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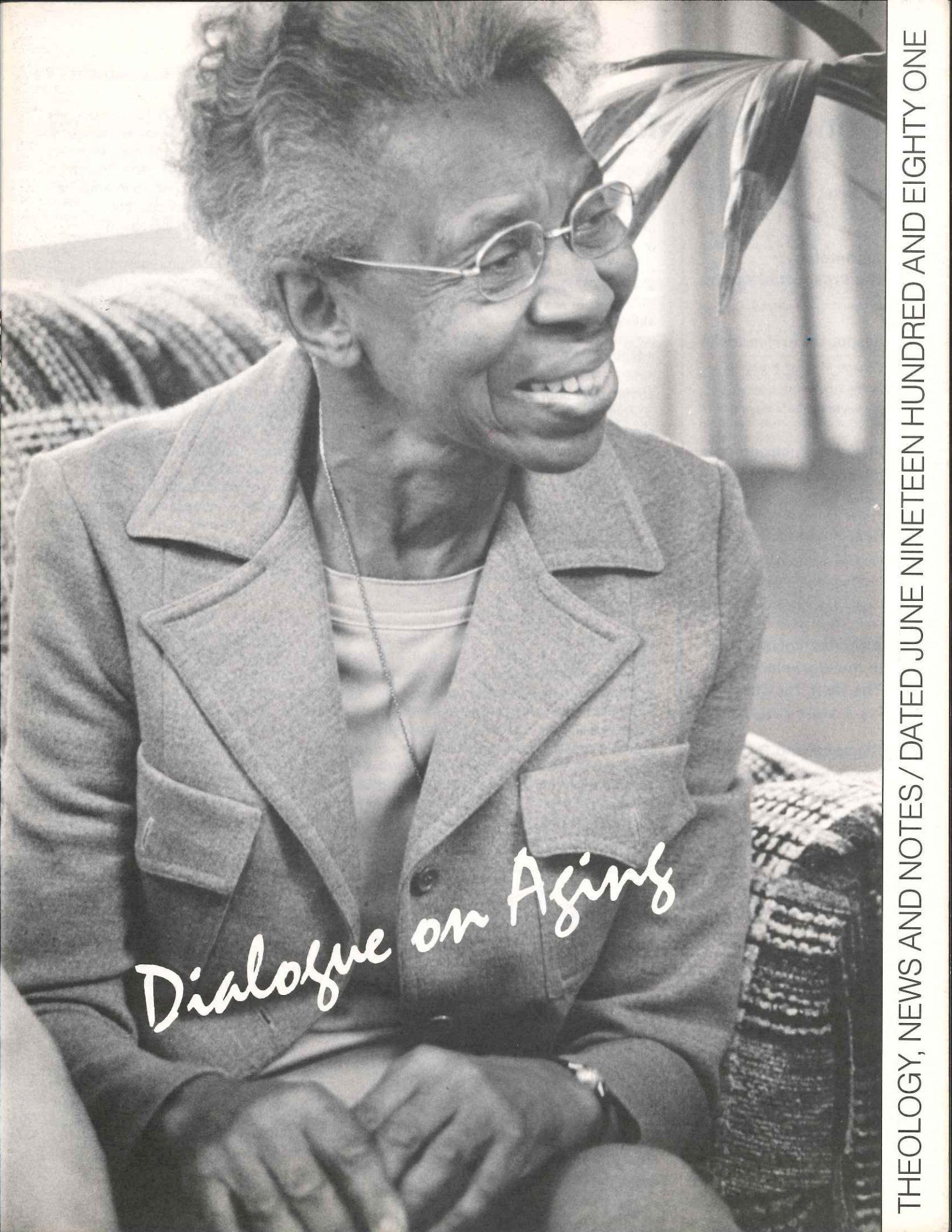
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Dialogue on Aging

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Editorial

James T. Mathieu

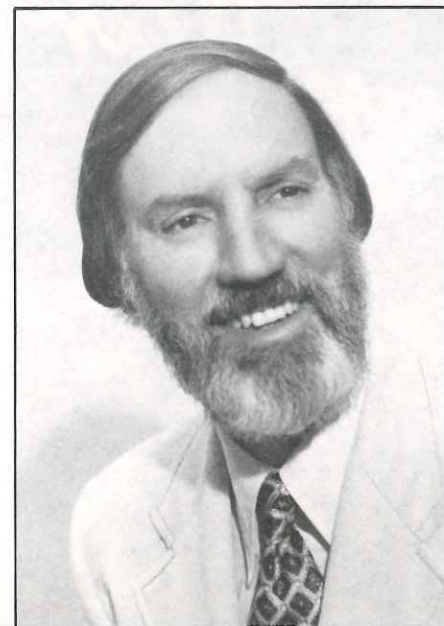
Maggie Kuhn, organizer and convenor of the Gray Panthers, has said, "... the Church and all of society have not perceived the depth of the crisis facing old people in America and in the world. We have conceived and carried out well-meaning services, but programs we have deemed helpful have perpetuated dependency and increased powerlessness and alienation."

I believe this thought to be an accurate assessment of the situation in regards to growing old and old age — be it in America or worldwide. It removes old age from the conventional context of a "problem to be dealt with and solved" as defined by certain individuals or certain segments of society (a problem being an item put forward for resolution and solution). "We're confronted by a new social problem — old age!" says the planner or politician. Currently, aging is seen and treated as a "problem." This is indicated by the fact that it is being addressed primarily by the specialists who can "do something about it," be they professionals, politicians, planners, clergy, administrators or academics. But, a new orientation and a different approach is needed; we need to view aging as an "issue" rather than a "problem." Maggie Kuhn clearly identifies old age as a universal "issue to be enjoined" by *all* individuals and *every* segment of society (an issue being an item put forward for corporate debate and decision.)

More than semantics is at stake in Kuhn's identifying the condition of old age as a "crisis." For as much as we would like it to be, the "problem" of aging is not going to be "solved." There are no "answers" for a time of life that most of us will experience. But there can be the realization of wholeness and meaning, of contribution and satisfaction, as one gets older just as there can be for all phases of life encountered by humans. For this to take place, the "issue" of aging must be confronted by old and young, layperson and professional, client and administrator.

What we are endeavoring to do in this *Theology, News and Notes* is to set out some of the parameters of the "issue" of aging in contemporary society and bring them into sharper focus for sensitive dialogue and, hopefully action by the Church. Four characteristic elements are identified: the prospect of aging by Jon Hendricks, environments for aging by Louis Gelwicks, aging in the workplace by Virginia Boyack and human sexuality by Richard and Loretta Morris.

Each lead article is joined by responses thus to provide an initial dialogue. It is hoped that this dialogue will be continued by our readers in the context of their Christian life and church community. As a further goal it is our hope that the more specific parameters such as generational similarities and differences, physical and mental functioning, financial and economic stability, family relationships, institutional support systems, etc. will be probed by persons and groups within the church in an effort to seek and establish understanding. ■



Integrator Jim Mathieu is associate professor of sociology at Loyola Marymount University, Los Angeles, CA, and an ordained Presbyterian minister. His writings and research interests have focused on adult socialization, life cycle, aging, social gerontology, death and dying. A one-time Fulbright Professor to the University of Zambia, he holds a Master's degree from Princeton Theological Seminary and a Ph.D. from the University of Southern California.

What is old? When are we old, and what does it mean to be old? Questions about life are the hardest to answer; the issues seldom remain stationary long enough for our conclusions to become firm. Asking what it is like to be old, not only raises a maddeningly prolific range of answers, but also includes a plethora of misconceptions. If a young person could stand in the shoes of an old person for even a single day many of the cobwebs of misunderstanding might be swept away. Short of that, can the study of aging—gerontology as it is called—teach us what we need to know to make tomorrow not merely a repeat of today?

The founding father of one of the social sciences referred to his discipline as the "queen of the sciences" because he viewed it as the culmination of all other scientific enterprises, tying together all the loose threads. Social gerontology might conceivably be given the same appellation, because it too brings together all the loose threads, in an attempt to appreciate the meaning which the various aspects of aging have in the consciousness of us all. The goal is to upgrade the quality of life for those who have earned the right to a peaceful and rewarding old age.

As a systematic inquiry into the nature of the process of aging, gerontology is still young; however, like many other areas, its roots are deeper—extending back as far as history has recorded the periodic wonderings about life in the later years. Information gleaned from the historical record reveals a paradoxical blending of respect and disdain for the passing of the years. On the one hand, there is the prevailing negative view found clearly in the writings of Aristotle, the myth of Tithonus and Swift's "Struldbrugs," which maintains that the calumnies of age far outweigh any possible advantages. In contrast, there is the view of Cicero, which claims that the negative traits of the old are merely the traits of a lifetime; at the same time, judgment, reflection and force of character improve with age. Ironically, both good and ill were often attributed to the same underlying processes, depending on the intent of the writer.

Interpretations of age, its causes and consequences, cannot be discussed without reference to the broader socio-temporal backdrop against which explanations are formulated. Over the years our ideas have alternated between the positive and the negative, but in every instance scientific and intellectual wisdom has sprung from the unreflective motions of everyday

people. This is as much the case today as it was in days gone by. Nonetheless, the interpretative nature of the "facts" of aging should not preclude either the expansion of our knowledge base or the continuation of scientific and social progress. Bearing these caveats in mind, the challenge is to shed new light on the age-old questions of old age.

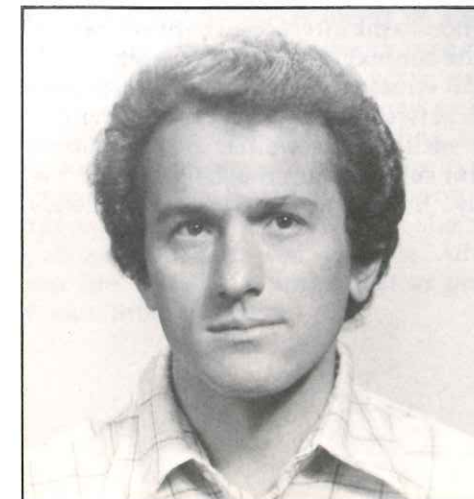
A number of general themes have emerged which have assumed the status of "given." Anthropologists have concluded that every society known to history has utilized age as a mechanism to confer certain rights and obligations. From the standpoint of the social order, age-grades serve to ensure and structure a continuous flow of individuals through socially valued roles. For the individual, these same age-grades help us to anticipate what will be expected of us next year, the year after and for several years ahead. Age is also a physiological indicator, albeit only approximate, of a whole gamut of functional capacities which serve to delimit the physical state of the organism. Finally, age can also serve as an index of psychological development. With time, predictable changes in outlook, attitudes and reaction patterns constitute an arena within which individual life worlds take on their particular shape. This is not to say the path is preordained, allowing no latitude for personal choice, only that the parameters within which that option will be exercised are generally known.

Unfortunately, knowledge and application are not synonymous. All the research in the world cannot be justified without some way of applying it to the very problems upon which it focuses. With all the knowledge we have acquired should we not be prepared to deal with those changes that occur very late in life? Logic would say yes because we know in advance quite a bit about what to expect; experience, however, says no. Few people realize that adaptation to later life begins 30 to 40 years prior to

Gerontology: The Prospect of Aging

JON HENDRICKS

As associate professor of sociology at the University of Kentucky, Jon Hendricks teaches courses dealing with social gerontology, aging and death. He is an editorial consultant for several major book publishers and author of countless articles, papers, book reviews and book chapters. His books (with C.D. Hendricks) include *Aging in Mass Society: Myths and Realities* and *Dimensions of Aging*. Dr. Hendricks graduated from the Universities of Washington and Nevada and earned his doctorate at Pennsylvania State University.



HENDRICKS

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the fact. Also, many late life role changes, be they social or physiological in origin, differ greatly from those undergone throughout the earlier years of life. The process known to social scientists as "anticipatory socialization," where one has an opportunity to "try-on" a role on a part-time basis prior to actually assuming it, is almost always absent in the case of growing old. Unfortunately, little in life prepares us for the reality of being old. If this is so, why is it that a large percentage of the elderly do not experience any emotional or psychological difficulty, while others reel under the burden of adapting to their changing status?

Social gerontologists have puzzled over this question for decades, and their responses can be seen as evolving through at least three distinct phases. In the first round, the emphasis was on individualistic mechanisms of adjustment. The responsibility for maintaining satisfactory life styles resided in one's ability to either accept the supposedly inevitable and disengage appropriately, or to preserve middle-age activity patterns and discover acceptable substitutes for whatever social functions were surrendered as one moved into old age. The second era of explanations, most closely identified with the decade of the 1970s, focused on structural variables. Societal arrangements, technological change and public policy received the major attention. As we move through the 1980s, a third phase is emerging, focusing not only on attributes of aging individuals or the structurally determined opportunities, but also taking into consideration contextual and structural arrangements affecting the interaction of the individual and the environment in which behavior takes place. Realizing that people shape and are in turn shaped by their world, research is beginning to concentrate on the meanings and motivations in such situationally dependent processes.

Adopting an *environmental-transactional model* to look at the nature of all age-related changes in the social world permits close attention to the interaction between people and the context in which they seek fulfillment. It stresses the increasing interdependence between people and their environment with age, as well as the functional context surrounding the daily lives of the elderly. In essence, the model contends

that the values and beliefs generated in any particular situation exert an undeniable degree of power over individuals; these constitute the backdrop in which the elderly test their adaptability and personal worth. The results depend on the situation in question, the resources individuals bring with them to those situations and the negotiated compromise which takes place within the arena. Accordingly, adaptation, self-fulfillment and so on are seen as both active and reactive; they are negotiated by people in their efforts to master a situation, while at the same time extracting from it what they need to retain a positive self-concept (Huyck, 1979; Marshall, 1980).

At the present time, variants of the environmental-transactional model are being developed by social gerontologists to explain both individual level factors and structural dimensions of personal well-being. *On an individual level*, one's ability to exert a modicum of control over his or her social surroundings may be thought of as a kind of exchange system. For the older person, or anyone else for that matter, to participate satisfyingly in social interaction requires possession of a sufficient resource inventory.

Retention of a viable position as a creative agent in the exchange process and maximization of satisfaction are contingent upon three overlapping dimensions of personal resources: first, each person must be able actively to participate within his or her environment. For example, in cases of extreme illness or the incapacity of psychological capabilities, opportunities to impose one's will might be curtailed. Secondly, there is a *social-familial* dimension, encompassing those interaction partners to whom one turns for an affirmation of self, either in attempts to influence their behavior or for positive reinforcement of one's own actions. Thirdly, there is a *fiduciary* dimension, which reflects whatever "coin of the realm" might be operative in a particular context. Money is clearly the most familiar example, but goods and services such as information, personal perquisites of many types, privileges and other barterable items are also included. For those who do experience a decline in the complement of their varied resources the likely result is disengagement, lowered self-esteem and, an unbalancing of their interpersonal exchange relationships—all factors which will leave them at a disadvantage.

The second facet of the environmental-transactional approach concentrates on dif-

ferential resource allocations and access as influenced by the nature of social class or other structural factors. Beginning from the same premise—that behavior is inevitably embedded in the social world—those working within this perspective maintain that social class and other group memberships in themselves have a significant impact on how people age. While it is readily acknowledged that differences within each of these groups are easily apparent, it is also asserted that opportunities are not distributed equally across all groups, regardless of individual potentials. The continuities or discontinuities experienced by older people are thus seen as primarily structural properties. In short, even within narrowly defined age cohorts, group membership functions as a sorting mechanism profoundly influencing the aging process. As an illustration, it has been demonstrated that movement across nearly all of life's transitions occurs earlier for those who belong to lower socio-economic categories than for their higher class counterparts—the turning points being more sociological than chronological (Streib, 1976).

The generation of knowledge that helps describe the kinds of age-related norms often encountered in dealing with older people will lead to a better understanding of the self and of social institutions; how we change and how structure affects us. Only in this way will we acquire the insight necessary to intervene in our own affairs: to change and remold what, on the face of it, seems to be an inexorable and inevitable pattern. Only in this way can planned social change be made rational, so that what "is" need not necessarily be so (Brim, 1972).

The study of human aging, and the conceptual interpretations used to make sense of the process, aim at a better grasp of its variations and ambiguities in order to control its course. But what comes next? Where do we go from here? To do a bit of crystal ball gazing, to look down the road to see what awaits us all, is a task fraught with difficulties. Despite the fact that we can learn a great deal from those who are now old, we will not simply follow in their

footsteps. For instance, we know there is life after work; however, to say that we have only to shape it is not sufficient to ensure that troubles will not be encountered. While the country as a whole has grown older, and the graying of nations is testimony to our social and medical progress (Butler, 1979), the question still remains, what can you do for me now? Not as much as we might if we had Cassandra or any other seer on our side. As has been said above, the future status of the aged hinges not only on the "facts" of their health, psychological and economic well-being, living arrangements or support systems, but on an entire range of value-laden questions which give meaning to life. How these ethical issues will be resolved is a question no amount of scientific wisdom can answer. In inflationary times, should Social Security be curtailed to gain a better economic stance? Why not retrench some place else? These and other questions will inevitably be faced by generations ahead at the very time when shortages of natural resources and assorted shortfalls prompt us all to ponder our tomorrows.

As complicated as it may be to engage in social forecasting, some tentative predictions can be made. We know, for example, the approximate numbers of those already born who will still be alive at any given point between now and roughly 90 to 100 years ahead. Unless there is a dramatic breakthrough in medical knowledge, or the natural processes of aging are somehow arrested, we know about how many 65-year-olds will be around in the year 2010. The real task is to compress the period of declining vigor in the latter years.

Solutions will come not only from the health sciences as they deal with the chronic debilitating conditions which creep up over the years, but also from social scientists and policy planners as well. It should be clear by now that age is never merely a biological fact of life; just as important are the social roles available to people in their middle and later years. Permitted full participation in the social world, it appears that many of the disabilities thought to be associated with the later years can be forestalled considerably. As long as a few individuals do not age according to the "averages," as long as some among us show individual variations above the norm, then there is hope we can all slow the aging process to fit our own schedule. Altering our life styles is as important as physiological intervention.

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In an affluent society, technology is frequently perceived as a panacea for all manner of social ills and difficulties. The truth is that technology creates as many hurdles as it overcomes; every crown of glory has its share of thorns. It is up to us to give meaning to the events in our lives. We can see life's passages as denigrations if we value youth above all else, or we can see them as growth and development if maturity and wisdom are recognized as valuable in their own right. The choice is ours to make. An awareness of alternative views is taken to be the prerogative of humanitarians and philosophers. But if we leave to the specialists the search for answers we will step back from truly participating in the shaping of our own tomorrows. If we all accept the responsibility to share in the discussion the very quality of aging can be altered. As we learn so are we altered, and in our questions the path to the answer is shaped. To search for

RESPONSE

J. MURRAY MARSHALL is the former senior pastor of First Presbyterian Church of Seattle, Washington.

Jon Hendricks admits that in matters pertaining to aging "knowledge and application are not synonymous." However, the body of knowledge concerning aging is increasing. Perceptions are more acute, but practicing the perceptions is another matter. Current emphasis in gerontology, Hendricks observes, stresses the "environmental-transactional model," that is: an emphasis on "the self" and "social institutions," "how we change and how structures affect us." A biblical and Christian perspective might sharpen the analysis both of the "self" and "institutions" as well as providing useful clues to develop applicable solutions.

The Bible salutes "old age." "Wisdom is with the aged" (*Job 12:12*). "A hoary (white or grayish-white) head is a crown of glory" (*Proverbs 16:31*). The decalogue commands honor for parents. In the New Testament Church, "elders" rule. Paul counsels, "Do not rebuke an older man, but exhort him as you would a father" (*1 Timothy 5:1*). Such respect for age runs counter to today's prevailing youth culture. Hendricks notes, "We can see life's passages as denigrations if we value youth above all else." Because the media, the culture and the prevailing values suggest that youth is life's greatest

the meaning of life, the meaning of age, is to bring it to yourself (*Philibert, 1979*). ■

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treasure, many people find it difficult to accept aging. They resent it, resist it.

Biblical wisdom puts aging in proper perspective. Because old age is celebrated, those who are aging are encouraged to live with dignity. Furthermore, there is the explicit assurance of God's support. "Even to your old age I am He, and to gray hairs I will carry you" (*Isaiah 46:4*). The biblical witness adds that we are "all one in Christ Jesus." Thus, both as individuals having worth in the sight of God and as members of God's redeemed community, older people have status and distinction. This theological mandate to repudiate social isolation because of age translates into the obligation of individuals and the larger society to affirm personal worth of the aging.

Christians have two principal social structures: the family and the Church. The family is still the place of primary relationship. Consequently, aging occurs with less trauma and with greater adaptability in a family context where two-way love and respect flows—from young to old and from old to young.

But the Church is also needed—not only to provide a broader scope for social contacts, but especially for the elderly who do not have immediate family available. A healthy church congregation is a most useful sociological component. Here (hope-

fully!) young and old, rich and poor, ethnic and established all meet. A church structure populated by sensitive Christians admirably salutes and strengthens the aging. Not only are the aged recognized, affirmed and supported, but they in turn contribute significantly to the larger body. Their skills can be utilized, their wisdom accepted, and their status as seniors celebrated.

Christians retirement communities are popular today. One of the finest in the Pacific Northwest is on a campus which includes a school for all grades through high school. This is an admirable situation in which young and old blend beautifully. Not only are the older people helped by the presence of the children and youth, but the

young people learn a respect for old age firsthand. This is an important model for Hendricks' observation that preparing for aging "begins 30 or 40 years prior to the fact."

Christian leadership found within the readership of *Theology, News and Notes* has a great opportunity to affirm the personal worth of older people. To this end our structures can be utilized creatively. Gerontologists help us understand the problems and for such help we are grateful. By no means can Christians pretend to have all the solutions, but we do have some components which added to current sociological insights, provide a hope for better solutions. ■

RESPONSE

JAMES S. HEWETT is pastor of the Saratoga Presbyterian Church of Saratoga, California.

I'm reminded of the wise words of Sophie Tucker: "Every girl has certain needs. From birth to age 18 she needs her parents. From age 18 to 35 she needs her good looks. From age 35 to 55 she needs a good personality. After 55—she needs cash."

I liked Hendrick's article. What I think he says is that to grow older is to change. Aging has several tracks—social, psychological, physiological, etc. Old is different from young. And if you're old and sick you don't have much clout—especially if you're broke. And everybody does it—all the time. Gets older, that is.

There is no question about the fact that the church needs to include more continuous recognition of the real and varied changes of aging both in its programming and teaching. The church can help people deal with the aloneness and infirmities of aging as well as value the positive benefits of the old. Aging has some OK dimensions—they should be highlighted. As Ralph Waldo Emerson wrote: "As we grow old, the beauty steals inward." Or, as Francis Bacon said "Age appears best in four things: old wood to burn, old wine to drink, old authors to read and old friends to trust." The church can hold a mirror up to that beauty and value it.

Our Session has talked about the various age groupings of people in our congregation

and community in several planning meetings. There is meaning and impact in what we've learned—things like: because of the incredibly high cost of homes now in Saratoga our demography is changing; schools are closing; young families can't afford our area. Ours is a relatively affluent middle and upper-middle class neighborhood, and we have been turning into an increasingly narrow group of people in their mid-40s through early 60s. We've asked ourselves, "What kind of fellowship do we want to build here?" We agreed we needed a broader cross segment of ages to share enthusiasm, vitality, wisdom and experience.

Two years ago (when I began my ministry in Saratoga) our nursery was almost empty. We designed programs to meet the needs and interests of the few young married couples we did have. Now the nursery is burgeoning. We go out of our way to include the younger families in the heart of our church life.

By the same token we discovered that many couldn't afford to retire and stay in their homes in Saratoga. Because of this we didn't have many seniors—although we did have a few retirement homes close by. We have expanded our transportation services to these retirement facilities in an effort to add some white hair to our fellowship. We have encouraged our people to make efforts to include the young couple and the older person within the life of our

The church can help people deal with the aloneness and infirmities of aging as well as value the positive benefits of the old.

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middle-aged church.

The part of today's mobile society that passes through Silicon Valley tends to fragment many families and the crucial extended family support system is impaired,

if not lost altogether. We need to do much more to build a blessed community or extended family that embraces the breadth of ages. We've made a small, but good start. So much more yet needs to be done. ■

RESPONSE

TIMOTHY P. WEBER is a faculty member of Conservative Baptist Theological Seminary in Denver, Colorado.

This is a quiz:

Which of the following does not reflect the current evangelical scene?

- a. Pioneer Girls
- b. Youth for Christ
- c. Young Life
- d. Campus Crusade
- e. Geriatrics for Jesus

The answer is obvious. Evangelicals have developed specialized and effective ministries for the young, but have done comparatively little for older people. We have apparently assumed that while the problems of youth deserve immediate and concentrated attention, older folks can meet their own needs and make whatever adjustments are necessary in their lives. After all, is not adaptability part of being an adult?

Many of us, however, are no longer willing to live with those assumptions. With the "graying" of the American population comes the "graying" of the churches. Consequently, it is more difficult to ignore increasing numbers, special needs, and the enormous potential of senior adults. Similarly, evangelicals have finally realized that adolescents are not the only ones who experience severe developmental crises. Starting and raising a family, changing careers, struggling through a mid-life crisis, losing a spouse, entering retirement after decades of productive and important work can produce problems as severe as the well known identity crises of the teen years.

What are the churches doing for their older members? A few congregations have full-time staff persons to oversee church programs of recreation, weekly outings, Bible study groups, visitation, meal assistance, and even permanent living facilities for the elderly. Other churches struggle to see that shut-in or nursing home members are not forgotten. Other congregations have yet to see the need or else lack the resources to target special ministries to senior adults.

As a church historian who is rapidly approaching his mid-thirties, I have little academic or experiential expertise in the field of gerontology. But I have watched with interest and concern as evangelicals have attempted to make ministry to older people effective and widespread. Here are a few rather tentative observations:

1. In the best ministries, senior adults are actively involved in the planning and execution of programs. Too many churches have activities for older members, not by them. As a result, some senior adult ministries are put together with little or no input from the seniors themselves. Such programs may successfully keep older people busy, but these endeavors can easily miss the mark of meeting spiritual needs. Who knows what older people want and require better than older people?
2. While older Christians may enjoy and profit from their own activities, they also need to be integrated into the full life of the church. I hope I am not being too cynical by suggesting that some senior adult ministries seem to be an effective way to get the "old folks" out of everybody's way. If Paul's metaphor of the church as the Body of Christ is still operative, the church as a whole needs older people as much as older people need the church.
3. Too many Christians have often neglected to bring biblical and theological resources to bear on the challenge of aging. At the same time, too many evangelicals have often uncritically accepted our society's view on the value or usefulness of older people. According to a still-in-process, Doctor of Ministry project at Denver Seminary, most churches in a significant sample have very few people over age 60 in responsible leadership positions. The causes of this situation are undoubtedly complex; nevertheless, such neglect is seriously out of harmony with the Bible's emphasis on the value of age-acquired wisdom

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It is my conviction as a planner and gerontologist that every church must, by necessity, include the needs, desires and potential of the elderly as an integral component of its thinking and planning process. The church which does not plan for the elderly will suffer a two-fold loss. First, it will fail to perform a vital mission in our society — a mission which by default is going to others less capable of performing that mission and who are more interested in financial gain than true needs. Secondly, the church will increase the risk of losing the support of both its older members and their middle-aged children.

The church has historically served the vulnerable and the needy of society. Responses to social needs have evolved as the needs have changed through the years. In the 20th century many denominational groups have seen their mission as the care and service for the ill and the frail. Hospitals have been constructed; homes for the aging developed. In the closing decades of this century an even greater demand will be placed on the religious community to serve the elderly.

Many older persons find that after a lifetime of contributing to and supporting the church, this institution has little service to offer them in the closing days of their lives. Over the years they have organized the fund drives for the parish hall, taught Sunday School and performed a myriad of other services for the church. This is of little comfort when you are alone, frail and on the verge of entering an unfamiliar institution, and find that the church often looks the other way. The disenchantment is growing. A major national trend we have observed in our research is that the ties binding an elderly person to a particular religious or fraternal order have grown weaker when considering congregate housing. In a recent (October 1979) community survey which we developed for a congregate project, religious affiliation was rated last out of seven variables considered important in selecting a retirement community. It was rated seventh out of eleven variables by current residents of the extremely successful church-related homes.

The elderly represent one of our country's and the churches' finest resources—a re-

source of experience, knowledge, dedication and support that the church can ill afford to alienate or waste or misuse. If the church is to serve its elderly, and in turn be served by them, we would do well to consider three areas which affect this relationship or exchange:

- 1) The importance of the total environment to the older person;
 - 2) The changing character of the elderly population and its attitude toward the services offered by the church;
 - 3) The planning process by which these relationships and attitudes can best be incorporated into meaningful actions to meet the needs and desires of the elderly.
- The quality of the environment is particularly important to older persons. They are the least able to adapt, to alter or to leave it. Perhaps it is true that the best way to prevent a miserable old age is through wealth; however, even money cannot ensure full participation in life's activities and enjoyment of one's surroundings.

The services we develop can play a critical role in determining the quality of the older person's relation with the environment and the quality of life-space. This is only possible if we include linkages which permit the individual the independence to select, interrelate and change environmental components. The linkages are perhaps most important of all, because they provide the glue which binds other characteristics together and gives them meaning.

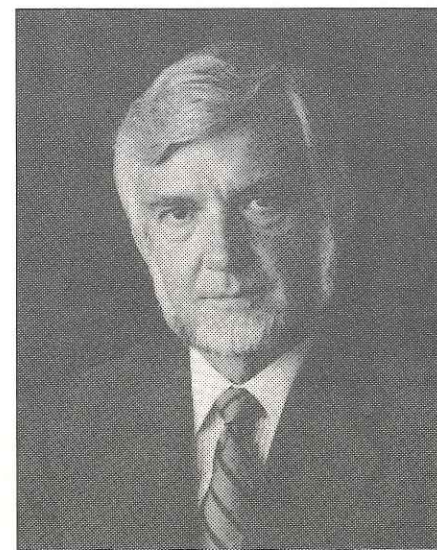
Each link in the "environmental chain" is critical for the aging. The younger person can side-step, adapt to, or otherwise circumvent a missing link. For the older person, this is not so, and what we consider minor problems can take on catastrophic proportions for the elderly. The church is in a unique position, vis-a-vis the older person, to provide the "glue" that will bring together the components of the environment. The older person will often

Planning Environments for the Aging

LOUIS E. GELWICKS

As president of Gerontological Planning Associates of Santa Monica, California, Louis E. Gelwicks, AIA, has personally designed more than 30 buildings for the elderly and completed over 50 master plans for retirement communities, homes for the aging, nursing homes and cities throughout the U.S. He is author of the book *Planning Housing Environments for the Elderly*.

Gelwicks served as professor of architecture at the University of Southern California where he initiated the graduate program in urban and regional planning for the elderly at the Andrus Gerontology Center. His B.A. in architecture was earned at Princeton University, his masters degree in environmental design for the elderly is from the Gerontology Center of the University of Southern California and his graduate diploma in sociology is from the International Graduate School of the University of Stockholm, Sweden.



GELWICKS

What older persons need most is information. What older persons want most from the environment is options.

turn first to the church when in need and it is part of the ministry of the church to meet that need.

What older people need most is information. In spite of an acute shortage of services and facilities for the elderly in many areas, there are numerous avenues of help which are under-utilized because the older person is either unaware of their existence or lacks the information on how to reach or use them.

An environment must contain information which is relevant to the interests and needs of the user. The process of obtaining essential information favors those people who are most skilled in seeking and utilizing it (the younger or stronger person). This leaves those who are most in need in the unfortunate position of being least likely to come in contact with the informational resources that could help them cope successfully. Information functions as the vital connecting link in the environmental chain.

What older people want most from the environment is options. We would prefer to extend this definition by suggesting that it is a process of attempting to avoid closing out life's options. Relevant questions we should try to answer are: Does the environment have options? Will the older residents find the kinds of information that they need to explore the options? Does the use of the information and options have significant and constructive consequences? If the environment does not perform properly, it must be changed. With good planning it should be possible to identify the changes that are needed well before the environment and the church reach the point of producing stress, alienation, and failure.

The most pertinent factor in the total environmental scheme is, of course, people — the elderly. The character of the elderly population has changed drastically. Today we are confronted with a new generation of older citizens who are better educated, more affluent, more mobile and more selective than preceding generations.

As we look at the statistics of the "elderly population" (65 + years) today, we see that from 1953 to 1978 that population grew twice as fast as the population as a whole. If mortality rates continue to decline as they

have in the past, the aged population will continue to increase more rapidly in the future. Some estimates indicate that by 2003, the total population will have increased by 28 percent, and the over-65 generation will have increased by 59 percent. The most rapidly growing segment of the elderly group is the oldest — those over 85 years of age. In the past 25 years this age-cohort has tripled, and it is projected that it will triple again within the next 25 years.

We are experiencing a variety of social and economic events which will have a significant impact on future generations of the elderly, their preferences, demands and needs. Women have been entering the workforce in unprecedented numbers. It is estimated that in June 1979, 63 percent of the women between the ages of 18 and 74 were employed. This means an increase in future retirements and pensions. It also suggests that when they become widows, women with work histories will be far better educated and prepared than their mothers were. A life experience of financial management, self-reliance and independent decision-making will make the female job market even more demanding than it is today. Values are changing and will continue to do so rapidly. For example, in 1967 a survey showed that 60 percent of the people agreed that a woman's place was in the home. In 1975, only 28 percent agreed with that statement.

Undoubtedly one of the greatest and relatively unheralded events that will impact on the elderly population is the tidal wave of military veterans who are approaching the magic benchmark of age 65. At the present time there are only 2.7 million elderly veterans. By 1995 there will be over 8 million. In fact, by that year, 60 percent of all American men over 65 will be veterans. This phalanx of older veterans and their families has been the recipient of major benefits throughout their lifetimes — home loans, compensation pay, etc. These benefits, and the life experiences they provided, greatly changed the socio-economic status and the expectations of this cohort and its children. More educated, mobile and affluent than preceding generations, this new generation of elderly will put great pressure on society and the church. It is doubtful that this will allow their benefits to be decreased, because their standards of facilities and services are much higher than that of their parents.

In order to meet the needs of an ever changing population we must plan wisely.

Planning is thinking in advance as a basis for doing. It must be an integral part of any activity that will be changing over time, and in this sense it should be viewed as a process, not a technique.

There are several key characteristics essential in planning environments and services for the elderly. To be successful the project must: encompass the greater region in which it is taking place; evolve within the total system of services and facilities; orient to the neighborhood levels; contain input from the user; and establish realistic goals.

Until we broaden our planning perspective to a regional or area-wide basis we can never hope to take full advantage of limited available resources. It becomes imperative to establish local systems of services through which the older citizen can seek out and receive the level of service most suited to them at a given time. If we wish to preserve an older person's independence, we must practice the principle of selective intervention. We intervene with appropriate services and facilities as the individual requires them to maintain his or her independence, but we are selective in order to avoid the stress and dependency created by either oversupport or undersupport. Selective intervention is predicated on the development of adequate channels for the dissemination of information and the maintenance of proper referral services. It is incumbent upon each sponsor who undertakes a new project for the elderly to analyze and become familiar with the services already available within the region.

Advocacy planning is not entirely the prerogative of youth. One of the factors which "pierced the corporate veil" in the court actions involving the Pacific Homes Corporation was the contention that the residents and prospective residents were not informed regarding the economic health of the corporation, and, moreover, were never involved in the planning process. The time is indeed upon us actively to involve those who use the housing and services in the determination of the kind they need and will receive. Potential residents should participate in the development of the proposed concepts and subsequently, participate in later evaluation. We are just now beginning to realize the value of consulting older people for their experience, insight and understanding of how best to help themselves. New laws are requiring

that sponsors make provision for residents to represent themselves on the boards controlling the facility where they live. The benevolent, paternal attitude now seems inappropriate; instead, there is a renewed effort to establish a framework for older persons to plan and act for themselves.

We have experienced many graphic examples where the perceptions of the decision-makers vary from the demands of their clientele. These differences occur over small details affecting the daily lives of the residents and over large policy issues regarding the inclusion of a health care facility on the site. For example, in comparing the responses of the board with those of the residents in a large home for the aging, they differed significantly when asked to rate a list of additions to the home that would appeal most to the residents.

Top choices of the Board

Those additions to the Home which would appeal most to residents:

	% Board <i>Listing as top</i>	% Residents <i>on same item</i>
Greenhouse	78%	19%
Card Room	47%	23%
Physical Therapy	47%	29%

In connection with another retirement project, 362 clergy in a diocese were surveyed regarding their opinions on the needs and desires of their parishioners. One question asked:

Would you prefer to have a skilled nursing unit in the home or would you prefer to have a skilled nursing facility on a nearby site but affiliated with the retirement community?

	SNF on site	Nearby but affiliated
Clergy	63%	7%
Older person	23%	63%

The environment is rarely neutral. The church cannot remain neutral. It will either be an integrating force in the life of the older person or it will be a disintegrating force. Let us plan environment which the elderly can utilize to satisfy their needs, maintain their spiritual and physical well-being and in turn enhance the church of the '80s. ■

The church cannot remain neutral. It will either be an integrating force in the life of the older person or it will be a disintegrating force.

By the very nature of the gospel the church must address its witness and mission to the needs, desires and potential of the elderly.

RESPONSE

RONALD S. JAMES is pastor of the First Presbyterian Church of Stamford, Connecticut.

As a parish minister who has served three different churches over the past 23 years, I respond positively to Louis Gelwicks' article. The thesis is impossible to fault because the elderly are among us in ever increasing numbers. By the very nature of the gospel the church must address its witness and mission to the needs, desires and potential of the elderly.

To state the ideal, however, is not enough. Demands of the worship and program life of a congregation, administrative detail, community and denominational responsibilities and the increasing financial crunch often leave the needs of the elderly far down on the list of parish priorities. Older parishioners frequently become the invisible part of the congregation — confined at home, or in retirement facilities, without the energy or the ability to be active participants in the life of the church. At a time when they are most in need of comfort, fellowship, and sensitive support, they may receive the least attention.

Churches need to plan an approach to ministry for and with the elderly. There are, of course, many possible avenues toward such a ministry: daily phone contact; systematic visitation; transportation to church events, clubs and activity groups; service projects, etc. Gelwicks' article singles out one broad approach — planning living environments.

Experience tells me that one of the great crises of life — indeed it is often a trauma — is the loss of one's customary living space. This is an experience through which many elderly people must suffer. Treasured

chairs and rugs, crystal and dinnerware, tools, books, pictures and a hundred other objects, are the story of a lifetime. To part with these, and to leave familiar neighborhoods for a new living environment, is not an easy transition. Yes, the elderly are the least able to "adapt, to alter, or to leave" their accustomed environment.

The author intends, however, a broader meaning for "environment" than one's home or street. He is talking about social services, shopping, transportation and medical needs. These are the "options" that "older people want most from the environment."

The dimension of the task of caring for the elderly is so large it will require sophisticated planning techniques which must be carried out regionally so that the various human services may be coordinated. It is imperative to make helpful information about such services available to older adults.

One of the ambiguities of the article is that the author is not talking about the ministry of a church to its members in the traditional ways, but rather about the involvement of church people in the coordinated efforts by government and private interests to meet the needs of the elderly. The concepts of selective intervention, and the inclusion of older people in the decisions that affect their lives, are points well made; however, even well-intentioned efforts will not take the place of traditional ministries — comfort in sorrow, encouragement in faith, prayer and personal support. There is no substitute for genuine Christian love expressed in an atmosphere of acceptance. ■

RESPONSE

CHESTER M. BULEY is minister of visitation at San Marino Community Church.

As a resident for almost six years in a fine congregate Christian retirement home, and who has served, prior to becoming a resident, as a trustee of the facility for a similar length of time, it is difficult for me to find fault with the thesis of the article. I strongly advocate that "mature" churches become involved in planning for and *with* the elderly. I define "maturity" for a congregation as being 25 years or older. Certainly all age groups should be involved in the process of acquiring property or building within the

immediate parish so that older parishioners may move into adequate facilities for cluster or congregate type living near the "home church." The elderly should have significant and long-term input in planning and financing such accommodations.

In bedroom communities, where zoning laws often prohibit the development of "homes for the aging," the political clout of

the older voters — supported by the younger enlightened church-member citizens — might well lead to zoning variances to permit hostel-type care, or small clusters of larger homes for more congregate type of living under church auspices. This would provide for more "near at home" housing for the aging, and full or part-time employment for all age groups in the community work force — especially those with a desire to minister to the aging of their own family or "church family" members. Having the motivation to provide skilled, tender and loving *Christian care* (which differs greatly from purely professional care given only for paycheck purposes) these persons could make a great contribution to the lives of the elderly.

The use of denominational management, non-profit corporation persons with expertise, and employees with Christian commitment, is, I believe, essential to providing quality care at reasonable cost, for all older age group needs. Volunteer services from neighboring congregations should provide opportunities not only for adults but also for youth groups which can provide a variety of services. The contact with children and youth is sorely missed by older people who are *isolated* all too often in congregate homes outside the "home" parish.

As the author has indicated, it is neces-

sary to provide a continuing flow of *repetitive* information about "services and facilities for the elderly" using all types of media.

The loneliness of widows and widowers must be recognized as a growing opportunity for the church to provide fellowship, education, entertainment and *service*. For retired persons, the utilization of unused church facilities on weekdays, during daylight hours is a must. Many unused educational buildings and recreational facilities such as gyms might well be remodeled into modest-cost apartments for co-op living. Advantageous use of the service, wisdom and experience of potential residents of congregate or cluster housing is highly desirable. However, upon becoming residents the situation is entirely different. To expect a resident to be impartially involved in management and policy making while under the pressure of fellow residents can be intolerable, if not impossible. Responsible elected members of a resident's association should have access to the administration regarding policy changes, financial conditions, personnel changes, government requirements and practical realities. Reporting such information in written documents distributed to all involved provides a solid basis of understanding that no word of mouth reporting could convey. It is important to honor the old as well as to love them. ■

The loneliness of widows and widowers must be recognized as a growing opportunity for the church to provide fellowship, education, entertainment and service.

RESPONSE

LUELLA LANCASTER FLOYD is assistant pastor of the Pasadena Presbyterian Church.

Louis E. Gelwicks' article is most informative and will be helpful to churches in planning for the elderly in their congregations. He has shown the changing character of the problem by the great increase in the number of elderly persons — especially those over 85 years of age, the number of women in the working field, and the veteran problem that will soon be with us.

One very important point that he makes is that new laws are requiring sponsors to have residents represent themselves on their boards. I know from experience that when residents do have a voice in the management of the retirement home in which they are living, there is a better spirit and more cooperation in that home.

We pastors have our marching orders

from Jesus: "Inasmuch as you do it unto the least of these, you do it unto me." I have been an assistant pastor at Pasadena Presbyterian Church for over two years and my main task has been calling on the elderly and shut-ins. I try to take the church to them. They are just like any other age of people — some are full of courage and faith and lift my spirits; others (only a few) are downcast and complain. The church can ill afford to lose the insight and wisdom which older people have gained from the experience of long living.

I strongly believe the longer the elderly can live in their own homes, the better it is for them. This is often difficult because domestic help is frequently difficult to obtain, and adult children of the elderly, both female and male, are often out working and are not at home to care for their parents.

Attitudes Toward Age In The Workplace: The Need For Change

VIRGINIA BOYACK

Virginia Boyack is the first social gerontologist to join the executive staff of a financial institution. Previous to her present employment as vice president for life planning and educational development at California Federal Savings and Loan Association, Dr. Boyack served for four years as director of preretirement education and life planning programs at the University of Southern California.

She holds doctorate and master's of science degrees from USC, as well as a bachelor of science degree from California State University, Northridge. Her professional activities include memberships in the Gerontological Society, the National Council on the Aging and the Association for Gerontology in Higher Education. Dr. Boyack is a member of the Commission on Women for the National Center for Black Aging and serves as an advisor to the 1981 White House Conference on Aging.

A man intensely absorbed over a fine magnifying glass puts the finishing touches on a small screw-like device which completes an instrument that now triggers the transmission of thousands of pictures from Venus — he is 83 years old.

At a business enterprise started by an 89-year-old and whose workers' average age is 72, a highly skilled craftsman continues to work on brass pendulums — he is 92 years old.

A 73-year-old chemist shares her job with a student completing his master's degree. Both work part-time and share one job, as she designs a new life and phases into retirement and he completes his education and phases into a full-time job with the organization.

These vignettes are becoming more usual than rare as society recognizes the need for change and begins demonstrating a more positive attitude about the value of the worker's skills, knowledge, and experience in maintaining productivity throughout one's work life.

Professor Hofstede, of the European Institute of Advanced Studies in Management, suggests that we are now entering into the third industrial revolution. He observes that mechanization and computerization were the first and second industrial revolutions and were concerned with machines and products, as opposed to people. In the third industrial revolution, however, the needs and aspirations of employees will be uppermost in the design and implementation of production and other work systems.

Industries, organizations and institutions face challenging opportunities to act as catalysts in the shift to the humanization of the work environment. Hooper writes that during the last decade, a substantial number of work humanization experiments were introduced throughout Europe under different labels — autonomous work groups, job enrichment, work structuring,

etc. Each of these approaches attempts to meet any one or a combination of the following objectives which have been put forward by Herrick and Macoby as the four principles of humanization at work:

1) *Security*: — employees need to be free from fear and anxiety concerning health and safety, income, and future employment

2) *Equity*: — employees should be compensated commensurately with their contribution to the value of the service or product

3) *Individualization*: — employees should have maximum autonomy in determining the rhythm of their work and in planning how it should be done.

4) *Democracy*: — employees should, whenever possible, manage themselves, be involved in the decision-making that affects their work and accept greater responsibility in the work of the organization.

This humanization must include persons of all ages in relationship to their work life. The older worker, especially, must not be forgotten or left behind in this humanizing process.

In the 1980s a new range of opportunities and problems relating to the changing structure of the American population has become obvious (*Tables 1 and 2*). The salient factor is the increasing number and proportion of those workers over 55 years of age.

Projections indicate that older persons in the first half of the 21st century will comprise approximately 14 percent of the U.S. population; will reside principally in one and two person households; will be about equally divided between those who have more and those who have less than the recommended minimum adequate budget for elderly couples and individuals; will have 20 percent of their numbers experiencing impairments that require one or more forms of health and social services; and will be composed of a larger percentage of single females. Such projections have obvious implications for all governmental, educational, social, religious and private sector entities.

Thirty years ago in the United States, nearly 50 percent of the men 65 years of age and over remained in the work force (*Table 3*); today, only one man in five, and one woman in 12, in that age category is still working. When Social Security was adopted in 1935, there were 10 adults in the labor force for each person over 65; today, three are working for every one

receiving benefits. By the mid-80s it is projected that the ratio will be 2.5 for every 1 receiving benefits.

Given these understandings and projections regarding the dynamics of the workplace, all industrial nations must be challenged to meet the increasing needs, which the older worker has to contribute productively for a longer period of his or her life. Organizations must also be encouraged to make alternative work-leisure-study time allocations across the employee's lifespan.

Some key issues which may impact upon a change of attitude regarding the older workers are as follows:

1) In a 1979 Harris Poll, 46 percent of the retirees surveyed said they would prefer to be working; 48 percent of those aged 50-64 indicated they intended to extend their work lives.

2) 558 executives of the 154 largest corporations in Denmark were asked to choose between demotion and early retirement and 70 percent reported they preferred demotion.

3) The new anti-mandatory retirement age legislation in the U.S. will not, according to experts, lead to a top-heavy work force.

4) It has been found that it is not too costly to retain older workers, and in fact such a move can be extremely profitable.

5) Older workers are not less productive — they are as productive as younger workers.

Some countries are demonstrating their concerns for such issues by developing flexible work-retirement options which encourage continued employment of workers or are providing choices regarding the time and method of retirement.

In the United States a few institutions have established special programs for flexible work-retirement, such as part-time employment, payroll transfer, reduced work hours, phased retirement, reassignment, sabbatical leaves, job redesignment, outplacement, work and education combinations, retraining, and new career development programs.

In Europe and Japan there have been several innovative approaches, such as: mobility allowances; employer subsidies; mature worker quota systems; specialized employment services; and transfer programs.

The implementation of any such innovative program demands careful planning regarding the immediate and long-term impact of these changes upon both the individual and the work situation. The employee's needs and preferences, the employer's goals and the particular characteristics of the work environment and organization must all be taken into consideration. But, just as importantly, implementing this type of innovative program requires sensitive attention to the stereotypes of aging which so often impact upon the mature worker.

An historically negative image about aging has been particularly prevalent in the workplace. There are many myths about the mature worker's health, competence, productivity, ambition and effectiveness. These stereotypes have acted as barriers to innovative thinking about the use of the knowledge, skills and experiences which most mature workers exemplify. Investigation and experience continue to expose such insidious stereotypes.

Schaie (1980) reports that for most workers, learning ability remains sufficiently high until well into 80 years of age. He continues:

Because of the many different combinations of job demands and individual ability patterns, much research remains to be done to determine the best matches between such individual patterns, jobs, and working conditions . . . older workers need somewhat more time to learn new skills, but when retrained they are likely to stay in that job longer, have better attendance records, and are more reliable.

More accurate characteristics, which are now substantially supported by research, are that mature workers have fewer absences than do other workers; have fewer on-the-job accidents; are more satisfied with their jobs; have less stress on the job than other workers; can, and indeed do, master new information and skills; and are more loyal to their employment and employers.

Richard Cohen has suggested that younger employees tend to be more mobile — changing employers at a greater rate than do older employees. Consequently, the company's risk in training an employee who may leave before the payoff period is over, may be greater for younger than for older employees. He further notes that perhaps the most important point to be noticed is that younger employees are more likely to be with a company for a shorter period than are older employees. Because of higher mobility rates, 20-year-

Projections indicate that older persons in the first half of the 21st Century will comprise approximately 14 percent of the U.S. population . . .



BOYACK

The mature worker must be offered opportunities which are given to any worker of similar competence, vigor and ambition.

old employees can be expected to stay with the company only 3.4 years; in contrast, 30-year-olds tend to stay approximately 13 years, and 40-year-old employees stay 17.5 years, on the average.

Rosow (1980) suggests that it is in the employer's best interest to promote the motivation and increase the productivity of any employee. The mature worker must be offered opportunities which are given to any worker of similar competence, vigor and ambition. Rosow states:

Age neutrality should be designed into the critical personnel policies of hiring and separation, pay and benefits, performance appraisal, career counseling and preretirement counseling, and on-the-job training and development. With many new options available for the extended working life of the older employee, the employer has an opportunity to make use of the valuable skills, knowledge, and experience of these people who have been in the work force.

There are many dynamics at work today in relation to mature persons and their work-life. What is it that attracts people to prolong their work force participation? Some dynamics would include: the rapidly increasing cost of Social Security; anticipated changes in Social Security and tax laws; increasing mandatory retirement age; indexing of pension benefits; the need to retain experienced workers on the job; the impact of inflation; improvements in the health condition of mature workers; and the rising of educational levels of workers.

What are the dynamics that work against the mature worker remaining in the work force? These would include: employment discrimination against mature workers; a youth-oriented society; a slow-growth economy creating insufficient opportunities; inflexible work options; labor policies pointing toward better and earlier pensions; and negative stereotypes previously mentioned. These contingencies demand society's flexibility and sensitivity regarding age and the workplace and challenge all organizations to recognize and respond to the need for change.

We are reminded of Tennyson's words in "Ulysses" . . .

How dull it is to pause, to make an end,
To rust unburnish'd, not to shine in use!
. . . Come, my friends,
'Tis not too late to seek a newer world. . .
Tho' much is taken, much abides; and tho'
We are not now that strength which in
old days
Moved earth and heaven; that which we
are, we are;

One equal temper of heroic hearts,
Made weak by time and fate, but strong
in will
To strive, to seek, to find, and not to
yield.■

TABLE 1 — FORECASTS OF AGING POPULATION 1900-2040

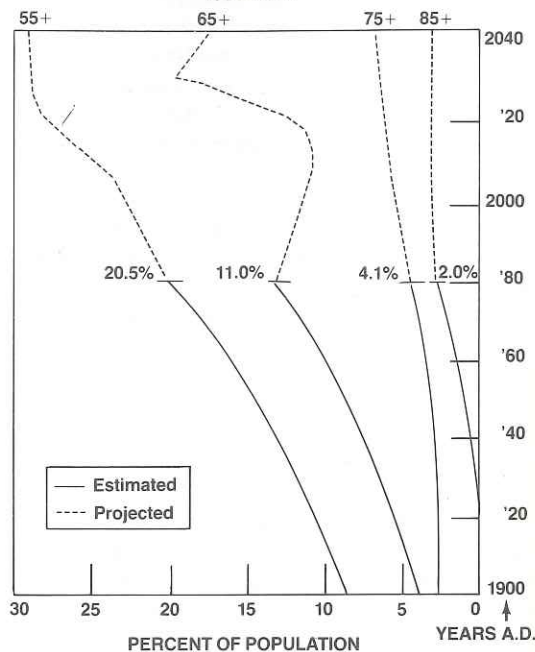


TABLE 2 — PROJECTED INCREASE OF AGED

AGE GROUP	1980-2010 PERCENT INCREASE
85+	68.9%
75-84	39.8%
65-74	24.5%
55-64	51.0%
25-44	19.7%
15-24	1.3%

TABLE 3 — ESTIMATE FOR LABOR PARTICIPATION

ESTIMATES	MALES		AGE		FEMALES	
	1990	1975	1995	70+	1990	1975
	10.7	15.1	20.1	26.6	4.4	4.9
	31.7	37.0	57.0	57.0	14.2	14.5
	57.7	65.7	82.5	82.5	33.7	33.3
	81.6	84.4	92.5	92.5	51.0	47.9
					17.8	29.0
					35.6	35.6

RESPONSE

ROBERT K. JOHNSON is associate professor of religion at Western Kentucky University.

Older persons are often very productive. Projections, however, call for declining participation by the elderly in the work force. With approximately 50 percent of all retirees preferring to continue working, flexibility and innovation are to be sought in our approaches toward the senior worker. We should not permit the mature worker "to rust unburnished." Such is the position of Virginia Boyack as I understand it.

It is good to be reminded in this way of the importance of work for young and old alike. In a time when absenteeism is high, when production is low, and when Friday is looked forward to, the church should support those who argue for the continuing value of work. Work is of God. The Genesis account portrays God at work in his creation activity day by day. Moreover, having made male and female in his own image, God the worker commissions his children to be workers. Humankind is to have dominion over the earth—to subdue it, to benefit from it, to name it (*Gen. 1-2*). In the metaphor of Genesis 2, humankind is to be the cultivator of God's garden. Work, thus, predates the Fall and its curse. God's curse on sin (and the sinner) is not work itself, but the fact that humankind's God-appointed tasks will now be laborious.

Work remains one of our God-appointed activities. The psalmist writes:

Thou dost cause the grass to grow for the
cattle, and plants for man to cultivate,
that he may bring forth food from the
earth, and wine to gladden the heart of
man,
oil to make his face shine, and bread to
strengthen man's heart.
(*Ps. 104:14-15*)

In a similar vein, Qoheleth (the Preacher) advises:

Go, eat your bread with enjoyment, and
drink your wine with a merry heart; for
God has already approved what you do.
Let your garments be always white; let
not oil be lacking on your head. . .
Whatever your hand finds to do, do it
with your might; for there is no work or
thought or knowledge in Sheol. . .
(*Ecc. 9:7-10*)

This basic acceptance of work's value based in creation itself seems also behind Paul's

admonition to work and not be idle (*2 Thess. 3:6-12*). Work is for our own benefit (*Prov. 12:11, 1 Thess. 4:10-12*); it is for the benefit of others (*Eph. 4:28, 2 Thess. 3:13*); and it is intended for the glory of God (*Col. 3:17-25, especially v. 23*).

Yet, work is not our only God-given activity. It is for this reason that Boyack's article raises certain questions in my mind. In a society where "workaholic" is a central problem, the Christian must ask why work is being argued for and desired. The professional workplace is not sacrosanct. The Genesis account authorizes not only work as one appropriate expression of God's image in us, but also family. Quantity time as well as quality time given to one's family are important expressions of God's love through us. Indeed, if the adult children of the elderly responded to their parents more lovingly, the demand for an extended work life might be less imperative and somewhat minimized. All people, and especially the elderly, need to feel accepted for *being*; *doing* follows. The family—children, singles, couples, parents and older people—is singularly equipped for loving.

While giving work its rightful place, the writer of Ecclesiastes strongly attacks any false compulsion to work:

What has a man from all the toil and
strain with which he toils beneath the
sun? For all his days are full of pain, and
his work is a vexation; even in the night
his mind does not rest. This also is vanity.
(*Ecc. 2:22-23; cf., Ps. 127:1-2*)

For too many people work is a "religion" whose blessing is wealth, whose God is progress, and whose faith is in individual achievement. Having neglected other aspects of our God-intended lifestyle (e.g., our family, our leisure, our non-remunerative work, our churches), many find the threat of retirement overwhelming. But it need not be. If we enjoy our lives now as gifts from God—if we delight in our family, our food, our relaxation, and our dress, as well as our work (*Ecc. 9:7-10*)—then the changing seasons of life will be what they are intended to be—new opportunities for work and play, for family and for church.

Beware lest the workplace become your religion. Boyack ends her article by quoting Tennyson: "How dull it is to pause, to make an end." But surely the Christian knows better. God paused that seventh day after

Having neglected other aspects of our God-intended lifestyle . . . , many find the threat of retirement overwhelming.

The changing attitude toward age in the workplace is important to the Christian because it is an issue of sensitivity and justice.

the fullness of his labor. The Sabbath's non-work was not to be dull, but was the opportunity to allow others to be refreshed and to remind oneself that all of life is a gift from and for God. Our Christian hope is

that we will one day enter God's rest (*Heb. 4*). Non-remunerative work and play need not be dull. The Sabbath is God's reminder to us not to apotheosize our employment. ■

RESPONSE

PHILIP PANNELL is a student of the Graduate School of Psychology of Fuller Theological Seminary.

Virginia Boyack has made some very significant observations regarding the changing attitudes of modern society toward the mature worker. The research cited in her article dispels some of the negative assumptions about mature workers and their ability to function effectively in the workplace. She makes us aware that the older worker's experience in life, as well as experience in a specific vocation or skill, serves as a distinct asset to society.

Ms. Boyack believes that our modern organizations need to be "humanized." Programs must be implemented which acknowledge the needs of the individual as well as the needs of business, and these programs should include older citizens. She bases her argument for this necessity on several factors: older persons prefer work to retirement; new anti-mandatory retirement legislation will not create a top-heavy work force; older workers can save industry money because they are more reliable in their attendance and less likely to move; and as the national age level rises, the need to incorporate older citizens into the mainstream of society becomes more and more important.

Society, however, does not respond automatically or positively to the phenomena of nature which older persons represent; the marketplace dictates many values. Too often we have chosen profit over persons. In many ways the baby boom after World War II set the stage for the marketplace. The vast numbers of yesterday's children who are today's young adults will be tomorrow's older citizens. Given the fact that society's average age is rising, the marketplace will, conceivably, change its attitude toward the older worker if only for the sake of survival. This leads us to the crucial issue. The question of principle asks *why* this change should take place rather than *how*. Is change due to an increased sensitivity to the needs and gifts of the

aged, or is it due to an increased need to sustain productivity in a rapidly changing and economically unstable world?

The changing attitude toward age in the workplace is important to the Christian because it is an issue of sensitivity and justice. If reform is to be truly effective it must be comprehensive. We must move further and dare to ask questions at a deeper level than Ms. Boyack's article appears to suggest.

While Ms. Boyack states the dynamics which work against the mature worker, namely: a youth-oriented society; a slow growth economy creating insufficient opportunities; inflexible work options; and labor policies pointing toward better and earlier retirement pensions, she overlooks problems such as the poor state of public transportation by which the older worker could travel, and the inability of most older persons to follow our fleeing industries to the suburbs. These are also issues which need to be addressed in any discussion regarding attitude change toward age in the workplace, because they reflect a sensitivity to the whole person. It is imperative that we move away from a strictly profit-oriented philosophy in which people are consumed with the desire to produce products which, in turn, other people consume.

There is a dimension of justice in this issue that asks us how we can be most equitable and provide work for our older citizens who have not had access to adequate training. Reform should be just, and we must be careful not to reform only for the "elite" mature worker who has had previous training and who wishes to continue an active work life. Society must realize that training the unskilled older citizens, and bringing them into the mainstream of change is a matter of conscience.

It is my belief that as society and industry begin to adjust their attitudes toward age in the workplace, we who call ourselves Christians have the responsibility to be sure that it is an adjustment precipitated by

sensitivity and not profit. We should seek to incorporate more of our older citizens into all walks of life precisely because, as human beings, they deserve to participate and not simply because they are still

productive. Our older brothers and sisters deserve not only our sensitivity and a sense of their value and worth, they need a respect that goes beyond their ability to produce. ■

RESPONSE

ANN MANN is a professional writer and columnist for the *Beverly Hills Post*.

In the "olden days" before TV, mace classes and the "Me" generation, every freshman at Vanderbilt University memorized Tennyson's "Ulysses." Preparing to return to my alma mater for our 40th college class reunion, I am beginning to fully comprehend the lines.

A professional journalist since the age of 20, I have evolved, down the timeline, as a gratified but grossly underpaid semi-volunteer whose husband keeps asking vainly, "When are you going to stop giving it away?"

Mrs. Boyack has made me unplug my typewriter and seriously wonder what sort of senior citizen statistics I'll be creating in the next decade or two.

My mother worked hard all her life. She managed a real estate office, and bridged the gap of erratic family finances by turning the parlor into a boarding house diner. I saw her lying on the sofa one afternoon when I was 12, and I thought she was dead. She never had the luxury of a paying job. She never complained, but she always wanted better for me.

The product of a host of Victorian Southern "shoulds," "oughts," and "don'ts," yet liberated in spirit, I could never picture myself as a plane-hopping lady corporation president; however, I believe I represent many of my kind who, should a protective husband succumb and the Social Security drain out, would jump at the chance to march in the "humanized work revolution" Mrs. Boyack envisions.

I would not only be satisfying a need to pay back the world for a first class trip, but also eagerly making what would be, to me, a definitive statement as time begins to run out.

I'm firmly convinced that there is nothing the perennial community volunteer has

mastered better than how to work with people. Fund raisers, political campaigns, and church stewardship and outreach appeals are a proving ground for perfecting the positive approach.

To expand this model resume for hopeful grandparents: we can be examples of self-discipline and cooperative attitude to the current crop of brash, young executives who consider themselves has-beens if they haven't made executive vice-president of the company by age 40. They obviously have brains and drive; heart and understanding will come.

It is these young men and women, suckled on the milk of human unkindness in a Vietnam era of "looking out for No. 1" who need to know there are people to whom a job well done is as important, or more so, than the pay check. If they'd trade us a stake in their future for a share of our unique experience, they'd have a deal to bank on. Risk-taking usually appeals to the bright-eyed young on the upward spiral.

Once committed, these venturesome leaders could let their imaginations roam—clearing houses to match talents and needs, incentives for building an even better mouse trap, double time off to baby-sit the boss' babies. Every trick in our bag, polished and practiced!

This may be a non-smoker's pipe dream inhaled from an unlit pipe, but hope is the essence of change, and, Tennyson's fellow poet—Mr. Browning, wrote "A man's reach should exceed his grasp, or what's a heaven for?"

And I plan to put as much energy as I can summon up in that space of time left me between now and heaven, advocating a society which mines the treasure and heeds the heritage of its elderly. I will not yield.

Nor will I forget that another of Mr. Browning's lines was "Grow old along with me! The best is yet to be. The last of life for which the first was made." ■

"Grow old along with me! The best is yet to be. The last of life for which the first was made."

Aging in an Adolescent Culture

RICHARD MORRIS
LORETTA MORRIS

Richard J. Morris is a philosopher and coordinating member of a team-taught course in human sexuality at Loyola Marymount University, Los Angeles. Educated in Scotland, he is presently completing his graduate studies in the Philosophy Department at Claremont Graduate School. His wife, Loretta, is a member of the team that is teaching the human sexuality course at Loyola. She is professor of sociology there, teaching in the areas of sociology of childhood, marriage and family, gender roles and social anthropology.

A presumption of burnt-out innocence surrounds the elderly, and too many of them accept it as fact. After all, they are beyond having children; their bodily mechanisms are wearing out; their dreams of romance have been tempered, if not destroyed, by the years. With sexual passion dead and the tyranny of hormones ended, it is now time for sexuality to be shrugged off like an old coat. Or so it seems.

When this presumption is built into the foundations of nursing-homes and geriatric facilities, it becomes a rule of life segregating men from women: an expression of the belief that at some magical age—55, 65, 75—human beings become asexual. Within their walls the innocence of age (an innocence based on apathy, not ignorance) is enshrined, protected, and expected.

The same expectation fuels common sentiment far beyond the confines of institutional care. Seniors who are sexually active in the wider community find their conduct noted variously as cute, silly, unseemly, or downright indecent. Whatever the label, the message is plain. The old are sexually incompetent; their intimacies are a poor imitation of life, their antics being either cutely comic or offensively perverse.

Society takes for granted sexual impotence in the elderly; what it requires of them is sexual insensibility. It is cultural

deprivation, not just age, that drives the elderly to the loneliness of self-gratification, or to the immaturities of testing and teasing, to the fear of acknowledging one another's sexuality, and to the discomfort and even guilt they experience about their feelings. In reality, what society asks of the older person is not so much innocence as regression.

The establishment of a sexual ghetto in our midst encourages us either to ignore the sexual reality of the old, or, if it thrusts itself upon our attention, to treat it as an exotic curiosity. Within its pale an attenuated life is made bearable by cultural preconditioning and psychological displacement. If child-bearing has been the sole validation of her sexuality, a woman will take it for granted that her sex-life ends with menopause. Though older men can remain outside the ghetto a little longer than women their own age—for unlike women they are not culturally inhibited from seeking younger partners—in the end they, too, enter sexual exile, consigned there by decreasing energy and lack of interest. Resignation to this meager world requires them to displace their need for sexual gratification by a need for nursing and nurturance. Under these circumstances an asexual life is endurable; absent, the sexual contours of later life are clouded by anger and frustration.

It would be easy to believe that this liberal picture belongs to the past, not to the 1980's in the aftermath of the sexual revolution. Are we not entitled to a more sanguine view of the future? An analysis of the nature and extent of the sexual revolution suggests that we are not.

Sexuality remodeled as the key to fulfillment is neither a new insight nor an American invention. Over the centuries sexual revolution has been preached with regularity and fervor of crusades. In the 12th century Catharists sought to free us from sex; in the 19th, French utopians sought to liberate us through sex. Always, we have been promised freedom: freedom from the body, or the mind, or society, or morality. Above all, we have been offered freedom from guilt and assured of its complement: power.

Essentially, what the current revolution holds out to us is the power of separation. The young are inducted into contraceptive technologies giving them the power to divorce the reproductive function from the rest of sex. As a result, they avoid the guilty consequences (guilt's only source in

a utilitarian ethic) of intercourse: teenage pregnancies, illegitimacy, ever-increasing welfare rolls. By institutionalizing their power over the reproductive function, legalized abortion enables women to evict unwanted fetal tenants without fear of social opprobrium. The power of dissociation also touches non-reproductive sex, in that there are ways that can bring women pleasure un beholden to any man: ultimate sexual independence under the banner of righteous self-sufficiency. Informal, non-committal cohabitation brings with it the option of casual disengagement unencumbered by the guilt of broken promises. And as the concept of variance replaces that of deviance, sexual minorities are increasingly able to assert their separate and legitimate identity within the wider community.

However, the older person does not need to sever non-reproductive from reproductive sex; biology has already done it. Nor need the post-menopausal woman fear unwanted pregnancies; they are impossible. Moreover, the old find solitary pleasure a poor substitute for companionship; they seek intimacy, not solitude. Without interpersonal commitment, the elderly find that living together is a precarious expression of involuntary dependence, something far inferior to a trusting relationship of mutual assistance through thick and thin. And the old take no pride in being apart; their values are expressed in continuities, not dialectics.

For today's elderly, the central legacy of the sexual revolution—the power of dissociation—has little meaning. But what of the movement's other manifestations? Has the vindication of sexual pleasure as intrinsically valuable been of no significance? Have the advances made in medicine and sex-education been of no benefit?

The 1970's were marked by the rediscovery of sexual pleasure, though one could be pardoned for thinking that the decade saw its invention. From being one of several factors in a normal sexual relationship and a legitimate focus of concern in treating dysfunction, sexual pleasure has been so inflated that it has become the universal touchstone of personal fulfillment. Nor were its promoters talking about the contentments of physical closeness; they were marketing climax as the measure of sexual success.

The achievement of the 1970's was to turn sexual pleasure into a commodity backed by the latest know-how. Merchandising was essentially a matter of packaging production-techniques. The serious-minded

were offered methods akin to systems-analysis, work-simplification, and job-effectiveness training. The competitive were introduced to the ultimate contact-sport and briefed on game-strategy, tactics, scoring and winning. Those whose tastes ran neither to erudition nor athletics were provided with tried and proven recipes for carnal bliss: the cookbook approach. All this had enormous appeal to a public dedicated to production and consumption, convinced of the awesome power of technology, and all too ready to believe that the citizen's right to pleasure had been subverted by the AMA, organized religion, and Queen Victoria.

But the dark underside of sexual expertise is still the fear of failure. Even when that fear is not so crippling that it produces sexual dysfunction, it can still generate either a grim determination to succeed or nervous apprehension of impending disappointment: neither of which is very helpful for a successful sexual relationship. In such cases, the presumption is that unless sexual behavior is consciously programmed with a view to obtaining pleasure as an end-product, one's sexual desires are likely to miss their goal. Here anxiety is compounded by error. Not in the effort to improve one's sexual competence, but in a misconception concerning the relationship of pleasure to sexual interaction.

Sexual pleasure is not external to the structure of a sequence of physical and psychological acts called "a sexual technique", such that we perform a series of acts, *a, b, c, . . . and then as a result* obtain or produce satisfaction. The pleasure is *in* the actions, because we do them *with* pleasure rather than *for* pleasure.

Treating sexual pleasure as an outcome of product engineering is at the very least ill-advised, if not irrational. It is an outgrowth of acting and relating, rather than its goal. Assuredly, pleasure is a necessary condition for establishing and maintaining a satisfactory sexual relationship; but this does not make it intrinsically valuable. In the words of G.P. Elliott, pleasure "helps to make love and keep love made." It is a means, not an end.

Many older persons need to be told or reassured that sexual pleasure is not a concession to human weakness, not tied irrevocably to procreation, and not impossible. They can often benefit from a

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THE MORRISSES



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broadening of their sexual competencies. But they will be more likely to accept this help if it is offered in the context of improving relationships. The sexual revolution's offer of packaged pleasure—with its attendant anxiety—is more often than not instinctively recognized by today's elderly as worse than nothing. The loneliness of the long-distance runner is singularly unappealing to the old.

What, then, of medicine? Has it bettered the quality of life within the sexual ghetto? Perhaps, but as a side-effect of the sexual revolution, not as one of its main objectives. Despite the media emphasis on sex therapy in the last decade, the focus of medicine in the sexual 1970's was mainly on problems of population-control and sexual orientation. The sexual revolution seemed to run out of steam at the climacteric, and sex in later life was largely the interest of gerontologists and a few feminists. Compared to the amount of interest aroused by college students and homosexuals, the sexual problems of the elderly got short shrift.

Nevertheless, the overall legitimization of sex-research has enabled investigators to see the sexual problems of aging in a new and more objective light. We are now better able to handle the fear of impotence by males facing a prostatectomy, and we no longer play roulette with the menopausal woman's endocrine system. The sexually depressive side-effects of heart medication are better understood, and patients can be shown how to cope with them. Above all we are able to prevent the dread of sexual incompetence (where this has no basis in fact) from becoming a self-fulfilling prophecy.

That we so often fail to do so can be attributed to a cultural imperative that is internalized by the elderly. Their sexuality is presumed dead; so it dies. Has the sexual revolution given us the educational weapons to fight this creeping paralysis of mind and body? What is called for is something more radical than biological exegesis: we need a new and positive perspective on the human construction of sexuality. However, today's sex-education does not provide it.

As an expression of public policy, sex-education in our schools and public-health programs is principally a means of indoctrinating the young into a contraceptive culture. Its immediate objective is to do battle against uncontrolled teenage pregnancies and sexually transmitted diseases: a laudable but limited aim. Too limited, in

fact, to suit an older generation for whom the facts of biology and history are not enough. Information they surely need, but what they lack even more is motivation. If their sexuality is to be renewed, it will not be through pseudo-religion whose god is value-neutrality and whose devil is venereal disease.

Today's old are largely isolated from the sexual revolution, but tomorrow's may be isolated by it. Of course, this is not received doctrine. Rather, this is the prevailing prophecy that the familiar walls of the sexual ghetto will one day collapse, undermined by the graying of the revolution's rank and file. Under the new dispensation, we are told that relationships will be authentic, both sexes will have access to younger partners, an increasing number of single women will have more of their needs met by other women, and sexual interest will be sustained by an atmosphere of fantasy and invention. However, such a view overlooks the fact that the sexual revolution is but one expression of a cultural phenomenon which has been developing over the past century: narcissism. All these things may come to pass, but be so infected by narcissism that loneliness is intensified, not abolished.

Narcissism turns the world of people and things into a mirror for the self—an insatiable self facing a finite looking-glass. Communication is equated with conversion, love is translated into self-realization, and social reality is reduced to self-psychology. When this egocentric view of the universe is fostered by a society and embraced by a great number of its members (believing that personal fulfillment will compensate for feeling politically impotent, substituting the limitless horizons of self for the ideal of an open society), the result is cultural narcissism. This is a world of the restless heart secularized, of Sartre's useless passion, of the Me Generation: it is, God help us, our contemporary culture.

In such a culture, commitment is the enemy. Commitment sets a limit to the self's potential, enclosing it within a frame: with this person; at this time; in this place. The endless possibilities of shopping for life-styles are abruptly terminated by the shared life. This is the ultimate horror for the narcissist: to admit the intrinsic reality and value of the other; to engage in change

rather than replacement; to make concessions rather than convert or abandon. It is insupportable because it cracks the mirror.

However, if the world is but a mirror, Murphy's Law (*If it can go wrong, it will*) must be a rule not only of environmental but of personal failure. The self that disposes of all must bear all; and do so in a society where, in fact, no one is self-sufficient. This would be burdensome in the best of times but quite crushing in old age, when one's illusions of independence are severally stripped away. Just when sharing—not dependence—is most important, one would be struck dumb. To be old in a culture incapable of commitment, would be a final loneliness—terminal alienation from one's own feelings.

There should, then, be no naive optimism about the disappearance of the sexual ghetto. Unless the sexual revolution gives way to a more profound cultural revolution, the sexual ghetto may be replaced by something even worse: a quasi-community implacably driven by anxiety to certain despair.

In the field of sexuality, such a cultural revolution would mean transcending the explanatory models we currently use. Particularly in the case of the elderly, sex is equated with sexuality, and that is a mistake.

Sex is an endowment: a matter of anatomy, physiology and perhaps, certain psychological items. Sexuality is not; it is a human act. By it we normatively relate our sex and actions to cultural matrices of sex-typed behavior. Sexuality is not constituted for all time by any single judgment, for it must take account of a changing physical, psychological and social reality. It is based on sex but transcends it, for in explaining sexuality we must go beyond causal accounts and appeal to reasons, to the way we see the world.

It follows that a mature sexuality is not a stage in growth, in the sense that physical maturity is. Developing sexuality is a matter of actively bringing its possibilities to light, rather than of passively waiting for it to reach some definitive form. Sexual maturity is, then, a dynamic equilibrium in the midst of changing circumstances, not a developmental plateau from which one is dislodged by advancing years.

The advantage of distinguishing sex from sexuality is that it allows us to see that

physical aging and its biochemical adjuncts imply a changing sexuality, not the end of all sexual life. But an exclusive focus on what we are born with (sex), or born into (culture), reduces sexuality to a response dependent on psychophysical and cultural stimuli: once the drive is gone and culture has lost interest, sexuality no longer exists. On the contrary, we must insist that human sexuality—like human aging—is something we do, not something that merely happens to us.

Since it is essentially an informed value-judgment, a mature sexuality ignores neither science nor society. Yet while the clear findings of the medical sciences can only be acknowledged, cultural norms can and must be evaluated. Even where their existence is demonstrated beyond doubt, they need to be appraised, challenged, and surrounded by questions relating to goals and principles. It is only as a reasonable endeavour that sexuality can humanize our sexual actions.

Connecting the sexual with the rational runs counter to the conventional view that sexuality's roots are exclusively in the emotions—a domain to which reason has no claim. However, the useful abstractions of psychology should not be confused with the textures of ordinary life and language. The cognitive and affective components of human behavior are quite rightly given separate attention under laboratory conditions; but any serious bid to isolate the emotions from reason in everyday life is at best misguided and at worst an excuse for irresponsibility. As John Wilson has noted, being rational or reasonable does not mean disregarding one's feelings, but trying to assess, guide or direct them in some coherent way. Discussing the foundations of sexuality in terms of what may or may not be reasonable does not, on this view, slight the emotions. It is just as legitimate as discriminating between reasonable and unreasonable anger.

The cultural revolution does not call for more technology, but for education. The old need help in countering the irrationality of cultural norms that validate sexual activity by an inseparable triad of youth, beauty and romance. Younger persons must be opened to the continuities of human life, in the recognition that commercially stratifying markets by age-cohort is no more than a profitable convention. Social security laws which unreasonably penalize married couples must be fought unceasingly. And above all, it must be made clear that the message of the life and social sciences is not

To be old in a culture incapable of commitment, would be a final loneliness — terminal alienation from one's own feelings.

Humans are not ultimately satisfied with mere sensations precisely because they are human. Humans need unity of heart, not just amplified responses to hormones.

one of self-sufficiency, but one of human vulnerability.

Invulnerability is the golden myth of adolescence; vulnerability is the truth of life. In adolescence we delight in predicting, deducing and effecting; maturity teaches

the value and the necessity of hoping, trusting and promising. The affirmation of these values now and in our later years demands that we break out of our adolescent culture. It ages us, when instead we should grow old. ■

RESPONSE

MARGUERITE SCHUSTER is the minister of pastoral care at Arcadia Presbyterian Church.

I have the wrong color hair—wrong, that is, were I to propose to talk about aging as if mine were the voice of personal experience. However I might feel at the end of a long week, I am not old. Not yet. But, Lord willing, one day I shall be. That fact, plus a large number of older parishioners and friends, gives me a considerable investment in the issue of how one fosters mature relationships in an adolescent culture.

Sex as mere physical act and maturity have precious little to do with one another. If anything, the relationship between them, especially for the male, would appear to be negative: the potency of the sheer biological drive decreases with age. That we all know. Further, the strength of physical attraction regularly blinds young lovers to all the other factors that make for a satisfactory marriage. If we do not know that, the divorce statistics can instruct us. Yet, as the Morrises have so ably pointed out, our society insists upon making the physical intensity of adolescent attractions the criterion of success in life. Why?

Could it be because reducing the demand to a purely physical level of gratification essentially beyond our control gets us off the hook in terms of the discipline required to establish a deep and lasting and distinctively human relationship? If depth and longevity are defined as poor substitutes for sheer intensity, who in his right mind will go through the pain of achieving them? And if "good" sex means sheer intensity (and that frequently), older adults know that they are doomed to failure, or at best to an increasing sense of inadequacy about which they can do nothing.

Surely not only the older generation (who should know better) but even more the younger have been sold a pernicious bill of goods on this matter. Powerful physical sensations will not, in the long run, go bail for the development of the intimacy and communication skills that differentiate human from animal sexuality. Humans are not ultimately satisfied with

mere sensation precisely because they are human. Humans need unity of hearts and heads, not just amplified responses to hormones. When this unity is broad and growing, physical intimacy becomes a way of both expressing and solidifying it. Yet, development of such mutuality involves a commitment to and understanding of the whole person for which there is little time or motivation when passion is at its height. In fact, it may be precisely the lessening of biological drives with increasing years that promotes the development of a distinctively human sexuality.

Could it be that there is even more fun, not to mention joy, to be had in the sexual relationships of older adults than in those of the youthful variety so lauded by our culture? To be blunt, orgasms do not last long at any age (but can be had at least occasionally at virtually every age). They would appear to be the most important aspect of a sexual relationship when—and only when?—one has been long deprived of them or, more usually, one's primary assumption is that only by this will one's partner be satisfied. One who holds the assumption is unlikely to dare to ask the partner whether what is experienced is satisfying, or to believe protestations that loving warmth and contact may be much more important. All sorts of extended, highly intimate pleasure may be had when people are set simply on enjoying and understanding and caring for one another. So what if orgasm is not the result? (And the oft-demonstrated fact that it is more likely to occur without pressure is beside the point.) It is, as the Morrises commented, not an ultimate good but a pleasant by-product.

Not that there is no mystery in the sexual attraction and interaction of a man and woman. Of course there is; and one

may see that mystery as operative between eighty-year-olds as between twenty-year-olds. Many starry-eyed elderly couples, married perhaps years after the loss of former partners, report that it is so much better this time. Perhaps because they know they have chosen one another for more than just their bodies? Perhaps because they may take more time to cherish one another in love-making? Perhaps because they have managed to learn some things about genuine intimacy?

The goal, it would seem, ought not to be that of bringing older adults into the adolescent mainstream, a mainstream which appears determined to sweep away the distinctively human quality of human sexual

behavior. Rather, the goal must be to provide a more human alternative for all of us, an alternative where the psychological equation of adequacy and orgasm is broken, and sexual partnership in marriage involves an ever-deepening sharing of the whole person—delight in the body, to be sure (and those with older bodies may need more desperately to have them loved and affirmed), but discovering and sharing delight on the emotional and intellectual levels as well. The more levels on which one can experience and enjoy, the greater the depth of the relationship. Older adults who have learned this lesson well have an edge on the rest of us: they have more life to share. ■

RESPONSE

LEE EDWARD TRAVIS is dean emeritus and distinguished professor of the Graduate School of Psychology of Fuller Theological Seminary.

Sex is never quite right. It may be disgustingly violent or dirty. Or, and probably mainly, immoral. The kind, the frequency, even the circumstances of its expression, may raise doubts about its rightness. It gets swung under the tent of a value system. Under any conditions it is rarely completely and perfectly proper. Instead, it is tolerated and rationalized, sometimes forgiven.

Especially is it overlooked if advertised by the young. They can't help it. Boys will be boys. They are just sowing their wild oats. But when they grow old, the sin is no longer allowed since they cannot stand helpless anymore before their drives. So the dirty old man comes into being and the little old lady in slippers becomes more innocent still. These two people exist because we cannot find any excuse for their sinfulness. We hide behind youth, behind marriage, behind procreation, behind home life but these old people openly become purely exhibitionistic. Down with their reminders of our not-so-visible guilt. How dare they tug at our squeamishness over sex. This is my explanation for our establishment of the "sexual ghetto" and the sexual exile for the old. The authors maintain, and correctly I believe, that the cult of narcissism will not help since its ultimate horror is to admit the intrinsic reality and worth of the other.

These are not I

*This face and these words
I am not what you see and what you hear
I have searched for me by these means
I have seen my face and I have heard my words*

*And I have known I would not find me there.
Then I saw your face and heard your words
And I knew who I was
That I lived only in you
That I had no being without you
That I was your creature.
And I know too that you were my creature
I had created you from the first moment
Just as you had created me
We had created each other
You in my image
And I in your image.
You are mine and I am yours
And what is precious is you in me
And I in you.
As my you, you are my life
And I cannot spare you lest I die.*

Only the body, the physical part of us, is biologically programmed to grow old and die. This cannot be said of the spirit. In teaching how and when to grow old and die, the culture is not careful to distinguish what is transient and what is infinite, what is organic substance and what is transcendental, what is both a particle and a wave simultaneously. The aged are the spirited ones and as such they may be honored and consulted. They should march in the columns of contributors to the quality of our life, as laborers, as technicians, as salespeople, as executives, as teachers, as students, as spouses. Our days will be richer when the land of the old is kept fertile and cultivated. Richard Morris and Loretta Morris have written a beautifully poetical account of our contemporary culture. I bow to their great ability to say things. ■

... the goal must be to provide a more human alternative for all of us . . .

Our understanding of words like aging must be freed from a mechanistic, performance-oriented view. How old a person is has little to do with how many years a person has lived.

RESPONSE PEGGY T. CANTWELL is assistant pastor of the La Jolla Presbyterian Church, and a member of the Fuller Theological Seminary Board of Trustees.

A hearty YES to the words of the Morrisises regarding the plight of the elderly. I suggest a step further: even the term "elderly" requires new definition. I am not sure what elderly means. Our understanding of words like aging must be freed from a mechanistic, performance-oriented view. How old a person is has little to do with how many years a person has lived. Rather, it centers in whether he or she reacts to life with excitement, flexibility, willingness to explore new ideas and new avenues, openness to different thought-forms and life-styles, and a desire to respond to people and environments!

The cultural phenomenon of narcissism has indeed greatly limited and restricted us sexually, socially and spiritually. The authors' comment about commitment being our enemy in a narcissistic culture strikes home to me. I venture to say that the fear of commitment (and the accompanying fear of failure) is perhaps our culture's greatest problem. The fact that people hesitate to commit themselves to anything or anyone is the reason why they feel so lonely, so dissatisfied, so unimportant, so unfulfilled. Oddly enough, there is a terrible consequence, even in lack of commitment to oneself. As a result, we find our society characterized by low self-esteem—one of our major sociological and psychological problems.

With all the self-centeredness of the Me Generation, with all the focus inward, there is still a frightening insecurity about self, a terrorizing vacillation from egotism to self-hate. The focus on self does not produce love of self or commitment to self. Rather it produces an incredible barrier to relationship. It is the kind of focus on self and consequent lack of commitment that drives people to a life of boring celebration and anesthetized interaction. It seems a real mark of our society that most of the parties are insulated by narcotics of all kinds. Even sexual intercourse frequently lacks pleasure unless it is laced with narcotics or, the latest, sadomasochism. It is as though everyone has an overpowering dread of coming into genuine, unwallied touch with each other!

Of course, the implications for our sexuality are incredible. If we cannot make

commitments, we can have no relationship. If we have no relationship, we can have no expression of sexuality which is satisfying in any way. It seems to me that this is no more the disease of the older person than it is of the younger, no more the problem of the single person than of the married. It is a great cancerous infection which has metastasized our whole society. With no real understanding of our sexuality or the wonder of commitment and relationship, we can not grow old gracefully or do anything else gracefully.

Now, the thing which the stones seem to cry out is that the Christian community has an unparalleled opportunity and a profound responsibility to take the lead in articulating these matters, in providing a platform for redefining terms and in providing an environment where people may discuss their needs and desires, learn to express their sexuality in countless ways and learn the connection between sexuality and spirituality.

We will never understand our sexuality—whether we speak of young people or the elderly—if we do not see it in connection with our spirituality. At creation God made us sexual beings and spiritual beings: God created man in his own image (that's the spiritual), male and female he created them (that's the sexual). We cannot separate the two. To separate the two is to distort both.

Other beautiful possibilities come from a rich Christian community where men and women share together in many dimensions. The church can and must provide an atmosphere where aging men and women may have interaction of many kinds—emotional, spiritual, social, intellectual, psychological—embracing one another and growing together.

The Christian community has a great opportunity today to provide that family-love environment. We must gather our resources and design ways to serve our total constituency—to become an extended family and thereby meet love-needs at many levels. The reality is that people are more desperate than I have ever before seen them in my lifetime. They are more willing to explore what God has to offer.

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Alum News

Where O Where Did They Go?

Some of our alums are missing. They know where they are, but for some reason we do not. If you happen to know where any of these alums are located, please let us know by sending their addresses to the Director of Alumni and Church Relations. Thank you.

B.D. 1954 _____
John E. Stam
James M. DeMott
Arthur E. Hall

B.D. 1955 _____
Charles F. Nielsen
Raeburne S. Heimbeck
Stanley H. Bigelow

Th.M. 1956 _____
Harlon R. Stock, Jr.

B.D. 1956 _____
John Alsop
Don M. Bubeck

Marriages

Randy Yenter (MDiv'79) married Kathleen Siegfried on December 21, 1980, in Ojai, CA.

Births

Jonathan Christopher Bennett was born on June 15, 1980, to Phyllis and David Bennett (MDiv'73, DMin'74). David is serving as pastor of Voyagers Church, Irvine, CA.

Christianne Elise Berkheiser was born on June 1, 1980, to Donna and Jeff Berkheiser (MA'76). Jeff is serving with Youth for Christ in Geneva, Switzerland.

Emily Christine Blake was born on July 3, 1980, to Ginger (MA'76) and Ed Blake (MDiv'76) in Livermore, CA.

Carly Cobb was born on June 28, 1980, to Deirdre and Clayton A. Cobb (MDiv'78). Clayton is serving as assistant pastor of Lafayette-Orinda Presbyterian Church, Lafayette, CA.

Joshua Edward Crandall was born on July 8, 1980, to Bonnie and Ron Crandall (DThP'69). Ron is serving as director of local church evangelism for the United Methodist Church and is author of *Young Disciples: Becoming and Winning*, published by Graded Press. Sara Anne Doughty was born on August 20, 1980 to Betty and Galen L. Doughty (MDiv'78). Galen is serving as associate pastor of Marine View Presbyterian Church, Tacoma, WA.

Joseph Edward Gorman was born on August 3, 1980, to Steve and Cinda Gorman (MDiv'75). Steve and Cinda are serving as co-associate pastors of First Presbyterian Church, Champaign, IL.

Philip Arthur Helin was born on June 28, 1980, to Jan and Art Helin (MDiv'76). Art is serving as associate pastor of Apostle United Presbyterian Church, West Allis, WI.

Alissa Marie Johns was born on August 19, 1980, to Janet and Tim Johns (MDiv'78). Tim is serving as associate pastor of University Place Presbyterian Church, Tacoma, WA.

Anna Deborah Kostrub was born on June 16, 1980, to Darlene (MA'76) and Cornelius Kostrub (MDiv'76). Cornelius is serving as assistant pastor of Doylestown Presbyterian Church, Doylestown, PA.

Michael Christopher Ludes was born on July 29, 1980, to Rocky and Susan Crane Ludes (MA'74). Susan is serving as a homemaker in Ventura, CA.

Joshua Robert Mathieson was born on June 19, 1980, to Beverly and Don Mathieson (BD'67, DMin'78). Don is serving as pastor of La Rambla Presbyterian Church, San Pedro, CA.

Matthew Taylor McHattie was born on November 19, 1980, to Jama and Ron McHattie (MDiv'72). Ron is serving as pastor of First United Presbyterian Church, Richmond, CA.

Nathan Norse Pattie was born on October 5, 1980, to Sage and Steve Pattie (MDiv'78). Steve is serving as area director for Fuller Theological Seminary Extension Education in Santa Barbara, CA. He was recently elected into membership with the Santa Barbara Art Association and also received an award for his painting "Immortality, The Bowery, New York City."

Jacob Michael Reitzin was born on May 24, 1980, to Elyse and Marty Reitzin (MDiv'79). Marty is serving as a work adjustment counselor for the handicapped in Santa Barbara, CA.

Rebecca Louise Serven was born on December 21, 1980, to Cheryl and Marcus Serven (MDiv'80). Marcus is serving at the First Presbyterian Church, Milpitas, CA.

Nathan Douglas Tofteland was born on August 21, 1980, to Brenda and Doug Tofteland (MDiv'78). Doug is serving as pastor of Rosehill Mennonite Brethren Church, Munich, ND.

Annelise Faith Wirick was born on September 11, 1980, to Evelyn and Dave Wirick (MDiv'78). Dave is serving as pastor of four United Methodist churches near Cowansville, PA.

Publications

Steven A. Bly (MDiv'74) is author of *Radical Discipleship*, published by Moody Press. He is serving as pastor of Fillmore Bible Church, Fillmore, CA.

Alvin Vandergrind (X'63) is author of *Discover Your Gifts*, an educational program developed for the Board of Home Missions of the Christian Reformed Church.

Ronald Youngblood (BD'55) is author of *How It All Began*, a layman's commentary on Genesis 1-11, published by Regal Press.

The 50s

Robert M. Bradburn (X'50) is serving as director of resource development for American Leprosy Missions, Inc., Bloomfield, NJ.

Amado L. Chanco (X'57) is serving as a missionary in the Philippines with Christian Mission in the Far East.

Peter J. Klassen (X'58) is serving as dean of the School of Social Sciences, California State University, Fresno. He is also author of *Europe in the Reformation*, published by Prentice-Hall.

Harold Legant (MDiv'52) is serving as general director of Illinois Bible Church Mission, Palatine, IL.

Arnold Lueders (X'50) is serving as a missionary in Liberia with ELWA.

Edward A. Simon (MDiv'56) is serving as a special representative for the president with the Here's Life World Ministry of Campus Crusade for Christ throughout the northwestern U.S.

Albert C. Strong (MDiv'50) is serving as a representative for the Presbyterian Ministers Fund, Garden Grove, CA.

Fred E. Velders (X'50) is serving as a postal clerk and as a lay minister at Whitehead Convalescent Hospital, El Monte, CA.

John Wilder (MDiv'53) is serving as a missionary in Pakistan.

The 60s

Edwin Dixon (MDiv'62) is serving as assistant district superintendent of the Western Pennsylvania District of the Christian and Missionary Alliance Church.

John C. Katter (MDiv'66) is serving as associate professor at Central Bible College, Springfield, MO.

Sam Mateer (BD'65) is serving as a missionary in Mexico with the Presbyterian Church in America.

John Miller (MDiv'61) is serving as a missionary in Spain.

John E. Rex (BD'61) is serving as teacher at Northwood Institute, Midland, MI.

Wilbur Skeels (MDiv'63) is serving as associate pastor of Pleasant Valley Baptist Church, Camarillo, CA.

Frank M. Stenzel (MDiv'69) is serving with Inter-Varsity Christian Fellowship at California State University, Chico.

Leo C. Tautfest (X'61) is serving as associate pastor of Savage Memorial Presbyterian Church, Portland, OR.

Ron Trail (BD'61) is serving as a missionary in Afghanistan with Wycliffe Bible Translators.

The 70s

Peter Ascanio (MDiv'79) is serving as a court interpreter for Hispanics and as interim pastor of Beulah Methodist Church, Kerman, CA.

Jim Bidderman (MDiv'70) is serving as pastor of Trinity United Methodist Church, Anderson, CA.

Harvey Boese (X'70) is serving with the Christian and Missionary Alliance in a special ministry to Thai refugees in the United States.

Ames Broen (MDiv'79) is serving as assistant pastor of First Presbyterian Church, Glen Ellyn, IL.

Bruce Christenson (MDiv'79) is serving as part-time assistant pastor of Red Bluff Presbyterian Church and as a teacher's aid at Antelope School, Red Bluff, CA.

Jeff Cotter (MDiv'73) is serving as pastor of Santa Ynez Valley Presbyterian Church, Solvang, CA.

Bill Ekhardt (MDiv'76) is serving as pastor of Cortez Presbyterian Church, Turlock, CA, and is a commissioner to the Synod of the Pacific of the UPCUSA.

Kenneth Erickson (MA'78) is serving as an urban missionary in Amsterdam, Holland, with Youth With A Mission.

Ken Fordyce (X'72) is serving as a senior management analyst with Diners Club International.

Mark T. Frey (MDiv'79) is serving as assistant pastor of Valley Community United Presbyterian Church, Portland, OR.

Douglas Goins (MA'78) is serving as pastor of worship and arts at Peninsula Bible Church, Palo Alto, CA.

Vic Gordon (MDiv'75), PhD'79) is serving as chaplain and assistant professor of religious studies at Sioux Falls College, SD.

Lawrence L. Hicks (MDiv'72) is serving as a chaplain in the USN in Okinawa, Japan.

John Hopkins (MDiv'76) is serving as pastor of Point Breeze United Presbyterian Church, Pittsburgh, PA.

Cary Lantz (PhD'76) is serving as clinical director of Midwest Christian Counseling Center, Kansas City, MO.

Rennie Mau (MDiv'79) is serving as associate pastor of Plymouth Congregational Church, Montebello, CA, and has composed children's music for the "Ready, Set, Grow" series of Word Music, Inc.

Bob Mayer (MA'77) is serving as associate pastor of Valley Advent Christian Church, Arleta, CA.

Ted Mattie (MDiv'79) is serving as assistant pastor of First Presbyterian Church, Port Angeles, WA.

W.A. Mayse (MA'78) is serving as an analysis and systems engineer with Rocket Research Co., Redmond, WA.

Eric Miller (MDiv'71) is serving as director of Twentyonehundred, a division of Inter-Varsity Christian Fellowship.

Rick Moncauskas (MDiv'78) is serving as assistant pastor of Canyon Lake Community Church, Canyon Lake, CA.

Terry Moser (MDiv'78) is serving as assistant pastor of First Presbyterian Church, Burbank, CA.

Bruce Norquist (MDiv'79) is serving as associate pastor of People's Church, Tacoma, WA.

Ann Oglesby (MA'77) is serving as director of Christian education at South Coast Community Church, Newport Beach, CA.

John Persons (MDiv'78) is serving as assistant pastor of Tabernacle Presbyterian Church, Indianapolis, IN.

Curt Peterson (MDiv'72) is serving as pastor of Montecito Covenant Church, Santa Barbara, CA.

Michael Petrillo (MA'77) is serving as director of counseling at Christian Encounter Ranch, Grass Valley, CA.

Roy M. Pope (MDiv'75) is serving as pastor of First Presbyterian Church, Sanger, CA.

Jeff Powell (MDiv'71) is serving as associate pastor of St. Peters By The Sea Presbyterian Church, Rancho Palos Verdes, CA.

David Rising (MDiv'76) is serving as chaplain of Sheldon Jackson College, Sitka, AK.

Rand Sargent (MDiv'78) is serving as associate pastor of First United Methodist Church, Springfield, OR.

Martin Shoemaker (PhD'75) is serving as director of the pain treatment program at Center Psychiatrists, Virginia Beach, VA.

Joel Solliday (MDiv'79) is serving as associate pastor of Arcadia Church of Christ, Arcadia, CA.

Vernon L. Stanley (X'73) is serving as pastor of Chiangmai Community Church, Chiangmai, Thailand

David Stoop (MDiv'72) is serving as a psychologist with Town and Country Psychological Services, Orange, CA.

Charles Van Engen (MDiv'73) is serving as a missionary in Mexico with the United Presbyterian Church.

Ron Wells (MDiv'72) is serving as pastor of the Nazarene Church, Soldotna, AK.

The 80s

Bill Clark (MDiv'80) is serving as associate pastor of Asbury United Methodist Church, Tulsa, OK.

Ken Cragg (MDiv'80) is serving as pastor of First Presbyterian Church, Babylon, NY.

David A. Rupert (DMin'80) is serving as pastor of Sacramento Free Methodist Church, Sacramento, CA.

Larry Russell (MDiv'80) is serving as associate pastor of First Christian Church, Longview, WA.

Placement Opportunities

These churches or organizations have contacted Fuller for assistance in filling vacancies. If you are interested in any of the possibilities please contact Dr. Gloryanna Hees, Placement Office, Fuller Theological Seminary.

Pastor. Calvary Presbyterian Church, Portland, Oregon. Experience in the pastorate preferred. 450 member church with potential for a growing youth program.

Director of Children's Ministries and Christian Parenting. Hope Presbyterian Church, Minneapolis, Minnesota. Fast-growing church with 800 children in Sunday School.

Pastor. St. Andrew's Protestant Church, Athens, Greece. An inter-denominational church, English speaking, serving the English community, buoyant, yet constantly changing fellowship owing to the expatriate nature of Athenians.

Assistant Pastor. The First Presbyterian Church, Lawrence, Kansas. This is a college town, with possibility for ministry to that age group.

Pastor. Melonie Park Baptist Church, Lubbock, Texas. Looking for a person with a gift for expository teaching.

Assistant Pastor in Youth Ministry. Community Presbyterian Church, Laguna Beach, California. A challenging position in ministry to young people and their families.

Military Community Youth Ministries (MICYM). An organization composed of Young Life, Youth for Christ and Catholic Youth Organization seeks career and short-term staff for the 50,000 youth attending Department of Defense Schools world wide.

Pastor. First United Presbyterian Church of Wilton, North Dakota. Yoked churches looking for a person who preaches the Word of God with persuasion and urgency in a manner easily understood.

Minister to Family and Youth. Olivet Baptist Church, New Westminster, B.C. Emphasis on small group work, family and couples' classes, retreats and conferences, fellowship programs and camping.

Assistant Pastor. Kahului Union Church, Maui, Hawaii. Provide professional support and spiritual guidance in the church's educational programs, including the church school, vacation Bible school, "summer fun," family nurturing.

The opposite of old is not young. The opposite of old is new. And God is always doing a new thing!

Planning Environments . . .

— from page 13

Since Mr. Gelwicks states that what the elderly need most is information, I will mention that in addition to information, Pasadena Presbyterian Church offers several programs that are very helpful to the aging: 1) S.N.A.P., Senior Nutrition Aid Program, is a luncheon served five days a week in an upstairs room of our Parish House, which older persons can attend for a nominal fee; 2) The Meals-on-Wheels program of the church provides warm noon-time meals which are delivered to the homes of shut-ins by volunteers; and 3) An Employment Agency for the Elderly which is sponsored by the Ecumenical Council of Churches.

All three of these facilities are widely used.

The Graduate School of Psychology at Fuller Theological Seminary has CAPS, a Community Assistance Program for Seniors, which is a training and research facility located in Heritage House in Pasadena. This program seeks to avoid premature institutionalization of elderly persons by: 1) Making available to older individuals and their families the option of in-home care for the chronically ill, frail or organically impaired; and 2) Coordinating in-home services presently available in the community.

One thing I would like to add to Mr. Gelwicks' ideas is that age is no limit on learning. Many seniors do take advantage of classes offered in nearby colleges. I went back to college to finish my education after our daughter was grown and in a career of her own. The option to keep growing is always with us.

In my visits with the elderly and shut-ins I receive much help and inspiration. I find some lines which I wrote years ago are still true:

He who goes searching for Happiness never finds her,
But him who goes on a journey of Service, she tip-toes with all the way — with garlands in her hair. ■

Gerontology . . .

— from page 8

and the responsibility of the old to teach the young.

Ignoring the elderly cuts the church off from an invaluable source of perspective and power, but that is only part of the problem. For too long many have seen age as a valid excuse for decreased participation in church life. After decades of carrying the load, many older church members "retire" from Christian service about the same time they retire from their occupations. A thorough study of Proverbs or the Pastoral Epistles might make us change our minds—health permitting, older Christians have a *greater* opportunity and responsibility to use their gifts and experience for the nurturing of the church. ■

Aging . . .

— from page 26

If the people of God will be exactly that, if we will be God's men and women, daring to learn what it means to live our lives as spiritual people in dynamic relationship to God and to each other, then we can express our sexuality through all the gifts God has given us. Then we can grow old with joy and grace and excitement.

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