhortations to a young pastor respecting his personal conduct and ministerial work, and the key phrase is "... *so that ... you will know how people ought to conduct themselves in God's household,*" 1 Tim 3:15. As the churches of Christ increased in number, the questions of church order, of soundness in the faith and of discipline became important. Ramsay (1996:91) indicates that Paul wanted Timothy to have before him an outline of the relationship which must exist between various parts of a congregation or household of God. There are diverse areas of duty in a church (an *ekklesia*) and members must be told of the different kinds of work which have to be performed. The dynamic orderly

performance of the work guarantees the permanence of the congregation, the purity of its life, the soundness of its belief, and the vigour of its living faith (Ramsay, 1996:91).

Paul was concerned that Timothy might experience difficulties with a false perception of Christian belief and teaching and a wrong type of conduct and morality among the congregations. He therefore warns him against heretical teachers (1:3-11; 4:1-8, 6:3-5, 20-21). He wanted Timothy to give the right teaching and pronounce the right judgment in difficult situations and cases that came before him, as clearly stated in 1:5; 3:16 and 6:6-7, 17. The best preservative of truth in doctrine is the right rule and order in the social structure of the church, and good government keeps the church active and pure (Ramsay, 1996:17).

Timothy had to be aware of false morality and wrong conduct by the pagan converts who had a low standard of living and speaking. It was not so difficult to convert them to the truth, but the real difficulty lay in keeping them permanently up to that higher standard in their everyday life. The only thing to do was to teach them a little, and to trust the effect of time and the growth of better habits in the new generations (Ramsay, 1996:19).

2.3.4.5.5 1 Timothy 5

2.3.4.5.5.1 *The meaning of “presbyteros”*

An interesting characteristic of 1 Ti. 5 is, as indicated by Dunn (2000:818) and Nute (1979:1559), the use of *presbyteros* three times (1, 17, 19). Although *presbyteros* indicates an office, the mentioned authors regard the word in verse 1 to plainly mean “older man”, while in the other two verses it should probably be translated “elder”. The meaning of *presbyteros* as “older man” in verse 1 is put beyond dispute when contrasting with “younger men” (1) and the corresponding reference to “older women/younger women” (2).

2.3.4.5.5.2 *Different groups in Ephesus*

1 Timothy, 4:1-16 can be regarded as the *walk* of the “good minister” and 5:1-6, 21, as the *work* of the “good minister.” After Paul’s instructions in 4:16 to Timothy on how to live out his call to pastoral ministry, he turns his attention to the various groups in the church. In chapter five he gave Timothy a series of instructions regarding the general treatment of people in relation to their age (1-2); the care of widows (3-16); the payment of elders (17-20) and in chapter six the relationship between slaves and masters. Other Scriptures refer only to respect for the elderly (Yarbrough, 2009:116).

2.3.4.5.5.3 The manner in which the elderly should be treated

Paul passed on to Timothy the general principal of treating various people as one would treat the members of one's own family. Discussing personal relationships in chapters 5 and 6:1-2 the apostle addresses the topic with words of general advice. He gave instructions regarding older men and older women (5:1,2), widows (5:3-16), elders (5:17-25), and slaves (6:1-2).

Regarding elderly Paul's instruction to Timothy in 1 Tim 5:1a, 2a is: *Do not rebuke an older man harshly, but exhort him as if he were your father. ... older women as mothers*". The term "rebuke" (*epiplesso*) is a strong, almost violent term (Mounce, 2000:269) and is seldom used. Contextually it means to strike at, reprimand or take to task, and is in contrast to the instruction "to exhort" (Yarbrough, 2009:115). It bears the conception of insensitive or belligerent striking out, and according to Yarbrough (2009:116) Paul is instructing the leadership of the church to correct and encourage the elderly with compassion and care. The empirical research in this study will indicate if the emeritus pastors experience it as such from the church and her leadership.

When speaking directly to an older man it must be done with due respect. The older men must be treated with the reverence accorded to a father. Older women must receive the respect and care which a mother can expect from her children (Nute, 1979:1559). In the hierarchy of that time to encourage an older man as a father would mean to treat him with reverence, formality and respect, which requires gentle advice rather than browbeating. Timothy should not dominate the elderly but encourage them with respect and honour (Mounce, 2000:270, 271). Ramsay (1996:116) alludes to the fact that according to ordinary Greek usage in modern times, verses one and two in chapter 5 imply that Timothy should actually address men and women older than himself by the titles "father" and "mother".

Very few commentators consulted by the researcher, pay attention to verses one and two of 1 Timothy 5, but they concentrate more on the definition and care of widows within the community, including elders and slaves. It might be that they reason, like Krause (2004:94) who regards Paul's instructions in 5:1-2 to Timothy to be applicable to all people as a sort of proverbial wisdom on the one hand, and on the other hand, to totally different classes of people (widows, elders and slaves). However, Mounce (2000:270) posits that the theme of this part in 1 Timothy 5 is not applicable to the church leaders, but to how Timothy must treat people of different ages and genders. The researcher agrees with Mounce as she could not find any contradictory sources. In this research it will thus be important to pay attention to the treatment emeritus pastors receive, amongst others from the Region in which they are and from the

Leadership at Head Office who need to act as pastors for pastors. It is also imperative that students at theological seminary should be made aware of the importance relating to those who are older than themselves, in assemblies.

2.3.4.5.5.4 Timothy's youth versus elderly

As mentioned before many people lived to ripe old age, even though the death rate was much higher than today (Dunn, 2000:818). Long life was regarded as one of the chief rewards promised by the wise men (Pr. 3:2, 16) and therefore gray hair was in itself a sign of wisdom and a badge of pride: *The hoary head is a crown of glory* (Pr. 16:31); *...the beauty of old men is the grey head* (Pr. 20:29). Marshall (2006:235) points out that older men and women were in the church represented according to age and were a reflection of the patriarchal hierarchy in society. This formed the framework within which the church had to structure itself. This process was not always without complexity, because in the augmenting of younger men like Timothy and Titus to office, difficult relationships occurred with older people who probably disliked their position, and found it hard to come to terms with it (Dunn, 2000:818).

Paul, however, advises Timothy not to allow people to despise his youth but to be an "example for the believers in speech, in life, in love, in faith, and in purity" (4:12). Mounce (2000:268) believes that one way how to be an example to young and old alike is found in 5:1-2 namely to be respectful to older people.

On the other hand Mounce (2000:269) highlights the fact that as difficult as it might be for an older person to value the teaching and guidance of a younger man, is it also difficult for a young man to have the knowhow to teach and admonish an older person in the church. Timothy, being young (4:12) had to relate to those who were older (Yarbrough, 2009:116) which is regarded by Krause (2004:95) as the challenge in 1 Timothy 5:1-2. Ramsay (1996:118) reckons Timothy must have been about 35 years old which was an early age for someone to undertake the duties he had to perform. He had to exercise some superintendence over the teachers (1:3). He also had to exhort the older people, both men and women, but was forbidden to rebuke them.

Because accurate instruction was necessary and the bearer was young, diplomatic conveying of instruction was crucial. The concern was not only Timothy's youth but the reverence for the aged who had vast experience and wisdom. Ramsey (1996:12) regards the advantage of Paul's letter of instruction is that Timothy could refer to it, especially if he had to differ from a member of the church older than himself. He must not rebuke such a person, but exhort him as

a father (5:1), and it would be all the more considerate and polite from a young man to an old man if the exhortation could be supported by quotation from a written letter.

It might be difficult for emeritus pastors to become “ordinary” assembly members again and to listen to the preaching and teaching of younger pastors. On the other hand it is a fact that younger people do not always know how to treat older persons. This age difference most likely relates to the church where the leadership in local assemblies, Regions and Head Office do not give enough attention and care to emeritus pastors due to a lack of knowledge. If it is found in this research that the central theoretical argument is valid, namely that emeritus pastors do not receive enough support after retirement, it is regarded as important that younger pastors in leadership positions are instructed on how to treat the emeritus pastors.

The manner in which old people need to be treated by younger people has been discussed, but the Bible also addresses the elderly on how they must behave themselves in the church and community. Titus was commissioned by Paul on how to deal with different age and gender groups (Titus 2:2-10). Regarding the conduct of older people his instructions in Titus 2:2, 3 were:

“Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love, and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine but to teach what is good.”

In a model for preparation for retirement this aspect can be addressed. (Further research on this topic will not be done by the researcher because it is not included in the framework of this research).

2.3.4.6 Summary on the study of 1 Timothy 5:1a and 2a.

1 and 2 Timothy and Titus are called Pastoral Epistles, which are personal letters to these young pastors. In these letters Paul gives advice to these young pastors. Paul is regarded as the author of the Pastoral Epistles. These epistles are letters written by a pastor for pastors, and pastoral oversight is addressed. The social contexts of the early church are revealed in the Pastoral Epistles.

Paul put Timothy in charge of the Ephesian church when he left Ephesus (1:3, 18). 1 Timothy was most probably written after Paul’s first imprisonment (61-62 or 63-65AD). The key verse in 1 Timothy is 3:15.

The word *presbyteros* has been used for older men and elders in the church. In v.1 it plainly means “older man”, while in vv.17 and 19 it probably should be translated as “elder”.

1 Timothy 4:1-16 can be regarded as the *walk* of a “good minister” and in 1 Timothy 5:1a and 2a, which is the section applicable in this study, as the *work* of a “good minister”. In these latter scriptures Paul gives instruction to Timothy on how to conduct himself towards older men and women. Timothy is advised not to reprimand an elderly person but to treat him with respect, even as his father. Little information could be found in commentaries regarding 1 Timothy 5:1a and 2a.

Old age was in biblical times regarded as a reward and something to be proud of. Therefore seniors had to be respected. The relationship between older and younger people was, however, not without tension.

2.4 PRELIMINARY CONCLUSIONS FROM THE NORMATIVE TASK PERSPECTIVES ON THE HOLISTIC NEEDS OF EMERITUS PASTORS WITHIN THE AFM

The word *emeritus* is not found in the Bible. *Emeritus* are however older people and there are directions in the Bible concerning elderly as indicated in this chapter.

Attention was given to Scripture as the central part of the normative task as it must be consulted to determine direction in the life of emeritus pastors.

The Bible can and must be used as guidance in the support of emeritus pastors because it is all-sufficient. The significance of the necessity, sufficiency, authority and reliability of the Bible was briefly discussed.

God is speaking through and gives direction in his Word even in one’s old age. It is imperative in understanding the needs of emeritus pastors to find out how Scripture comprehend man. Little theological literature could be found on emeritus pastors and information was collected on the elderly *per se*.

Numbers 8:25, 26 indicates the aged Levites had to retire. They could however still perform certain tasks e.g. mentoring younger Levites.

In Psalm 71, written by an old person for elderly, direction was found for the life of emeritus pastors. They can look back on a wealth of experience and be encouraged by it. The results of these experiences can be utilised in their life during retirement. Scripture and Psalms constitute a rich source to draw on, especially in times of need. It teaches how to reconstitute them in the midst of life threatening wellbeing. The secret is to depend on the Lord. Practice of praise brings consolation, hope and inspiration. In time of reduced strength God is the source of strength.

It was regarded important to pay attention to how the Bible regards the treatment of elderly and 1 Timothy 5 was discussed.

Little information could be found in theological literature about the first two verses in the portion under discussion. In 1 Tim 5:1, 2 Paul directs Timothy how to react to old people with respect and honour. In these Scriptures parameters were set for the general conduct in the church. Laws in the Old Testament were to protect elderly.

Emeritus pastors can experience that age can still be a time of personal growth, self-evaluation, renewed insight and a period of reflection.

2.5 FINAL REMARKS

From the discussion in this chapter it is obvious that there are definite directions in the Bible concerning older people. Aspects regarding the elderly and their needs were addressed and directions were found regarding a well-balanced lifestyle.

The Bible needs to be consulted at all times to live according to biblical standards. An older person lives in relationship with God, his neighbour and himself and has a future with God in Jesus Christ the risen Lord.

In this chapter the normative task perspectives on elderly were captured. In the next chapter attention will be given to the interpretive task regarding the elderly.

CHAPTER 3

3 INTERPRETIVE TASK PERSPECTIVES ON THE HOLISTIC NEEDS OF EMERITUS PASTORS WITHIN THE AFM

In this chapter attention will be given on the interpretive task perspective in connection with the holistic needs of emeritus pastors and the elderly.

3.1 INTRODUCTION

As mentioned previously in chapter one Osmer's fourfold task for research in Practical Theology (Osmer, 2007) will be referred to. With reference to the interpretive task, perspectives will therefore be drawn from literature, articles and internet researches in theological and other disciplines within humanities, namely Social Work, Psychology and Sociology. This is important if taken into consideration that the majority of work with older people is of an interdisciplinary nature (Kroft and Hutchson, 2000:14). Attention will be given to similarities of the theme of this study and relevant material will be identified. Eventually the results of this chapter with those of the normative task section will be integrated in formulating pragmatic task guidelines.

It is the task of practical theology to recognize and critically evaluate current practical theological theories, and where it is deemed necessary, to design new theories for praxis and strategies for action in communicating biblical values to the church, with specific reference to emeritus pastors. As an integration science the mediating task of the practical theology is to cause hermeneutical interaction between theory and praxis, norm and reality in an integrated and organic way (De Wet, 2005:59). This implies that in Practical Theology it is important not only to take cognisance of the normative task as part of theology but also of related disciplines, called the interpretive task, hence the interest in what these disciplines had produced on elderly.

It follows then, that where the normative task focuses on Biblical aspects of the elderly, the interpretive task would focus on relevant secular fields of study regarding the elderly. De Klerk (2005:463) highlights the importance of the interpretive task perspectives to establish the existence of the normative theoretical principals in situations. Consequently in this chapter attention will be given to the interpretive task perspective in connection with emeritus pastors and elderly.

3.1.1 What is the interpretive task?

Osmer (2007:4) describes the interpretive task as “drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamic are occurring”. It is the theory in which the scientific points of departure are spelled out which share the same subject matters as other sciences which are researching the same reality. To implement the interpretive task one will have to draw on other sciences in order to obtain a picture of reality (Dreyer, 2003:46; Heyns and Pieterse, 1990:35; Venter, 1993:246; Venter, 1995:79). Babbie and Mouton (2001:20) embroider further on the subject and say that certain issues such as the nature and structure of scientific theories, the nature of scientific growth, the meaning of truth, explanation and objectivity are addressed. The interpretive task will thus enable the researcher to choose the different points of departure regarding the praxis to be investigated. Through the interpretive task the normative task will be enlightened and exposed by other sciences. The development of a pragmatic task will be deficient without interpretive task insights (Heystek, 2000:55; Lovell, 2009:22).

3.1.2 Aim

With the abovementioned parameters in mind it is the objective of this chapter to do a literature study from the Humanity Sciences, i.e. Social Work, Psychology, and Sociology, and theological literature, regarding the needs of emeritus pastors and elderly, in order to develop a pragmatic task for pastoral support. Material will be gathered, analysed and interpreted with the intention to present a practical model which can be used as a guide to prepare pastors for their retirement.

Noticeably absent from the empirical literature, however, has been a visibly distinct line of published research focused exclusively on the retirement experience of members of the clergy. Important contributions have been made, but the paucity of studies and the lengthy intervals between them suggest that there is still much to be learned about the retirement experience of pastors. The research on retirement has expanded in recent years but the experience of clergy members has rarely been examined (Knapp,*et al.*, 2009:159). It is lamentable that there is so little literature available about emeritus pastors and this is a subject that should receive considerably more attention than has been done to date.

In response to the void, the present study will explore certain needs of emeritus pastors. As very little theological literature exists on emeritus pastors, attention will also be given to the perspectives of elderly.

3.2 LITERATURE STUDY

As mentioned a literature study will be done and it needs to be stressed that it is regarded as important. According to Struwig and Stead, (2001:37) a literature study is necessary because:

- it can highlight previous researches important to the study topic and specify how researchers have dealt in similar situations;
- it can disclose unusual sources of information;
- perception on the study can be provided;
- it encourages new ideas and approach;
- it can provide a structure for the evaluation and assessment of future work; and
- it provides a basic body of knowledge for the source of theories, principles and approaches for research.

These points are also emphasised by Lategan (2007a:128; 2007b:517). He further proclaims that a literature study is not just an interim step in the research process, but it echoes research already done and published. He (2006b:515) refers to “a body of accumulated scholarship”. Documents, books or articles in which other researchers documented their findings will be identified, traced, consulted, and analysed (Lategan, 2006a:129; Struwig and Stead, 2001:37).

3.3 RETIREMENT

De Klerk (2005:464) defines retirement as an action where a worker stops pursuing his main profession, while he still receives an income in the form of a pension. In their definition economists include the fact that retirement involves the termination of fulltime employment and that income is obtained in part from retirement pensions or annuities (Cameron, 2013; <http://en.wikipedia.org/wiki/Retirement>; www.oldmutual.Corza/Retiremnt). The problem with these definitions is however that all retirees do not receive a pension from their previous employer or were in a position to have annuities. Many old people are dependent on a State pension as is the position with some emeritus pastors. Burr, *et al*, (2009:17) say that retirement is also a characteristic of the transition to the later stages of life and an introduction to the realities of aging. Bye and Pushkar (2009:320) describe the transition to retirement as a dynamic process requiring a dialectic interchange between changing environmental constraints and the personal strengths unique to each individual. The researcher concurs with social

definitions which regard retirement as role changes in work, marriage relationship, peer relationship and leisure activities (Kerr and Schulze, 2004:15).

Glass (1995:15) argues that pastors' experiences of retirement differ from other professions or other kinds of work. By virtue of their occupation, their calling, pastors have dedicated their lives to God in the service of God's people. He asks the question if dedicated clergy can ever "retire" from their vocation: "Ministers may retire from being the minister of a church, but do they ever retire from The Church?" De Klerk (2005:464) draws attention to the fact that even though Augustine, in the fourth century, made a distinction between the so called *vita active* en *vita contemplative* (active life and the reminiscence of life) there was no indication of a cessation of work. Ministry is regarded as a lifetime commitment. Pastors, however, need to realise that everything does not change the moment they retire. This is an opportunity to reminisce on their career and in amazement discover how God guided them (De Klerk, 2005:466).

According to Riker and Myers (1990:9) retirement is a recent phenomenon. The concept of retirement was to make room for younger workers. It was endorsed as an opportunity for workers to enjoy the results of their labour. Nevertheless, mention is already made of it in the Bible, but with another purpose in mind. As previously mentioned (2.6.3) De Klerk (2005:475) indicates that the Bible mentions in Numbers 8:25, 26, at least one profession in which men retired, namely the Levites. They were allowed to serve in the temple until their 50th year. Thereafter they could only assist other Levites. The reason for their early retirement was that the work became too hard for them. The complexity of changes and concerns related to retirement, however, can be regarded as a modern-day issue (Sheridan and Kisor, 2000:125). The truth of this view can be questioned. Does that mean that the Levites and retirees of a hundred years ago did not have negative experiences regarding their retirement? The problems regarding retirement are an age old problem, although the world of today has diverse issues which make retirement different in certain aspects.

During the Stone Age the average life expectancy was \pm 17 years, 22 years in the Roman time, 25 years during the Middle Ages and 44 years in 1900 (De Klerk, 2005:475). People were not expected to live long beyond their work years in past generations but due to changes in life expectancy a man may today face to live 10, 20 even 30 years after retirement (Fernandez-Ballesteros, 2006:103; Kerr and Schulze, 2004:16). Pastors need to realise that retirement is no longer synonymous with "old age" in the cut and dried way it perhaps was. Stuart-Hamilton (2000:152) states that for many people, age is now an irrelevant criterion on which to review retirement.

If a retired person is in good health, chose to retire, intentionally planned for retirement, has access to sufficient monetary resources, retains a social support network, and possesses a fundamentally flexible personality the literature paints him as satisfied (Berg, 2004:75; Brunsdon and Lotter, 2007:295; Ladd, 2005:75). Unfortunately very few retirees are in the optimistic situation to be in the position as described by these authors. Mobility, health or finance may limit a person and have an influence on their choices. These outside circumstances are extremely important in adapting to the social changes of aging, but within those limits there are so many opportunities. One can still be an agent for change, using your originality, be imaginative and resourceful (Harrigan and Farmer, 2000:51; Johnson (2007:47). Retirees can either experience feelings of uselessness or engage in an optimal use of this promising phase. Brunsdon and Lotter (2007:275) observed that retirement can be regarded as a time of challenges as retirees enter a new period with emotional and physical adaptations in their lives. Phillips, *et al*, (2005:40) describe this viewpoint more extensively and maintain that retirement can be the gateway to a long and noteworthy period in the retirees' lives, especially if they took early retirement from work. It is interesting to note Wells and Kendig's (1999:112) finding that:

- most people adjust well to retirement over time;
- there may be a honeymoon period after retirement followed by disillusionment;
- the impact of retirement depends on one's resources; and
- psychological resources assist individuals to develop and uphold healthy behaviour and may also assist people to cope with life's events.

Retirement is an important life event and many researchers (Brunsdon and Lotter, 2007:275; Ladd, *et al*, 2005:75; Kerr and Schulze, 2004:16) regard it as one of life's most stressful occurrences because it straightaway engages major changes in active employment. It typically also necessitates alterations in living arrangements, economic status, social relationships, daily behaviour and personal identity. Retirement is sometimes constituted as critical because it is regarded as the final phase of life on account of the age of the retiree. Bamsey (2002:14) talks about "retirement angst" which means fear for retirement. Realising that retirees have fewer years left than those that have passed, Johnson (2007:49) encourages them to take stock, to "clear the attic" and to use the last years well.

It is obvious that retirement as a season differs from all others. Bamsey (2002:14) says that in this season retiree are free to determine both the pace of life and its dimensions. He feels like he at first did when he started out as a pastor: a novice with a lot to learn. But he is glad he

retired (Snyman, 2007:20). Brunsdon (2005:69) has a positive view towards retirement and put it so appropriately in Afrikaans: “Aftrede is nie noodwendig ‘n periode wat ‘oorleef’ moet word nie. Dit is miskien juis ‘n periode wat ‘geleef’ moet word”, meaning retirement is not necessarily a period to ‘survive’ but a time to ‘live’. There are other authors that have the same attitude and regard retirement as a release from work, a relief, liberation, and as the golden years. The perception is intrinsic that retirement can be regarded as the crown as well as the reward for one’s labour (Brunsdon and Lotter, 2007:204; Johnson, 2007:45).

3.4 AGEING

Ageing is one of the normal processes in the life-cycle of a human being, with its unique rewards and challenges, like any other life-cycle (Strydom, 2011:1). Beukes and Pera (1986:53) mention that age does not mean to be weak and decrepit. Freeman (1995:40) calls “age” the “difficult-to-define movement of life in time”. Ageing is similar to living and retirement doesn’t mean a person stops existing. The content is only changed and one is freed from the “strait-jacket” of working structures. Yet old age for most people causes more fear than fear of death (Johnson, 2008:49). According to Collins (2007:310) it is generally accepted that one-fifth or more of Americans suffer from gerontophobia – the fear of growing old.

Throughout the history there has been a shifting definition of “old”. Some 200 years ago someone aged 40 seemed “old”, today they are considered to be “young”. Today the term “aging” commonly refers to people over a given age, such as 60 or 65. It most probably can be connected with a pensionable age (Harrigan and Farmer, 2000:26; Phillips, *et al.*, 2006:9; Van Deventer, 2011:1). Different age categories are used to define the aged population. One classification describes the young-old (55-64), the old (65-74), older old (75-84) and the very old (85 and older). Gerontologists recently subdivided old age into only three periods: The “young-old”, between 55-74; the “old-old”, between 75-84; and the “oldest-old”, over 85 years of age (Kropf and Hutchinson, 2000:25). The age at which establishments such as movie theaters or restaurants give for aging is 60 years of age. In this context Lymberg (2005:21) claims that the occurrence of retirement from paid employment is a major part of the way in which society constructs old age. The researcher agrees with Stuart-Hamilton (2000:210) who elucidates that ageing is the result of complex mixtures of factors affecting the nervous systems and which have an influence on neuronal changes in later life. He expounds that chronological age is capricious and not a very accurate measure, and there is not a single point at which a person

becomes 'old'. Due to the parameters of this research 65 will be used as indicator because pastors of the AFM must retire at this age (Constitution of the AFM).

According to Kropf and Hutchinson (2000:96) the understanding of ageing and related issues is on the whole critical at this point of our history. They draw attention to the extraordinary increase in the number of older adults and indicate that a child born in 1996 can be expected to live 29 years longer than a child born in 1900. Another factor is the aging of the large cohort baby boomers who reached their later years in the early 2000. Malan (2011:1) refers to demographic research projects which indicate that the world is not threatened by over population but by older population. The 2007 census in South Africa indicated a significant growth in the older population. In the 65 year age group there was an increase of 16.1% (Malan, 2011:1). In 2008 research found that people above 66 years old represent 7.5% (2.2 million) of the total population. It is anticipated that in 2021 there will be 3.3 million elderly in South Africa (Van Devender, 2011:3).

On the positive side Phillip *et al.*, (2006:6) do regard longevity as the success story of the modern society. They maintain that a boy born in 1901 could expect to live to 45 and a girl to 49, today those figures are 70 and 80 years respectively. The fact that people are living and working longer than their predecessors, indicates great improvements in health, housing, education, technology, better food supplies, economic growth and better working conditions. This means that more people survive beyond infancy and live into adulthood (Magnus, 2009:1; Phillip, *et al*, 2006:6). Eckley (2011:1) says that the average life expectancy of humans is more than double the past 100 years. The statistic in South Africa indicates according to Van Deventer (2011) that a person who was 60 years old in the eighties had a 50% chance to reach the age of 80 and 16% to become 90 years old. Today a person of 60 years old has a 67% chance to become 80 and a 36% chance to reach 90.

Ageing is not unique to modern times, but it is only in the past 100 years that it has become commonplace (Stuart-Hamilton, 2000:15). MacKinlay (2001:11) states that the Western society is facing an ageing population as never before. Sheridan and Kisor (2000:96) note further that the understanding of aging and related issues is particularly critical because of the extraordinary increase in the number of older adults. This is in accord with the sentiment expressed by Fernandez-Ballesteros (2007:103) when he states that no other demographic group grows as quickly as older people (See 2.2 in chapter 1).

It is important to be reminded that ageing is a heterogeneous experience and it must not be assumed that “the elderly” are all the same. The well-known psychologist Clark Moustakos (1977) declared: “Within every person is a distinct and unique being that is unlike any life that has existed before or will ever exist again”. The older population is as varied as the general population presenting a wide range of practical needs and social issues and has the same rights as any other person, like the right to participate in decisions affecting themselves and their families. They also have the right to sensitive and fair practices that protects the greatest independence (Kropf and Hutchson, 2000:3; Phillip, *et al.*, 2005:6). Wilson (2000:1) makes the point forcefully that ethically elders have the same rights to good quality of life as other adults, but in practice that equal rights for all are hard to come by. Most elders are disadvantaged in some way, and everyone (including them), take this as normal or even ‘natural’.

Living healthier and longer lives, however raises very real economic and social problems. In many countries, for the first time ever, there are more people of pensionable age than there are children under 15 years of age, and Magnus (2009:3) envisages that the difference is going to increase over the next 20-30 years. This implies for governments more pensions to be paid. Litwin (2011:223) reasons that the exceptional aging of the population requires giving increased attention to the eldest segment of society and to the means that can promote its wellbeing. The increase of older people places a great responsibility on organisations and churches, in co-operation with other role players, to find practical solutions (Malan, 2011:1).

Van Aarde and Watson (1993:155) generalise as they declare that the personality traits of old people are more rigid, dogmatic, they respond less to social pressure, are less assertive, avoid challenges and are more conservative and careful. Strydom (2011:9) also mention that the general community has a negative image of ageing like one of being old, poor, decrepit, in bad health, resisting change and deterioration in physical and psychological health. But he states that even though there are many elderly that feature like this, there are just as many elderly who are financially independent, enjoying good health and maintain high standards in the community. The researcher agrees with Schneider, *et al* (2000:35) who aver that research does not support the negative type of profile.

As it is the stated aim of this study to do a research on the holistic needs of emeritus pastors in order to understand them and their composition better, it is important to find an answer to the age old question “What is man?” also asked by David in Psalm 8:4. Glass (1995:16) also

comes up with the questions: “Who am I? Who am I as a *retired pastor*?” With this in mind attention will now be given to anthropology.

3.5 THE EMERITUS PASTOR AS A HOLISTIC PERSON

Green(2007:14, 45) asserts that the Bible did not develop a technical vocabulary to signify fundamental human nature and consequently theologians struggle to find the suitable terminology for representing the anthropology of biblical material. However, the fact that the Bible doesn't say much on the topic of the nature of the human race does not mean that it is irrelevant to the discussion. The design of a theological anthropology is according to Lindeque (2005:34) essential for the practical theology because in this discipline it is about hermeneutics in combination with the language of faith about God and man's life's experiences in the quest for meaning. A theological anthropology focuses on the relationship between God and man from a faith perspective.

The subject of anthropology can be traced back to the dualism of Plato (429-346 BCE) and the monism of Aristotle (374-322 BCE) and a range of metaphysical variations along these poles as discussed by Green (2007:30). He refers to two positions on the extreme poles namely materialism and radical dualism. According to reductive materialism the human being is a physical or material being with emotional, moral and religious occurrences. People are nothing but the product of organic chemistry. At the other extreme of the pole is radical dualism which proclaims that the soul (or mind) is separable from the body and has no relation to the body. The body is nothing more than a temporary or disposable shell for the soul (Green, 2007:31).

Louw (1999:155) remarks that :

- pastoral theology is not interested in man only as a manifestation of interest, but as a created human being, and
- pastoral theology is not interested in man only as a conscious being, but as a sinful, redeemed, saved and believing person.

In the pastoral anthropology the emphasis is thus on a particular perspective of the person, namely man in his relationship with God.

The biblical picture of a human being is complex and often paradoxical. Humans are on the one hand predicted as the crowning centre of God's creative activity, "fearfully and wonderfully" made (Ge. 1:26-31; Ge. 2:4-7; Ps. 8:4-6) and on the other hand, "like a breath", physically frail, spiritually weak and unable to stand before the holiness and righteousness of God (Ps. 90:5-6; Ps. 103:14-16; Ps. 144:3-4; Ps. 146:3-4) (Holman Bible Dictionary). Over many years the same question that interested David: "Lord, what is man?" (Ps. 144:3) was asked and attempts were made to find an answer to it. On this question Green (2007:45) posits that from the viewpoint of biblical materials it is more difficult than one might expect to deal with this question. Möller (1997:51) arrives at a similar conclusion, noting that studying man simply as a phenomenon, cannot answer the question who and what man is because man cannot be viewed and studied as if he is a simplistic entity.

3.5.1 Theological representations of human beings

Regarding the question about what humankind is, Erickson (2001:170) maintains that the human makeup is an issue to be discussed. The question is whether human beings are a unitary whole, or made up of two or more components. There is a long-standing debate among Christians on whether man is made up out of a physical and spiritual entity, or whether the spirit can be divided into a spirit and soul (Schoeman, 2005:15). Peters (2005:379-390) assesses that, "when philosophers of religion get their intellectual fingers wrapped around an issue such as the human soul, they squeeze out more distinctions than Minute Maid can squeeze out orange juice." This debate is, however, essential when a study is made on the holistic needs of emeritus pastors. The researcher agrees with Louw (1999:5) that it is imperative to get answers on the question how Scripture comprehend man. Non-religious literature from the humanity science will also be consulted in this regard.

For the purpose of this study only an overview on the debate which evolves around the monism, dichotomous and trichotomous components of man will be given.

3.5.1.1 Monism

The Greek word for monism is *monos* (εἰς) which mean "single" (Believe. Religious information source – monism). This is a doctrine of entirely one substance and opposes both dualism and pluralism. This philosophical viewpoint has a long history dating back to the pre-Socratic philosophies. Scheuderling (2009:320) goes even further back and argues that in this debate the story of creation in Genesis 1-2 plays an important role. She reasons that the breathing of life into Adam is, for the reformed theology, a proof that the human soul was connected to the matter (the body) directly by God.

Though monistic thinking dates from Greece, the term *monism* is relatively recent and was first used by Christian von Wolff, a German philosopher (1569-1654) (Believe. Religious information source – monism). Monism started to some extent in reaction to the liberal thought of the immortality of the soul and was popular in neo-orthodoxy and in the biblical-theology movement (Erickson, 2001:172).

According to the monistic model a human being is not a combination of various parts but is a totality of a living being, a doctrine that the human being is entirely of one substance. Green (2007:31) advocates that Christians who defend monism are of the view that monism does not need another unit like a soul or spirit. They argue that the soul represents essential facets or capabilities of the self and are not reducible to brain activity or evidence of a significant, ontological entity such as a “soul”. Supporters of this doctrine believe that the Bible does not view a person as a body which possesses a soul, but that a person is a living soul. They quote Ge. 2:7 “... the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” They also refer amongst others to Je. 17:5; 1 Pe. 2:24 and Ro. 12:1. Thus the totality of man is made up of human flesh (*sarx* (σαρξ)), spirit (*ruag* (רוח)), and soul (*nephesh* (הנשמה) “the total self”; translated as “soul”. Neither human flesh or spirit or soul can exist alone. Together, however, they consist of a total person (Holman Bible dictionary – Anthropology; Believe. Religious information source – monism). Green (2007:4) refers to Bultmann’s famous remarks: “Man does not *have* a *soma* (ψυχή) he *is* a *soma* (ψυχή) (the italics from the author). Bultmann translated *soma* (ψυχή) as “body”. In this context according to Green, (2007:9) Childs views the body as a single organism and not a composite of parts from body, soul and spirit (Erickson, 2001:172). Scheuderling (2009:333) avers that according to the modern biological image of man the human is an undivided organism with physical and psychological functions. One part of the psychological functions can be described as “spirit”, “me”, “myself” or the “soul” which is indissolubly connected with physiological and neurological processes. She says: “Ontologisch gezien bestaat er immers maar één entiteit”.

König (2005:315) claims that from a Biblical perspective, man should be seen as a single unit and not as comprising of two or three entities. Words like soul and spirit don’t have hard and fast meanings in Hebrew and Greek. Man is an entity and does not have “parts”. He argues that “soul” is not a specific part of man and can also mean throat (Is. 5:14); stomach (Is. 29:8); neck (Ps. 105:18); yearning (Ps. 35:25); the person itself (Le. 23:32). The same implies to “spirit” (*ruag* (רוח) in Hebrew): Breath or life (Is. 42:5; Ezek. 37:5, 14); power (Jud.3:10; 1 S. 10:6); mind (1 K. 10:6; Pr. 14:29); will, intention (Ezr. 1:5); the person self (Lu. 1:46).

Evaluating monism according to the Bible, it seems as if supporters of this doctrine have overlooked some facts. Erickson (2001:172) accentuates certain Scriptures which indicate an intermediate state between death and resurrection where the person consciously lives on in personal existence:

- Luke 23:43: “Verily I say unto thee, today shalt thou be with me in paradise”.
- Luke 16:19-3: The parable of the rich man and Lazarus. A rich man and a poor man died. The rich man was in hell and in torment. The poor man was carried by angels into Abraham’s bosom. Both were conscious of what was going on.
- 2 Co. 5:8: Paul refers to “be absent from the body, and to be present with the Lord”.

It is, however, necessary to mention that there are some Scriptures in which it is difficult to dismiss the distinction between body and soul, e.g. Mt. 10:28: “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell”.

3.5.1.2 Dichotomy

The word “dichotomy” comes from the Greek word *dicha* (δύο) (two) and *temno* (τεμνο) (to cut) (Enns, 2007:317). This implies that man is composed of two distinct elements, the body and the soul or spirit, where the body represents everything material, and the soul or spirit represents the spiritual component of man (Oldewage, 2003:59).

Wide-range perspectives were given, over a long time, on the mind-body problem by Theology, Philosophy, and the psychological- and natural sciences. Green (2007:17) ascertains that ancient and contemporary theologians debated the origin of the soul. He reminds us that the most famous physician of classical antiquity, Hippocrates, already in the late fifth century BCE, meditated on the relation of *soma* (body) and *psyche* (soul, self, personality).

On this subject Muller (2005:175) avers that the Old and New Testament recognises the difference between body and soul. Man is composed of two matters, physical and spiritual. The soul stays in the body, but is not the body itself, but without the soul we can’t live (Peters, 2005:375, 377). The Epistle to Diognetus (S5) speculates that the invisible soul is put under safeguard in the visible body and is imprisoned in the body, but it also sustains the body (Green, 2007:17). Peters (2005:371) is of the opinion that Jesus was worried that we may lose our soul (Mt. 10:28) but states to find our souls in the first instance is quite a task. The soul is

so deeply buried in our genes and in our brains by the materialism of our age that it can barely be excavated.

Supporters of dichotomy argue that the soul and spirit are regarded as synonymous and are used alternatively in the Bible (Enns, 2007:317; Erickson, 2005:171; MacArthur & Mack; 2005:255-257; Towns. 2005:214). It was, as early as the second century of the Christian era, clear to most theologians that the soul lives in the body, but it does not belong to the body (Green, 200:17) and consequently dichotomism became practically the general belief of the church after the Council of Constantinople in 371BE (Erickson, 2005:171).

According to the dichotomy theory the Bible supports it in the following Scriptures:

- Ge. 2:7 “And the Lord God formed man of the dust of the ground, ... and the man became a living soul”
- Ec. 12:7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it”
- Mt. 10:28 “And fear not them which kill the body, but are not able to kill the soul”
- Ro. 6:10 “... the body is dead because of sin; but the Spirit is life because of righteousness”
- 1 Co. 5:3 “... as absent in body, but present in spirit”
- 2 Co. 7:1 “... let us cleanse ourselves from all filthiness of the flesh and spirit”
- Col. 2:5 “For though I be absent in the flesh, yet am I with you in the spirit”.

Dichotomists further reason:

- The terms spirit and soul are often used interchangeably, for example:
 - Lu. 1:46-47 “... My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour”. To the dichotomists it is in all probability an example of parallelism.
- Human nature is designated body and soul in:
 - Mt. 10:28 “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell”
- but designated body and spirit in
 - Ec. 12:7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it”
 - 1 Co. 5:3, 5 “For I verily, as absent in body, but present in spirit”
“To deliver such a one unto Satan for the destruction of the flesh that the

spirit may be saved in the day of the Lord Jesus”.

- Death is described as giving up the soul (Ge. 35:18; 1 K. 16:22; Ac. 17:26) and as giving up the spirit (Ps. 31:5; Lu. 23:46)

For these Scriptures the researcher is indebted to Erickson (2001:171).

Peters (2005:379) reasons that the soul has to do with our relationship with God who calls us into being and with whom we will live eternally. God’s call to us is independent from some ability we have or even an ability God would give us. Hattingh (s.a.:15) warns that God’s involvement in man’s life and in spiritual experiences get restricted by the system of dichotomy who proclaims that, that which is not spiritual but worldly, is regarded as evil. Oldewage, (2003:59) gives attention to the secular and spiritual dimensions of man. He points out that dichotomist regards it separately and not as a unity. Some are of the opinion that the part of human life which does not relate to the spiritual is out of God’s control and his plan for man (Oldewage, 2003:59). Hattingh, (s.a. 15) concludes that a dichotomy is not in line with the Bible.

Although there are more points of agreement, than differences between the dichotomists and the trichotomists, the arguments for dichotomy are, according to Erickson (2001:171, 172), basically arguments against trichotomy. The dichotomist refers to the four entities mentioned by Jesus in Luke 10:27: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind” reasoning that only one, the soul, matches those in 1 Th. 5:23 which is the primary text for the trichotomists. However, trichotomy is a view popular in conservative Protestant circles (Erickson, 2001:170).

3.5.1.3 Trichotomy

According to trichotomy humans are made up of a physical body, a soul and a spirit (Erickson, 2001:170). The word “trichotomy” comes from the Greek word *tricha* (τρεις) (three) and *temno* (τεμνω) (to cut) (Enns, 2007:317). Peters (2005:392) makes the point forcefully that philosophers of religion ignored this position of trichotomy but it is important in this spectrum of options. He maintains that trichotomy is at least biblical.

Oliver (2005:4) brings to mind that humans are not only physical beings, but also spiritual and emotional beings. This is in agreement with Erickson (2001:170) who describes three elements of the human composition: the physical body, in line with that of animals and plants; the soul

which is the psychological element and is the basis of reason, emotion, social relationships, etc. The spirit is the third element, namely the religious side of man which makes it possible for man to identify spiritual matters and to act in response to spiritual stimuli. Peters (2005:392, 393) describes these three elements also as a physical body; a soul which is to be identify with the individual mind and a spirit causing a supra-physical unity or bond that one person can share with others, the church and God. The body, soul and spirit make up a whole human being, the beloved of God. It is important for emeritus pastors to know that they, as a whole, belong to God.

Paul writes in 1 Th. 5:23, which is regarded as the primary text for this view, of the body, soul and spirit of man: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserve blameless unto the coming of our Lord Jesus Christ”, (see also He. 4:12). Furthermore, the silver life Cord that keeps a person alive, described in Ec. 12:6, is more than just something physical. The Holy Spirit dwells in this space of spirituality, in the inmost being of man, and it is here where a relationship with the person of Jesus Christ is cultivated (Lotter, 2005:490).

Schoeman (2005:17) spells it out that the Theocentric nature of God, indicated by trichotomy, is imperative to pastoral theology and Oliver (2005:4) in this regard points out the importance of spirituality. “Spirituality” is according to De Klerk (2004:20) only a new word for a matter previously known as piousness, piety or devoutness. Spirituality can be regarded as the Greek concept *eusebeia* (*ευσεβεια*) used in the New Testament for reverence of God (*σεβασμού του Θεού*), faithfulness (*πίστη*), and a specific way of life. Spirituality is closely connected to our spiritual life, our experience of fellowship with God and our service to God (De Klerk, 2004:20, Louw, 1999:235). It is also regarded by Vos (1995:23) as to understand, experience, and accept God’s word.

Spirituality is not just the “spiritual part” of man, but includes the life of the whole person (Campbell-Lane and Lotter, 2005:117; He. 4:12). For the aging emeritus pastor Paul encourages in 2 Cor 4:16 “... though our outward man perish, yet the inward man is renewed day by day.” The “inward man” can be regarded as the soul and spirit – the real person in the body. For the Christian to be spiritually alive is to be in union with God and is the overwhelming theme of the New Testament (Anderson, 2009:30, 45). This specific ability of man is regarded by Schoeman (2005:16) to be most probably the crux of the trichotomous view.

3.5.2 CONCLUSION

In this debate we will still find: "So many people so many views". Erickson (2005:173) observes that humans are intricate and their nature is not reducible to a distinct principle. He suggests an alternative model which he phrases "conditional unity". This view regards our normal state as a materialised unitary. He argues that in the Old Testament, the human being is regarded as a unity and in the New Testament we find the body-soul expressions. Seemingly humans are for the most part portrait as unitary beings. Their spiritual nature is seldom dealt with separately or apart from the body. There are, however, passages which point to an immaterial facet of humans which is separable from their material existence. Each human being can thus be regarded as a unitary composite of a material and an immaterial element. Lovell (2009:77) further discusses a multifaceted perspective. This perspective professes that, but for the body, man also has a soul, spirit, heart, conscience, intellect and will. However, heart, conscience, intellect and will are also regarded as part of the soul and spirit (See paragraph 3.7.2 and 3.7.3).

König (2005:314) comments that on the question if man consists of body and soul, or body, soul and spirit, there cannot be a good answer because the question is incorrectly phrased. According to him, man does not consist out of parts but is a unity which must be viewed from different angles. The body, soul or spirit are not parts which you can buy and put together, to create a human being.

For the purpose of this study the trichotomous view of man is preferred above the monism and dichotomous views. Biblical record shows that human beings are not only spiritual beings more than they are physical beings. The various dimensions of human existence are confirmed by the Bible and that a person is a complete entity, not separate parts joined together (Holman Bible Dictionary – Anthropology).

3.6 ELEMENTS OF THE HUMAN NATURE OF AN EMERITUS PASTOR

The researcher agrees with many writers that trichotomy is biblical and consider it as important to this study. With this in mind we need to attend to and respect all the different aspects of human nature. Verhoef (2000:59-2) reminds us that man is created in the image of God (Ge. 1:27) which places him in an intimate relationship with God. God created man as body, soul and spirit.

Erickson (2005:174) declares that the gospel is a petition to the whole person. It is noteworthy that Jesus in his incarnation became fully human, for he came to redeem us in our totality. This can be a great comfort in one's old age.

In this chapter an elementary research will be done around man's body, soul and spirit, specifically with the elderly in mind.

3.6.1 The body

The Bible often refers to the human body. The Greek word *soma* (ψυχή) for the body is found ±145 times in the Bible (Möller, 1997:59). The Hebrew word for body found in the Bible is *bêten*, *gewija* and *gêshêm* (הגוף). The Bible also speaks of *flesh* (Greek *sarx* (σάρξ), Hebrew *basar* (הבשר)). Freedman *et al.* (2000:194) indicates that the term *flesh* (σάρκα/הבשר) can have a diversity of meanings. It may mean a person or persons (Ac. 2:26, Ga. 1:16); outward appearance (Ga. 5:13); the body (1 Co. 6:16); that which is natural (2 Co. 1:17); a sinful natural desires (Ga. 5:16); origin (Ph. 3:3-4); sinful and unregenerate state (Ro. 6:6); a being (Ge. 9:15) and humanity (Ge. 9:17). Anderson (2009:27) uses the word *bios*, found in the New Testament which describes the union of one's physical body with his soul/spirit. In the New Testament the term body has a holistic connotation (Mt. 5:29) and like body (σῶμα) flesh (σάρκα) also refers to the whole person, and specific to an explicit part of a human being namely the perishable, sinful person (Lindeque, 2005:44).

It seems that the body is important to God and many Scriptures refer to it. God created the body of man (Ge. 1:27) and regarded it as very good (Ge. 1:31) of which the only part made out of dust will return to dust (Ge. 2:7; Ge. 3:19; Ps. 104:29; Ec. 3:20; Ec. 12:7). The body belongs to the Lord (1 Co. 6:13) and is a gift from God. We were bought at a price by the precious blood of Jesus Christ and are not our own. 1 Co. 6:20 declares "For ye are bought with a price: therefore glorify God in your body" Sin and unrighteousness are not allowed to reign in the body (Ro. 6:12, 13), neither filthiness (2 Co. 7:1). Paul draws the attention to the fact that the Holy Spirit lives in the body - the body is the temple of the Holy Spirit (1 Co. 6:19) and the body must not be dishonoured (1 Co. 3:16, 17). Instead the body must be a living sacrifice, holy and acceptable to God (Ro. 12:1). The Message translate Rom 12:1 as follows: "So here's what I want you to do, God helping you: Take your everyday, ordinary life -- your sleeping, eating, going-to-work, and walking-around life -- and place it before God as an offering. Embracing what God does for you is the best thing you can do for him."

The Preacher describes how the body gets weaker until “the dust ... return to the earth as it was” (Ec. 12:1-7). Good news for the emeritus pastor is, however, that even though the body will die, it will be resurrected and the sown natural body will be raised a spiritual body (1 Co. 15:42-49). The natural comes first and then the spiritual. Scheuderling (2009:334) encourages us that God has the power to go on with his relationship with man after death.

3.6.2 The soul

Man’s soul is the seat of the emotions, passions, desires, appetites, and all feelings. Schoeman (2005:16) puts it that the soul is a part of a person – that aspect of the personality that incorporates all the other aspects into one life - and is also the whole, the person. The soul is a part and a whole (Mitchell, 2005:253).

The Hebrew word for soul is *nephesh* (הנשמה) meaning a breathing creature; a living organism; the invisible spiritual part of man. The word is used 654 times in the Bible, and is amongst others translated soul 419 times; souls 59 times and soul’s once (Dake, 1955:1069(Index)). In the Old Testament *nephesh* (הנשמה) denotes life, purpose of life, a pronoun, individual and a living being (Möller, 1997:61). Through God’s action man became הנשמה, a “living soul”. Man is different from the rest of the creation in that he alone enjoys the distinction of having the breath of life that was given to him by God (Schoeman, 2005:21).

Psuche (ψυχή) in the New Testament is the equivalent of the Hebrew word *nephesh* (הנשמה) in the Old Testament as seen by comparing Mk. 12:30-31 with Dt. 6:4-5; Ac. 2:26 with Ps. 16:10, and 1 Cor 15:45 with Ge. 2:7. *Psuche* (ψυχή) is the seat of life, desires, feelings, passions, appetites and emotions. Verhoef (2000:51) considers soul as breath which refers to life which indicates a living being, a person, and it is the sensitive part of self, the Core of emotions.

The following are examples how it is further used in the New Testament:

- It is used of the “life” and “soul” of animals (Re. 8:9; 16:3).
- It is used of man as an individual (Ac. 2:41, 43, 3:23; Ro. 2:9; 13:1; 1 Co. 15:45; Ja. 5:20).
- It is used of man’s life that can be lost, destroyed or saved (Mt. 2:20, 6:25; Mk. 3:4 Lu. 6:9; Ac. 16:27) and of man’s soul (Mt. 10:28; Mk. 7:36-37; Lu. 12:20; 1 Th. 2:8).
- It is translated mind in Ac. 14:2 and Heb12:3.
- Lastly it is translated soul, heart, mind and heartily and is used to express all the powers of one’s being and desires, feelings, passions, appetites, and emotions e.g. love (Mt.

22:37); worshipping (Lu. 1:46); grief (Lu. 2:35); troubled (Jn. 12:27); fear (Ac. 3:23); hope (He. 6:19) and many more, indicating that the soul is the centre of emotions (Dake, 2006:91; Möller, s.a.:250-251).

Man is created in the image of God, and that differentiates him from animals in the sense that a man's soul enables him to think, feel and distinguish. That implies that man is co-responsible with God to control his own life (Anderson *et al*, 2009:75). The *imago Dei* is then visible and is man according to Ps 8:5 a little lower than the angels and crowned with glory and honour (Reinecke, 2003:23). The mind, emotions and will of the soul are intertwined in the receiving, internalising and living of our faith. This is in accord with the sentiment of Van der Merwe (2005:43) when she states that the soul is the main area of Satan's attack but that man has control over his soul. James 4:6b advises us to resist the devil, and he will flee.

The Bible directs us to preserve our souls (Pr. 16:16(b), 22:5(b)); watch over our souls (De. 4:15, Jos. 23:11); to believe for the saving of our souls (He. 10:39) and to have patience for possession of our souls (Lu. 21:19). It is man's soul which love God and our neighbour (Mt. 22:37-39). God satisfies every weary soul and replenishes every sorrowful soul (Je. 31:25). He further upholds and supports our souls (Ps. 54:4). Jesus doesn't want us to lose our souls Mk. 8:35-36 but He wants our souls to prosper. God preserves our souls (Ps. 121:7) blameless unto the coming of our Lord Jesus Christ (1 Th. 5:23).

Hughes (2004:219) goes on to declare that although God designed the soul, it is the responsibility of the human being to whom the soul belongs, to care for, and manage it, to enable it to grow and develop as purposed. It is of the utmost importance that emeritus pastors do not stagnate, but keep on growing.

3.6.3 The spirit

The spirit is man's spiritual capability to relate to God and when a person becomes a Christian, this spiritual capacity becomes alive (Schoeman, 2005:16). For the Christian to be spiritually alive is to be in union with God (Anderson, 2009:30). Ro. 8:16 which reads, "The Spirit itself beareth witness with our spirit, that we are children of God", can be of great significance to the emeritus pastor.

As in the case of the body and soul the Bible also addresses the spirit of man (e.g. Ro. 8:15; 1 Co. 2:11; 1 Ti. 4:12). Man is created in the image of God, and because God is spirit (Jn.4:24) it can be regarded that man is capable of all divine powers; only in a lesser degree (Gen 2:7).

Man is spirit and in essence out of God and for God. He is in his core a spiritual reality (Möller, s.a.:251, 255). 1 Co. 2:11 reads “For what man knoweth the things of a man, save the spirit of man which is in him?” It seems as if this defines the human spirit as the part of man which knows – the intellect, mind and will. However, Van Rensburg and Nel (2009:1674) regard this Scripture not as human wisdom, but as spiritual.

The Hebrew word for spirit is *Ruach* (רוח) and it occurs 379 times in the Bible (Dake, 1955:527(O.T.)). Vine (1995) regards רוח as the inner side of man which gives him identity and through that he thinks and lives. The word have different meanings like breath or life (Is. 42:5; Je. 10:14; Eze. 37:5, 14); power (Jud. 3:10, 13:25, 14:6; 1 S. 10:6); mind (1 K. 10:6, 21:5; Pr. 14:29); will power, will or intention (Ezr. 1:5); angels, spiritual beings (Ps. 104:4; Zec. 6:5; Le. 19:31, 20:6); people, souls or living souls (Is. 42:5; Ps. 104:15, 30); ghost (Lu. 24:37, 39) and God as invisible (Ps. 143:10; Is. 30:1) (König, 2005:315; Möller, s.a.:261).

The Greek word for spirit in the New Testament is *pneuma* (πνευμα). It occurs 375 times and corresponds to *ruach* (רוח) above. It is translated as “air,” “breath,” “wind,” but predominantly “spirit”, whether of God (Ge. 1:2; Mt. 3:16) or of man (Ge. 41:8; 1Cor 5:5) (Scofield, 1945:1260). The primary meaning of both words is “invisible force” and refers to the inner being (1 Cor 2:11; Col. 2:5) and is the opposite of *sarx* (σαρξ) (body). In the New Testament *pneuma* (πνευμα) is used in the following ways:

- For God who is Spirit (Jn. 4:24), Jesus Christ (1 Co. 15:45) and the Holy Spirit (Mt. 3:11)
- for man’s renewed nature as child of God (1 Co. 6:17);
- for angels and other spiritual beings (Mk. 1:26; Lu. 10:20; 1 Co. 12:10; 1 Ti. 4:1; He. 1:4, 14; 1 Pe. 3:19; 1 Jn. 4:3); and
- for the spiritual body (1 Co. 15:44) (Möller, s.a.:252-253).

3.6.4 Conclusion

Scheuderling (2009:334) reports that in a post dualistic image of man the human being is regarded as a complex entity with diverse bodily and psychological functions which cannot be differentiated. Möller (1997:56) on the other hand, reminds us that the Bible teaches that man is simultaneously spirit, soul and body. Even though the spirit, soul and body exist as a unity in man, they should nonetheless be distinguished from one another. He refers to 1 Th. 5:23 which declares “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless ...”. König (2005:315) believes that man does not consist of three elements namely spirit plus soul plus body, but that he is a unity where the one

exists in, and through, the other. By breathing His breath into man God placed his own indestructible life, his spirit into man, making man a “spirit qualified soul”.

Both the soul and spirit of man are immortal. They are so closely related that it is hard to distinguish the finest details of difference between them, but there is a difference. Jesus (Mt. 10:28), Paul (2 Co. 12:2, 3) and James (2:26) make a definite distinction between the body and the soul. In Heb 4:12 a distinction is drawn between soul and spirit: “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit”.

In general we can say that the spirit is that which knows (1 Co. 2:11) and the soul is that which feels (Matt 26:38). Both make up the inner man which leaves the body at death. Man can be described as a trinity. Soul, spirit and body are not identical by the fact that they are divisible as described in Heb 4:12: “For the word of God is ... sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow ...” The soul and spirit are distinguished in the burial and resurrection of the body. It is sown a natural body (*soma psuchikon/φυσικό σώμα*), it is raised a spiritual body (*soma pneumatikon/πνευματική οργάνισμός*) 1 Cor 15:44.

Emeritus pastors need to remember that because they are “spirit” they are able of God-consciousness, and can still communicate with God (Jb. 32:8; Pr. 20:27); they are “soul” and have self-consciousness (Ps. 13:2; 42:5, 6,11) and still grow; and because they are “body” they have world-consciousness through their senses. Whatever the notion regarding the components of man and the elements of the human nature, it is important to realise that God is concerned about humans, also when they’re old, and he cares about every facet of the crown of his creation with an everlasting love (Jn. 3:16) (Scofield, 1945:5).

As an outflow of the fact that the emeritus pastor is a holistic being, the following practical aspects will be addressed.

3.7 ASPECTS OF AGEING/RETIREMENT

This section will look at pertinent physical, emotional and psychological aspects of ageing/retirement. The list of significant aspects of ageing/retirement, which might overlap,

included in this overview is not exhaustive but is related to the problems, fears, and satisfactions of retirement for pastors.

3.7.1 Preparation for retirement

Killinger (2007:552) says that ample has been said and written about making the transition from seminary to church, but he observes that not enough literature addresses clergy making their way out of parish work. It appears that few churches make provision for pre-retirement education for their religious leaders, and Glass (1995:15) regards that as the reason why many clergy make little or no preparation for retirement. It seems as if pastors are dependent on the church for their pre-retirement preparation. He avows that preparing in advance to retire will help the pastor to develop reasonable expectations about his prospects for the future. This preparation will contribute to better attitudes toward retirement and more successful dealing with the emotional adjustment involved in the withdrawal from the role of worker (Berg, 2004:86). For most people pre-retirement planning and preparation are essential. The researcher is aware of the fact that some pastors did do some planning in certain areas of their life, even though the church does not offer a formal retirement plan.

Robinson (2005:8) counsels pastors to have a plan when preparing for retirement. He says it can and will be changed, but a first draft is fundamental. Preparations for older years begin with the attitudes, lifestyle, activities and spiritual maturing from when one was younger. Plato wrote centuries ago: "He who is of calm and happy nature will hardly feel the pressure of age, but to him who is of opposite disposition youth and age are equally a burden" (Collins, 2007:310). Louw (2005:432) regards the ages between 55 and 65 the time for preventative preparation for the demands of old age, like health, finances, emotional control, dementia, and death. The researcher is of the opinion that it is rather crucial that pre-retirement programs start much earlier and agrees with Glass (1995:27) that these programs must start as early as possible, because it takes a long time to consider and implement retirement plans.

Efforts to develop pre-retirement education programs that are targeted to ministers are sorely needed. Pre-retirement education has become quite common in many areas of employment, but Knap, *et al.* (2009:169) point out that, given the unique combination of profession and "calling" that characterises the ministry, most of those programs do not adequately cover the circumstances being faced by ministers. They propose that the following areas need to be taken into account in a pre-retirement education program: the unique position occupied by members of the clergy; impact on the financial and housing situation of pastors, and loss of status when the pastor is not the key figure anymore in the congregation. Beyond that, the

status that is lost when an individual is no longer the key figure in a congregation can pose an emotional challenge that must also be addressed by developing a plan for post-retirement activities. These situations should have most appropriately been addressed years before the decision to exit full-time ministry, is made. Phillips, *et al.* (2006:40) have a similar outline in mind when they mention that quality of life research, shows that health and income are significant factors in the quality of later life and make planning for retirement a crucial factor. Kropf and Hutchinson (2000:6) add social planning and developing of leisure activities to the list to help the retiree's transition into new and satisfying roles. Successful retirement necessitates economic and social planning to fill areas once covered by employment.

It is clear that housing, health, finances, safety and legal affairs are among many matters to be considered. Wells and Kendig (1999:114) call attention to the fact that retirement planning should indeed aim to increase participants' sense of being in control of their own lives. Park and Smith-Bezjian (2009:173) on the other hand are of the opinion that the elderly must also prepare themselves for the transition from independence to dependence.

There will also be a transition for pastors and their spouses who will have to adjust now as a normal couple after working as a team in the ministry. A pastor and his wife face a major increase in unstructured time at home and greater involvement with each other. Considering this, pastors and their spouses should plan for retirement early in their career for a smooth transition (Glass, 1995:23; Park and Smith-Bezjian, 2009:173).

Wright (1997:68) is concerned about the high number of men who die within the first two years of their retirement. He postulates that obviously the trauma of retirement takes a heavy toll physically and makes preparation for retirement essential. Collins (2007:307) rightly affirms that to avoid the negative attitudes that often hasten the process of physical and psychological deterioration, the retiree can be helped to cope more effectively even though it is not possible to delay the ageing process. He discusses four areas in the prevention of problems in old age namely: the stimulating of realistic planning; stimulating of realistic attitudes; stimulating of education and stimulating of activity and spiritual growth. These aspects will be discussed in chapter 5.

3.7.2 Post-retirement activities

Kerr and Schulze (2004:20) refer to ways of overcoming challenges and experiencing fulfillment during retirement. They suggest the following key areas which can be implemented to support retirees on their journey: time management, housing, financial matters, physical and mental

health and social interaction. De Klerk (2005:475) further remarks that it is important for the retiree's psychological wellbeing to be intellectually active.

The status that is lost when an individual is no longer the key figure in a congregation can pose a major emotional challenge. In this area there are many instances of ambivalence and negativism that must also be addressed by developing a plan for post-retirement activities (Glass, 1995:23). In advanced old age, people demonstrate a greater preference for obtaining meaning from the complexities and problems of everyday life. It seems that they don't want to be involved in the parish management and control, but they rather want to be seen only as "helpers out" when needed (Bishof, 2011:230; Wright, 1997:70). Freeman (1996:36) considers "retirement" as a negative concept and suggests that it be renamed to "redirection". Seniors may for example be redirected as consultants, judges, counsellors, teachers, missionaries, visitors, and hospital helpers. It might be more accurate to describe a pastor's retirement as a role change (Glass, 1995:17).

Although he was glad that he was not pastoring anymore, Bamsey (2002:14) expresses the need to have fellowship with other pastors and church leaders. The same emotional and psychological needs might be found amongst other retired pastors.

3.7.3 Benefits of old age/retirement

There are many texts by intellectuals and practitioners on the problems of old age but very few on the benefits. The result is that many people, including mainstream social science, regard old age as "naturally" problematic (Wilson,2000:150). Some elderly even think to be detached from mid-life activities is appropriate in old age although they still want to be part of the rest of the society. Fortunately there are older people who lead active and enriching lives and regard longevity as something to be welcomed and enjoyed. They maintain high levels of functioning and obtain fulfilment from their activities and interactions with others. Old age is also regarded by them as a time of well-earned rest, and of keeping the mind and body active (Collins, 2007:294; Kropf and Hutchson, 2000:4; Magnus, 2009:91; Wilson, 2000:11). Retirement can strongly be recommend by Jais (2005,135) and Snyman (2008:20).

Koenig and Weaver (1997:27) argue that the latter third of life can often be associated with gain because of the acquiring of wisdom, knowledge and self-control through experience; the decline of pressure from responsibilities once carried; more time to participate in hobbies and relationships that bring enjoyment and fulfilment; grandchildren that can be loved and enjoyed and the opportunity to pass on wisdom and experience to others. Some retirees are thankful

that they are relieved from administrative red tape and production demands. They also declare that they are freer, have peace and can enjoy their existence more, because the weight of professional responsibilities has been lifted.

Another benefit of retirement is according to Wright (1997:70) that there is no competition or obligations. One only needs to do which one finds fulfilling. To do voluntary things like intellectual pursuits and creative activities previously prevented by lack of time, is regarded by Johnson (2008:46) as the signs of God in redeemed retirement. In his research Brunson (2006:76) debates the following benefits of old age: Physical and Psychological benefits, social and relationship benefits, better self-image, greater freedom, greater spiritual life and victory over the shackles of death. Due to space these cannot be discussed here.

Pastors have some advantages going for them that people from other professions do not have, namely that they still continue to be regarded by others as ministers, even though they are retired from active duty. They are still ordained ministers of God. To some extent they retain their clerical status (Glass, 1995:17).

Wright (1997:69) aptly précis the benefits of retirement so:

“There is, obviously, and rightly, great joy in being able to choose the pattern and details of our lives rather than being tied to duty and routine: the joy of shedding a “role” and being to some extent liberated from other people’s expectations of us, the joy of mingling with crowds, the joy of increasing freedom from relentless phone calls and correspondence and the inconvenient ringing of the front door bell. There are going to be blank spaces in the diary, an ability to dawdle, to re-invigorate old friendship, to spend more time with the grandchildren, to read the books that have been lying on the bookshelves for years, and are still unread.”

3.7.4 Disadvantages of old age/retirement

Significant portions of the population are not so successful with retirement, and some truly suffer with it. Jais (2005:135) came to the conclusion that some people should not retire because retirement is “not them”. Schoeman (2005:87) however is of the opinion that one always has a choice. One can reconcile oneself to self-pity and defeat, or one can do what one can, to lighten one’s distress. This hardship can even be turned into self-sufficiency.

Koenig and Weaver (1997:27) paint a sad picture of retiring by stating that during the age 50 and beyond, changes in physical and mental health, and social relationships are most conspicuous. They mention that changes in this respect usually mean loss of physical strength, flexibility, endurance, memory, and for some, loss of independence. Retirees quite often also experience loss of occupational prestige because of retirement, social position, and at times position within the family; loss of finances and sometimes of a home; and loss of friends and family (through death or relocation) (Brunsdon, 2006:74). Kropf and Hutchison (2000:5) highlight the fact that elderly often experience losses without adequate likelihood for replacement. Multiple and increasing losses can lead to depression. During these unfortunate times elderly get engage in what Koenig and Weaver (1997:27) refer to as life review, meaning they look back on their lives and evaluate whether it has all been worth it. Either a sense of integrity or a sense of despair will be the result of this life review. When losses outweigh gains, elders begin to question the purpose and meaning of their lives, and if losses are not handled accurately it can have a very negative effect in the lives of the retirees.

Wright (1997:68) cautions that retirees must realise, whether they like it or not, that they have moved on to another place, and they cannot live the present through the past. Visiting the old place of employment, for example, they might be bitterly surprised and disappointed when they are not welcomed back with open arms and even more poignant, they are scarcely remembered any more. Retired pastors visiting their old assemblies might experience, as indicated by Wright (1997:70), that they are perceived to be some sort of threat to the presiding pastors.

3.7.5 Religion and spirituality

Religion and spirituality are central to the lives of most older people. The elderly seek meaning and purpose in their existence, which involves developing a strong sense of personal values and ethics. Many older adults seek the sacred, perhaps because religiosity may be a source of positive change despite the trials and tribulations in old age. It has been proved that people who turn to religious or spiritual conduct in difficult times also make use of problem-focused behaviours to change a stressful or negative situation (Bishof, 2011:227, 229; Koenig and Weaver, 1997:15; Montague, 2002:5). Research indicates that deeply religious people are considerably happier about their lives than people who do not have a strong faith. Religious and spiritual behaviour contributes to enhance the physical and mental wellbeing of the elderly which may enhance a clergy's satisfaction with retirement (Bishof, 2011:230; Knapp et al. 2009:161; Mitchell, 2006:212). Bishof (2011:229) speak about a "sense of significance" in which persons come to terms with the difficulties of life as the result of formulating a theory of religious coping.

Bishof (2011:229) advocates the view that religious behaviours (e.g. prayer, church attendance, and seeking religious based support) may reduce undesirable problems, or emotions to the point of enhancing well being. Religiosity and spirituality signify energy resources that assist adjustment and allow old persons to confront stressors (eg. physical and functional limitations, and anxiety) in everyday life.

Only in his relationship with God can elderly find meaning and purpose in life. Without it emptiness will be experienced. God directs one and gives strength, grace and reassurance. The quality of man's relationship with God determines all the facets of his association with his fellow citizen. The relationship between God and the elderly is obvious in his daily interaction with other people (Strydom, 2011:8).

3.7.6 Social relationships

Research indicates that social relationship is a prime predictor of wellbeing in old age and retirement is frequently regarded as one of the most profound social adjustments (Kropf and Hutchinson, 2000:49). Litwin (2011:213) postulates that relationships affect wellbeing and the quality of life. It also composes a means by which to accomplish wellbeing in later life. Litwin and Shrovitz-Ezia (2006:237) in addition accentuate the fact that the wellbeing of older people is not so much a result of what they do, but rather of with whom and how they feel about them. Such relationships can provide the resources and/or the devices by which to attain a range of results that reflect quality of life in very old age. It further promotes positive contributions to one's community. On the other hand a lack of satisfying interaction and loneliness can lead to serious physical and psychological problems (Kropf and Hutchison, 2000:5; Lovell, 2009:53; Montague, et al., 2002:6).

For Laban (2000:5) the greatest challenge of aging is not the threat of time on hands, poverty or ill-health. Rather it is facing the fear of loneliness. In a sense, loneliness is a functional crisis. Social opportunities and resources decrease and this loneliness and isolation have an effect on the elderly. Some aged feel further that they no longer have a function in the family and in society. Strydom (2011:9) elucidates that one of the most important needs of man is to be of value and this gets lost as he ages. This loss not only affects his self image but also has a reaction on his relationship with others.

Van Deventer (2011:4) says that in the process of ageing a social network is one of the most important building blocks towards a happy and meaningful life, and it is important that older people be actively involved with other persons. He defines a social network as a social

structure consisting of individuals connected to each other with factors like love, friendship, relationship, and interests. No human being exists in isolation and everyone is dependent on other human beings, and to operate effectively each person needs human beings with whom they can socialise and exchange ideas. By means of this other people challenge and encourage a person, keep him in contact with reality, and enable him to feel useful. The positive connection between social relationships and wellbeing in older people underscores the need to encourage and to safeguard functional interdependence amongst them (Collins, 2007:299; Harrigan and Farmer, 2000:51; Kropf and Hutchinson, 2000:51; Litwin, 2011:223; Van Aarde and Watson, 1993:231).

It is of importance that elderly should have a good social support. Available social support acts as a buffer of stress caused by adapting to social changes. It is found by Stuart-Hamilton (2000:153) that elderly who have little social support have high depressive symptoms. Cohen-Mansfield (2011:51) refers to other researchers who also found that a lack of social support is an important reason for the decrease in life satisfaction, and the increase in depression, in older adults. Their research has revealed that social support mediates the relationship between efficient status and quality of life. Requiring support from others in daily activities or socialising was a feature of 75% of older people's lives and not an extraordinary necessity in the research done by MacDonald (2010:13).

3.7.7 Emotional/ psychological factors

A confident attitude towards retirement predicts good adjustment. Research indicates that with this attitude retirement may entail positive psychological consequences, including increased self-esteem and decreased depression (Wells and Kendig, 1999:111). The problems of aging are real, but above everything else, the older person's attitudes determine how he will deal with the problems and overcome them. For the majority people, retirement brings little change in life satisfaction, although there is generally an increase in satisfaction among very healthy retirees. The two principal acute factors influencing self-esteem and life satisfaction are retirement and widowhood (Collins, 2006:295; Stuart-Hamilton, 2000:152, 54).

Jais (2005:136) says he wants and needs to admit that in his earlier retirement times he was anxious, fearful, experiencing some depression and an uncomfortable further awakening to the ever increasing nearness of mortality. He is aware of the fact that the end is closer and closer and he assumes this is his final developmental stage. Stuart-Hamilton (2000:152) continues with the same pattern of thought by stating that people approaching retirement tend to be anxious and self-deprecatory, but in most instances, once people have stopped working, they

enjoy it. Unfortunately there are some people who experience psychological problems, because they no longer feel useful. For Wright (1996:60) the other side of the liberation from telephone calls, correspondence and unexpected callers, is the way in which one is silently being told that one is not needed any more. Feelings of rejection that often afflict people can be major restraints to their maturity in Christ (Anderson, 2000:199; Brunsdon and Lotter, 2007:295).

Even though the pastor never ceases to be a pastor, the loss of status can be transition from “being an actor in the proceedings to being what seems like a spectator” as Wright (1996:60) puts it so colourfully. Glass (1995:16) points out that one of the first issues some pastors must deal with is the loss of identity and status. The questions: “Who am I? Who am I as a *retired pastor?*” are important. One day he is the Chief Executive Officer of an organisation and the next day he is not. The retiree may go through a major period of individual and social amputation. An emeritus pastor once said: “*It is like cutting off your finger.*” Before retirement the emphasis has been on what a person *does*; after retirement the evaluation may need to be on what he *is*. Bamsey (2002:14) confesses that he was not prepared for the changes that were related to his personal identity after retirement. He was wondering who he would be if not a pastor. In retirement there were no daily reminders that his words and behaviour counted in any venue beyond his family and friends. Even attending church brought unexpected reactions. When he heard others preach, he found himself wishing that he could preach again.

Lymberg (2005:21) contends that although elderly experience some psychological changes regarding matters such as intellectual functioning, cognitive ability, memory and learning, the profound effects of these changes are not as dramatic as what is traditionally believed. Nothing in the process of ageing, leaves older adults intrinsically unable to cope with psychological demands of everyday life. What’s more it seems that elderly are amazingly resilient in the face of these pressures. Regarding the needs of older people Koenig and Weaver (1996:231) make mention of 25 major psychological and spiritual needs. (Due to space it cannot be mentioned here.) The important fact is that emeritus pastors must be aware of the reality that they have certain needs and how they can be met. It is theorised that psycho-social resources, including cognitive capacity, personality factors and other internal strengths provide buffers against negative effects of the aging process (Bye and Pushkar, 2009:320).

In spite of the initial negative feelings after retirement it seems as if emeritus pastors soon adapt to the situation. Killinger’s (2006:552) curiosity was aroused by the ease with which some

pastors in his study had hidden, dismissed, or forgotten the pain of what he calls “orphanhood”. He mentions that some did recall the pain through engagement with the numinous.

3.7.8 Wellbeing

The concept of wellbeing in old age is complex and vague. Various terms, including quality of life, life satisfaction, contentment, positive and negative affect, happiness, have emerged in attempt to capture and depict the concept. Wellbeing can be defined as a person’s positive assessment of his life, including positive emotions, engagement, satisfaction, and meaning (Cohen-Mansfield, 2011:45; Lovell, 2009:3). The Collins Minigem dictionary defines wellbeing as a state to being well, happy or prosperous. It is important to pay attention to the wellbeing of the elderly. To lead an elderly to wellbeing the person must be supported to enable him to understand the meaning and purpose of life through promoting harmony with his body, soul and spirit (Malan, 2011:3).

An amazing finding is that wellbeing does not inevitably decrease with getting older, whereas positive affect remained stable or increased with age. It is evident that old age as such does not lower wellbeing if age-related adverse conditions are changed, such as poor health and widowhood. Subjective wellbeing in old age is sustained by being reasonably responsive to the will to live and to the positive implications of psychological traits and states (Poon and Cohen-Mansfield, 2011:30). McMunn, et al. (2009:666) found in their study that continued working post state-pension age was associated with positive wellbeing.

Wilson (2000:1) views it as one of the great accomplishments of modern times that people worldwide are living longer. Primarily due to preventive health practices, longevity continues to increase. In 1995, a 55-year old female could expect to live another 19.2 years and a 55-year old male, 15.5 years (Dychtwald, 1997; Harrigan and Farmer (2000:30). Sheridan and Kisor (2000:125) very pertinently ask that if it is so that people are living longer, what resources are needed to increase the likelihood that these years will be quality ones? He asserts that a macro focus related to quality of life is prevention and wellness promotion. The researcher is of the opinion that the quality of lives of emeritus pastors will improve if they are well prepared for retirement and supported after accepting their emeritus status.

3.7.9 Monetary position

During discussions with older people Magnus (2009:113) realised that money is at the heart of the aging debate and financial security is important to them (McDonald, 2010:162). Retirement brings a leaving from work, and for many it also brings a lower income, a reduced standard of

living, and adjustment to a pension that often fails to keep pace with the rate of inflation (Collins, 2006:299; Kerr and Schulze, 2004:16; McMunn, *et al.*, 2009:655). That and the fact that many elderly receive a meager pension from the State can be a problem to older people as pensions are the key to income and material security and even more the essential support in a new life stage. More people's financial experiences are negative due to the rising of life expectancies, but a good pension can change the nature of that experience (Sheridan and Kisor, 2000:125; Wilson, 2000:75). Within the present economical climate and longevity, retirees frequently experience great economical demands. It is also established that pensioners often outlive their pensions (Brunsdon and Lotter (2007:295). The whole structure of fiscal support for retiring citizens can be regarded as critical.

Collins (2006:215) warns that a low income creates problems like finding an affordable place to live, meeting medical expenses, maintaining a balanced diet, and being able to afford transportation costs. In line with this Stuart-Hamilton (2000:16) indicates that the socio-economic situation and lifestyle people lead, can radically influence their life expectancy. The less affluent people are, the lower the life expectancy. It is suggested that levels of stress, nutrition, and access to health care services can be reasons for this phenomenon.

Phillips, *et al* (2005:19) express the meaning that to contribute to an occupational pension, owning property, accruing savings and retiring on a high income will influence financial health in later life. Wilson (2000:76) also argues that there is no reason for having no pension scheme at all. Unfortunately these authors do not take in consideration that many people can't afford to belong to a pension scheme or have an annuity, most probably due to a small income and/or excessive financial responsibilities. Citizens, governments, and churches will all have to pay attention to the financial resources needed to prevent some form of crisis, especially because people are getting older as was mentioned earlier on. To be able to do that, there will be pressure on the personal savings needed for retirement and on the government budget (Magnus, 2009:113; Van Deventer, 2011:3).

Monetary worries and financial problems are a prime factor in reducing feelings of self-worth by older people and figure large in most researchers' lists. It also increases depressive symptoms (Stuart-Hamilton, 2000:54). Schoeman (2005:75) perceived from service in the ministry that when the elderly cannot support themselves anymore they view themselves as failures and a burden on the church and society.

Magnus (2009:114) stresses the importance of saving. He rightly reasons that as people become more accustomed to longer and healthier periods of retirement they will tend to hang on to their savings or save more. But he indicated that it seems that there is a tendency toward lower savings. A sad state of affairs is that some emeritus pastors point out that their stipend did not allow them to save. A further problem is that the average level of world interest rates is relatively low which is not good for pensioners living off their savings.

Kropf and Hutchson (2000:5) established that even though many people joyfully anticipate their retirement, successful retirement requires economic and social planning to fill the areas previously covered through employment. Most financial planners suggest that planning for retirement should begin at the age of 30 and may have several phases. Berg (2004:75) also states that early financial planning is most important because of the need to be prepared financially. Furthermore, in affirmation of this point, a financial planner (Evans, 2013) is of the opinion that young people should already start making provision for their retirement when receiving their first salary, because the earlier one starts investing the more compound interest you get. According to Swart (2007:125) 94% of all South Africans are financially dependent on jobs, family, friends, and the state for living. He mentions that some of the reasons are that they started investing money for retirement too late and they thought retirement planning was for people close to retirement. Joehnk, *et al.* (2011:471) caution that one of the biggest faults people make in retirement planning is to wait too long to begin. A major problem regarding saving for retirement is that its benefits are so far away (Clark, *et al.*, 2004:91, 101; Orman, 1997:147).

Financial preparedness of pastors varies greatly based on factors such as age, years in ministry, and the size of the church being served (Knap, *et al.*, 2009:150). Park and Smith-Besjian (2009:163) rightly express the sentiment that little attention has been given to the issue of pastors' financial retirement preparation. They convincingly argue that pastors are a unique group of leaders called to serve and build the church, the body of Christ. They quote 1 Cor. 9:13-14 and indicate that churches do provide for their pastor's needs but, when he retires, they often forget about him and focus on the current pastor. They (2009:162) further believe that individuals need to accrue assets through an employer-sponsored plan to secure a comfortable retirement in the future. The AFM accentuates the autonomy of the local congregation and does not have a national body to arrange a church-sponsored retirement plan. Each pastor is primarily responsible for his own retirement, which may or may not include assistance from the Region and/or local congregation (Constitution of the AFM, 2010:A.9.1.1). From the above it is

obvious that there exists a serious need for financial pre-retirement education designed specifically for the unique circumstances of pastors and their employees.

3.7.10 Health situation

Health can be regarded as the most important deciding factor of one's retirement. Even though it seems as if the majority of older people are healthy and live independent lives, there are elderly who do experience physical health concerns. In the process of physical ageing there comes a point at which body energy levels are not so easily replenished. It is sad that many elderly can't afford to have a medical insurance and is dependent on State Hospitals with practical difficulties like getting there early in the morning and waiting hours to be helped. Stassen (2012) wrote in an article that private medical insurance is a luxury less than 16% South Africans can afford, and it is not getting cheaper. The average contribution per medical scheme beneficiary every year has increased from R1800 in 1981 to nearly R9900 in 2007! Van Deventer (2011:3) raises the point that due to the fact that people are getting older organisations, churches and the State must make provision in their budgets for medical insurances and cheaper medication for elderly. A number of elderly further find it difficult to live within the boundaries of available energy, and consequently adjustments in lifestyle are often needed. It is necessary to make choices about what is most important (Kerr and Schulze, 2004:16; Kropf and Hutchson, 2000:5; McKinlay, 2001:145; Phillips, *et al.*, 2005:16).

Osmer (2007:113) rightly says that old age is not a disease and neither is it a disability. He puts it this way: "There are diseases *of* old age and there are diseases *in* old age but the process of ageing is not one of disease" (Eckley, 2011:1; Phillips, *et al* 2005:16). Although ageing is not in itself a disease there are some physical changes. Getting older is a normal process, but the ageing process can have an effect on a person's psychological and social life. Lymberg (2005:15) indicates that many older people experience some measure of hearing loss. When the loss of hearing has an impact on day-to-day living it can create some practical and psychological problems. She further explains that some elderly also experience impairment of vision. Change to one's biological makeup further affects bodily appearance as one grows older, e.g. wrinkling of the skin, and hair that lose their pigment with age. Wilson (2000:5) reminds us that balding or gray hair is traditionally associated with ageing and sometimes with wisdom. He adds that these are signs of change but it would be hard to define it as "old age".

The World Health Organisation (2013) defines health as a positive condition and not simply as the absence of disease or infirmity. Even though their metabolic rates slow down and their strength declines, older people can still enjoy quality of life. The relationship between health

and illness, frailty, old age and the life course is complex, but a healthy old age is possible (Osmer, 2007:5, 113). Elderly can find this promise in Ps 92:14 “They shall still bring forth fruit in old age; they shall be fat and flourishing”.

Spirituality plays an important role in health and health problems. Deeply religious people recover faster from illness than people who don't have such a profound faith. There also appears to be a connection between congregational membership and worship, better physical health and improved longevity (Mitchell, 2005:212).

Wells and Kendig (1999:111) aver that as a life transition, retirement may offer major prospects for health-promoting lifestyle changes with ongoing affect on health and wellbeing. Older people increasingly recognize the benefits of a healthy lifestyle (Montague, et al., 2002). As with other social changes, good health predicts better adjustment to retirement. Recently retired people were found to have experienced current dwindling physical and social activity but increases in happiness. High self-esteem and sense of coherence predicted positive changes in health behaviour and wellbeing (Kropf and Hutchinson, 2000:49). In contrast with this, MacDonald (2010:13) discovered that having low levels of health and physical functioning did not prevent most people from being in good psychological health. .

Schneider, *et al* (2000:29-35) lament the fact that there are many biological myths of aging, like:

- i) getting older means a life weighed down with physical complaints and illness;
- ii) elderly are not attractive people. They smell, have no teeth, can hardly see or hear, and are underweight;
- iii) old people should not exert themselves, they may have a heart attack or fall and break a bone;
- iv) old people sleep all the time;
- v) sexuality: sex ends at 50.

3.7.11 Housing

For every one, and especially for the aged, their dwelling and its environment are very important. They were accustomed to a certain area, knowing where all the facilities were, and having their friends there. Because one gets attached to your house it is difficult to move away and settle somewhere else (Strydom, 2011:13). The reality is unfortunately that it is not always possible for a pastoral couple to stay on in their house after retirement.

Glass (1995:19) regards the decision where they are going to stay after retirement as one of the most difficult choices the pastor and his spouse will have to take. It is especially problematic if they always stayed in church-owned houses. If that was the position they should have saved enough to make a down payment on a house. It is important to plan one's retirement accommodation in advance of the retirement date and not to leave it to the last moment. Housing options vary greatly and are related to financial well-being (Knap, et al., 2009:150).

3.7.12 Leisure time

Participation in exercise activities and sedentary leisure activities is associated, according to Stuart-Hamilton (2000:155), with greater life satisfaction and health. It seems as if the person who stays active, ages best and finds substitute activities for work, when forced to retire. Successful aging occurs as long as one maintains a level of activity and social interaction characteristic of middle age (Wells and Kendig, 1999:112). Kropf and Hutchson (2000:4) postulate that feelings of purposelessness and unconnectedness can develop when a person retires without plans for leisure time. They put emphasis on effective planning and developing of leisure activities which help people in their transition into new and satisfying roles. Older people need to be involved in the community and their abilities; talents and values must be acknowledged and used. Their involvement in activities and interactions lead to energetic and enriching lives. The kinds of activities that contribute most to quality of life are characterized by involvement, commitment and skill. The elderly will also experience growth and development by stimulating involvement in the community (Bye and Pushkar, 2009:320; Strydom, 2011:4).

Snyman (2007:20) warns against doing nothing. He believes it leads to a senseless life and God did not destine man for that. The Bible teaches us how to live a full life (Eph. 5). In contrast with this viewpoint Johnson (2007:45) encourages retiree to "let time have its place." His advice is to take time to reflect, to be still a while and to experience the stillness. When they had the courage to see themselves as God may see them, the time might be right to discover a new activity or to continue in some form of work. The researcher is of the opinion that it depends on the individual retiree if he must be busy or still. It seems as if most emeritus pastors the researcher had contact with, prefer to be active immediately after retirement.

3.7.13 Depression

Depression can affect anyone but it seems as if it is more common in older people than any other age group. Depression is regarded by Kropf and Hutchson (2000:5) as the most common mental health problem of older adults. It may be caused by the experience or difficulties in managing or coping with bereavement, loss and change. Events like retirement and a moving

to a new house can hasten depression, especially since many of the events that cause depression often accumulate (Phillips, *et al.*, 2005:17; Schneider, *et al.*, 2000:36).

Kropf and Hutchison (2000:5) posit that untreated depression can lead to numerous life-threatening problems such as malnutrition, alcohol abuse, or suicide attempts. In this context Johnson, *et al.* (2011:161) refers to The World Health Organisation's findings that depression is regarded to be a major factor affecting the wellbeing. Depression in the elderly is not only related with increased morbidity and mortality but also affect their physical, mental, social and family functioning.

Individuals who were compelled to retire, rather than choosing to do so, exhibited, according to Walker (2005:64) more depression and more negative feelings about being retired. People easily become depressed and remain so because of loss of employment. It is not uncommon for a retiree to experience depression as function of the loss of role (Ladd *et al.*, 2005:97). Pastors of the AFM are compelled to retire at the age of 65 which might lead to depression.

Emeritus pastors will benefit by being kept busy after retirement, especially in an assembly. McMunn, *et al* (2009:665) discovered from their study that older people who were active were less likely to be depressed, had a better quality of life and life satisfaction than those who were not involved in volunteering activities. Religion is also very important in the life of elderly. People who regularly attend worship services are notably less likely to become depressed, and those with deep inherent religious faith have been shown to recover from depression more quickly (Mitchell, 2005:212). Schoeman (2005:103) proffers an effective way to deal with depression, namely to admit it, embrace it, feel it, and to allow the tears come. He gives the assurance that depression is not a sin, but an admission of humanity.

3.7.14 Family Issues

Glass (1995:23) indicates that marriage and family relationships exert important influences on retirement decisions and adjustment. After retirement husbands and wives need to make major role changes and adjustments in their lifestyles. A difficult situation for many pastors and their wives is according to Park and Smith-Bezjian (2009:163) that they worked as a team during their ministry. Adjusting as a normal couple after retirement can be complicated. Glass (1995:13) further explains that the pastor and his wife now have more unstructured time at home and probably a greater involvement with each other. Although there are few indications that marriages generally suffer due to retirement, couples need to make adjustments. Strydom (2011:10) point out that the rhythm of the married life can be upset, and that the couple has to

adapt to certain reversal of roles. The good news is, nonetheless, that with meaningful planning the relationship can deepen after retirement. Bamsey (2002:14) says he especially relishes the time with his children and grandchildren and wants to travel more with his wife. His friends are also important and he would like to spend time with them. Walker (2005:56) also discovered that grandchildren play an important part in the life of grandparents.

Another significant issue to pastors in retirement has to do with the spouses' identity, especially where the pastor's wife was very involved in the assembly. Glass (1995:23) refers to these women as "unpaid church workers" who spent a lot of energy and time in the churches where their husbands served. "The church" was regarded as their "work". For many women it is a difficult adjustment when their husbands retire and they are no longer "the pastor's wife".

Strydom (2011:10) further highlight the fact that pastoral couples also will have to have a different relationship with friends in the congregation they served. Glass (1995:24) continues along the same pattern of thought by showing that the assemblies have provided their social contacts and their support group, and without an assembly, these needs cannot be met. They also might have been careful not to be too close to some parishioners in order not to have "favourites". Some pastors and wives may find it difficult to find close friends after retirement. Others have developed close friends, outside the church, over the years. They also might have colleagues as friends. In addition it will be beneficial for these couples, as suggested by Kerr and Schulze (2004:16) to participate in clubs and churches because the social support of fellow retirees is regarded as important for self-actualisation. Knapp, *et al*, (2009:17) assert that there are in retirement, increased opportunities for living a good life, like spending time with friends and family and pursuing rewarding activities. Family relationships are especially very important for the elderly.

In preparation for retirement the fact that one partner might die, must also be taken into consideration. Sometimes couples don't want to admit that it might happen and don't anticipate the problems the one who stays behind might have to face. Preparation for widowhood is thus also a vital issue for which couples should be prepared (Glass, 1995:25). In accordance with findings of Kerr and Schultze (2004:22) widowed participants recorded that the loss of a spouse was the most traumatic experience which led to loneliness.

3.8 PRELIMINARY CONCLUSIONS FROM CHAPTER 3

- There is not much literature regarding the retirement experience of members of the clergy.
- Important contributions that do exist are rare and there are long intervals in between.
- There is still much to be learned about the retirement experiences of pastors.
- Because very little literature exists on emeritus pastors, attention was also given to the perspectives of elderly *per se*.
- Retirement is a recent phenomenon.
- Retirement is defined as the termination of a main profession while income is received in the form of a pension.
- Retirement is an important event and is regarded as one of life's most stressful occurrences.
- Retirement is regarded as the final phase event.
- It depends on the retiree whether he will experience retirement positively or negatively.
- A change took place of the definition of "old". Retirement is no longer synonymous with "old age". Age is an irrelevant criterion on which to review retirement. There is not a single point at which a person becomes "old".
- There exist a difference between the pastors' experience of retirement and that of other professions or other kinds of work.
- Pastors are called by God and regard ministry as a lifetime commitment.
- Ageing is a normal process in the life-cycle of man and is the same as being alive.
- Different age categories exist regarding ageing.
- There is an extraordinary increase in the number of older adults.
- Great improvements in health, housing, education, technology, better food supplies, economic growth and better work conditions lead to people living and working longer than their predecessors.
- Elderly are not all the same, they also varied as in the general population.
- There are presently more people of pensionable age than before which can cause economic and social problems.
- Elders are not all enjoying quality life and are disadvantaged.
- A suitable literature study is important in doing a research. It focuses on the research problem and possible solutions present in a completed research project.
- Preparation for retirement is crucial, but very little provision has been made for this very important training.

- Among others the following subjects need to be addressed: the unique position of pastors, finances, housing, lost of status, health and how to live as a couple after having had the responsibility of a congregation.
- Retirement education should start as early as possible, especially financial programs.
- Areas that can prevent old age problems are: stimulation of realistic planning, realistic attitudes, education and activity and spiritual growth.
- Post-retirement activities need to get attention.
- A preparation program should not be an advisory giving program but to motivate pastors to develop realistic goals and attitudes and to make, modify and follow definite plans in a number of key areas.
- Biblical principles need to be followed in retirement.
- Although there is much literature on the problems of old age, there are also benefits.
- Pastors stay as ordained ministers of God and continue to be regarded by others as such.
- The disadvantages of retirement are connected to getting older. It is basically changes that take place in physical, psychological, mental health and social relationships.
- Social relationships are very important because people are dependent on each other. There exists a positive connection between social relationships and wellbeing.
- Religious and spiritual behaviour contribute to the wellness of the elderly.
- A confident attitude towards retirement leads to positive emotional and psychological satisfaction.
- Although wellbeing is regarded as complete and vague, it is found that subjective wellbeing does not, as anticipated, decrease with getting older.
- Money is at the heart of the ageing debate and financial security is important to older people. Pensions are the key income and quite often insufficient. It affects many aspects of the elderly's life like housing, medical, diets and transport costs.
- The AFM does not have a nationally church-sponsored retirement plan. Pastors need to make provision for themselves for retirement and can be assisted by the local assembly and/or Region.
- Health is an important deciding factor in retirement. Good health envisages better adjustment to retirement. Retirement may offer major prospects for health-promoting lifestyle changes with an effect on health and wellbeing.
- It appears that deeply religious people experience better physical health and improved longevity.

- One of the most difficult choices for a pastoral couple is the decision on where to stay, especially if they always lived in parsonages.
- Effective planning and developing of leisure activities help people in their transition into a new and satisfying role. Focused activity is beneficial for life satisfaction.
- Depression is regarded as the most common mental health problem of older people. It is seen as a major factor affecting the wellbeing. Deep religious faith likely prevents depression and speeds up recovery from depression.
- In an attempt to understand older human beings and their composition better, attention was given to Anthropology. The value of theological anthropology is that it focuses on man as a human being made in the image and likeness of God. This image is found in man's tri-unity. He is spirit and soul and body and belongs to God. Different theological elements of human nature namely monism, dichotomy and trichotomy were discussed.
 - Monism. According to this view man exists out of one substance and does not need any other units like a soul or spirit.
 - Dichotomy. This model regards man as composed out of two distinct elements, namely the material element, the body and the non-material element, the soul/spirit. The soul and spirit are, according to this thought, used alternatively in the Bible and are regarded as synonyms.
 - Trichotomy. According to this reasoning it is considered that man consists of three elements namely the body, soul and spirit. The body is the physical side, the soul the psychological element (the mind, emotions, intellect) and spirit, the religious side (conscience, will and senses) of a human being.
- For this study it is assumed that all humans, including the elderly, are trichotomous and that it is the psychological element and composition of man, that enables him as an older person still to grow and to be useful and worthwhile.
- It is difficult to differentiate between the different elements of humans (body, soul, spirit) because they are intertwined and equally important, but there are differences. Man has diverse bodily and psychological functions. The body is regarded as world-consciousness, the soul as self-consciousness and the spirit as God-consciousness.
- Humans are complex and intricate and there is no unanimous understanding of the elements out of which man consists.

3.8 FINAL REMARKS

The purpose of this chapter was to do a literature study of the humanities and popular theological writings regarding the needs of emeritus pastors and elderly, to be able to develop a pragmatic task for pastoral care. It was accomplished by discussing retirement and ageing. The following aspects of retirement/ageing further got attention: Preparation for retirement, post retirement activities, benefits of retirement, disadvantages of retirement, social relationships, religion, emotional/psychological factors, wellbeing, financial position, health, housing, leisure time, depression and family issues.

Very little literature could be found about the retirement of pastors. It also came to light that not much is written about retirement education. The researcher thus came to the conclusion that preparation for retirement is of cardinal importance. This will be addressed in the research.

In this chapter the interpretive task perspectives on the holistic needs of emeritus pastors within the AFM was discussed. The following chapter will give attention to an empirical research with respect to the holistic needs of emeritus pastors of the AFM.

CHAPTER 4

4 EMPIRICAL RESEARCH WITH RESPECT TO THE HOLISTIC NEEDS OF EMERITUS PASTORS OF THE AFM

4.1 INTRODUCTION

In this chapter a description is given of the empirical process to determine certain deductions by using the qualitative research paradigm. The empirical data are interpreted with the holistic needs of emeritus pastors in mind, and to be able to come to certain conclusions in order to formulate a pastoral model whereby emeritus pastors can be prepared to retire and pastorally assisted during their retirement, if proved to be needed.

“Empirical” means that which is verifiable experience and observation. It refers to events and situations that are observable and can be experienced by the human senses (Babbie and Mouton, 2001:641). It is important to realise that scientific research is not done haphazardly. Research is only possible if a scientific methodology is applied to acquire results.

It must be borne in mind that this research is been done according to the model by Osmer (2008) which offer clear procedural methods for moving from an existing praxis to a new praxis based on theological and situational analysis. The purpose of this empirical research, namely to extend knowledge or to learn more about the holistic needs of emeritus pastors, forms part of the descriptive-empirical task of Osmer (2008:31).

It is regarded that in this study empirical research is connected to theological theories and through an empirical research the praxis is analysed to be able to formulate a new praxis theory. It is therefore necessary to empirically make use of other sources additional to literature like interviews, observing, discussions and similar methods.

The aim of this chapter is to give a description of the total research process and the research results regarding the purpose of this study. In the first part of the chapter a description will be given on how a research design is structured. A discussion will then follow of the research method used and an explanation of the research results. The basis for this research design and

method is to ensure that if a similar research is to be done on other emeritus pastors the results will be the same.

Very little has been written on the holistic needs of emeritus pastors. This indicates that there has been insufficient research done on the matter and emphasises the necessity for current research on the subject.

4.2 RESEARCH DESIGN

In this research design the decisions involving the following, mentioned by Osmer (2008:53), were adhered to: the person (emeritus pastors); program or setting to be investigated (their retirement needs); the specific methods that will be used to gather data (interviewing); and the researcher.

The objective of research as defined by Babbie and Mouton (2001:53) as describing and understanding rather than the explanation and prediction of human behaviour, is applicable to this study. To achieve this an empirical study will be done to be able to describe the experiences of emeritus pastors and give meaning to it. All research is about the creation of knowledge in order to find new ways to understand the world and in this study specifically the world of emeritus pastors. It engages numerous and overlapping options and it takes place in an intricate atmosphere of knowledge and societal rules (Hugman, 2010:149; Sheridan and Kisor, 2000:97).

Various research strategies can be followed. Sheridan and Kisor (2000:97) explain the difference between a basic and an applied research. According to them basic research primarily has to do with knowledge and theoretical formulations while the applied research has some practical outcome in mind. As it is the intent of this study to develop a pastoral model for preparation for retirement and to support the emeritus pastor after retirement, an applied research will be done. Sheridan and Kisor (2000:97) indicate that the results will be beneficial to some element of society – in the case of this research to emeritus pastors.

In determining a research model it will be taken into consideration that there are two well-established and recognised approaches to research, namely the quantitative approach and the qualitative approach, which differ in some very basic ways (Henn, 2009:11; Neuman, 1997:14; Schurink, 1998:242; Streubert, 2006:177). The differences between these research paradigms

could, according to Mouton and Marais (1993:163), be reduced to differences in composition, control and scope.

Berg (2004:2) notes that quantitative research refers to the number values of things. On this matter Burns and Grove (2009:22) signify that quantitative researchers believe that all human behaviour is objective, purposeful and measurable. However, they see it in another light and indicate that qualitative research as a method can be used for understanding the unique, dynamic, holistic nature of human beings which are not always measurable. Burns and Grove (2009:23) further assert that the two methodologies differ in character. They indicate differences in the following characteristics: philosophical origin, focus, reasoning, basis of knowing, theory, researcher involvement control, methods of measurement data, analysis and findings (Table 4.1). The characteristics of the qualitative approach are more applicable to this study therefore the researcher will make use of this approach.

Characteristic	Quantitative approach	Qualitative approach
Philosophical origin	Logical positivism	Naturalistic, interpretive, humanistic
Focus	Concise, objective, reductionist	Broad, subjective, holistic
Reasoning	Logistic, deductive	Dialectic, inductive
Basis of knowing	Cause-and-effect relationship	Meaning, discovery, understanding theoretical
Theory	Test theory, develops theory	Share interpretation
Researcher involvement control	Structure interviews, questionnaires, observations, scales, or instruments	Unstructured interviews and observations
Methods of measurement data	Numbers	Words
Analysis	Statistical analysis	Individual interpretation
Findings	Generalization, accept or reject	Uniqueness, dynamic, understanding theoretical propositions of phenomena, and new theory

Table 0.1 Quantitative and qualitative research characteristics

The type of research to be conducted in this study is determined by the problem and general purpose to be studied (Leedy, 1993:139; Sheridan and Kisor, 2000:103) which is the holistic needs of emeritus pastors. The ultimate intent of this research is to determine how emeritus pastors experience their retirement and to develop a pastoral model for preparation for retirement and to assist the emeritus pastor after retirement, if needed. The goal of this investigation cannot be achieved by doing a quantitative research, and therefore necessitates a qualitative research. A quantitative study might be able to report on the number of persons in the AFM that retired and set a common dominator on what they experience. But the statistical facts regarding the number of pastors, their ages, what they've done before they retired, when they retired and similar data is not the object of this research. Qualitative research, as a systematic, subjective approach which describes life experiences (Burns and Gove, 2009:51) is regarded as the most suitable study method for this research as it allows the researcher to explore the depth, richness and complexity inherent in the world of the emeritus pastors. The research design followed in this study can be described as a qualitative design with an explorative, descriptive and contextual focus and it will briefly be discussed. With this in mind it is important to discuss qualitative research in more detail.

4.2.1 Qualitative research

Methodology is often regarded as the nucleus of research design (Bean, 2006:357). Qualitative research, which will be used in this study, is an interpretative approach which is more of a subjective science than quantitative research. It refers to the what, how, when and where of a phenomenon - its real meaning and character. This is a method which is concerned about the meanings, symbols, concepts, definitions, characteristics, metaphors and descriptions of lived experiences as they occur. The emphasis is on the qualitative aspects of human behaviour, and in this research of emeritus pastors, with the main aim to understand their social life, how they experience it, and how it make sense for themselves and others (Berg, 2010:2, 7; Marshall and Rossman, 2006:2, 39; Streubert, 2006:178; Struwig and Stead, 2001:13). By using the qualitative method empirical research is regarded as a disciplined way of attending to emeritus pastors in their uniqueness. The ultimate goal is thus to do an empirical research which will, according to Babbie and Mouton (2001:271); Boeije (2010:200) and Struwig and Stead, (2001:12), enable one to interpret the needs of the emeritus pastors within their social context. This involves studying and collecting a variety of empirical materials that describe routine and problematic moments and meanings in their lives (Denzin and Lincoln, 1998:3). Boeije (2010:200) asserts that to describe the experience or phenomenon studied, the data must contain sufficient, correct information.

Qualitative research is an umbrella term and has in itself many diverse fields and is also differently interpreted by different people (Schurink, 1998:240). It is a broad approach to the study of social occurrences (Burns and Grove, 2009:22). To comply with the prescriptive for qualitative research the researcher will comprehensively engage with the object of study; select a small number of cases to be studied and have a multi-method approach (Babbie and Mouton, 2001:279).

Qualitative research findings have to be refined so as to comprehend the full extent of the experiences of the participants. This is done through the process of coding. With this study, the researcher will in compliance to Richards (2009:95):

- reflect on the meaning of the coded segments about the category and its meaning in the project;
- find out how the category relates to other ideas from the data and construct theories about those relations;
- gather, from different sources, all material about a case to apply information about the person;
- make further, finer categories, from finding different dimensions in the data gathered by the coding.

The focus of this study is on how emeritus pastors experience their retirement and possible needs in connection with it. It will be kept in mind that researcher expertise is required in all research methodologies (Burns and Grove, 2009:22, 51) and Osmer's (2008:58) affirmation that doing qualitative research depends on the person of the researcher, whose competence is the instrument of research. The researcher will thus aim to put herself "in their shoes", as put by Babbie and Mouton (2001:271) and De Vos and Fouche (1998:80). She endeavours to do this by being empathetic, and adopting an honest stance with integrity as she enters the life-world of the emeritus pastors.

4.2.2 Explorative research approach

This research is regarded as exploratory as it intends to investigate the experience world of the AFM emeritus pastors. Such a research is necessary as this has not yet been explored. Very little significant literature could be found on emeritus pastors *per se* (Babbie and Mouton, 2001:79; Struwig and Stead, 2001:7; Welman and Kruger, 2001:23). The researcher attempts to explore the experiences of emeritus pastors, using individual, in-depth interviews with a carefully selected sample of participants. The purpose is to describe effective guidelines for preparation of retirement and support during retirement for emeritus pastors. The researcher

will allow the participants to discuss their experiences and retirement situations in detail, because they are the primary source of information (Fouche and De Vos, 1998:124; Sheridan and Kisor, 2000:102). Boeije (2010:32) advocates that qualitative research methods are the best in this kind of research because of their flexible approach and it is appropriate for a field of study with limited relevant literature.

4.2.3 Descriptive research approach

Although descriptive research is normally used mainly for quantitative research it can also be used in qualitative research (Vyhmeister, 2008:151). The purpose thereof would be to further understand the experience of emeritus pastors by comparing how many have the same experience. This will enhance the understanding of the experience world of the emeritus pastors. Sheridan and Kisor (2000:102) underline that although all studies present some descriptive information, some design decisively attempt to break down the whole into the diverse parts to be studied (Babbie and Mouton, 2001:53). A model for the preparation for retirement and support of emeritus pastors based on the findings from the collected data will be described.

4.2.4 Contextual research approach

Fundamentally it is preferable that research on a phenomenon takes place in the relevant context. The context where in the research took place is acknowledged in order to understand the surrounding dynamics and systems (Schurink, 1998a:281). By understanding the meaning of a phenomenon in this context it is easier to understand phenomena in other similar situations (Burns and Grove, 2009:29). This study will be context bound because by conducting the research, emeritus pastors' experiences of their retirement will be explored and described within the unique context of their life-world. Based on these results a model will be described for preparation for retirement and to support the emeritus pastors. Direct quotations from the audiotape interviews will give indications of how they experience their retirement (Burns and Grove, 2009:71).

4.3 RESEARCH METHOD

In looking for answers to some research questions one cannot simply skim across the surface. To enable one to get a complete understanding of the phenomenon an intensive study needs to be done. Numerous forms of data need to be collected and examined from various angles to construct a rich and meaningful picture of an intricate, complex situation (Leedy and Ormrod,

2001:147). With this in mind different methods to collect data will be used, amongst others sampling, data collecting, analysing of data, and report writing. Osmer (2008:54-56) maintains that methods of research are the specific procedure used to gather and record data which are determined by the research strategy chosen for the study. The challenge is not so much creating data about emeritus pastors but rather making useful, valuable data, relevant to the question researched as suggested by Richards (2009:33). Attempts will be made to ensure that the method of data collecting to be used be appropriate for the problem addressed so that the study can be regarded as good (Bean, 2006:357).

The research methods used for this study will now be discussed in this section. Attention will be given to the sample, pilot study, method of data collecting, data analysing, trustworthiness of the research process, ethics and report writing.

4.3.1 Sampling

Sampling is the method of choosing a smaller group of subjects to indicate fundamentally what a larger group might say if we asked every member of the larger population the same questions (Berg, 2004:34; Glicker, 2003:175; Ray, 2006:311). Ray (2006:311) states that because the goal is to perform research the sample needs to reflect the population. A sample consists of the cases that will be studied and are selected from a defined population which will be the emeritus pastors of the AFM. Emeritus pastors will purposely be selected according to the needs of the study (Boeije, 2010:35; Haber, 2006:261). They will also be selected because of who they are and what they know, rather than by chance (Siegle, 2002). It is suspected that certain principles and guidelines about emeritus pastors will be applicable to other pastors of the AFM.

In choosing a sample the researcher will take into consideration that the purpose of sampling is not only a way to collect data for the study, but it is an integral part of the largely research design as posits by Thomas (2006:393). She realises that the method of collecting the sample is regarded as determining the quality, stability and effectiveness of the results. Seeing that the purpose of sampling is to increase the efficiency of a research study Leedy and Ormrod (2001:211) warn that if the sampling procedure is not carefully planned, the conclusions that will be drawn from the data might most likely to be distorted.

Burns and Grove (2009:343) and Haber (2006:263) differentiate between the *target* population and an *accessible* population. The target population is described as the entire set of individuals available, who meet the sampling criteria. In the case of this study it implies all the emeritus pastors. However due to resources it is not feasible to do a research with the target population.

Thus the accessible population, which is the portion from the larger population who were available to the researcher, will be interviewed.

The sampling strategy is grounded on probability sampling. In probability sampling every member of the population has a possibility to be selected for the sample (Burns and Grove, 2009:344; Haber, 2006:64; Leedy and Ormrod, 2001:211; Struwig and Stead, 2001:112). Probability sampling is used when a population consists of subjects who have a special quality relevant for the study (Glicker, 2003:184), which in this research is “emeritus” pastors. Probability sampling will be used where a certain number of names of emeritus pastors will be selected to represent a sample. They will be chosen from a list of emeritus pastors received from the AFM National Leadership Forum (NLF). Every emeritus pastor will have a random chance of being selected, but the research will be too wide, and practical impossible, to have all the emeritus pastors involved in the research.

Landman (s.a.:12) asserts that samples are often small which is part of the tradition of qualitative research because of their strong emphasis of interpretation and in all likelihood all the people who qualify to partake might not be used (Ray, 2006:314). The size of the sample depends on the point at which data will be saturated which usually occurs by good data handling (Richards, 2009:144). Saturation will be indicated by repeated patterns, themes and values.

This research is only aimed at emeritus pastors of the AFM. The research will be too wide if other church denomination be involved. Another reason for this decision is also the fact that the AFM does not make provision for a pension scheme for pastors. This causes that the circumstances of emeritus pastors from the AFM are most likely different from emeritus pastors from other churches where a pension scheme exist. In identifying suitable participants for this research the following criteria will be followed:

- Participants must be emeritus pastors of the AFM.
- Participants must be willing to give consent to an interview to be recorded and that the transcription been used in the research.
- Participants must verbally be able to address themselves in either English or Afrikaans.
- Participants can represent any race or culture.
- Participants will be heterogeneous re culture groups, age, time in the ministry and time retired.

4.3.2 Pilot study

A pilot study will be made to explore whether the procedures and methods the researcher intend to use will actually work (Magnus, 2009:45; Turner, 2005:63). The term “pilot study” refers to a mini description of a complete study and is also called a “trying out” and “feasibility” study (Teijlingen and Hundley, 2001:1). Strydom (1998:179) aptly calls it the “dress rehearsal” of the main investigation. He (1998:178) hypothesises that the pilot study is a prerequisite for the successful implementation and completion of a research project and forms an integral part of the research process, and Teijlingen and Hundley (2001:1) regard it as a “crucial element” of a good research design. In this research it will be conducted as a preface to the larger scale study with similar methods and procedures as the larger scale study. Doing the pilot study will be an indication if conducting a bigger study regarding emeritus pastors will be feasible and it will establish whether sufficient scientific evidence exists to justify more extensive research (Haber, 2006:278; Strydom, 1998:183). If it seems as if the interview is suitable for this research, the researcher will have further interviews with other emeritus pastors.

The pilot study is also valuable in testing the viability of the data-gathering method and will be used to test whether it will deliver the required data (testing the process) or whether the data gathered is a true measure of the item researched (testing the product) (Turner, 2005:63). Marshall and Rossman (2006:79) are of the opinion that piloting also helps the researcher to eliminate barriers for example resistance to tape recorders. Although describing a pilot study will strengthen this study (Marshall and Rossman, 2011:96) the pilot study does not necessarily guarantee success in the full-scale research, although it does enhance the probability (Teijlingen and Hundley, 2001:2).

4.3.3 Data collecting

In order to conduct this research data will be gathered, collated and studied, from which certain findings can be made and published (Siegle, 2002). Whittemore and Grey (2009:318) stress that the success of a study depends, to a large extent, on the quality of the data-collection methods chosen and employed. To include several data sources and to substantiate the information from one source with other sources gives strength to the study design (Heck, 2006:380). In this connection Marshall and Rossman (2011:137) refer to four methods of gathering information namely participating in the situation; direct observation; in-depth interviewing and analyzing documents and material. They consider it as the core of the investigation – “the staple of the diet.” Siegle (2002) portrays participation observation and in-depth interviews as the most common ways to collect information. The in-depth interviewing method is regarded as the best method to collect data for this research. Collecting data will not

be done with preconceived ideas or models, but rather to investigate the phenomenon of emeritus pastors' needs with an open mind.

Consistency will be obtained by collecting data from each subject in the study in exactly the same way (Wittemore and Grey, 2009:318). The researcher will ask the same question to all the participants and, if needed, she will probe for an explanation on their remarks (Babbie and Mouton, 2001:253).

Subsequently attention will be given to interviewing.

4.3.3.1 Interviewing

The purpose of the qualitative research is usually to attain a true understanding of people's experiences, how they comprehend their world and for clarifying and elaborating their perspectives of their world (Botha, 2001:15). In order to achieve this, the researcher will make use of in-depth interviews to learn about the social life of the participants. Through their perception, experience and language knowledge will be obtained about what they think and feel (Boeije, 2010:62; Henning *et al.*, 2010:52). Berg (2004:75) depicts an interview as a conversation between two people in which one wants data for a particular purpose from the other one, specifically to gather information which can be collected by either face-to-face or telephonic interviews consisting of open-ended questions (Bless, *et al.*, 2006:130; Marshall and Rossman, 1999:101; Whittemore and Gray, 2006:325).

4.3.3.1.1 Methods of interviews

Botha (2000:13) as well as Marshall and Rossman (2006:101) point out that as a data-collecting method the qualitative interview is flexible and dynamic and may vary from completely unstructured methods on the one hand, to completely standardised and structured methods on the other hand. The primary strategy is to comprehend the deep meaning of experience in the emeritus pastors' own words by using an in-depth interview strategy. Keeping these arguments in mind the researcher will utilise open-ended, semi-structured interviews in an attempt to understand how the emeritus pastors experience their life-world. By asking an open-ended question the researcher will leave the participants completely free to express their answers as they wish, as specific and long or short as they feel fitting (Bless, 2006:130; Henn, *et al.*, 2009:187).

As a primary source of information (Heck, 2006:380) the researcher will mostly make use of face-to-face interviews because it has the potential to yield deep insights into the emeritus

pastors' lives and situations (Bean, 2006:361). It will also enable the researcher to observe non-verbal expressions such as gestures, facial expressions, and tonal changes.

Marshall and Rossman (2011:91) maintain that in a study focusing on individuals' lived experience, human actions cannot be understood unless the importance that humans assign to them is understood. Since opinions, beliefs, principles, values and assumptive worlds are involved the researcher will endeavour to understand the deeper perspectives that can be captured through personal interaction.

4.3.3.1.2 *Benefits of interviews*

The researcher will make use of interviews because of the many benefits of interviews. Marshall and Rossman (2006:101) emphasise the following benefits of interviews: an interview yields data in quantity quickly; direct follow-up and explaining are possible; and it allows the researcher to comprehend the significance that everyday activities hold for people. For Welman and Kruger, (2003:158) the biggest advantage of personal interviews is that the interviewer is fully in charge of the interview situation. The researcher can attempt to win the confidence of respondents if they are elusive. She can, furthermore, make sure that the first response of the respondent and any changes are recorded, that all questions are answered and that somebody else don't reply on the respondent's behalf. The result is that the responses obtained are of a high quality.

4.3.3.1.3 *Disadvantages of interviews*

On the other hand, Welman and Kruger (2003:158) aver the greatest drawback of a personal interview is its high costs as far as its preparation and application are concerned. They draw the attention to the fact that personal interviews may also be time consuming; not only the time taken up by the interview itself, but also to arrange appointments (Botha, 2001:17). The researcher must further be aware of the possibility that a participant in responding to the research question may give the reaction that he thinks she anticipates, rather than what really applies to him. He may further intentionally distort the data to put himself in a better light, not understand the question or not care about the answers given (Bean, 2006:361). Interviewees might even be untruthful. By setting a relax atmosphere and asking non-directive questions the participant might be at ease and sincere in his reactions.

For Marshall and Rossman (2006:101) limitations and weaknesses of interviews are the fact that collaboration is necessary because of personal interaction. Interviewees may not be willing to partake, or may be uncomfortable to share all that the interviewer hopes to assess. Glicken

(2003:101) also cautions that the researcher might overly identify with the participants and entering responses that reflect his feelings and not those of the subjects. In this study the researcher is aware of the fact that the experiences which friends and acquaintances of her have in retiring might influence her objectivity. With this in mind she will refrain from “leading” the interviews and allow the emeritus pastors to relate their own experiences.

4.3.3.1.4 Interview structures

There are some major interview structures of which at least three major categories, mentioned in Table 4.2, are identified by different researchers, (Berg, 2004:78; Greef, 2002:297). Berg (2004:79) says the foremost differences between the different interview structures are the degree of inflexibility with regard to presentational structure. He calls it an imaginary continuum of formality. The interview structures consist of standardised interviews, semi-standardised interviews and unstandardised interviews. The researcher is going to make use of the semi-standardised interviews as discussed in 4.3.3.1.7.

Standardised Interviews	Semi-standardised Interviews	Unstandardised Interviews
Most formally structure	More or less structured.	Completely unstructured.
No deviations from question order	Questions may be reordered during the interview.	No set order to any questions.
Wording of questions asked exactly as written.	Wording of questions flexible.	No set wording to any questions.
No adjusting of level of language	Level of language may be adjusted.	Level of language may be adjusted.
No clarifications or answering of questions about the interview.	Interviewer may answer questions and make clarifications	Interviewer may answer questions and make clarifications.
No additional questions may be added.	Interviewer may add or delete probes to interview between subsequent subjects	Interviewer may add or delete questions between interviews
Similar in format to a pencil-and-paper survey.		

Table 0.2 Interview structure continuum of formality.

4.3.3.1.5 *The researcher's involvement*

Interaction will take place between the researcher and the emeritus pastors with whom the interviews are conducted as she enters their lives (Marshall and Rossman, 2011:112; Welman and Kruger, 2003:187). She is the main instrument and her presence in the lives of the participants is essential to the methodology. It can thus be stated that the researcher is actively involved with the interviews and the collecting and analysing of the data (Boeije, 2010:61; Burns and Grove, 2009:510; Marshall and Rossman, 2011:112). The researcher will take into consideration that the relationship between her and the participants during the interviews is very important and she will try to establish rapport with them by putting them at ease. This will be done by for example complimenting them about something nice in their houses, asking non-threatening questions about their age, previous work experiences and length in the ministry. She will also consequently be aware of her verbal and non-verbal deportment because the participant's response to questions might, as said by Glicken (2003:101), be affected by the researcher's voice, dress, general demeanour and non-verbal communication. The researcher will also convey the attitude that the participant's views are valuable and useful (Marshall and Rossman (2011:137).

4.3.3.1.6 *Basic rules for interviewing*

The researcher will give special attention to the following "ten commandments" for interviewing as basic rules for conducting decent interviews, constructed by Berg (2004:110):

- *Never begin an interview cold.* Make some small talk.
- *Remember your purpose.* Keep the participant on track.
- *Present a natural front.* Ask questions as if it just has popped into your head.
- *Demonstrate aware hearing.* Offer appropriate non-verbal responses.
- *Think about appearance.* Dress appropriately.
- *Interview in a comfortable place.* Where the participant will feel comfortable.
- *Don't be satisfied with monosyllabic answers.* Probe with responses.
- *Be respectful.* Participant must feel integral part of research.
- *Practice, practice, and practice some more.* The Pilot Study.
- *Be cordial and appreciative.* Thank participant when finished.

Osmer's (2008:62) advice can be added here, namely to be an active listener who carefully attends to the verbal and non-verbal responses of the interviewee. The conversation need to be guided without over controlling.

4.3.3.1.7 Interview method to be used

By using a semi-structured interview method the interview will be opened by asking four questions to set an easy atmosphere. These questions will be: “*May I ask how old you are?*”; “*What did you do before you entered the ministry?*”; “*How long have you been in the ministry?*” and “*When did you retire?*” Thereafter the open-ended, non-directive research question will be asked, namely: “*Please tell me about your retirement?*” The same questions will be asked to everyone who will be interviewed individually once. The interview is planned by using an audio recorder to enable transcribing.

Further questions, probes, and prompts will be used as they come up during the interaction between the researcher and the emeritus pastor (Henn, *et al.* 2009:187; Henning, 2010:52; Marshall and Rossman, 2011:112; Welman and Kruger, 2003:187). Osmer (2008:62) offers the following probes:

Clarification - “not sure what you mean”

Justification – “why do you say so?”

Relevance – “Not sure how it is related to ... Can you tell me how they are related?”

Examples – “Give an example of what you mean”.

4.3.4 Data analysis

Henning (2004:103) argues that the analyses process is the “heartbeat” of the research. Once the data had been collected it will be transcribed to make the process of the analysis possible. According to the advice of Henning (2004:76) interviews will be transcribed as soon as possible after the interview. The researcher will make painfully accurate transcripts of interviews, without rephrasing it to be grammatically correct. Not only will the exact words be documented, but all the uhs, uhms, ers, bad grammar, and pauses will be noted down (Babbie, 2007:383; Struwig and Stead, 2001:169).

Qualitative data analysis consists of a stream of activities from segmenting the data to reassembling them, and each of these activities has components of both thinking and doing (Boeije, 2010:77). Data analysis methods will enable the researcher to organise and bring meaning to large amounts of data (Struwig and Stead, 2001:169) and to make sense of the findings in the research process. It will bring significance and coherence to the themes, patterns, categories, and developing linkages (Marshall and Rossman, 2011:161; Struwig and Stead, 2001:169). By means of the analysis of the qualitative data the researcher will in detail

discuss the diverse social contours and how emeritus pastors create and maintain their social realities (Berg, 2004:7).

As categories and themes are developed and coding is done, that which was learned will be interpreted. Interpreting the qualitative data will give meaning to the raw data, and reasonable insights that were not apparent at first glance. It will bring meaning and coherence to the themes, patterns, categories, developing linkages and a storyline that make sense (Marshall and Rossman (2011:161). Patton (2002:48) notes that the interpretation connote to add meaning to what was found, to make sense of the findings, offering explanations, drawing conclusions, extrapolate lessons, making inferences, considering meanings and otherwise enforcing order. Part of this phase is evaluating the data for their usefulness and centrality.

In the analysis of qualitative social research findings, coding – classifying or categorizing individual pieces of data - is regarded as the key process and as the first step in taking an analytic attitude toward the data (Babbie, 2007:384; Charmaz, 2005:210). This will be done by an independent decoder. The coding will give the researcher analytic scaffolding on which to build.

4.3.5 Trustworthiness of the research process

It is important in any research to ensure the trustworthiness of the study to its fullest possible extend. Although there are no widely accepted guidelines for testing it, trustworthiness needs to be considered in qualitative research (Struwig and Stead, 2001:143). Marshall and Rossman (2006:200) lay stress on the fact that all research must respond to canons of quality. This is the criteria against which the trustworthiness of this study will be evaluated.

According to Streubert Speziale and Carpenter (2003:364) trustworthiness refers to instituting the validity and reliability of qualitative research. In this study the researcher aims to present the research as reliable and valid as possible, because no study is transferable if it is not reliable and is not reliable is if it is not trustworthy (Polit and Beck, 2007:539). These predispositions are described as “building blocks ... for acquiring new knowledge” by Marshall and Rossman (2006:201). Babbie (2007:143) proffers an interpretation of reliability and validity. He posits that theoretically, reliability is a matter of whether a particular outcome applied repeatedly to the same object, yields the same result each time. In conservative usage, validity, on the other hand, refers to the extent to which an empirical measure sufficiently reflects the real meaning of the concept under consideration. To ensure the trustworthiness of the research process, Guba’s strategies of truth value, applicability, consistency and neutrality will be applied

(Krefting, 1991:215), as discussed below (see Table 4.3). Polit and Beck (2007:540) describe it as “the golden standard for qualitative research” and is according to them used by most researchers.

TRUSTWORTHINESS (Criteria)	QUALITATIVE RESEARCH (Control measures)
Truth value Applicability Consistency Neutrality	Credibility Transferability Dependability Confirmability

Table 0.3 Trustworthiness - Criteria and strategies to be applied

The four aspects of trustworthiness which Lincoln and Guba (1985:296) propose are: truth value ensured by credibility, applicability ensured by transferability, consistency ensured by dependability and neutrality ensured by confirmability. This model as summarised in Table 4.4 gives, according to Marshall and Rossman (2006:201), more credibility to the qualitative paradigm and will briefly be discussed.

Strategies	Explanation
Truth value strategised by Credibility	Inquiry must be conducted in such a manner as to ensure the subject will accurately be identified and described.
Applicability strategised by Transferability	One set of findings can be applied to another context through multiple cases, multiple informants, or more than one data-gathering method.
Consistency strategised by Dependability	Accuracy or precision of an instrument or the degree of consistency or agreement between two independently derived sets of findings.
Neutrality strategised by Confirmability	Findings of the study are confirmed by another and data helps confirm the general findings.

Table 0.4 Guba's model of trustworthiness

4.3.5.1 Truth value - Credibility

Truth value addresses the question of whether the researcher is confident about the truth of the findings and the context of a particular research investigation to the research participants. This truth value is obtained from human experiences as they are perceived and lived by participants (Krefting, 1991:215; Schurink, *et al.*, 1998a:331). In this research it will be obtained by discovering the emeritus pastors' experiences of their retirement.

Truth value is ensured by the strategy of credibility (Krefting, 1991:214). Toma (2006:413) is of the opinion that credibility is the strength of qualitative research. The truth value of this research will be enhanced by the discovery of the experiences as they are lived and perceived by the emeritus pastors while the credibility of the research will be augmented by ensuring accurate descriptions or interpretations of the emeritus pastors' experiences of their retirement.

The following credibility strategies will be applied in this research study to ensure truth value:

4.3.5.1.1 Triangulation

Walsh (2001:69) portrays triangulation as a kind of "belt and braces' or insurance policy approach", trying to counteract weaknesses that exist in diverse methods of data collection and analysis. The researcher will make use of different research methods. e.g. sampling, pilot study and interviews, to ensure that the research conclusions will be more credible than research findings which are based on only one source of evidence (Henn, 2009:20).

To triangulate data sources is also to draw on documentary evidence and observation in addition to interviews (Toma, 2006:414). Krefting (1991:218) stresses that triangulation is a powerful strategy for improving the quality of a research, especially credibility and will for that reason be used in this study. For many researchers triangulation is restricted to the use of multiple data-gathering techniques to investigate the same phenomenon and is in qualitative research routine practice. The feature of triangulation is not the simple combination of different kinds of data but the attempt to relate them so as to counter the threats to validity identified in each (Berg, 2004:5).

The researcher will use triangulation for the following reasons as described by Henn (2009:20): any deficiencies that may derive from a dependence upon any single method can be overcome by multi-strategy research; methods are combined not only to gain their individual strengths, but also to compensate for the particular faults and limitations of any single method; and bias in research will be rectified (Landman, s.a.:17). The important attribute of triangulation is not so

much the combination of different kinds of data, but how this data relate to each other to improve the validity of it (Berg, 2004:50).

The researcher will make use of different methods to achieve a better, more substantive picture of reality and a richer view on her studied phenomenon (Berg, 2004:5; Boeije, 2010:176; Flick, 2007:43; Landman, s.a.:17). Interviews conducted with emeritus pastors will be recorded and transcribed with care. The findings will be verified by means of a literature control to identify shortcomings, similarities, differences and extra-ordinary contributions. The data will then be discussed with the independent coder until consensus is reached.

4.3.5.1.2 Thick description

Mouton (2001:272) designates thick description as a lengthy description that “captures the sense of actions as they occur.” This term further refers to detailed, rich accounts of the places, people and activities in a social setting. It also provides adequate descriptions of social events or phenomena (Boeije, 2010:200; Houser, 2012:467). A thick description will be given of the experiences of the emeritus pastors. This thick description will give account of the phenomenon that is coherent and that will give more than facts and empirical content. That will also interprets the information in the light of other empirical information in this study, as well as from the basis of a theoretical framework that locates the study (Henning, *et al.*, 2004:6). Only through a thick description can a case study or applied qualitative work generally enlighten theory and practice (Conrad and Serlin, 2006:415).

4.3.5.1.3 Peer debriefing

Krefting (1991:219) ascertains that peer examination involve the discussing of the research process and findings with someone who have experience with qualitative methods. Boeije (2010:178) explains that researchers from various disciplines can bring new input into the discussion because of different professional and personal knowledge, experience and baggage. Peer debriefing is thought of as a special type of researcher triangulation with peers or colleagues that are not part of the research team providing a fresh perspective on the analysis process and exploring explanations the researcher may have overlooked. This helps to minimise bias and prepares for critique. Sometimes peers take on the role of auditors and form a critical panel that is involved in checking the research project in an audit trail. Insights in this research will be discussed and problems presented to the promoter as a form of debriefing (Houser, 2012:466). The independent decoder, with a doctorate in Theology, is an expert in the qualitative methods of analysis and will also give the researcher the opportunity to be open and honest to prevent her to be biased which can influence her judgment. The research and

experiences of emeritus pastors will further be discussed with a senior social worker and at a social workers' forum. The involvement of the peer group will bring honesty, openness and objectivity to the research. It will prevent the researcher to analyse the data with a preconceived hypothesis.

4.3.5.1.4 Structural coherence

Structural coherence entails that there should be consistency between the data and the interpretation of the data. Even if data may conflict, credibility is ensured if the apparent contradictions can be explained by the interpretation of the data (Krefting, 1991:220). In this study structural coherence will be maintained throughout the research process and also throughout data coding and interpretation by focusing on the holistic needs of emeritus pastors.

4.3.5.1.5 Reflexivity

This involves self-awareness and critical self-reflection by the researcher on her potential biases and predispositions as these may affect the research process and conclusions. The researcher is part of the research and not merely an observer. Therefore the researcher's background which dictates the framework from which she will organise, study and analyse the research findings needs to be taken in consideration (Krefting, 1991:218; Osmer, 2008:58). Osmer (2008:60) underscore that in qualitative research, firsthand participation in the field under investigation is crucial. Reflexivity thus coerce the researcher to analyse herself in the context of the research and will be an important instrument evaluating existing conceptions. Because of her relationship with some emeritus pastors she will take care not to be biased and prejudiced. She has an honours degree in social work and was the director at Roodepoort FAMSA for four years and possesses good interview skills. As an active part of the research she will handle the interviews herself to assure that the information is as accurate as possible (Lincoln and Guba, 1985:304).

4.3.5.1.6 Prolonged and varied field experience

The researcher's husband was a pastor in the A.F.M. and consequently she has emeritus pastors as friends and acquaintances. She believes that as a result of it the emeritus pastors she is going to interview will trust her. She will furthermore stay in the field until data saturation occurs (Schurink, 1998b:262). Data saturation occurs when optimum information is gathered and every method is exhausted. To acquire data saturation the researcher will need to be flexible in the various research approaches implemented. When participants began to repeat facts which were already submitted by other respondents during interviews she will realise that saturation took place.

4.3.5.1.7 Researcher-as-instrument

Toma (2006:414) frame credibility in qualitative research in terms of the researcher-as-instrument who is essentially a person observing, interviewing, and recording, while interpreting the observation, interviewing, and recording devices. The researcher herself is what determines the credibility, and will shape the research. The researcher must have awareness of the phenomenon, strong conceptual interests and the ability to conceptualize large amount of qualitative data, the ability to take a multidisciplinary approach, and good investigative skills, e.g. doggedness and the ability to draw people out (Krefting, 1991:220; Toma, 2006:417). Krefting (1991:220) further suggests that the researcher's background need to be taking in consideration when assessing these investigative skills or technical competence for any special training he has that is relevant to the project. Having emeritus pastors as friends, as mentioned before, the researcher has some indication of how they are experiencing their retirement. Taking into consideration that they are elderly the researcher also understand some of their needs, being the chief social worker at Roodepoort Care of the Aged for ten years.

4.3.5.2 Applicability - Transferability

Applicability refers to the degree to which the findings can be applied to other contexts or on other respondents and the ability to generalise from the findings to larger populations (Babbie and Mouton, 2001:5; Houser, 2012:467; Toma, 2006:414). The researcher believes that her findings will be useful to other emeritus pastors in similar situations, with similar research questions (Marshall and Rossman, 2011:201). Krefting (1991:216) emphasises that transferability is the responsibility of the person who wants to apply the findings in another situation or population and not so much that of the original researcher.

Krefting (1991:216) refers to transferability as the criterion against which applicability of qualitative data is assessed. Transferability as criteria to adhere to will be implemented in this study to promote the applicability by using sampling and thick description:

4.3.5.2.1 Sampling

The choice of sampling is regarded as control in the transferability of the research. Emeritus pastors will be included in the sample because their contribution to the aim of the research will most likely be similar to what emeritus pastors in a larger population would say (Glicken, 2003:179).

4.3.5.2.2 Thick description

“Thick description” refers to detailed, rich accounts of the places, people and activities in a social setting (Boeije, 2010:200). A thick description of the research process and the results will be provided to adhere to the transferability of this research. The researcher will collect sufficiently detailed descriptions of data in context and will report them with sufficient detail and precision to allow judgments about transferability to be made by readers (Houser, 2012:467).

4.3.5.3 Consistency - Dependability

Consistency entails that the findings will be consequent if the research were repeated in the same or similar context with comparable respondents (Babbie and Mouton, 2001:5; Schurink *et al.*, 1998:331). The researcher and the emeritus pastors are the instruments that are considered for consistency. As it is of the utmost importance that data collection and the analysis thereof be comprehensive the researcher will give special attention in handling it. Qualitative research accentuates the individuality of humans’ situations and experiences, and diversity in experience rather than duplication is thus required (Krefting, 1991:216). The experiences of emeritus pastors differ according to their uniqueness and events in their specific situations. In the research the similarities will however be concentrated on in the developing of a model.

Dependability is the strategy to ensure consistency (Krefting, 1991:221). Dependability in this study is attained by adhering to the following criteria:

4.3.5.3.1 Triangulation

Data collection sources will include interviews, discussions with the promoter and an independent coder.

* **Peer group evaluation.** The research plan and implementation will be discussed with the promoter and the independent decoder. To further check the research project in an audit trial it will be discussed with a senior social worker and a social workers’ forum.

* **Detailed description of the research method.** A dense step by step description will be given of the precise methods of data collecting, data analysis and interpretation of the research methodology leaving a solid trail of evidence allowing other researchers to follow exactly the decisions made (Krefting, 1991:221).

4.3.5.4 Neutrality – Confirmability

Neutrality eliminates the possibility that the researcher's prejudices may influence the research procedure and results. It means that the research findings are only a meaning of the participants and the conditions of the research and not the influence of the researcher's biases, motivations and perspective. The emphasis of neutrality in qualitative research is not the researcher but the data themselves (Krefting, 1991:216; Lincoln and Guba, 1985:300). The neutrality of the data and not that of the investigator will thus be considered.

Neutrality is defined in terms of confirmability (Krefting, 1991:221) and is in this study attained by adhering to the following criteria:

4.3.5.4.1 Confirmability

Toma (206:417) depicts confirmability as the concept that the findings can be confirmed by someone other than the researcher. An adequate trail will be left to enable the auditor to determine if the conclusions, interpretations, and recommendations can be traced to their sources and if they are supported by the inquiry (Houser, 2012:467).

4.3.5.4.2 Triangulation measurements

As discussed under trustworthiness triangulation of data will be used. In this situation it verifies the confirmability of the research.

4.3.5.4.3 Reflexivity

As discussed under the criteria of trustworthiness reflexivity were implemented. In this situation it validates the confirmability of research.

Table 4.5 is a summary of strategies to ensure trustworthiness

	STRATEGY	CRITERIA	APPLICATION
TRUTH VALUE	Credibility	<ul style="list-style-type: none"> * Triangulation * Thick description * Peer debriefing * Structural coherence * Reflexivity * Researcher-as-instrument 	<ul style="list-style-type: none"> * Interviews, Tech's data analysis method and a literal control * Complete description of the methodology, including verbatim transcriptions of interviews, literature control and observation * Data discussed with promoter, independent coder, and senior social worker * Consistency between data and its interpretation * The researcher reflected her own observations, feelings and thoughts * The researcher has some indication of how some emeriti pastors are experiencing their retirement because of her contact with them, and her work experience at the Care of the Aged and FAMSA.
APPLICABILITY	Transferability	<ul style="list-style-type: none"> * Sampling * Thick description 	<ul style="list-style-type: none"> * Purposive sampling * A complete description of the methodology, including direct quotations from the interviews and a literature control.
CONSISTENCY	Dependability	<ul style="list-style-type: none"> * Triangulation * Peer group evaluation * Thick description of research method * Step-by-step duplicating 	<ul style="list-style-type: none"> * Interviews, Tech's data analysis method, literature control. * Data discussed with promoter, independent coder, and senior social worker * Research methodology fully described * The same steps taken during interviews
NEUTRALITY	Confirmability	<ul style="list-style-type: none"> * Audit trail * Triangulation * Reflexivity 	<ul style="list-style-type: none"> * A detailed record of the raw material was kept * Interviews, Tech's data analysis method, literature control * The researcher reflected her own observations, feelings and thoughts

Krefting (1991:214-222)

Table 0.5 Strategies to ensure trustworthiness

The researcher will give special attention to the following principles phrased as questions by Lincoln and Guba (2000:163-188). They regard it as necessary for all social science research:

- How credible are the particular findings of the study? By what criteria can they be judged?
- How transferable and applicable are these findings to another setting or group of people?
- How can the researcher be reasonably sure that the findings would be replicated if the study were conducted with the same participants in the same context?
- How can one be sure that the findings reflect the participants and the inquiry itself rather than a fabrication from the researcher's biases or prejudices?

4.3.6 Ethical norms

It is essential that data obtained during interviews are legitimate and obtained in a responsible way. Hugman (2010:152) states that there are limitations on the extent to which any "need to know" creates a "right to know". The researcher will act in accordance with the moral, ethical and legal standards of a scientific research. Through ethical standards of behaviour and practical modus operandi (Walsh, 2001:70) a trust relationship will be established between her and the participants. Ethical concerns are more than just guaranteeing informed consent and protecting the anonymity of participants. The purpose of ethical rules of behaviour is also to prevent the researcher from doing harm to others and to protect them and also to respect the rights of the participants (Boeije, 2010:43; Glicken, 2003:231; Punch, 1998:175; Walsh, 2001:70). The ethical challenges that will occur are anticipated by the research design (Marshall & Rossman, 2006:121). The Webster New Dictionary definition of "ethical" is typical of many dictionaries' definitions and defines it as "conforming to the standards of conduct of a given profession or group" while Ray (2006:320) defines it as "the study of proper action." The researcher is aware of the complex ethical issues in qualitative research and will make sure that the study is feasible and ethical (Marshall and Rossman, 2006:82).

According to Babbie (2007:62) the most ethical agreement prevailing in social research is voluntary participation, no harm to participants and anonymity and confidentiality (Ray, 2006:323). Burns and Grove (2009:199) refer to the "ethical principle of beneficence" which holds that one should do good and, above all, do no harm. It determines and regulates participation in research. The researcher is aware of the fact that she may search for truth but not at the expense of the rights of the emeritus pastors. She may, for example, use her right to collect data through interviewing but not at their right to privacy.

Sheridan and Kisor, (2000:122) note that the topic of ethics covers many explicit matters and situations. They are of the opinion that there are no clear-cut rules for conducting research in an ethical way. The Ethics Committee of NWU (1.6.3), however, has very definite principles for ethical norms that must be obliged to. Burns and Grove (2009:189-199) are also adamant that the rights of human research subjects be recognised and protected. They mention that the human rights that require protection are: the right to self-determination, based on the ethical principle of respect for humans; the right to privacy; the right to anonymity and confidentiality and the right to fair treatment (Flick, 2007:69; Walsh, 2001:70). The researcher realises that she is responsible for the ethical quality of the research (Henning, 2004:73) and that she has a moral obligation to strictly consider the rights of the participants who were expected to provide information (StreubertSpeziale and Carpenter, 2003:314).

In conducting this study the researcher considered the following ethical issues:

4.3.6.1 Informed consent

Informed consent is regarded as an important general ethical requirement. The concept of informed consent indicates the ethical norms of voluntary participation and no harm to participants (Babbie and Mouton, 2001:521; Boeije, 2010:45; Ray, 2006:324). The researcher will disclose specific information to each participant and will disclose key information about the study in order to enable them to make an informed decision concerning their own participation (Burns and Grove, 2009:201; Henning, et al., 2004:73; Sheridan and Kisor, 2000:122). The nature of the research and the purpose for which data will be used will fully be outlined in writing to the emeritus pastors. They will sign the consent form as indication that they understand it. The researcher will also make it clear to the participants that the participation is voluntary and that they have the right to withdraw from the project at any time (Bless, *et al.*, 2006:142; Boeije, 2010:45; Burns and Grove, 2009:202; Glicker, 2003:231; Hugman, 2010:153).

4.3.6.2 Confidentiality and anonymity

Babbie and Mouton (2001:523) and Berg (2004:65) explain that these principles have distinct meanings. They indicate the difference as follows: A respondent may be considered anonymous when he remains nameless. Confidentiality on the other hand implies that no elements that might indicate the participant's identity will be given. By protecting the participants' identity, the researcher will protect their interests and well-being. Confidentiality further concerns as to how data are to be handled in the research in order to ensure privacy (Boeije, 2010:46; Mouton, 2001:523). The emeritus pastors will be given the assurance that information shared will not be made available (Sheridan and Kisor, 2000:122). This research

implies intrusion into their lives and it might require them to reveal personal information about themselves, unknown to others. Revealing this information might embarrass or even hurt them.

The interviews conducted with emeritus pastors will be typed and later described, but the participants' names will not be mentioned on the tape. The emeritus pastors will also be informed that an independent coder will transcribe the information from the interview. Their anonymity will be protected by giving each one a code number (Burns and Grove, 2009:192).

4.3.6.3 Privacy

Research participants have a basic right to privacy (Walsh, 2001:70). Sheridan and Kisor (2000:122) accentuate that privacy indicates that the participants have control over when and under which condition the interview will take place. It is especially a sensitive issue with elderly. They advise that researches should build in methods to protect participants' privacy and to allow them to have control over their participation in the research. Christians (2005:145) warns that invasions of privacy can cause harm and he is of the opinion that social scientist should study only activities and experiences that occur in the public sphere. The major protection against the invasion of privacy is the guarantee of confidentiality (Punch, 1998:175).

4.3.6.4 Respect and trust

Every ethical decision affects others, with immediate and long-range consequences. These consequences involve personal values held by the researcher and those studied (Christians, 2005:146). The researcher regards it as important to build non-coercive relationships of respect and trust with the participants.

4.3.6.5 Honest disclosure of research.

The researcher ethically bound herself to disclose accurate, honest, and genuine research results. Hugman (2010:150) put it that "poorly done" research is ethically unacceptable. The research results will be reported meticulously to ensure a comprehensive picture of the findings (Sheridan and Kisor, 2000:123).

The ethical principles outlined by the Ethics Committee of NWU regarding qualitative research as pointed out in chapter 1 (1.6.3) will strictly be adhered to.

4.3.7 Qualitative research report

The purpose of a qualitative research report is to describe in as much detail as possible the “insiders” or emic view of the phenomenon being studied. The emic view is how the participant reflects his culture, values, beliefs and experience (Taylor and Bogdan, 1984:144). In the report the researcher will produce an understanding of how the participants experience a particular phenomenon. As one of the most effective ways to help the reader to understand the emic view quotes will be used reflecting the occurrences as experienced. The report will be written in a way that allows the researcher to convey the full meaning and richness of the phenomena being studied (StreubertSpeziale, 2006:177). The research report will not only presents the findings, but also the process through which were arrived at these findings (Henn, 2006:272).

In table 4.6 a summary is given of major points of the research method:

Research method

Sampling	Defined population: Target and accessible Technique: Probability
Pilot study	Interview to evaluate questions
Data collecting	Semi-structured face-to-face interviews Interview structure continuum of formality Benefits and limitations of interviews
Data analysis	Themes and categories identified according to the independent decoder Discussion with independent coder.
Trustworthiness	Truth value - Credibility Applicability - Transferability Consistency - Dependability Neutrality - Confirmability
Ethical norms	Moral, ethical and legal standards of scientific research Informed consent Confidentiality and anonymity Privacy Respect and trust Honest disclosure of research Ethical principles of Ethics Committee of NWU
Research report	Emic view

Table 0.6 Research Method

4.4 PRELIMINARY CONCLUSION

The qualitative research method focus on the understanding of the world in which emeritus pastors live, but also on the experience and interpreting of it as the participants lived it. The holistic needs of emeritus pastors cannot be measured experimentally, due to the variables involved, and the data are given according to how the emeritus pastors view it. No two pastors experience their retirement the same and taking into consideration that this research was about pastors who are not homogeneous the quantitative research method could not be used and the researcher made use of the qualitative method.

In the previous part of this chapter a qualitative, explorative, descriptive and contextual research method was unfurled and thereafter the research methods were discussed. Attention was given to the trustworthiness of the research process as well as the ethic norms used. The next section of this chapter represents a detailed description of the data acquired from the interviews with the emeritus pastors.

4.5 RESEARCH RESULTS

4.5.1 Introduction

In this section the results acquired from the analysed data of the one-to-one interviews are interpreted. The research on the retirement of pastors of the AFM is unique and the research results will assist the Leadership in establishing a model to provide pastors with a better quality of life in retirement years. Encouraging dialogue concerning the future care of retired pastors will heighten awareness of this need in the AFM.

Interpretation of research outcomes is the most important part of any study according to Struwig and Stead (2001:552). It requires a higher level of thinking and more critical synthesis than any previous step and it entails elucidating the meaning of information. Thus, the purpose of this step of the research process is to submit an interpretation of the gathered data by presenting an accurate and rich description of the respondent's experiences. This method of operation will be discussed to ensure transparency, and thereafter the results will be explored. Theory regarding the sampling (4.3.1), pilot study (4.3.2), and interviewing (4.3.3.1) was already discussed. Only the practical implementing and results founded will be reflected under the mentioned headings.

4.5.2 Results of the pilot study

Previous to interviews a pilot study was performed to ascertain the strong and weak points of the research, for the researcher to know herself and her motives, the effectiveness of the research question and if it is necessary to bring changes about (Burns and Grove, 1997:52; Breakwell, 2003:242). Doing the pilot study of this research the central question was posed to an emeritus pastor. The results of the pilot study were used to establish whether any adjustments needed to be made to any aspect of the research methodology before proceeding with the research project.

The interview was recorded and transcribed verbatim. An independent decoder and the promoter analysed the data and had an in dept discussion with the researcher about it. After an in dept discussion with the promoter the research question were adjusted to allow it to be more relevant and information-rich. The research question was originally "How do you experience your retirement". It was found that this question was leading and a closed question which prevented the respondent to discuss the broader context regarding retirement. Therefore the question was changed to "Tell me about your retirement". This question offered the means by which the respondent could address the issue in a much broader sense.

4.5.3 Discussion of the sample

Before choosing the sample, the researcher took into account sampling requirements such as clarity about the population to which her research hypothesis applies and representativeness. Siegle (web 2002) further advises that participants be selected because of who they are and what they know. Retired pastors from the AFM were chosen who, most probably, experienced positive and negative feelings regarding their retirement and who were regarded as information-rich participants. All the participants complied with the selection criteria discussed in 4.3.1. The researcher made use of a convenience sampling purely on the basis of availability (Struwig and Stead, 2001:111).

The size of the sample was determined by data saturation. The researcher interviewed a number of emeritus pastors from a list received from Head Office. This list was unfortunately incomplete and more participants, whose names were received from Region Chairmen and other emeritus pastors, were then added to the sample until no new data surfaced during the data-collection process and repetition recurred (Haber, 2006:278). All the emeritus pastors of the AFM thus had an equal chance to be interviewed. Different race groups were interviewed. The researcher also concentrated on certain aspects e.g. how long the emeritus pastors were in the ministry and when they retired.

The following information of the participants gives a general indication of the sample:

They were all emeritus pastors of the AFM.

The ages ranged between 64 and 82 years.

They were between 21 years to 49 years in full time ministry.

The retiring dates were between 1983 and 2012.

Six emeritus pastors were English speaking and 15 Afrikaans speaking.

All the participants were men. Ladies were only ordained recently and at this stage there are no female pastors of retirement age in the AFM.

One pastor is widowed and the others are still married. The widower's wife died after our interview. He might have depicted his retirement experience differently if it happened previously.

The emeritus pastors come from a very diverse occupational background:

* Accounting/bookkeeping:	7
* Artisan:	5
* Teaching	3
* Artistic occupation:	2
* Buyer	1
* Farming	1
* Media	1
* Medical field	1

4.5.4 Analysing the interviews

Data collection was solely the responsibility of the researcher. All the interviews were taped on an audio recorder with the permission of the respondents. By doing that it insured that the interviews with all the emotions were captured. The information from the interviews consists of direct quotations from emeritus pastors about their first hand experiences, opinions and feelings regarding their retirement and not on their interpretation of it. These interviews were verbally transcribed and then coded by an independent decoder who is an expert in coding. He has a doctorate in Theology and is a specialist in qualitative research in the humanities. This ensured that the researcher is open and honest without prejudices which can affect her judgement. The data were then grouped into themes. The qualitative analyses of coded transcripts revealed important issues that were grouped into eight themes and 23 sub-themes (Table 4.7). Due to

the complexity of the qualitative research the data of some categories and sub-categories may overlap.

The researcher and coder confirmed that 21 interviews sufficiently captured the main topics and that additional interviews were unlikely to reveal new themes. After a discussion with the coder and promoter consensus was reached that the responses by the participants can be divided into the following themes and subthemes, indicated in Table 4.7:

Table 4.7 SYNOPSIS OF THE THEMES AND SUB-THEMES

Themes	Sub-themes
Pre-retirement period	<ul style="list-style-type: none"> * Indication of need for pre-retirement planning * Implementing pre-retirement planning
Psychological situation	<ul style="list-style-type: none"> * Loneliness * Depression * Positive experience
Monetary situation	<ul style="list-style-type: none"> * Salaries were very small * Pension
Post retirement activities	<ul style="list-style-type: none"> * Responsible to the assembly * Permanence of their calling * Era of new challenges * Skills available due to previous occupation
Relationship to the “retiring assembly”, Region and Head Office.	<ul style="list-style-type: none"> * “Retiring assembly” * Region * Head Office
Support systems	<ul style="list-style-type: none"> * Positive and negative * Family * Church
The spouse	<ul style="list-style-type: none"> * Trauma * Not needed anymore
What they not referred to	<ul style="list-style-type: none"> * Pre-retirement education * Support system * Spouses * Recreational activities

Table 0.6 Synopsis of the Themes and Sub themes

4.5.5 Description of the results

The results which will be discussed in this section are obtained from the in-depth interviews and observations. These results as indicated in Table 4.7 will be discussed and interpreted in detail. Quotation from the transcriptions will verbatim be cited to explain the theme. Most of the interviews were conducted in Afrikaans and will be translated in English. The quotations will be indicated in italics and anonymity and confidentiality will be maintained.

The experiences of the emeritus pastors with regard to their retirement will now be discussed with the themes and categories as indicated in Table 4.7 as a directive. Only the interviews will be discussed now and the conclusions will be made later.

4.5.5.1 Theme 1: Pre-retirement period

- One respondent did pre-retirement planning as far as his successor is concerned. This was however disastrous, as the follow-up pastor started to make claims which caused so much conflict that it resulted in the presiding pastor (to be retired) having a nervous breakdown and ended up having to undergo major psychiatric treatment. This was not due to the succession plan but the way that it was administrated by the presiding pastor. The problem was the inability of the pastor (to be retired) to correctly implement the strategy and not in the concept of succession planning. This resulted in a negative retirement experience which indicates that pre-retirement education on how to handle planning is important.
- Another participant did not received pre-retirement education, but was guided after retirement by a friend who did a pre-retirement program. The need for such a program was as follows expressed by this pastor: *"... I wish our Church could have it, a special course for their ret... when they retire"*. Only 5% of the respondents asked for pre-retirement training.
- None of the other emeritus pastors mentioned anything about partaking in or the need of a pre-retirement program.
- One pastor developed skills before retirement to draw on for when he retires. *"I had so many uh courses which I developed through the years ... I immediately started with an art academy"*.

4.5.5.2 Theme 2: Psychological situation

The psychological experiences covered a variety of intensity in emotions – both negative and positive.

- Negative emotions were experienced by no longer having a flock to care for – there was no purpose to life anymore.
- A negative emotion of being without direction was experienced by an emeritus pastor who felt like “... *just swimming around in a water pool that seemed to be endless*”.

4.5.5.2.1 Loneliness.

Loneliness is a major negative emotional experience linked to their retirement.

35% of the respondents felt feelings of “*lonely*” to “*extremely lonely*”:

- Loneliness due to the fact that they had to leave and go to a new church (four expressed this as the reason for feeling lonely).
- Loneliness due to a feeling of “*being cut off all of a sudden*” (2 pastors).
 - Their feelings of being “*cut off*” were due to the new pastor asking the emeritus pastor to immediately leave the assembly and ‘go somewhere else’. The emeritus pastor and his wife’s names were removed from the membership register.
- Loneliness due to having come to the end of their ministry. Two pastors described it as “... a desert experience”.

4.5.5.2.2 Depression

- Re-occurring depression was perceived by some emeritus pastors.
- It seems that they did not fully understand the source of the depression.
- It was for more than one emeritus pastor extremely traumatic not to be needed anymore.
- It was awfully traumatic for one because they were immediately “*cut off*” from the assembly and removed from the address list the following day by the new pastor. Feelings of shock were experienced to be cut off from the assembly.
- A pastor went into depression when not contacted by his previous assembly members directly after retirement to enquire how he is doing.
- Experiencing various negative emotions (this was ascribed to the fact that the pastor’s announcement of retirement and his diagnosis of cancer was in the same week - the retirement announcement was not due to the cancer).
- Another emeritus pastor experienced his retirement as traumatic because he had to go on early retirement because of cancer and the effects thereof on his pastoral capability.

- Experiencing negative emotions – this pastor ascribed it to the fact that he could not take the lead in the assembly anymore – he had to sit back and accept the decisions of the new pastor. He did not always in his heart agree with some of the decisions and this added to the negative emotions.
- Feelings of resentment by a few pastors because they were asked to retire because of their age. The experience of one pastor namely “... *I was not prepared for it*” was also detected by others.
- Retirement was experienced as a bad experience in general.
- 10% of the respondents described retirement as “*very difficult*” but they did not elaborate on why this is so.

4.5.5.2.3 Positive experience

- 15% of participants did not experience negative emotions at all.
 - One is due to having developed skills beforehand to draw on when he retired.
 - Two due to their general outlook on life (general mind-set regarding life).
- 40% of participants said that the negative has however changed to a positive after they took control of the situations. An emeritus pastor declared that “... *gradually we work out for our self with the grace of God to integrate into a church ... finding that we’re getting to know ourselves again*”.

4.5.5.3 Theme 3: Monetary situation

(This is a major issue for all the pastors due to the fact that the AFM have no pension scheme and the salaries of the majority were mostly too small to make provision for retirement)

4.5.5.3.1 Salaries were very small

The question was asked how pastors can make provision with small salaries.

A respondent put it as follows: “... tried to do something about our financial situation regarding retirement before retire but my salary was so small my provision is not nearly enough.”

4.5.5.3.2 Pension

- Expressed bitterness towards the AFM for the pension fund situation – “*Head Office lent the pension fund money out ... out of our pension fund which we were supposed to get, we senior men. There is no substitute to care for us ...*”

- The experience of two respondents when they say: *“Our finances is a major problem”* and *“... the monetary benefits when we retired were very little ...”*, was also found by most of the participants.
- *“Have to do odd jobs to create an income”* was the statement of an emeritus pastor while another one said *“... I converted our house as a guest house”*.
- Of concern for some emeritus pastors was: *“Cannot maintain our previous standard of living”*.
- Even if he made provision an emeritus pastor discovered: *“I had a few small policies but it is not sufficient”*
- An emeritus pastor went back to teaching for an income
- Another emeritus pastor started a business to supplement his income and one did woodwork
- A great majority of emeritus pastors are on government pensions.

4.5.5.4 Theme 4: Post retirement activities

4.5.5.4.1 Responsibility towards assembly

A general feeling that was expressed by most of the emeritus pastors was the fact that they did not have any responsibility towards the assembly anymore:

- A small percentage (15%) experienced this as extremely negative
- 20% was neutral to this situation
- 65% felt relief that they are no longer responsible for a large group of people.

4.5.5.4.2 The permanence of their calling

- The majority (75%) view their calling as permanent: extending beyond retirement
- This group is all still involved in some form of ministry on a small scale from helping out assemblies with problems, to visiting the elderly, the sick, and preaching when asked to help out.
- These activities help them to cope with the general retirement situation.

4.5.5.4.3 An era of new challenges

- Although most of the emeritus pastors had an initial negative experience, they could turn it around by “accepting new challenges”.
- It is a time to get to know oneself again – in the ministry the focus was on others and their needs. One respondent discovered: *“... having moved into a new ... era we’re finding that we’re getting to know ourselves again”*.
- There are the challenges of becoming an *“ordinary church member”* again, to

- Developed a new ministry and to
- Developed writing skills and one is now writing a book.
- It is a challenge to make use of a hobby by starting an art academy.
- Another emeritus pastor said “*I have to do this (he makes biltong cutters) to survive*”
- Leaving the area and starting a new life.

4.5.5.4.4 Skills available due to previous occupation

As mentioned earlier (4.5.3) the emeritus pastors come from a very diverse occupational background from farming to accounting, teaching and the medical field. They have different skills at their disposal which were developed before they entered the ministry. The question that arises is whether the emeritus pastors can draw on their past occupation for:

- an income, and
- new challenges to give meaning to their life.

The results of the research did not have any indication of any pastors who draw on their previous occupation, although hobbies were used by 2% afterwards.

4.5.5.5 Theme 5: Relationship to the “retiring assembly”, Region and Head Office

4.5.5.5.1 The “retiring assembly”

For the majority of emeritus pastors it was a negative experience to leave their assemblies.

- 15% of emeritus pastors left the AFM and joined other denominations.
- The one pastor started his own fellowship but came back to the AFM with his new assembly.
- 35% of emeritus pastors had to leave the assembly that they retired from.

Of this 35% half said that they had to leave because of the attitude of the new pastor – the new pastors treated them as a threat to his ministry and as an “*enemy*”.

Of the other half

- only one emeritus pastor left the assembly to move closer to the children
- Three had homes in other towns/cities
- Two other emeritus pastors also had their own homes elsewhere, but due to circumstances still had to stay on for a few months in their old assembly’s vicinity.

Of the other half of the 35% none gave reasons why they left their assemblies after their retirement. The possibility exists that they left because

- ~ they felt the same as the 35% aforementioned;
- ~ they wanted to give the new pastor a chance to settle in.

Of the 35% who left their “retiring assembly” only 11% indicated that they are happy and settled in in their new assembly.

4.5.5.5.2 The Region

- Only 20% of emeritus pastors made mention that the region from which they retired, reaches out to them in various ways.
- A pastor from another region mentioned that the Chairperson of that region supported him to a great extent.
- The other 80% made no mention of their region.

It would appear that from the responses regarding the Church’s involvement in emeritus pastors, that most regions do not have a program to reach out to emeritus pastors.

4.5.5.5.3 Head Office

- *Positive responses*

Only two respondents expressed a positive response as far as Head Office’s involvement with the emeritus pastors of the AFM. These emeritus pastors regard themselves as personal friends of the present President of the AFM and he contacts them from a “friendship” perspective and not from a general pastoral outreach to the emeritus. It is thus not officially from the Church itself.

Three pastors mentioned with appreciation that they received a beautiful Bible and a citation from Head Office. One emeritus pastor said: *“I’ve received a a more or less recognition certificate from them thanking me for the years of blessing. Uh Which I, I’ve got in my study. And for myself I think it was a wonderful honour that they were able to say well thank you for the years’ service and I really I honestly appreciate that.”*

- *Negative responses*

The reaction from emeritus pastors regarding the attitude/response from Head Office is overwhelming negative.

~ It varies from disappointment in the Church Head Office to total resentment and bitterness.

- ~ Two of these emeritus pastors were in major leadership roles in the Church and they claim that they had no contact from Head Office at all.
- ~ Some of the respondents expressed their concern to voice their feelings of disappointment in the Church's attitude and explicitly asked that it must please remain confidential.

General comments to this effect are:

".. I think there is a breach (leemte) in the church ... there's no contact after you retired ... between me and the church leadership .."

"...you had 40 years service with the church you would expect at least ... some kind of a connection with Head Office .."

"... it's now 15 years, I haven't had one letter from them, not even a phone call .."

"... wonder whether there was any real appreciation from the church's side as such"

"I wonder if they know that I have retired" "... 'we note that you retired, we note that you 49 ... service in the church'. Not one of them said ..'we wish you luck with your retirement. From Head Office there is uh uh nothing".

"It feels as if Head Office forgot about you ...you executed your function, fulfil your purpose, and uh now you don't count anymore"

"We are forgotten by the Church".

4.5.5.6 Theme 6: Support systems

- Only 20% made reference to support systems after their retirement.
- They experienced these support systems in a positive way and it helped them to settle in their new position as retiree.

Support systems mentioned:

- Family members
- Spouse
- Children
- Grand children
- Relatives
- Friends
- Region and co-pastors

One pastor expressed the need of support as follows: *"... need to give attention to the fact that...uh ... when people do leave and emirate they must be cared for and looked after, nourished and nurtured ... into a time where they can feel how that they really have someone who cares".*

4.5.5.7 Theme 7: The spouse

One participant mentioned that his wife went through the same trauma as he. Another one make mention of the emotional struggle that his wife has. She was actively involved in the music ministry and now she feels unwanted and not able to contribute anymore.

4.5.5.8 Theme 8: What was not referred to

Only three of the respondents referred to a pre-retirement period. It would therefore appear that the vast majority have not considered this as an important factor. This could be due to various reasons: they did not think to refer to it; they are not aware of the need thereof; or they are not aware that there is such a thing as a pre-retirement preparation process; they do not want to think about the reality of retirement (blocking it out); the concept that a calling is life-long hinders preparation.

The majority of participants did not give a reason why they experienced negative emotions. It would appear that there is a lack of understanding of these negative emotions, what causes it and how to deal with it.

They did not link the contact of the “retiring” assembly, the Region and the Church with the concept of a support system. It seems that the contact with the Church is viewed only as an emotional recognition of work done for the Church.

There is little awareness of contact with other retired pastors who experience their retirement in a positive way.

It appears as if most emeritus pastors are not aware of their spouse’s emotional situation in the entire retirement process – the focus is only on themselves and what they have lost and experience.

The researcher came under the impression that none of the respondents have negative feelings about getting older. They didn’t mention any uncertainty about the future, other than that they struggle financially.

Only two respondents utilize their hobbies to keep themselves busy and to earn extra money. The others didn’t even mention recreational activities. Most emeritus pastors just concentrate on “church activities”, which seems as if they have a tunnel vision.

4.6 PRELIMINARY CONCLUSIONS FROM CHAPTER 4

The qualitative research process was used in acquiring the research results. The researcher personally interviewed the participants until saturation point were reached. The raw data was analysed by an independent coder and the researcher and thereafter it was grouped in themes and categories (Table 4.7). The data is categorised in eight themes and 23 sub-themes. These themes and sub-themes were discussed according to the transcribed interviews.

The empirical research reveals that there is a need for pre-retirement preparation for emeritus pastors and support after retirement. The information acquired from the emeritus pastors also brought the following to light:

- The AFM do not have a model for pre-retirement education although the need is very real. It however seems as if some emeritus pastors are not even aware of the necessity to prepare for retirement.
- There is also not a support system in place in the AFM for emeritus pastors and causes negative feelings to most of the participants.
- The fact that the emeritus pastor is not pastoring anymore led to depression and loneliness by a few pastors.
- Some emeritus pastors experience their retirement as positive, especially after a time.
- Insufficient finances are a major issue for the emeritus pastor.
- The fact that they are not responsible for an assembly anymore triggered different feelings in the emeritus pastors.
- A calling is regarded as permanent.
- Retirement can be regarded as an era of new challenges.
- Skills developed before they entered the ministry can be beneficial during retirement.
- Emeritus pastors experience strong feelings regarding the “retiring assembly”, the Region and Head Office.
- Most of the emeritus pastors did not have a strong support system outside the church.
- The majority of emeritus pastors did not mention how their retirement influenced their spouses.
- Attention was given to factors not mentioned by the retirees.

4.7 FINAL REMARKS

The research process was discussed in this chapter. It includes the research design, research methods and research results. Respondents were interviewed and a multi-method approach was maintained. All the respondents were emeritus pastors of the AFM and were in full time ministry between 21 and 49 years. Most of the emeritus pastors experienced retirement negatively and from this research it became obvious that preparation for retirement as well as support after retirement is needed.

In the next chapter a practical theoretical model for preparation for retirement will be proposed.

CHAPTER 5

5 A MODEL FOR PRE-RETIREMENT EDUCATION FOR EMERITUS PASTORS OF THE AFM

The purpose of the research was to investigate the holistic needs of emeritus pastors of the AFM. The results of the research necessitate the development of a model whereby emeritus pastors of the AFM can be prepared to retire. A praxis theoretical model will thus be developed according to the research data.

5.1 INTRODUCTION

Praxis theory describes how theory needs to function, and a theological theory needs to be developed for every communicative action (Pieterse, 1993:52). In order to formulate praxis theoretical guidelines for this study, it is necessary to integrate the tasks of Osmer (2008). In this chapter a description will be given of a theoretical model in hermeneutical interaction of the normative-, interpretive-, and descriptive-empirical tasks to reach the intent of the pragmatic task. This praxis theoretical model will be formulated on the holistic needs of emeritus pastors.

To develop the model the focus will be on the themes identified in the research (see 4.5.5). The conclusions made as a result of the empirical research can contribute to the formulating of a praxis theoretical model with the needs of pastors in mind. The general information gathered throughout the research will be structured and used to reach practical conclusions regarding preparation for retirement. The model resulted from a synthesis and interpretation of the Scriptural pointers, literature study and empirical findings in hermeneutical interaction. The aim of this model, in which elements need to be incorporated when guiding pre-retirement emeritus pastors, is to assist retirement counsellors.

5.2 AIM

5.2.1 Introduction

The intent of this chapter is to look at pertinent issues related to the fears, problems, and gratification of retirement for clergy in formulating a model and to set the stage for the program's contents and process. Although all retirees may have more or less identical issues after

retirement, pastors have a more difficult time dealing with the issues since they are “called by God” and their vocation is not just “work” (Park and Smith-Besjian, 2009:123). Glass (1995:16) also comments that clergy face an adjustment to retirement not experienced by most persons in that clergy have dedicated their lives to God in the service of God’s people. He asks if they ever fully can retire in the sense that people in the corporate world do. One of the participants in the research expressed it as follows: *“I don’t believe an emeritus pastor can go and sit still. I really want to say I think every emeritus pastor must do something somewhere, somewhere be involved.”*

5.2.2 The structure of chapter 5

To develop this praxis theoretical model, focus will be on the themes identified in the research (see 4.5.5). To comply with this, the chapter will be formulated according to the following structure:

- **Pre-retirement.**
 - **Introduction.** The need and importance of pre-retirement guidance will be discussed. The difference between the retirement of employees in the corporate world and that of clergy will be highlighted.
 - **Planning for retirement.** Retirement planning is defined. Aspects that have a major impact on the significance for retirement preparation will be discussed. Phases of retirement are important and will get attention. The conclusion was that some people don’t enjoy their retirement because they don’t plan properly.
- **Objective for pre-retirement planning.** The general objective of the program must be to motivate pastors to develop realistic goals and attitudes. Pre-retirement training should be experiential and group discussions are suggested. These seminars can be voluntary although pastors must be encouraged to attend them all.
- **Themes for a pre-retirement model.**
- **Introduction.** The outcome of the model will be discussed briefly.
- **Retirement.** Attention will be given to the dynamics pertaining to retirement; expectations of pastors, and implementing of the retirement planning.
- **Psychological situation of a pastor.** A discussion will take place on the psyche of a pastor; positive experiences of emeritus pastors; emotional reactions to retirement; loneliness; loss; loss of status and depression.
- **Monetary situation.** Finances play an important role in pastors’ lives and will be discussed as follows: The significance of finances; financial planning for retirement and income during retirement.

- **Post-retirement activities.** The following is regarded as important in connection with activities during retirement: Permanence of the pastor's calling; era of a new challenge; skills available due to previous occupation, and activities of retirees.
- **Relationship to the "retiring assembly".** Certain decisions involving pastors' "retiring assembly" will be looked at.
- **Interpersonal relationships.** General relationships will be discussed and followed by family relationships and the importance of friends.
- **Intimate family relationships.** The pastoral marriage and close family relationships with children will get attention.

The prospective emeritus pastor must deal with retirement during the pre-retirement period. This model will therefore start with the pre-retirement period of elderly and specifically of pastors. Considering the different aspects mentioned in 4.5.5 it is obvious that those aspects are according to the unique needs of the emeritus pastors interviewed in this research.

5.3 PRE-RETIREMENT PERIOD

5.3.1 Introduction

The research has established that pre-retirement guidance is very important in preparing the pastor for his retirement. The need for pre-retirement education was expressed in the following manner by an emeritus pastor: "... *I wish our Church could have it, a special course for their pastors ... when they retire.*" Another emeritus pastor found his retirement very traumatic and said: "*We had no uh leading on how to retire, I think it is a great void in the Church, if somebody just could take you by the hand and prepare you for two years.*" Many authors also indicate the importance of pre-retirement education (Knapp, *et al.*,2009:159; Riker and Myers, 1990:160). Glass (1995:30) states as follows: "As we live, we age. As we are aging, we live. Church leaders can play an important role in supplying information and programs that will enable clergy to make their living and aging a joy."

In the empirical research the absence of mentioning the need for pre-retirement training by the majority of emeritus pastors, might be because they did not give it any thought, or that they might perceive it as unimportant. In this regard the warning of Parker (1982:77) needs to be taken into consideration when he states that the success of pre-retirement courses, in generating more favourable attitudes to retirement, cannot always be taken for granted. The

tendency with some people to ignore the need for planning, may be because they do not understand how important it is.

In contrast to the corporal world, where some employers do make provision for preparation for retirement for their employees (Parker, 1982:74), few denominations provide opportunities for pre-retirement education for their religious leaders (Glass, 1995:16). Unfortunately the AFM also has no pre-retirement programs. According to Parker (p. 74) employers in the corporate world do understand that retirement changes an individual's life in many ways, and encourage employees to begin planning for their retirement years and to recognise that retirement is a very personal experience (Riker and Myers, 1990:163). Rich, *et al.*, (2000:15) are however concerned that even though some companies offer limited programs helping their employees to prepare for the psychological shock of retirement, most focus mainly on the financial aspect of retirement.

It was established that preparation for retirement is necessary and wanted from emeritus pastors. With this in mind attention will be given to the planning of retirement.

5.3.2 Planning for retirement

Rich, *et al.*, (2000:3) define retirement planning as the planning one does to be prepared for life after the formal working years. They indicate that a holistic approach to retirement planning consists of lifestyle choices regarding how to spend time in retirement, where to live, etc. Hartford (1984:78) and Rich, *et al.*, (2000:3) maintain that the most successful retirees are usually those who do the best planning. Jordaan and Heystek (1993:4) postulate that people never plan to fail; they fail because they don't plan. Atchley (1976:33) says that formal retirement preparation programs lessen insecurities about retirement. In addition, the tendency to miss one's work during retirement should be reduced.

Riker and Myers (1990:160, 164) make mention of two aspects that have a major impact on the significance for retirement preparation. Firstly is the fact that people are living longer, and consequently there will be an expanding period of retirement in the 21st century. The United Nations' Department of Economics and Social Affairs (WEB: 2012), also indicates that one out of every nine persons in the world is 60 years or older. By 2050, one out of every five persons is projected to be in that age group. The older population is itself ageing. Currently, those aged 80 years or over, account for 14% of the 60+ population group. The oldest old is the fastest growing age segment of the older population. The second factor is that retirement from full-time employment is now regarded as a right and some people retire earlier than in previous

years. They further mention, based upon these two facts, that planning for retirement has become increasingly complex. This necessitates that planning should be started well before employees intend to retire. This is especially important if taken into mind that, as Atchley (1976:66) found, employees become more negative as they near their retirement. He ascribes it to the fact that the realities of retirement become clearer and that they realise they most probably are not financially prepared for retirement. These facts enhance the importance of planning for retirement (Clark, *et al.*, 2004:30).

Parker (1982:136) cautions that it must not be taken for granted that the same kind of retirement programme is suitable to all types of employees. The researcher is convinced that the retirement programme for emeritus pastors will be different than for people in the corporate world, while the programme for emeritus pastors of the AFM also will differ from that of other denominations. It differs for two reasons, namely that the experiences of retirement for pastors, differ from other professions or other occupations (Glass, 1995:15), and the AFM does not make provision for a pension scheme for pastors. This causes that the circumstances of emeritus pastors from the AFM are most likely different from emeritus pastors from other churches where a pension scheme does exist.

In the corporate world young people in their first place of employment often are not even sure if this is really the work they want to do for the rest of their lives. They might feel discontented until they have an “aha” experience and get direction. For pastors it is different. They usually become pastors because of a calling on their lives. In both cases, however, people need to think of retirement planning early in their employment (Golan, 1981:197; Knapp, *et al.*, 2009:159). Regarding the suggestion that people should plan long before the actual event gets underway, Golan (1981:198) avers that most young people look on retirement in a vaguely affirmative way, but they know little about it, and prefer not to think about it as relating to themselves. The most likely form of early planning for young people would be for a pension fund and maybe for housing. Young employees at this time of their lives, will not benefit in any way to prepare themselves for emotional and social problems related to retirement. The need for planning is however not a problem amongst young employers only. Vicker (1987:4) also observes that few middle-aged people are concerned about retirement planning. He states that people don't pay much attention to retirement because they don't realise the necessity of it.

Many researchers (Collins, 2007:308; Hartford, 1984:77; Rich, *et al.*, 2000:5; Riger and Myers, 1990:51) suggest that the best time to plan for retirement is midlife, thus in their forties, fifties, and early sixties. It all depends on the aspect such as, financial planning which should

be considered at taking one's first employment. Planning, further, goes on throughout the process of living. Atchley (1976:34) suggests that a formal program should occur in gradual increments. He argues that children should be taught how to prepare for retirement. Then he proposes a program for financial planning and creative use of leisure to be done at the age of 40-50 years of age. The researcher questions the wisdom of these suggestions. Children might not really comprehend the principles of retirement, and advice on financial planning should be done much earlier than at the age of 40-50 years of age. The final session can, according to Atchley (1976:34), take place just prior to retirement to emphasise legal aspects, health, housing and leisure planning. The researcher is of the opinion that one can't wait to just prior to retirement to give attention to aspects such as health and housing. It should get attention much sooner.

Rich, *et al.*, (2000:5) comment that a person cannot prepare for the spiritual and emotional aspects that only dawn on you through the actual retirement experience. The researcher is of the opinion that although a person cannot fully be prepared for those aspects it still needs to be addressed as there are also emotions involved in many other aspects of retirement like finances, moving, and loss of status which can be incorporated in a pre-retirement program.

Planning for retirement implies more than just reaching retirement. A person also needs to take in consideration what will happen after retirement. During the pre-retirement stage, facets like finances and housing are important, but there are also situations after retirement which needs to get attention. Retirees will, for example, experience different phases, just before and during retirement. In spite of the fact that people from different professions will experience retirement differently, Rich, *et al.*, (2000:18) are of the opinion that there are some predictable experiences faced by every retiree. In this regard they (2000:18-23) describe the following five phases of retirement:

Phase One: Pre-retirement. Some people experience pre-retirement as a time of fond fantasies of a future without the pressures, tensions and demands of work. For others, on the other hand, it is a time of concerned fantasies, and perhaps even dread, of what life might be without work. In this respect, financial viability is a major concern amongst many AFM pastors. This phase is characterised by a time of mixed emotions and of how life would be without work. Pre-retirement is an important time as it offers the opportunity to plan holistically, e.g. financially, emotionally and spiritually, for a major change in the course of life.

Phase two: Honeymoon. This is the time to plan how to do all the things they never had time to do. The relationships, routines, and expectations that develop during the honeymoon period set the tempo and build the foundation for the life that is to follow. The period of life without work eventually settles into a retirement routine. The undertakings during the honeymoon phase demonstrate awareness of the life and routine that will follow the initial honeymoon. Hatford (1984:77) advocates the view that many retirees experience a temporary sense of relief just after retirement which does not last long. Chapman (1997:7) also suggests that retirees must realise that a honeymoon can't last forever and that a time of uncertainty, doubts, and disenchantment must be expected.

Phase three: Disenchantment. Some retirees experience a period of disenchantment and even depression after the honeymoon period. The more unrealistic the pre-retirement dream, the more dissatisfying and frustrated will life be after the honeymoon. The retiree who fails to consider individuality, happiness and daily life after the honeymoon period, is likely to be in emotional trouble. It is further important for the retiree to diversify in all aspects of his life, namely in his financial, emotional and relationship investments.

Phase four: Reorientation. The reorientation phase is an extension of the previous phases which need to be dealt with. During this period the ideas and experiences of the earlier retirement phases turn into more applied activities and actions. A movement takes place toward a more balanced life and diversified set of interests, activities, relationships, and routines.

Phase five: Stability. This period is retirement and the retiree is *living* it. Stability transpires only when the retiree knows how to deal effectively with change and still leads a satisfying life. The retiree has reached the final goal of stability and has settled in his retired life when he feels comfortable in his retirement. Chapman (1997:8) calls this phase "active living" and says it is the time to achieve one's retirement "thing" dreamed about during the working years. An aspect that can affect the stability of the retiree's life negatively is, according to the researcher, the loss of a partner. If the retiree's partner passes away just before or after his retirement it might have a depressing influence on this time of his life.

The first two months of retirement is according to De Klerk (2005:475) a type of peaceful revolution, but it can be succeeded by a time of loss, a search for meaning, and even depression. Brunsdon and Lotter (2008:296) mention that the so-called phases of retirement create initially uncertainty in terms of what the retiree expects from this phase of life. Phases

for emeritus pastors might be different than those of people in the corporate world in the sense of their “calling”. The researcher reasons that it cannot be taken for granted that emeritus pastors will go through all of these phases, and not necessarily in the exact order as suggested by Rich, *et al.* (2000:18). It seems as if most emeritus pastors interviewed, did not experience the “honeymoon” phase but went directly into the disenchantment phase. Even if they were looking forward to their retirement most pastors were very disillusioned when they reached it and experienced depression just after they retired. Experiences expressed by emeritus pastors in this regard were like: “... coming out of the ministry was a little bit uh difficult”; “The first year of my retirement was a bit difficult ...”; “... for me of course it was those first three months”; “Sunday we retired, and then came the shock. The next day we’re nothing ...”.

Parker (1982: 64) comes to the conclusion that many people are in danger of not enjoying retirement because they gave no thought to it until it is upon them. It is regrettable that some pastors also never considered preparing for their retirement or were told to do so. Maybe they also have experienced what evangelist Billy Graham, aged 87, expressed to his daughter, Anne (*Newsweek* magazine (al digital), 13 August, 2006): “All my life I’ve been taught how to die, but no one ever taught me how to grow old.” Ladd, *et al.* (2005:75) find it unfortunate that many persons nearing retirement do not take advantage of opportunities for formal planning for retirement. There is, however, sadly no formal planning for retirement for pastors in the AFM. Pre-retirement education designed specifically for the unique circumstances of pastors and “those who hire them” is needed (Knapp, *et al.*, 2009:159). The empirical research done regarding the holistic needs of emeritus pastors indicated the need in the AFM for pre-retirement preparation.

5.4 OBJECTIVES FOR RETIREMENT PLANNING

The general objective of the program must be to motivate pastors to develop realistic goals and attitudes towards retirement. They need to make, modify, and follow definite plans in a number of key areas, of which a few will be discussed. Pertaining to a pre-retirement program Glass (1995:29) suggests that it is important to realise that it should not be an advisory program and on how to live happily ever after. He (p. 26) suggests the following goals for pre-retirement education for clergy:

1. Clergy need to be assisted in resolving the matters of profession and identity as they experience it as retired pastors.

2. Clergy and their spouses need to be educated regarding important concerns which confront persons in retirement.
3. Clergy must be helped to examine alternatives, consider options, and seek possibilities that seem most applicable to their own life goals in retirement.
4. Clergy need to be supported to make a smoother transition from their full-time work life to their retirement life.

Golan (1981:199) refers to the fact that in the preparation for retirement far more than planning for the future is implicated. It also means dealing with a person's past and his present in the work scene. It involves beginning the slow process of detaching oneself both from the work role and from the physical and relational ties in one's workplace.

Riker and Myers (1990:162) rightly indicate that retirement is a very personal experience and this is perhaps the only time in life when individuals can do their own planning, set their own priorities, and decide on the direction they will take. The approach at pre-retirement training should be one of active participation and not one of passive instruction. Instead of an expert at a top table there must be participants at a round table (Parker, 1982:77). Group discussions and individual involvement are important. On an experiential learning basis different methods can be used like exercises, simulation, role-playing, case studies, and workbooks. Additional counselling opportunities can be provided primarily on an individual basis (Riker and Myers, 1990:162).

Attendance of the seminars can be entirely voluntary. However, in view of the fact that each issue is considered as a major part of the program, it will be beneficial to participants to attend all the sessions. The ideal will be that at the end of the planning seminar each participant should have written his own pre-retirement plan. Kollmorgen Corporation has a "Checklist of things to do before retirement". Employees who attended their pre-retirement planning program are encouraged to review the statements on it periodically and tick off those action statements that have been completed. In this way they can evaluate their progress in planning for their own retirement (Riker and Myers, 1990:165).

Ramsey's (1984:40) concern is whether employers will be prepared to sponsor the program. He indicates that this will in principal dictate the content emphasis and style of the program. Dennis (1984:193) is of the opinion that the retirement specialist must sell the concept of retirement planning and the specific program to senior management to ensure adequate

financial and human resources to implement the program. The researcher regards it as imperative that the church should sponsor a pre-retirement program for their pastors.

Pastors need to be encouraged to develop goals for retirement. The following themes founded of importance in the empirical study, can be used in pre-retirement planning seminars to enable pastors in developing goals for their retirement:

5.5 THEMES FOR A PRE-RETIREMENT MODEL

Retirement situations that were not found during the empirical research, like time management, health and wellbeing (preventive physical and mental health), legal planning (wills), leisure time, and safety will not be discussed. If it seems as if it is applicable to the pastors attending a pre-retirement program, it can be implemented. Considering the different aspects mentioned in 4.5.5 it is obvious that those aspects are in accordance to the unique needs of the emeritus pastors interviewed in this research. If other emeritus pastors experience other needs, attention can be given according to them.

5.5.1 Introduction

The overall outcome of the model will be to lessen the trauma of retirement of emeritus pastors both before retirement and during the initial period of retirement. More specifically the objective will be to reduce uncertainties about retirement, the dissatisfaction with retirement, and to ease the retirement transition. It will also encourage pastors (by implication “pre-retirement” pastors) to early start planning for their retirement years.

It is expected that after these sessions pastors should comprehend the meaning of *retirement* and why pre-retirement counselling is necessary. They should have better insight to life after full-time ministry and be equipped to assess themselves as prospective emeritus pastors. Various emotions, and the complexity thereof, which may be experienced during the periods immediately before and after retirement, should be understood better.

Based on the findings of this study the following themes will be discussed: retirement; the psychological situation of a pastor; the monetary situation; post-retirement activities; relationships to the “retiring assembly”; interpersonal relationships and intimate family relationships; the role of the AFM Head Office.

5.5.2 Retirement

5.5.2.1 Introduction

Even though general research on retirement is relatively recent there has been a noteworthy increase in studies of this phenomenon. Retirement takes place after a person stops with fulltime employment, which can be experienced positively or negatively. Research indicated that pre-retirement planning contributes to a positive viewpoint of retirement and brings about an enhanced experience of this time in a person's life. It is expected that pastors, after the pre-retirement education, will be better prepared for retirement and experience less trauma during retirement. The elimination of some of the negative effects regarding retirement should be experienced. They should further be able to live more productively, healthier, and have a more balanced lifestyle.

The dynamics related to retirement, expectations and fears of retirement, and how a pre-retirement plan can be implemented, are regarded as very important to pastors who are to be retired. These will therefore be addressed.

5.5.2.2 The dynamics pertaining to retirement

Atchley (1976:6) advocates the view that research on retirement is a relatively recent phenomenon. The research gaps are much larger than for subjects which have been widely researched. Nearly all research on retirement has been done since 1950. Dennis (1984:189) also mentions that an 1828 dictionary by Noah Webster did not include the term "retirement". There has, however, been a noteworthy increase in the recognition of retirement as a recognised term, concept, and institution.

Retirement can be seen as a process, an event, a social role, or as a phase of life. It can be viewed as both a cause and effect, and is an intricate social pattern touching the lives of almost every person. Retirement thus refers principally to the final phase of the occupational life cycle. This is the period after a career of employment. Retirement may signify a new beginning in the retiree's life according to Riker and Myers (1990:5). The researcher is of the opinion that it is not a matter of "may", but it definitely signifies a new beginning in a retiree's life. She agrees with Steyn (1986:vi) that retirement is retiring from a career, but at the same time entering the unknown, potentially stimulating and self-fulfilling phase of life. For some people this is, according to Golan (1981:195), an eagerly awaited milestone. Ideally retirement provides the opportunity to put excitement and fire back into life. It proffers the prospect for change, new ideas and renewed vigor and ardent eagerness (Rich, *et al.*, 2000:9). Purcel (s.a.:3) prefers the term "new beginning" or "rebirth" instead of "retirement" which he regards as negative. The

researcher does not agree with Purcel regarding the change in terminology. Changing terminology will not neutralise the reality and the problems faced by emeritus pastors.

Kropf and Hutchson (2000:5) say that many persons regard retirement as a time for rest and relaxation and enjoying themselves and further maintain that it is an event which many people joyfully anticipate. Qualitative research unfortunately indicated that the joyful anticipation most of the time fades away when the reality of the retirement manifests itself. This is especially true for those who did not undergo pre-retirement planning. Parker (1982:104, 68, 64) finds it interesting that the meaning of retirement tends to change from anticipation to realisation. Attitudes to retirement seem to depend on a number of factors, such as closeness to retirement age, degree of job satisfaction, and socio-economic status. With increasing age the aversion to retirement increases. When retirement is still a few years away, it is eagerly expected, but when it is very close there is a greater desire to continue working.

In their research Kropf and Hutchson (2000:5) found that retirement from work is a dream for some, but a nightmare to others. Some people regard it as a way to boredom, poverty, ill health, and loss of status and friends (Atchley, 1976:36; Parker, 1982:66). Parker (1982:115) even states that for the person who is emotionally attached to his work and the wealth of significance, a sense of accomplishment and identity and social contact, retirement can seem like an act of incredible cruelty. Pastors who are compelled to retire at the age of 65 might share the same sentiment. Chapman (1997:13) on the other hand, gives the assurance that although retirement can be painful, it is not lethal. Research has found that formal programs can enhance retirement adjustment by neutralising the negative stereotypes of retirement (Atchley, 1976:36).

A holistic approach to retirement planning consists, amongst other, how people expect to spend time in retirement, where to live, and when to stop working (Rich, *et al.*, 2000:19). People's expectations towards retirement differ and the expectations of pastors must be considered.

5.5.2.3 Expectations

The impression of Leider and Shapiro (1984:2) is that some people react negatively to retirement, because of a growing sense that life is passing them by. Gerdes (1986:6) cautions that negative expectations of retirement play an important role in creating negative results. Chapman and Haynes (1997:53) mention people who expect little from retirement and see it as a low-fun, low-excitement, low-happiness period. The authors expect that it is exactly how they will experience retirement. There are, on the other hand, people who decide in advance to

expect more from retirement due to a positive attitude. They will squeeze every positive joy out of retirement living. In the research it was found that the expectations of retirement of emeritus pastors, played an important role in the way they experienced their retirement.

It seems that the negative feelings and experiences of retirement outweigh the positive. This might, to a certain extent, be misleading because it is possibly easier to complain or be critical than to concentrate on things, that are mainly in order. It is true, however, that for many people retirement clearly means a reduced quality of life to when they worked (Parker, 1982:104).

Kropf and Hutchinson (2000:5) show that planning in advance of retirement helps people to develop reasonable expectations about their prospect for the future. Older persons have still much to offer in terms of their diverse experiences and abilities in many fields, and they should be seen as assets (Riker and Myers, 1990:xii). Pastors need to expect that they can, even after their retirement, still make valuable contributions to their communities and church. An emeritus pastor and his wife, for example, got very involved in the retirement village where they are staying. He says: "*And we also ministering ... in seven villages ... serve communion ... pray for the sick ... visit the lonely.*"

Dennis (1984:149) indicates that it is important for couples to look well in advance at their individual expectations of retirement. Married couples experience many changes brought about by retirement. With this in mind they should discuss how they plan to spend their days, plan for leisure time, what would they want to do together and what separately, and the defining of responsibilities for household tasks.

Pastors must realise that retirement is not without complications. Because of the many challenges attached to retirement it can be a vulnerable time in one's life. To be able to benefit from this, it must be regarded as a challenge (Brunsdon and Lotter, 2008:296). Chapman and Haynes (1997:53) however, warn that one must not expect dramatic behavioural changes after retirement. Most people's personality characteristics and coping skills which they developed earlier, remain the same.

Whatever their expectations of retirement are, many people experience deep anxiety regarding it. In this chapter attention will be given to anxiety and its significance in pre-retirement planning.

5.5.2.4 Anxiety/concerns

Anxiety is, according to Rachman (2004:1), one of the most important, persistent, and distressing emotions. It is an intriguing and complex phenomenon. He (p. 3) defines anxiety as “the tense, unsettling anticipation of a threatening but vague event; a feeling of uneasy suspense.” Many people are distressed by inappropriate or excessive anxiety.

Beukes and Pera (1986:44) regard anxiety as a reaction to tension and as a normal perception. They say that anxiety is uneconomic when feelings of concern appear without any obvious reasons. In this regard, Rachman (2004:1) indicates that anxiety is unpleasant, disturbing, relentless, invasive, and draining. Intense and extended anxiety can be disabling and even destructive. Jordaan (1991:42) cautions that too much tension, especially if it is uninterrupted, can lead to neuroses and depression. He further mentions illnesses that can be caused by stress, such as ulcers, heart attacks, etc.

Anxieties might be linked to concerns about age, or to fears of emptiness in the future without a work and the composition, characteristics, and relationships of it. Anxiety may also be brought on with concern over becoming, or being seen, as worthless (Rich, *et al.*, 2000:18). Collins (2007:302) found that with aging there might be anxiety over the future, self-pity, depression, and worries about finances. According to this research, financial concern leading to anxiety is experienced by emeritus pastors. The reaction of one emeritus pastor was: “... *realising that we don't have a very strong pension fund, we had to make provision ourselves to help supplement your pension. Now after six and a half year's retirement you realise that uh inflation eats you up very fast ... very fast*”

Halaas (2004:3) highlights that studies of religious professionals found that Protestant clergy had the highest overall work-related stress. She regards it lamentable that these clergy were next to the lowest in having personal resources to cope with the occupational stress. It is thus, regarded by the researcher, of the greatest importance that pastors should receive pre-retirement education.

Wehrenberg (2008) suggests ten different techniques to reduce anxiety symptoms: to limit the intake of caffeine, alcohol, tobacco, and sugar, (p. 35); breathing techniques (p. 50); mindfulness – to being fully present in the present moment (p. 62); relax (p. 70); control catastrophising thoughts (p. 98); stop anxious thoughts (p. 112); contain worries (p. 127); talking oneself in changing behaviour (p. 150); control activities (p. 169) and implementing a plan and practice (p. 194). She (p. xvii) encourages people to follow her techniques to reduce

anxiety symptoms. She says that when these symptoms are improved, conflicts, traumas, or problems in life that interfere with mental health and interpersonal relations, should be improved. She (p. 79, p.87) also regards exercise and sleep as prime stress relievers. Oliver (1998:xxii) mentions that, according to research, stress is reduced when one is in control of one's life.

Pre-retirement education for pastors is vitally important. It is, however, just as important, to be guided as to how to implement this planning.

5.5.2.5 Implementing planning

In realistic education for retirement, it is important to consider how people might be helped to prepare for retirement. Collins (2007:308) suggests four areas which need attention in pre-retirement planning. It will be beneficial for pastors to take cognisance of it when implementing the planning. It might prevent them to have the same experience as one pastor who did prepare for retirement regarding his successor. He, unfortunately, had a negative experience because he did not implement it correctly in the concept of succession planning.

1. Stimulate realistic planning.

It is the best to encourage people in their forties, fifties, and early sixties to evaluate their attitudes toward aging by discussing important situations in their life and help with plans for retirement. Collins (2007:308) suggests the following questions which should be considered as people prepare for retirement:

- When will I retire?
- What does God want me (or us) to do after retirement?
- Where will I retire?
- Where will I live?
- How will I spend my time after retirement?
- How will I keep fit and healthy after retirement?
- What will I do to keep my mind alert and active?
- What are my financial resources?
- What financial needs will I have during retirement?
- How will I pay for my health needs during retirement?
- Do I have enough insurance?
- Is my will complete and up to date?
- Specifically, what can I do now to prepare for retirement?

Questions like these prevent future problems and helps with present anxieties about later life.

2. *Stimulate education and activity.*

Some of the problems of aging can be avoided if people do exercises, plan their diets, make good use of their leisure time, and find creative ways to serve others. Mental and physical activity will do much to keep one from becoming listless, sluggish, and senile.

3. *Stimulate spiritual growth.*

People of all ages need encouragement to pray, read Scripture, worship regularly, fellowship with other believers and become involved in active service. Freeman (1996:31) looks at retirement from a Christian perspective and declares that one cannot finish the journey of Christian living without God's Word.

Psychological aspects of retirement and how they affect a pastor are discussed in the next chapter. Attention is given to the psyche of a pastor; positive experience of retirement; emotional reactions to retirement; loneliness; loss; loss of status, and depression.

5.5.3 The psychological situation of a pastor

5.5.3.1 Introduction

Parker (1982:77) explains that very few pre-retirement courses pay attention to the psychological aspects involved. He regards the attainment of a satisfactory philosophy of life in retirement as the most important theme, and that it should run through the whole pre-retirement process.

The psychological effect of pre-retirement education for pastors should result in a more positive attitude toward retirement. They will realise that this is a time for personal renewal and growth. At pre-retirement planning sessions they will have the opportunity to do self-evaluation, have renewed self-understanding, and experience a period of reflection. They will also be able to acknowledge their feelings, either positive or negative.

5.5.3.2 The psyche of a pastor

The pastor needs to pay attention to the meaning of his "work": what it means to him, what the effect of being a pastor, has on his self-esteem, how he feels about himself, the influence on his self-image, how he sees himself and how it shapes his place in society (Rich, *et al.*, 2000:37). Riker and Myers (1990:53) make mention of three major elements of the self, namely: the self-concept, the self-ideal, and self-esteem. They regard the self-concept as the person's perception of what he is like. The self-ideal is a result of personal standards gained from various role models and experiences. The self-esteem on the other hand is the person's

evaluation of how well the self-concepts compares with the self-ideal. Collins (2007:426) puts it in a nutshell, when he says that self-image and self-concept involve a self-description of the mental picture we have of ourselves, while self-esteem involves a self-evaluation of our worth and value. Strydom (2011:9) asserts that the relationship with self, in correlation with other basic relationships, is responsible for a successful and meaningful retirement.

The researcher is of the opinion that the pastor must know if he is a useful person only as far as his involvement in an assembly is concerned, and his relationship with congregants. Can he still be useful in other roles because of the kind of person he is? The pastor must realise that he is created in God's image and even after retirement will he still be valuable in God's sight.

Rich, *et al.*, (2000:19) allude that pre-retirement prepares a person emotionally and spiritually for a major change in his life, and does not only offer the opportunity to plan financially for retirement. Preparing for retirement can have deep emotional implication. There are two reasons for this as underlined by Logan (1981:199). At one level it can mean the "passing on of the torch", and on another, the admittance that one is not indispensable and that one needs to get rid of a significant part of one's life. An emeritus pastor interviewed in this research said his assembly paid for a young man to be trained as a pastor. He was satisfied to step down, because, as stated in his words: *"I felt we already mentored a man. And the day when I retired ... there was a man ready ... the transfer proceeded smoothly."* Another emeritus declares: *"... The new pastor is my choice."* Another emeritus pastor is of the opinion that pastors don't always realise that they need to retire, and must give over to a younger pastor: *"We don't always acknowledge the leadership and abilities of the younger generation and then we continue, and continue and then it causes conflict."* It is crucial for seniors, as indicated by Leider and Shapiro (2008:11), to ask the timeless questions "Why am I here?", thus finding his place in life; "What is my purpose?", meaning in life, and "What am I living for?" the reason for living.

Leider and Shapiro (2008:79) explain the meaning and purpose of life. They state that someone will discover something special about his own life if he chooses to be among people who live their lives with purpose and meaning. A person needs to check how retirement will affect his inner life, by asking amongst others: "Who am I?", "What gives meaning to my life?", "What should I do with my time?", and "How will I live without applause?" With sadness an emeritus pastor, who retired recently, recalls: *"The next day we're nothing ... totally cut of ... never contact with any member, nobody phoned us ... truly felt you're cut off, you're apart."* Jordaan (1991:52) states that other people can't give meaning to a retiree's life and advises him

to make peace with his life during retirement. He alone can find meaning in his life and experience the significance of colour, sound, sadness, joy, success, and failure.

The western capitalistic work ethos made job reputation the most important source of a person's self image and identity. It is considered that a person has only value because he is productive, and thus has status as a result of his work. Retirement threatens him with "occupational deprivation", and he is "imprisoned in a roleless role" (De Jongh van Arkel, 1986:126). It may also happen that elderly feel worthless, a feeling strengthened by the fact that the community and even the church don't take them seriously (Brundson, 2006:75). One emeritus pastor voiced his meaning like this: *"One attends the conference and so. It is so nice to go back to the Conference even though one can't vote anymore."* Although this pastor still enjoys the Conference in spite of the fact that he has no voting rights, other emeritus experience it differently. An emeritus pastor said that he attended the opening of the Conference, but when he learned that he has no voting rights he didn't go again.

Leider and Shapiro (2008:104) utter the sentiment that many elderly keep on working because of the hunger for meaningful work, long after society traditionally expects them to. Their research also indicated that emeritus pastors appreciate it if they are used after retirement. This is obvious in what this emeritus pastor said: *"... was privileged to preach a lot ... I enjoyed it not to lose my ministry completely. Now after five years there are still many opportunities"*. In this regard, Rich, *et al.* (2000:3) underline the important fact that work provides psychological income, namely the need of status, satisfaction, structure, relationships, etc., which no savings or pension fund can provide. According to them the central structure of one's life may disappear without work. The empirical research of this study indicates that this happened to some emeritus pastors with the loss of their assemblies. Two emeritus pastors who experienced it voiced it like this: *"Andte, I'm going to be actively busy with, uh I'm going to be actively busy in trying to develop pastoral care and looking after uh that division of the AFM. Because, you know, empowerment. Many times you retire and they're putting you in a box."* *"Yes I still would like to be involved."* On the bright side, Rich, *et al.*, (2000:3) say that with thought, desire, and effort, one can redesign and rebuild that structure. They suggest thinking of retirement as planned unemployment.

Despite problems during retirement, it needs not be difficult and negative. Pastors can regard retirement as a new beginning in their lives, and be aware of the possibilities for major positive changes in their lifestyles. They should also experience retirement in a positive sense, which will now be discussed.

5.5.3.3 Positive experience

Collins (2007:294) believes that not all elderly are lonely, bored, poverty stricken, depressed, intellectually dull, or exploited. For many their retirement years are a satisfying and cheerful time of life. On a question how he is experiencing his retirement, an emeritus pastor declared: *"If I knew it was so nice, I would have retired after matric"*. Pastors should experience retirement positively if they regard it as a redirection in life. Freeman (1996:36) denotes that a second career may be more fulfilling than the first. Pastors may be redirected as consultants, counsellors, prayer warriors, visitors, hospital helpers and educators as a "second career" or as volunteering. Eckley (2011:1) argues that most elderly can lead an independent life until they are very old. They have so much life experience, wisdom, and precious gifts that should not be lost. A few emeritus pastors described how they got involved after retirement: *"... we were a few years at Radio Pulpit after my retirement ... travelled in three Provinces for Radio Pulpit" "... there was a need for a second assembly in Kroonstad ... we started with a shelter worship centre ... ministry with backsliders ... I wrote quite a few books on that subject."* *"... some young people ... invited me. They want to see what an old man can learn, how can an old man help them with some counselling and so forth."* *"I also registered a Christian university called ...a Christian University. It's not yet ... but it is registered under section 21 of a company."*

Retirement has riches to offer, as highlighted by Purcell (s.a.:18): there is a freedom of movement, the opportunity and power to choose how to spend one's time, and above all, the chance to do things which, due to pressures of job and of wage earning and a sense of duty, were not possible. Some emeritus pastors found that they enjoy their freedom: *"So we have a full interesting life and we also enjoy it ... like to travel and see places."* *"But it is also a time of rest for us, especially for my wife ... and now it's also nicer for me ... to give more time to mom, the children and grandchildren."* *"... we need not to worry about the functi functionality of the assembly, the finances and that kind of things is not your responsibility anymore."* *"Now I am free, now my wife and I can drive around a bit ... That is nice, there's no tension ... there's no pressure on us ... we enjoy our retirement ... if I want to get in the car ... then I can get in my car and go and visit my children."*

Pastors must be encouraged to have a positive outlook, always learn/study, purposely look for occasions to spend time with younger people and constantly anticipate the future rather than dwelling on the past (Collins, 2007:294). A positive outlook on retirement is possible.

The way in which pastors are going to react emotionally towards retirement will in a great extent determine if it is going to be a positive or negative experience.

5.5.3.4 Emotional reactions to retirement

Golan (1981:197) found that many gerontologists are of the opinion that retirement is possibly the most critical life change to which a person must adjust. A measure of anxiety, depression, frustration, etc. can be regarded as normal. To handle these emotional reactions meaningfully self-knowledge and an understanding of human emotions is necessary (Pretorius, 1986:21). Hartford (1984:77) expresses the same pattern of thought by affirming that many people who worked for a long time must now for the first time learn to accept themselves for who they are, rather than by their titles. They also need to make their own plans and schedules. In the research it was found that emeritus pastors experience different emotional reactions to retirement. It ranges widely from keen expectation to sullen anger.

Brunsdon and Lotter (2008:295) mention that for many people a profession is just an extension of their personality. Some people experience a feeling of uselessness when they stop working. Feelings that they have fulfilled their purpose, and are of no value anymore, are very negative, especially during the first part of their retirement. These feelings were also experienced by emeritus pastors in the empirical research. Remarks made by some of these emeritus pastors were: *“Yes, you feel you are not needed anymore, you have fulfilled your function, attain your goal, andde uh you’re not in telling anymore.” “So very much just forgotten and one sometimes wonder, we know we’d worked for God, but we wondered whether there was any real appreciation from the church’s side as such.”*

Purcell (s.a.:5) states that it is very important how retirees think of retirement. They must get rid of a faulty mental attitude regarding retirement, especially the perception that it is a time of less importance than former days when they were on someone’s payroll. Retiring from work, rather than to a new life, a person will experience that the loss of work is permanent. The way a retiree will handle his retirement depends to a great extent on the attitudes he has learned (Parker, 1982:115). Riker and Myer (1990:5) indicate the following major factors which have an effect on attitudes toward retirement: Finances, the physiological aging process, including the results of disease, and the psychological state, which is closely interrelated with the biological condition. They suggest that retirees need to reassess their personal values, get a better understanding of the aging process, and create a new lifestyle.

Emotional reactions can be positive. There are, however, negative emotional reactions such as fear, loss and depression. Loneliness is regarded as a big problem during retirement, and thus needs special attention during pre-retirement education. Different aspects are addressed and need attention.

5.5.3.5 Loneliness

According to Pretorius (1986:22), loneliness and isolation are some of the biggest problems elderly experience. Parker (1982:116, 68, 104) highlights that many retirees face loneliness and boredom. Second in line to finances, loneliness and boredom are the most common problem. He mentions that social workers imply that boredom, loneliness and loss of personal significance are common symptoms in retirement and therefore unhappiness in retirement cannot solely be ascribed to ill-health or financial difficulties. In this regard, he mentions that by reducing income and changing the social network that come with employment, retirement tends to isolate a person. Too few people have, however, prepared for an adequate substitute. *“The loneliness was there ... was a desert experience as though one had just been forgotten”* were the remarks made by an emeritus pastor.

Regarding loneliness, Rich, *et al.*, (2000: 133, 104) make the observation that missing human contact is one of the most common problems regarding retirement and the greatest enemy for many retired couples. Because of factors like finances, health and transport problems many couples are dependent on each other's company. They thus need to learn at an early stage to communicate with each other, by e.g. developing the same interests, mutual esteem for each other and respect for the other one's view (Pretorius, 1986:22). If this is not done, retirees, even though married, may experience loneliness.

Leider and Shapiro (2008:106) also draw the attention to the importance to connect with people in the second half of one's life. Unless the retired person is going to retire from the world and not just from his employment, he needs to keep contact with the people already in his world. He must, however, also develop new relationships. Because people close to one might not always be there, he needs new relationships. This is not only important for the retiree's present social needs, but also for the future. This will ensure that he is not completely isolated (Rich, *et al.*, 2000:104). Social support is important, since a lack of it can lead to depression (Cohen-Mansfield, 2011:51). Parker (1982:104) warns that other activities need to fill the void left by work contacts or else the retiree might find it difficult to renew old friendships or make new ones. This will reduce his opportunities for communication, and enhance loneliness. Pastors need to realise that after their retirement, many “friendships” they had in an assembly, will fall away. They might move to another area or realise that the new pastor now fills their place in those people's lives. They must make sure that they have friends outside of the assembly.

In old age, people inevitably will experience many losses, resulting in loneliness. Although one can't prepare oneself for losses in one's life, pastors must be aware of the fact that it can happen and they must be able to handle it.

5.5.3.6 Loss

According to De Jongh van Arkel (1986:120), there is no other time in a person's life where he has to cope with so many losses as during retirement. In this regard Leider and Shapiro (2008:35) mention that loss is inevitable as one grows older, and as a result it will be experienced in the second half of life. It is an undeniable fact that the longer a person lives, the more losses he is going to experience. Loss is borne in relation to friends and/or family, and there is a growing sense that life may be passing by. To them (p. 35) the answer is not to avoid loss, which one cannot do anyway, but rather to ascertain ways to deal with it. One cannot control that misfortune will happen, but one can control one's reaction to these bad things. If a person with a "fighting spirit" can overcome these misfortunes and discover a new source of strength. If one responds positively, one can mitigate the loss and continue to develop and grow in the process.

Hartford (1984:77) highlights the truth that, although people look forward to retirement as a new sense of freedom, most emeritus pastors have some feelings of loss, that they cannot describe. Retirement creates, in many cases, a sense of similar to bereavement. There is a loss of income, and other problems related to work. Parker (1982:115) feels that the loss of social recognition is perhaps the most important factor, as employment has met most of the human needs. The loss of status can have a negative effect on an emeritus pastor. Regarding this loss, Purcell (s.a.:9) believes that a very determined effort to readjust is necessary, before one can surmount a sense of loss of status at retirement. Rich, *et al.*, (2000:10) warn that the retiree must not become "emotionally unemployed" during retirement.

Brundsdon (2006:74) discusses the following losses as a result of old age: Physical loss, loss of social roles, identity, power, economic loss, of independence, safety, time and spiritual loss. Loss of status, especially has a disturbing effect on retirees.

5.5.3.7 Loss of Status

The loss of status in retirement is regarded by Wright (1997:70) as being devastating. For Golan (1981:196) retirement implies a shift in an employee's value system. He must be able to re-evaluate his value in terms of a wider series of role activities than just his work role. The

ability to discover personal dignity creates the power to maintain a continuous desire to live a positive life in contrast to giving up on life.

Pretorius (1986:25) voices the same meaning, by stating that the loss of status after retirement is an indisputable problem with which all retirees, to a lesser or larger extent, are confronted. At retirement an immediate loss of status, power and influence may be experienced. He, however, indicates that effective pre-retirement planning will lessen the influence of the loss of status on a person's self-image, it may even become a small problem to the person.

In this regard, Strydom (2011:9) posits that in growing old, a person experiences loss of one of his strongest needs, namely to be of value. It not only affects his self-image, but also has a negative effect on his relationships with others. Stuart-Hamilton (2000:152) expresses the opinion that some people suffer psychological problems because they no longer feel useful. Strydom (2011:9) concludes that, therefore, the retiree needs to come to terms with his new status and situation after retirement, with enthusiasm.

The contrast between estimation and total disregard can cause distress to retired pastors. One emeritus pastor says: *"The next day we're nothing. ... You're so used to the ... lime light, you're on the stage and suddenly you hit the ground."* This sudden shift often triggers the onset of depression.

5.5.3.8 Depression

Depression is, according to Halaas (2004:32), common, chronic, and costly. She regards it as one of the leading causes of diseases worldwide which causes more disability than heart disease, strokes, worsening of other chronic diseases, and premature death. Many depressed people are however not recognised as being depressed. Symptoms of depression may include unusual irritability, frustration, worry, and discouragement, loss of interest, poor self-image, and preoccupation with physical symptoms such as pain or stomach problems. Jordaan (1991:45) also indicates that depression is a threat to a healthy lifestyle.

Any major transition or life change can confront one's sense of purpose or meaning and has a negative impact on life. However, having something to live for can help to lessen the stress of transition and feelings of uselessness that contribute to depression (Leider and Shapiro, 2008:82). Wright (1997) further indicates that aimlessness often leads to clinical depression, especially if it is due to a lack of structure. Flexibility in a structure is essential in retirement, although creating and sticking to a daily routine can be therapeutic and beneficial in retirement.

It often happens that people who were once extremely excited at the prospect of having no daily responsibilities, become deeply depressed by the lack of them (Leider and Shapiro, 2008:64).

Murray (1986:34) found that some retirees regard retirement and giving up work as rejection, and that they become unimportant. In their minds, they landed on the dumping site, they are worthless and not important to anyone. To these people, the transfer to retirement is often a time of depression and it can be dangerous. The situation is further worsened, as mentioned by Jordaan (1991:57), that outsiders often are unsympathetic towards depressed persons and avoid them socially. The result hereof is further loneliness and a deepening of the depression. The depressed person feels totally isolated, helpless and that he can't be reached. An emeritus pastor colleague of the researcher literally counted the days to retirement for a period of nine months. Just after retirement his wife told the researcher that he fell into a deep depression. He said: *"You are so used to ... the lime light, ... and suddenly you hit the ground. We were in a deep hole."*

Regular physical activity and creativity as therapy to reduce anxiety and depression, is regarded by Halaas (2004:36, 39) as very important. She (p. 8) further accentuate the fact that God wonderfully created man as a physical, emotional, social, intellectual, vocational and spiritual being. A person needs to attend daily to all these aspects in order to experience the fullest potential of what God has intended for man. Jordaan (1991:58) gives the following advice to prevent post-retirement depression: accept the cycle of life, search for that which gives meaning to life, maintain values and support systems endeavour to have insight in to what is happening with one, and assume a positive attitude towards life. People must also be encouraged to develop more appreciation of the world around them, both physical and social (Riker and Myers, 1990:6).

Depression among emeritus pastors is largely affected by the lack of a stable monetary situation. It is expected that pastors will be helped in pre-retirement education to develop a personal retirement financial plan and will be prepared for financial issues during retirement.

5.5.4 Monetary situation

5.5.4.1 Introduction

Finances play an important role in people's lives. Money, however, does not have the same meaning to all people, and attitudes towards money differ. Pastors need to be aware of their attitude regarding money. Financial preparation for retirement will have an effect on the quality of pastors' retirement.

5.5.4.2 The significance of finances

Regarding the subject of finances, Orman (1997:2) postulates that every part of people's lives is touched by money. It affects relationships, everyday activities, and the ability to make dreams a reality. Atchley, (1976:3) explains, that financial ability plays an important role in the attitude towards retirement. People who hold high-level, upper-income positions, have a positive attitude towards retirement. Among those who expect a low income, however, only about one-third are looking forward to retirement. Rich, *et al.*, (2000:117) rightly say that money means different things to different people and indicate that money is something with which people have a relationship. There are a few questions that need to be addressed regarding the pastor's attitude toward money:

- What is the pastor's relationship with money? Is it something that enhances his life, or is it something he cannot do without?
- What does money represent in his life? Is it a necessary means to an end, or an end in itself? Either way, does his attitude toward money contribute to his ability to lead an emotionally healthy life or deter him?
- Does he need to rethink his relationship with money?
- Is money the only thing that prevents him from living the life he wants to lead?

Finances do play an important role during retirement. Therefore, during pre-retirement education, financial planning needs to get attention.

5.5.4.3 Financial planning for retirement

Vicker (1987:39) refers to Confucius who during 500 B.C. said when human beings did not plan for retirement: "Study the past if you would divine the future". People did not live long and worried more about survival, and not old age, which most likely would never come. Seniors now face more years of retirement, which necessitates careful planning, to ensure that money does not run out as the years of retirement progress. Experiences of the past, plus the way things look today, must be used to plan for the future.

Financial preparation for retirement has also changed considerably over the past 30 years. The planning for retirement based on the experience of parents and grandparents were the old paradigm. These older people worked the greater part of their lives for the same company and retired with a pension. The situation now is that less than 20% of employees in the private sector are offered defined benefit plans and fewer and fewer employers provide pensions. The financial responsibility for retirement depends more and more on the individual (Parrot,

2011:xiv). Joehnk, *et al.* (2011:2) argues that employees cannot depend on employer-paid pensions to retire comfortably. They regard creating flexible plans, and regular revising of them as the key to building a sound financial future. It is also the responsibility of pastors in the AFM to plan financially for retirement.

Regarding the ability to enjoy retirement, Chapman and Haynes (1997:215) stress that it greatly depends on how well a person is financially prepared. Swart's (2007:124) concern is that only 6% of all South Africans are financially independent on retirement. Only if a person plans in advance, will he be part of the 6% who are financially independent when he retires. To accumulate adequate retirement funds is according to Joehnk, *et al.* (2011:471) a daunting task that requires careful planning. With inflation in mind, Vicker (1987:44) urges people to acquire money-management skills, so that they can invest wisely enough to counteract inflation. He indicates that 66-81% of pre-retirement income is needed to maintain living standards in retirement.

Financial planning is described by Riker and Myers (1990:141) as a process that allows individuals to take better control of their financial assets and to manage their money more effectively. To be able to do that Clark, *et al.*, (2004:30) comment that retirement planning necessitates enhanced financial education, greater savings, and a re-evaluation of the age of retirement. In the planning process, a variety of persons like financial planners, accountants and bankers can be helpful.

Oliver (1998:xxii) is of the opinion that financial planning is a creative act which brings security, satisfaction and self-confidence. The best way to achieve financial objectives is, according to Joehnk, *et al.* (2011:2), through personal financial planning. It helps define financial goals and develop appropriate strategies to reach them. In this regard, Ramsey (1984:35) hypothesises that financial adequacy in retirement is a direct result of financial planning during most of the person's working life, or at least during the later portion.

For financial retirement planning, attention needs to be given to identifying sources of income, estimating expenses, implementing a savings program and managing assets (Orman, 1997:147). Riker and Myer's (1990:141) recommendation for a secure retirement income, is to set financial goals to achieve certain objectives. These goals could include having more money to spend, finding ways to expand money and sources of income and protecting assets and lifestyle. From that we can deduct that the amount a person has accumulated when

retirement comes, will determine what kind of lifestyle he will be able to afford (Orman, 1997:147).

The most important single factor influencing attitudes toward retirement seems to be the financial approach (Atchley, 1976:34; Riker and Myers, 1990:5). In this regard, Orman (1997:2) mentions that most people are anxious about money, but she claims that financial freedom doesn't depend on how much money a person has. It comes when one has power over one's fears and anxiety.

Ramsey (1984:35) advises that instructors at a pre-retirement planning program should not give exact and specific counsel with respect to an exacting investment. The reason is that the time to do it will be limited, and each attendee's financial issues will be unique. He suggests that coaching should be given on basic concepts and principles. Material should be presented in such a way, that participants will relate to the concept being developed, and apply it in their own case. There should be an interchange of ideas between the instructor and the participants, and even from participant to participant leading to a very specific and concrete course of action for the individual pastor.

5.5.4.4 *Income during retirement*

There are many people anticipating no financial difficulties during retirement, even though there will be a substantial reduction in income (Atchley, 1976:3). Sadly, Halaas (2004:3) discovered that although clergy are in the top 10% of the population in terms of education, their salaries rank only 325 out of 432 occupations. Many pastors in the AFM find that their salaries are low, and do not compare with those in the corporate world. Some emeritus pastors were concerned about maintaining the same standard of living after retirement.

Life satisfaction should not be dependent only on one's financial position. Pastors need to be active after retirement to ensure life contentment. Before retirement they must already be aware of various leisure time options to pursue.

5.5.5 Post-retirement activities

5.5.5.1 *Introduction*

It is important for emeritus pastors to be active after retirement. Pastors need to look in advance at the possibilities to still be involved in one or other aspect of ministry or activity after retirement. They must realise that retirement is just a new component in one's life and an era of

new challenges. One emeritus pastor said he is “*accepting new challenges*”, another emeritus pastor is make biltong cutters, and another one send “Dagstukkies” (thoughts for the day) every morning to hundreds of people and even published his second book with these “Dagstukkies”.

Golan (1981:196) states that retirement causes a meaningful reduction in income and thus a reduction in living standards. Because of this fact, the retirees need to find meaningful satisfaction in non-status type of activities, and in interpersonal relationships not connected to money.

5.5.5.2 Permanence of one's calling

The believer's calling on his life does, according to De Jongh van Arkel (1987:124), not end at his retirement. As long as he lives, he must fully take part in life. Hanson (2001:16) too reminds us that to be old does not mean the cessation of the life journey, but that the journey merely takes on a new route. The pastor's older years must not be regarded as the remains of a complete life. These older years are an essential part of the journey and pastors are called upon by God to continue the journey to which God calls them. An emeritus pastor said: *“I still regard myself to be in the ministry because I am involved. I don't regard myself as retired. I'm on pension, but I'm not retired.”*

Freeman (1996:31, 37) declares that through the challenges of life, biblical guidance is needed and especially in the latter part of life. A person cannot finish the journey without God's Word and needs to follow his calling. The pastor to retire might feel he is called to enter a restful sabbath of life, or he may ask for a difficult task like Caleb at the age of 85 (Jos 14:10-12). An appreciated call might be to take early retirement from burdensome tasks, as the Levites were directed to do at 50 years of age (Num 8:25-26).

It might be that some emeritus pastors would prefer to “enter a restful sabbath of life”, but still continue with the ministry. They might do it for financial gain, or because they are under the impression that their calling to be pastors is permanent. There might be pastors who feel that after their retirement they would like to do something else than minister on a part time basis. They must, however, realise that “calling” is not only to be a pastor, but it is part of life.

The view that a pastor's calling is permanent is not biblical. Nowhere in the Bible is the perception found that calling is permanent. The calling of the Levites was not permanent as they had to retire at the age of 50. They were allowed to assist the priest, but it was an admission and not an instruction. The idea that a pastor's calling is permanent can have a

negative effect on his retirement, because he might feel guilty for wanting to do something outside the ministry.

5.5.5.3 *An era of new challenge*

In facing retirement there are things a person needs to do for himself. Parker (1982:78) warns that if no preparation for retirement is made, retirement simply becomes a period of uselessness and emptiness between normal employment and death. Retirement can be a time to take up new and useful activities and interests. Adequate provision needs to be made for a retirement like that. Jordaan (1991:52) encourages people to be active during their retirement by planning for activities they never had time for, and above all, to stay rational and positive. It is also important to find intellectual stimulation, by, e.g. reading, writing, studying, as it is important to maintain a healthy frame of mind. It helps one to have a grip on life and to retain perspective. One emeritus pastor studied through a university of Texas and obtained a doctorate from them. He often goes to Russia where he teaches life skills.

In 1990 Riker and Myers (1990:xi) already indicated that in the past, retirement has by and large been viewed as an indication for separation from full-time employment, for withdrawal, for being taken care of through pensions, and for a variety of personal losses. They expressed the hope that in the future this chapter in life will better be understood as a time for personal renewals, offering possibilities for major positive changes in lifestyle, and providing new opportunities for continued personal growth. It seems to the researcher that this goal has not fully been achieved within the AFM. More attention needs to be given to retirement through formal planning programs, especially to pastors. Emeritus pastors need to look for a re-evaluation of personal values, a better perceptive of the aging process, and the designing of new lifestyles. Pastors are to be encouraged to develop a new status for themselves. They can achieve this through greater attention to personal growth, more meaningful relationships with others, more satisfying uses of leisure activities and more appreciation of the world around them, both physical and social (Riker and Myers, 1990:6).

5.5.5.4 *Skills available due to previous occupation*

Many retirees experience something lacking in retirement and would like to go back to the work force, even only to some extent. There is, however, an assumption that it is wrong for older workers to “hang on” to jobs which younger workers could do (Parker, 1982:124). In the AFM there are people who share the same sentiment that older pastors need to make room for younger pastors.

Part time work can be valuable if one is interested in both working and having time for oneself (Rich, *et al.*, 2000:144). All the pastors interviewed in this research had one or other profession before becoming a pastor. They can examine their skills and find out if they can perform some work in the same direction. Even though some employers regard older workers as inferior substitutes for younger workers (Parker, 1982:124), there are employers who realise the value of senior people. Older people might have valuable experience and knowledge in their profession, which can be used. Purcell (s.a.:6) mentions that the abilities and energy of many retirees are wasted because it seems as if the rest of the world thinks they are unwanted because they are not in fulltime employment anymore. He regards it as a sad wastage of a great reservoir of talent and energies which could be of great value to society. The researcher is of the opinion that it also applies to the church and that many emeritus pastors can still be employed on a part-time basis.

Retirement facilitators should be familiar with alternative work options. These options offer the promise of meeting the needs of older pastors. In their sessions with pastors, they ought to include information about alternative work options, especially part-time work. The discussions can underline the advantages and disadvantages of choosing one or another alternative (Fleisher, 1984:53, 58). Information given to pastors regarding assemblies who might need a relief pastor or someone to assist in a certain area in the church will especially be beneficial. A small assembly in Namibia every year makes use of emeritus pastors to come to and help them for a few months. One emeritus pastor said: “... *this year it was the eighth time that we went to Namibia. As tourist but also as part time work for the Lord in an assembly there.*”

5.5.5.5 Activities of retirees

It is important that a person should build his self image, interests, social life, values and norms not around one aspect of his life, namely his work. By cultivating interests outside his work and household activities which he shares with his wife, conflict, tediousness and the trauma of an identity crisis after retirement can greatly be prevented (Pretorius, 1986:21).

Retirees are encouraged by Strydom (2011:9) to keep an active awareness in life. They have the opportunity to develop new interests and put to the proof new experiences. This is important that pastors take it to heart because too much leisure can, according to Rich, *et al.* (2000:132) be as fatal as too much stress. Leider and Shapiro (200:83) caution that something to live for can make one healthy, but meaninglessness can make a person sick. Wright (1997) also alludes to complete aimlessness as a tragic experience in retirement. This aimlessness

stems from a lack of structure. People who develop interests not related to work before they retire, are likely to make the best switch from work to retirement.

A retiree can be engaged in several types of activities as indicated by Golan (1981:205). She divides it into: 1) work-substitute activities (unpaid activities related to work, e.g. volunteering; 2) leisure activities solely for personal pleasure; and 3) doing nothing – not engaging in any activity. She regards leisure activities as very important and as the peak of retirement. These activities are purely as ends in themselves, unintended and unrequired, and generally directed toward self-development.

There are also recreational activities such as sports, games, and hobbies aimed to renew the mind and body by relieving tension and boredom. Murray (1986:35) says that it is eminent that active, creative retirees experience less mental and physical deterioration than inactive people. In order to experience a happy and productive retirement it is imperative to have a lasting and comprehensive interest in something worthwhile. He encourages retirees to “go and do their thing” with enthusiasm, but says it will help if they are already prepared for what they want to do.

In a search for post-retirement activities, the pastor will most likely consider continued involvement in the “retiring” assembly. They must realise that there will be certain consequences for them and their spouses and they need to plan accordingly.

5.5.6 Relationship to the ‘retiring assembly’.

5.5.6.1 Introduction

Pastors will have to plan whether they will remain in the same area of their “retiring assembly” and remain a member, or if they are going to another assembly. The experiences of emeritus pastors regarding their involvement in the “retiring assembly” differ - in some cases, with positive results and in the other with negative results.

5.5.6.2 “Retiring” assembly

The researcher is of the opinion that it is desirable for a pastor, depending on the circumstances, not to stay in his old assembly after retirement. It might be uncomfortable and even destructive for the new pastor, but also for the emeritus pastor. The new pastor might see the emeritus pastor as interfering, based on among others, the assembly still going to the emeritus pastor for advice, counselling, and even complaining about something the new pastor does or does not do. This can also place the emeritus pastor in a very uncomfortable position trying to support the new pastor while having allegiance to the assembly members. During an

interview with Evans (2013) he proposed that if the new pastor is young and asks for assistance from the older, more experienced pastor, the emeritus pastor may offer it while he is worshipping in another assembly. A contract can be drawn up, structuring the meetings they will have e.g. times of regular meetings, expectations, etc. To ensure commitment from both sides, a small fee can be charged which might be paid by the assembly of the new pastor. It is imperative that new leadership be given the opportunity to establish its own ministry style without constantly worrying about what the emeritus pastor might think or say.

Parker (1982:76) also indicates that it is better not to revisit your work place. He states that it may be a sign of difficulty in adjusting to retirement. An emeritus pastor was devastated after visiting his old assembly three weeks after retiring. He was not officially welcomed from the pulpit and there was no mention made that the previous pastor was present, as was his expectation. At the end of the service, people just gathered around the new pastor with a “hallo” and wave of the hand to the emeritus pastor. He said “*I will NEVER go back there again*”. If a pastoral couple should decide not to stay in their assembly after retirement, they can plan accordingly by, for example, buying a house in another area.

There are, however, assemblies where the emeritus pastor stays in his “retiring” assembly and the relationships are very good. An emeritus pastor mentioned that the new pastor phoned him and said: “*Uncle ..., I want you to come and visit me, I want to talk to you how so, what so, how do you see it?*” Another emeritus pastor experienced that “*the pastor nearly pressurised me to come back to the assembly.*” He is now employed on a part time basis, and is responsible for the seniors in the assembly.

In his discussion about participation in the community, Strydom (2011:13) regards involvement in church activities as the most important way to stay active in the community. It is thus important that the emeritus pastor stay engaged in church activities, whether in the old or new assembly. Church participation contributes in a great extent to a person’s self-worth, self-respect, acceptance, and personal dignity.

The emeritus pastor’s relationship to the “retiring” assembly is only one of several relationships that require attention. The relationship with family and friends also plays an important role in the life of retirees. Pastors need to understand how relationships are affected by retirement and must design a plan to examine their family and friends’ relationships.

5.5.7 Interpersonal Relationships

5.5.7.1 Introduction

How a person approaches life depends to a great extent on his social milieu and the quality of his relationships with people around him (Strydom, 2011:1). When a person stops working, his work relationships and the role it played in his life, end. Relationships with friends will contribute to the success in his retirement.

During his retirement, especially in the beginning, the pastor will need the support of his family. He might, on the other hand, also play an important role in his family's life. He will be able to spend more time with his children and grand children, depending on where they stay.

5.5.7.2 Relationships

Riker and Myer (1990:88) point to three factors that are essential for establishing satisfactory relationships with others, namely older people's positive feelings about themselves, their positive viewpoints toward other persons, and quality communications, both verbal and nonverbal. Beukes and Pera (1986:53) accentuate the fact that the wisdom of age, the desire for relationships, placid ageing and healthy judgment are of great value to a community or the family.

Leider and Shapiro (2008:2) observed that within relationships with others, elderly can discover their true selves. Through these relationships, the elderly further make the connection which they themselves require to find the way forward in midlife and beyond (Halaas (2004:46). Chapman and Haynes (1997:174) refer to the "Mutual-Reward Theory". This implies that people who benefit from relationships are also in a position to support others.

Reference is made by Halaas (2004:46) of many studies revealing the advantages of social relationships to health. Several studies indicated a decrease risk of early mortality for those involved in social relationships and activities. Others show increased intellectual functioning and emotional health related to being socially active. Social contacts are very important. It is imperative to take note of the fact that isolation can be a critical, even life-threatening condition. It also enhances the risks of depression. Deep relationships are a central aspect of purpose and good medicine (Leider and Shapiro, 2008:106, 83). Relationships are affected by retirement and emeritus pastors, like most people, need support from outside (Riker and Myer, 1990:88). Pretorius (1986:22) is of the opinion that people who are involved in the community won't feel rejected and lonely.

5.5.7.3 Family Relationships

Relationships at work end when a person retires and with that the roles they played in this person's life. With the decrease of these role relationships, the retiree will depend much on the support of his family. Family connections are very important in the life of an elderly (Van Deventer, 2011:4).

Even though the pastor needs support from his family, he can also be important to his family. Parker states (1982:102) that other non-work relationships, such as being grandparents, should be strengthened by more time available in retirement. Unfortunately, however, little or no research has been done in this regard. A few emeritus pastors mention that they enjoy spending more time with their children and grandchildren.

According to Leider and Shapiro (2008:66), it is important for elderly to pass on their legacy – their wisdom, talents and money - in a manner that it can be received and instructive. They can also pave the way to clearly articulate their hopes and dreams for the next generation. They suggest that people draw up an “ethical will” which they can give to their family while they are still alive or they can get it after they passed on. Riemer (2013) regrets it that little is known of the Jewish custom of writing an ethical will. According to the ethical will parents would write a letter to their children in which they would try to sum up all that they had learned in life. In it they also would try to express what they wanted most for and from their children. The first ethical wills are found in the Bible. Jacob (Ge. 49) gathered his children around his bedside and told them the way in which they should live after he is gone. Riemer also refers to Moses (De. 33) and David (1 K. 2) who left ethical wills to the Israelites and Solomon respectively. The Apocrypha, the Talmud, medieval and modern Hebrew literature all contain examples of ethical wills parents left their children (Riemer, 2013). In variance to the traditional will, the emeritus pastor can tell his beloved what he wants them to have, what he wants them to know or to be. It will enable him to pass along a legacy to others but also find meaning in his own life.

5.5.7.4 Relationships with Friends

A person has in all stadia of his life a need of friendship. Friendships are very important because through affection, love and acknowledgement, satisfaction in life can be found. The amount of friends somebody has, depends on his personality and the importance of friends in his life. If a person has many friends when he retires he has a good chance of maintaining some of them until the end (Strydom, 2011:12). There is a possibility that the retiree can move, and it is therefore important that he should be able to make new friends. Hartford (1984:77) mentions that a retiree gets now, after years of employment, the opportunity to make new

friends and to be in new relationships. Pretorius (1986:22) advises that a person must, during his life, purposefully aim at making new friends. There is a measure of art involved in making and keeping friends, and this ability can't be obtained overnight after retirement. In the later years new friends of the same age group and in close vicinity, became important, even if it is only for practical reasons like closeness and availability.

Relationships with family and friends are important, but the pastor will have to give special attention to his intimate family. Retirement will have a profound impact on the marriage relationships of pastors, as the pastor's spouse will also be part of the retirement situation.

5.5.8 Intimate family relationships

5.5.8.1 Introduction

The influence of retirement on pastors' marriage relationships plays an important role in their adjustment in retirement. The effect of retirement on the pastor's spouse is also important in their relationship. New dimensions will be reached in their relationship. Children and grandchildren are also important in an emeritus pastors' life.

5.5.8.2 Married life in retirement

It is according to Dennis, (1984:93) and Purcell (s.a.:13) sometimes not realised that retirement has a profound impact on marriage relationships. It initiates a totally new dimension in marriage which places considerable strain upon a married relationship. Pastors must understand that retirement is a time of adaptation for both partners and can disturb the rhythm of the marriage (Strydom, 2011:10). Married life in retirement is likely to call for more mutual patience than ever before.

Rich, *et al.* (2000:156) comes to the conclusion that the relationship of couples change after retirement from two people being together but independent, to two people sharing their lives. Plowman (1984:150) reiterates that during retirement couples must love and support one another and be flexible and understanding. It is, however, essential that each must maintain his or her sense of identity and dignity. It is also an important time to learn each other's special skills.

Many couples keenly look forward spending time together during retirement, while others regard it as a burden. A situation that sometimes impacts negatively on a marriage relationship is when the retiree has a major increase of unstructured time at home and greater involvement with the spouse. Some women find it difficult to have their husbands at home every day, as it

has an effect on the routine they were used to. The increased time at home can, however, also be a positive retirement gain as it provides an opportunity for the couple to spend more time together and to share activities. Vicker (1987:28) suggests that couples must have a policy of sharing work, enjoying leisure time together, and having long talks.

Couples who plan prior to retirement for the change which will take place in their relationship make better and faster adjustments than those who fail to plan. Couples must be encouraged to look frankly at their life together, what it will be like in the new situation, and how best they will cope with it. They need to have open communication regarding expectations and plans for each person as an individual, for their spouse, and for their anticipated relationship as a couple. Part of these plans will involve post-retirement budgets, schedules, where to live, and what to do. Their feelings around these matters also need to be explored (Golan, 1981:197; Plowman, 1984:141; Vicker, 1987:248). They also need to learn to talk openly and frankly about issues that are potentially sensitive. (Dennis, 1984:149; Riker and Myers, 1990:91, Strydom, 2011:9). Rich, *et al.*, (2000:157) argue convincingly that the keys to a successful post-retirement marriage are honesty, empathy, and an effort to foresee the changes in the rhythms of both partners' routine. The ability to share one's views with a partner, and hear that one's perspective, will lead to the enrichment of their lives.

However, couples who had a good marriage prior to retirement will, according to Parker (1982:102), most likely continue to have a good relationship after retirement. Plowman's (1984:141) concern, on the other hand, is that couples often have a good relationship only because they are apart so much. When they are suddenly thrust together, tensions, resentments, and anger from the past begin to surface.

Plowman (1984:141) states that with proper planning, good health, and adequate finances, a couple has an opportunity for a close, rewarding marital relationship during the retirement years. The researcher regards this statement as over optimistic and even dangerous. Proper planning for retirement is important. It can, however, not be taken for granted that when good health and adequate finances are precarious the chances are less or even non-existent for a happy marriage during the retirement.

5.5.8.3 Close family relationships

A pastor may have been so busy in the church activities that he has not taken time or responsibility for cultivating and maintaining family relationships. When he retires he might discover that retirement has a major impact on him, his spouse, and other family members

(Plowman, 1984:141). Spouses and even adult children, also experience life changes as the pastor retires, and they must regard retirement as a time for reassessing family relationships (Hartford,1984:77).

The larger family composition has a major impact on the retirement of the pastor and his spouse. They may be part of the so-called sandwich generation, namely to have responsibility towards one or more aging parents and to assist their adult children and grandchildren (Chapman and Haynes, 1998:187). In the research this was not found, although one emeritus pastor had to support his son, who was made redundant, and the son's family. This brought extra financial strain on the emeritus pastor.

5.6 CONCLUSION

This chapter looked at matters related to the fears, problems and satisfactions of retirement for pastors to formulate a model for pre-retirement education. Pastors experience these issues difficult because they are "called by God" and regard their profession not only as "work".

The conclusions made on account of the empirical research indicate the necessity of pre-retirement planning for pastors. The AFM does not make provision for pre-retirement education. A combination and interpretation of the Scriptural pointers, literature study and an empirical study in hermeneutical interaction were used as basis to formulate a model for pre-retirement education. Issues related to the problems and fears of emeritus pastors were addressed in creating a model. Pastors need to be motivated to develop realistic goals and attitudes towards retirement.

Planning for retirement has become increasingly complex, mainly because people live longer, and thus experience an increasing period of retirement. This also contributes to the importance of pre-retirement planning. Pre-retirement education will reduce the effect of negative stereotypes of retirement.

Retirement can be experienced in different phases namely Pre-retirement-, Honeymoon-, Disenchantment-, Reorientation- and Stability phase. In the sense of their "calling" the phases for pastors are different from those in the corporate world. The retirement plan for pastors of the AFM will also differ from emeritus pastors of other denominations and from people in the corporate world, because, amongst others, the fact that the AFM does not offer any pension for

her pastors. Planning for a pastor's life after retirement should begin well before that event, preferably at least ten years for certain anticipated changes in lifestyle and many years for others. Planning actually goes on throughout the process of living.

The objective of pre-retirement sessions is to assist pastors to develop realistic goals and must not be advice giving. Active participation in the sessions will be beneficial. It is important to remember that every emeritus pastor is unique and the effect of retirement planning on individuals can differ. At the end of the planning seminar, every pastor must be able to write his own pre-retirement plan.

There has been a noteworthy increase in research on retirement. Retirement is regarded to take place after a person stops working and as the final phase of a professional life cycle. It is the period after a career of employment. For some people it is a highlight and a joyful event. Other people experience it very negatively.

Some people expect retirement to be negative, while others have a positive attitude towards this event. Reasonable expectations of retirement can be developed by planning in advance. It is also important that couples should look at their expectations of retirement. Retirement is not without complications and can be a vulnerable time in one's life.

Anxiety and stress, as important, persistent, and distressing emotions, are sometimes experienced during retirement. It is regarded as a reaction and as a normal perception. It might also be linked to concerns about age, or to fears of emptiness in the future without a work and what it entails. It is found that Protestant clergy had the highest overall work-related stress. Anxiety symptoms can be reduced by being in control of life and there are different techniques to reduce it.

Pastors also need to be guided on how to implement pre-retirement planning. There are different areas in which attention is needed regarding pre-retirement planning.

The psychological aspects of retirement should get attention in a pre-retirement education program, which should result in a more positive attitude towards retirement. Pastors must be aware of what their "work" means to them and how it affects their self-esteem and self-image. Pastors must also know if they are worthwhile people without the involvement in an assembly and relationships with congregants.

Pre-retirement prepares people emotionally and spiritually for a major change in their lives. It is important that they choose to be among people who live their lives with purpose and meaning. Retirement is a very critical life change, and it is important how pastors think of retirement. They must not regard it as a time of less importance.

Retirement can be a positive experience, and has riches to offer, like freedom of movement, being able to choose how to spend their time and a chance to do what they want. Pastors must have a positive outlook, learn/study, spend time with younger people and anticipate the future rather than dwelling on the past.

There are different emotional reactions to retirement which can be positive or negative. Retirement is most probably the most critical life change to which a person must adjust. For many people profession is part of their personality. It is important what they think of retirement. Some people experience loneliness and isolation during their old age. Missing human contact is a common problem regarding retirement and a great enemy for many retired couples, seeing that contact with people is very important.

During retirement people have to work through many losses and the emotions connected to it cannot be described. Different losses can be experienced, of which the loss of status is regarded as being distraught by all retirees, to a lesser or larger extent. The loss of being of value has effect on one's self-image, and has a negative effect on one's relationship with others.

Depression is common, chronic and costly, and causes illness. The major transition of retirement confronts a person's sense of purpose or meaning, and has a negative impact on life. Retirees can experience retirement as rejection and that they are redundant.

The significance of finances is an important factor in a pastor's life. Finances affect relationships, everyday activities, and the ability to make dreams come true. The ability to enjoy retirement depends on how well a person takes control of his financial assets, and is able to manage his money. Financial planning brings about security, satisfaction and self-confidence, and should therefore be considered after entering one's first place of employment. But even at an older age financial planning can be done. Although many pastors' salaries are low, they need to be directed towards planning for the future.

Retirement can be a time to take up new and useful activities and interests. It is very important for emeritus pastors to be active after retirement. Pastors thus need to plan in advance for post-retirement activities. They can prepare to partake in several types of activities, physically and mentally. Their bodies and minds can be renewed by sport, games, hobbies and studies. They must realise retirement is an era of new challenges, and biblical guidance is essential. Some emeritus pastors would like to still be involved in one or other ministry in the church, while others would prefer to do something completely different. They might even find work opportunities related to their previous occupation.

Through formal pre-retirement planning pastors should realise that retirement is a time for personal growth and possibilities for positive changes in lifestyle. By paying more attention to personal growth, having more meaningful relationships with others, and developing more satisfying uses of leisure activities pastors who are retiring or have retired will develop a new social status for themselves.

An important decision to make is, whether the pastoral couple should stay in their “retiring” assembly, or move on to another one. From the empirical research, it seems that it is advisable for emeritus pastors to leave their “retiring” assembly. It is good to remain active in church activities, if preferred, but rather in another assembly. It is also regarded as wise not to revisit the “retiring” assembly soon after retirement.

Emeritus pastor’s relationships with family and friends contribute to their health, and the success in their retirement. They need the support of family and friends, but also need to be supportive to others. They can also pass on their wisdom, talents and money so that others can learn from it. Friendships are important during retirement years. Pastors need to purposefully create the art of making new friends, as it might be necessary to make new friends after retirement.

Retirement has distinct effects on a marriage and intimate family relationships. Pastors must realise that retirement is a time of adaptation for them and their spouses. Couples have different expectations from retirement. It is thus important that spouses should also attend pre-retirement education sessions. Couples who planned for retirement make better and faster adjustments to the change. Children and grandchildren are also influenced by a pastor’s retirement.

It is important to remember that every emeritus pastor is unique and the effect of retirement planning on individuals can differ. Pastors can, however, benefit by pre-retirement education.

CHAPTER 6

6 SYNOPSIS, FINAL CONCLUSIONS, RECOMMENDATIONS AND THEMES FOR FURTHER RESEARCH.

In this chapter a synopsis is given of the research on the holistic needs of pastors of the AFM. Finally, recommendations and proposals for further research on relevant themes, will follow.

6.1 INTRODUCTION

The research question that was explored in this study was: How can the AFM, from a pastoral perspective, understand the situation of, preparing and assisting its emeritus pastors in coping effectively with retirement - in the process addressing their holistic needs - to still have a meaningful life in the service of God as integral members of His community? The queries which arose from these research questions are as follows:

- Which perspectives from Scripture are relevant to the needs and role of the elderly?
- Which perspectives are offered from other disciplines within humanities of the holistic needs of the elderly?
- How can these perspectives be a guide to understand the holistic needs of emeritus pastors of the AFM?
- What role, if any, can the church play in preparing pastors for their retirement?
- Which practical-theological guidelines, if needed, can be set in terms of pastoral guidance,
 - to assist emeritus pastors as preparation for their retirement and how can they be assisted
 - after retirement to fulfil their holistic needs to live a meaningful life as integral members of God`s community?

With reference to the abovementioned questions, it was the overall aim of this study to do a research on the holistic needs of the pastors of the AFM, with the objective to construct a pastoral model for preparation for retirement for these pastors. Osmer's (2008) model for Practical Theology was used in this study, namely: the normative task (chapter 2); the interpretative task (chapter 3); and the descriptive task (chapter 4). According to Osmer's

pragmatic task, a model was designed in chapter 5 for pre-retirement planning for pastors of the AFM.

An abbreviated summary of the study is as follows:

Chapter 1 is an orientation of the field of study and the methodology to be used in the research.

In chapter 2, it was indicated that although the word “emeritus” is not found in the Bible, direction is given to the treatment of the elderly. God speaks through, and gives direction in, his Word in connection with people in their old age.

In chapter 3, perspectives were drawn from literature, articles and internet researches in theological and other disciplines within humanities, namely Social Work, Psychology and Sociology. Very little literature regarding the retirement experience of members of the clergy could be found.

Chapter 4 describes research design, the research method and a description of the empirical research, done with 21 emeritus pastors. This was done in order to come to conclusions to formulate a pastoral model whereby pastors can be prepared for retirement. From the research it became obvious that a need exists for pre-retirement planning and assistance after retirement.

Chapter 5 is a practical-theoretical pre-retirement model for pastors of the AFM.

In this chapter (chapter 6) a synopsis, and the conclusion, recommendations and themes for further research were given.

6.2 SUMMARY OF CHAPTERS 2 TO 5

In this section a summary will be given of chapters 2 to 5 separately.

6.2.1 Chapter 2

In this chapter the normative task perspectives of Osmer (2008) on elderly was listed. The researcher established what the situation regarding the needs of the elderly ought to be in light of God's Word.

The word *emeritus* is not found in the Bible. The Bible should be consulted at all times to live according to biblical standards. God is speaking through, and gives direction in, his Word, even in one's old age. Emeritus are, however, older people and there are directions in the Bible concerning the elderly, as indicated in this chapter.

In understanding the needs of emeritus pastors it is imperative to find out how Scripture comprehends man. According to the researcher the Bible can, and must, be used as guidance in the support of emeritus pastors, because it is sufficient. Attention was thus given to Scripture as the fundamental part of the normative task, as it must be consulted as a guide in the life of emeritus pastors. The significance of the necessity, sufficiency, authority and reliability of the Bible was briefly discussed.

Numbers 8:25, 26 indicate the aged Levites had to retire at 50 years. They could still perform certain tasks e.g. mentoring younger Levites. This was voluntary. The duties of the Levite over 50 years of age were given to him as an honorary position by means of which he might still have a position in the house of God.

In Psalm 71, written by an old person for the elderly, direction was found for the life of emeritus pastors. They can be encouraged by referring to their wealth of experience. The results of which can be utilised during their period of retirement.

Scripture constitutes a rich source to draw on, especially in times of need. The secret is to depend on the Lord. Practice of praise brings consolation, hope and inspiration. In time of reduced strength, God is the source of strength.

Of importance was paying attention as to how the Bible regards the treatment of elderly, as found in 1 Timothy 5. Little information could be found in theological literature about the first

two verses in the portion under discussion. In verses one and two, Paul directs Timothy how to treat old people with respect and honour. Parameters were set for the general conduct in the church.

Little theological literature could be found on emeritus pastors. Information was therefore collected on the elderly *per se*. Emeritus pastors can experience that old age can still be a time of personal growth, self-evaluation, renewed insight and a period of reflection.

From the discussion in this chapter it is obvious that there are definite directions in the Bible concerning older people. Aspects regarding the elderly and their needs were addressed and directions were found regarding a well-balanced lifestyle.

6.2.2 Chapter 3

In chapter 3, the interpretive task perspectives on the holistic needs of emeritus pastors within the AFM were discussed. Perspectives were drawn from literature, articles and internet research in theological and other disciplines within the humanities, regarding needs of emeritus pastors and elderly. Material was gathered, analysed and interpreted to enable the developing of a pragmatic task for pastoral care, which will be used as a guide to prepare pastors for their retirement.

Different views, on the meaning of retirement, were given by commentators. It is regarded as reversing of roles in work, marriage relationship, peer relationship and leisure activities. The following aspects of retirement/ageing received attention: Preparation for retirement, post retirement activities, benefits of retirement, disadvantages of retirement, social relationships, religion, psychological factors, wellbeing, financial position, health, housing, leisure time, depression and family issues.

It was discovered from literature that people are getting older today and retirees can expect to face to live up to 30 years after retirement. Older people need increased attention and means to promote their wellbeing. This causes genuine economic and social problems. It also places a great responsibility on organisations and churches to attend to the needs of older people.

The retirement years can be regarded as a time of challenges as retirees enter a new period of emotional and physical adaptations in their lives. It is, however, also found that retirement is one of life's most stressful events.

The emeritus pastor as a holistic person was discussed. In an attempt to understand older human beings and their composition better, attention was given to Anthropology. The value of theological anthropology is, that it focuses on man as a human being made in the image and likeness of God. This image is found in man's tri-unity. He is spirit, soul and body and belongs to God. Different theological elements of human nature namely monism, dichotomy and trichotomy were discussed:

- *Monism*. According to this view man consists of one substance and does not need any other units such as a soul or spirit.
- *Dichotomy*. This model regards man as composed of two distinct elements, namely the material element, the body and the non-material element, the soul/spirit. The soul and spirit are, according to this view, used alternatively in the Bible and are regarded as synonyms.
- *Trichotomy*. According to this reasoning, it is considered that man consists of three elements, namely the body, soul and spirit. The body is the physical side, the soul the psychological element (the mind, emotions, intellect) and spirit, the religious side (conscience, will and senses) of a human being.

For this study it was assumed that all humans, including the elderly, are trichotomous. The body, soul and spirit make up a whole human being, the beloved of God. It is important for emeritus pastors to know that they, as a whole, belong to God.

Attention was given to the different aspects of human nature. An elementary research was done regarding man's body, soul and spirit, specifically with the elderly in mind. It was found that humans are complex and intricate. It is difficult to differentiate between the different elements of humans (body, soul, spirit) because they are intertwined and equally important. Man has diverse bodily and psychological functions. In general we can say that the spirit is that which knows (1 Co. 2:11) and the soul is that which feels (Matt 26:38). Emeritus pastors need to be reminded that because they are "spirit" they are able of God-consciousness, and can still communicate with God (Jb. 32:8; Pr. 20:27); they are "soul" and have self-consciousness (Ps. 13:2; 42:5, 6,11) and still grow; and because they are "body" they have world-consciousness through their senses.

The conclusion was reached that even though the spirit, soul and body exist as a unity in man, they should nonetheless be distinguished from one another. Whatever the notion regarding the components of man and the elements of the human nature, it is important to realise that God is concerned about humans, even when they're old, and he cares about every facet of the crown of his creation with an everlasting love.

Very little literature could be found about the retirement experience of pastors. Important contributions that do exist are rare, and there are long intervals in between. Pertinent physical, emotional and psychological aspects of ageing/retirement of elderly in general were discussed. There is, however, still much to be learned about the retirement experiences of members of the clergy.

A difference between the pastors' experience of retirement and that of other professions exists. A possible reason for that is the fact that pastors are called by God and regard ministry as a lifetime commitment. The question was asked if dedicated clergy ever retire. Pastors remain ordained ministers of God and continue to be regarded by others as such.

It was found that very little has been written about retirement education. The researcher thus came to the conclusion that preparation for retirement is of cardinal importance.

6.2.3 Chapter 4

The research process was discussed in this chapter. It includes the research design; research methods and research results. Twenty one emeritus pastors were interviewed and a multi-method approach was maintained. All the respondents were emeritus pastors of the AFM and were in full time ministry between 21 and 49 years.

The qualitative research process was used in acquiring the research results. The researcher personally interviewed the participants to saturation point. The raw data was analysed by an independent coder and the researcher and thereafter it was grouped in themes and categories (Table 4.7). The data is categorised in eight themes and 23 sub-themes namely:

- **Theme 1:** Pre-retirement period
Indication of need for pre-retirement planning
Implementing pre-retirement planning

- **Theme 2:** Psychological situation
Loneliness
Depression
Positive experience

- **Theme 3:** Monetary situation
Salaries were very small
Pension

- **Theme 4:** Post retirement activities
Responsibility to the assembly
Permanence of their calling
Era of new challenges
Skills available due to previous occupation

- **Theme 5:** Relationship to the “retiring assembly”, Region and Head Office
“Retiring assembly”
Region
Head Office

- **Theme 6:** Support systems
Positive and negative
Family
Church

- **Theme 7:** The spouse
Trauma
Feelings of redundancy

- **Theme 8:** What was not referred to
Pre-retirement education
Support system
Spouses
Recreational activities

These themes and sub-themes were discussed according to the transcribed interviews. The empirical research revealed that there is a need for pre-retirement preparation for emeritus pastors and support after retirement.

Information acquired from the emeritus pastors was discussed (see 4.6). The AFM does not have a model for pre-retirement planning, even though a real need for it exists. The fact that there is no support system in place for emeritus pastors causes negative feelings. Some emeritus pastors experienced depression and loneliness due to the fact that they are not pastoring anymore. Insufficient finances are a big issue for emeritus pastors. Although a calling is regarded as permanent, retirement can be regarded as an era of new challenges. Skills previously developed can be used during retirement. Emotional reactions regarding the “retiring assembly”, the Region and Head Office were expressed.

It was found that most of the emeritus pastors experienced retirement negatively. It became obvious from the empirical research that preparation for retirement, as well as support after retirement is needed.

6.2.4 Chapter 5

A model for pre-retirement education was formulated. A combination and interpretation of the Scriptural pointers, literature study and an empirical study in hermeneutical interaction were used. Issues relating to the problem and fears of emeritus pastors were addressed in creating a model.

The retirement plan for pastors of the AFM will differ from emeritus pastors of other denominations and of people in the corporate world, because of the fact that the AFM does not offer pensions for her pastors. Planning for a pastor’s life after retirement should begin well

before that event. Certain anticipated changes in lifestyle need to be addressed at least ten years in advance, and more years for others. Financial planning, for example, should be considered after entering one's first place of employment. Planning actually goes on throughout the process of living.

The objective of pre-retirement sessions is to assist pastors to develop realistic goals independently, and must not be advice giving. Active participation in the sessions will be beneficial. Attention was given to different phases in retirement namely Pre-retirement-, Honeymoon-, Disenchantment-, Reorientation- and Stability phase. In the sense of their "calling" the phases for pastors are different than those in the corporate world.

It is important to remember that every emeritus pastor is unique and the effect of retirement planning on individuals can differ. By paying more attention to personal growth, having more meaningful relationships with others, and developing more satisfying uses of leisure activities, pastors who are retiring or have retired, will develop a new social status for themselves.

6.3 FINAL REMARKS

The aim of this study was to research the holistic needs of emeritus pastors of the AFM in order to create a pastoral model for pre-retirement education for its pastors. With Osmer's model for Practical Theology, namely the normative task, the interpretative task, and the descriptive task as guide, a model was designed for pre-retirement planning for pastors of the AFM. In conclusion it can be stated that the aim and objectives of this study were accomplished.

With reference to the research question and the central theoretical argument of this study and the research done in chapters 2 to 5, it can also be accepted that pre-retirement education for pastors of the AFM is necessary. The final conclusion of this study is thus that pre-retirement training for pastors can contribute to a more successful retirement.

The researcher sincerely hopes that this model will be implemented and used by the church. She believes that the model for pre-retirement planning will be beneficial to the preparation of pastors for their retirement. May this lead to a more rewarding period of retirement.

6.4 RECOMMENDATIONS AND THEMES FOR FURTHER RESEARCH

The following recommendations are made:

- It is suggested that pre-retirement planning sessions are made available for all pastors of the AFM.
- Facilitators in the church environment can be trained to present pre-retirement education. The church can also make use of professional facilitators.
- To enable pastors from low-economic assemblies to attend these pre-retirement education, it is suggested that the church subsidises the sessions.
- Students at theological seminary and young pastors should be encouraged to seek guidance from emeritus pastors and to value their wisdom and experience.

There is still much to be learned about the retirement experiences of pastors and further research in connection with this subject needs to be done. Themes related to this study or possible additions, deserve attention, including the following:

- A longitudinal study of emeritus pastors of the AFM after 5, 10 and 15 years of retirement might be an indication as to how their original needs changed.
- Retirement has a definite influence on the pastor's spouse and should be researched. The role and position of the pastor's spouse after retirement deserves attention.
- How does retirement affect marriage relationships of pastoral couples?
- The needs of an emeritus pastor as a widow or widower might have a definite influence on their experience of retirement. Attention can be given to pre- or post-retirement loss of a spouse.
- A comparison between the needs of emeritus pastors of the AFM and those of other churches will indicate if the needs of emeritus pastors in other denominations differ from that of the AFM.
- An empirical study among other churches, will give an indication if a universal model can be used for all denominations.

The plight of emeritus pastors in the AFM of SA cannot be overlooked. Biblical principles do not only apply to pastors while in the ministry, but those applicable to the emeritus pastors must be taken into account. Having spent most of their lives in the cause of the Gospel, emeritus pastors should be acknowledged by treating them with kindness, devotion and love, as expressed in this research.

ADDENDUM 1:

INFORMED CONSENT TO PARTAKE IN A RESEARCH PROJECT

Dear Pastor

I am a PhD student (Pastoral Theology) at the North-West University, Potchefstroom Campus, and am currently doing a research project dealing with emeritus pastors of the A.F.M. The research takes place under the leadership of Dr Pieter Oldewage of A.T.S.

For this study I am required to interview emeritus pastors of the A.F.M. These one-on-one interviews will be recorded on audio tape, your participation is absolutely voluntary and you may withdraw at any time. There is no monetary compensation involved for the participator or researcher.

Your identity will not be revealed and all information will be handled as confidential. Once the audiotapes are transcribed, it will be kept in a vault. The material will only be handled by me and an independent coder.

The long term benefit of the study is that the findings can be used to set guidelines for a model to support emeritus pastors.

Your participation is highly appreciated.

Etresia Evans

(Researcher)

CONSENT

Title of the research:

A THEOLOGICAL PERSPECTIVE ON THE HOLISTIC NEEDS OF EMERITI PASTORS OF THE APOSTOLIC FAITH MISSION OF S.A.

I, the undersigned, declare that I voluntary participate in the abovementioned project.

Full names and Surname

Signature

Date

ADDENDUM 2:

TOESTEMMING VIR DEELNAME AAN 'N NAVORSINGSPROJEK

Geagte Pastoor,

Ek is 'n PhD student (Pastorale Teologie) aan Noordwes-Universiteit, Potchefstroomkampus, en is tans besig met 'n navorsingsprojek wat handel oor emeritus pastore van die A.G.S. Die navorsing vind plaas onder leiding van Dr. Pieter Oldewage van die A.T.S.

Om die studie te voltooi benodig ek onderhoude met emeritus pastore van die A.G.S. Die een-tot-een onderhoude sal op oudioband opgeneem word. Daar is geen monitêre vergoeding betrokke vir die deelnemer of navorser in die projek nie. U deelname is heeltemal vrywillig en u kan te enige tyd onttrek.

Om u anonimiteit te verseker onderneem ek dat u naam en identiteit nie in die navorsingstuk genoem sal word nie. Sodra die oudiobande getranskribeer is, sal dit in 'n kluis gehou word. Die getranskribeerde materiaal sal slegs deur 'n onafhanklike kodeerder en myself hanteer word.

Die langtermyn voordele van die studie is dat die bevindings gebruik kan word om riglyne daar te stel vir 'n model vir die ondersteuning van emeritus pastore.

U deelname word hoog waardeer.

Etresia Evans
(Navorsers)

TOESTEMMING

Titel van die ondersoek:

A THEOLOGICAL PERSPECTIVE ON THE HOLISTIC NEEDS OF EMERITUS PASTORS OF THE APOSTOLIC FAITH MISSION OF S.A.

Ek, die ondergetekende, verklaar dat ek vrywilliglik aan die bogenoemde projek deelneem.

Volle name en van

Handtekening

Datum

SOURCE LIST

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