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**WJCC**

Mr. Marc Tannenbaum

August 21, 1980

National Director of Inter-religious Affairs  
American Jewish Committee  
165 E. 56th St  
New York, N.Y. 10022

Dear Mr. Tannenbaum:

It is a pleasure to know that you are working in the technical committee titled "Creating an Age-Integrated Society Within Religious Institutions. As a sociologist, I have extensively studied Eastern religions and through my gerontological research, I have realized the serious impact of religious ideology and institutions on the lives of older people. Even though I already have a handful of responsibilities as a member of technical committees on research and on environment, I would like to contribute as much as I can to the activities of your committee. Please keep me informed of the developments in your group.

Sincerely,

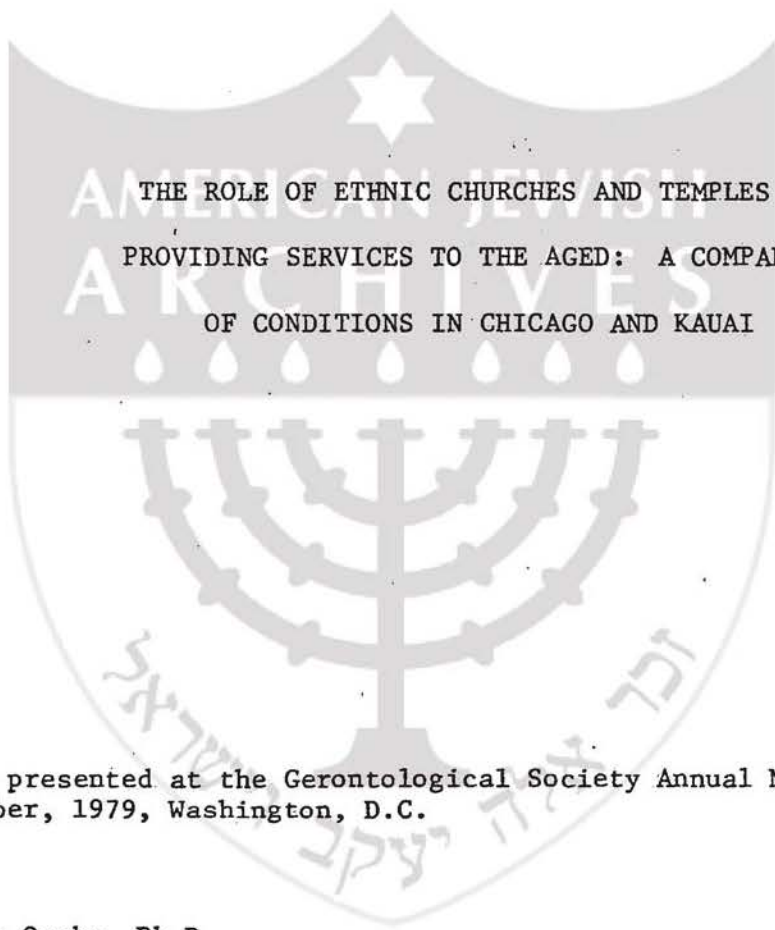
*Masako*

Masako Osako, Ph.D.

P.S. I am enclosing my paper on the integration of older people in Buddhist temples in Hawaii and Chicago. I hope you will find it interesting.

P.P.S. I don't think we have met each other — I am a member of WJCC National Advisory Bd.

APPENDIX IV



THE ROLE OF ETHNIC CHURCHES AND TEMPLES IN  
PROVIDING SERVICES TO THE AGED: A COMPARISON  
OF CONDITIONS IN CHICAGO AND KAUAI

Paper presented at the Gerontological Society Annual Meetings,  
November, 1979, Washington, D.C.

Masako Osako, Ph.D.

## ABSTRACT

A serious obstacle to providing adequate services to Asian Americans is their unwillingness to disclose problems to social service professionals. Using data obtained in Chicago, Illinois, and Kauai, Hawaii, this paper explores the potential of religious organizations in bridging the gap between social service agencies and elderly Japanese Americans. In Chicago, churches and temples provide effective preventive services to their aged members as they offer a social circle for interaction and activity. Moreover, since Christian and Buddhist teachings focus heavily on such matters as personal problems and fulfillment, in certain religious contexts personal problems are freely discussed and shared. As indicated by the example of Buddhist temples on Kauai, religious groups are especially effective in preparing old people for eventual death.

At this time, however, the Chicago religious groups' activities are confined to their own congregational matters. Priests and pastors are only minimally involved in either the social service agency's outreach programs or in the referral of potential cases to agencies. Also, they fail to influence the goals and programs of the ethnic community.

The failure to use their potential can be explained by the nature of their own professional backgrounds and of the ethnic community. Some Christian and most Buddhist personnel were trained in Japanese seminaries, where counseling and the use of social services are not included in the curriculum. Therefore, they do not have the technical skill either to provide formal service or to deal with local agencies. In addition, there is a widespread notion in the ethnic community in Chicago that religious matters belong to the churches and temples, but social services are strictly under the jurisdiction of community organizations. Such perceptions limit the religious groups' involvement in the delivery of services.



A serious obstacle in providing adequate services to Asian Americans is their own unwillingness to disclose their problems to helping professionals (Levy, 1973; California State Department, 1975; Fujii, 1976a, 1976b). Consequently, a problem is often concealed for a long time without receiving proper attention. Only when it becomes unmanageable is the case brought to the attention of a service agency. This postponement is costly in several ways: those with problems suffer needlessly while others are waiting to help; the treatment is less effective when the problem has reached an advanced stage, and thus the cure takes more time. The Asian Americans' resistance to professional care is demonstrated dramatically by their infrequent use of social services, despite the unusually high suicide rates among elderly Chinese women (Cavan, 1965; Lyman, 1974). Is there no institution that can bridge the gap between families and social service agencies? My research on Chicago's support network and that on Kauai in Hawaii reveals that churches and temples have significant potential to bridge the gap. Using the Japanese American experience, this paper examines the functions and the potential of religious groups to provide effective social services to the Asian population.

#### Methods

The data for this report were derived from several sources.

(1) In the spring of 1979, structured telephone interviews were conducted with twenty-two religious leaders in Chicago. The interviews focused on the organizational activities of the church or temple and the respondent's views on social problems and the delivery services of

the Japanese American community (Osako, 1979). (2) I participated in a week-long summer conference organized by Japanese American Christian churches. Six ministers and roughly forty church members from the area participated in the retreat. Sharing meals, recreation, and group discussion sessions, I observed the activities of Japanese American Christians. (3) Over the last two years, I have visited several temples and churches and participated in their services and informal discussions, including more than ten visits to a large Buddhist temple and participation in six group discussion sessions with the small congregation of a newer Buddhist sect. (4) In addition, some pertinent information about individual Buddhists and Christians was supplied by a recent survey of 250 Japanese Americans in Chicago (Osako, 1976, 1979).

The Kauai data were gathered during the summer of 1979. Joining the University of Tokyo research team, I studied the evolution of Buddhist institutions in Hawaii. The information discussed in this paper is based on interviews with four priests and their parishioners, mostly middle-aged Nisei and elderly Issei. Christian churches in Hawaii were not included in this analysis.

Because the fieldwork was much more extensive in Chicago, the experience of Japanese Americans in the Midwest is the major focus of this paper. Compared to Chicago groups, many of Kauai's temples enjoy familylike relationships within each congregation. Admitting the vast differences between urban Chicago and rural Kauai, the Hawaiian institutions are examples of what can be achieved by Japanese American religious organizations.

Japanese American Churches and Temples in Chicago and Kauai

In many ways, Chicago, Illinois and Kauai, Hawaii, are opposites. The former is a metropolis with a population of over three million, while the latter is a predominantly rural island with 30,000 inhabitants (Matsuda, 1975; Anderson, 1975). Only 0.05% of Chicago's population is of Japanese descent, in contrast to a Japanese population of more than 50% on the Hawaiian Island. The full-scale Japanese settlement in the Midwest began after World War II, but it dates back to the late 19th century in Hawaii. There are twenty-one churches and temples in the Chicago metropolitan area serving the Japanese American community. Reflecting the history of Japanese settlement, all were built during the last thirty-five years. In contrast, most of the eighteen religious organizations serving Japanese Americans on Kauai were founded at the beginning of this century. I will now discuss the basic programs of the religious institutions in Chicago, followed by a brief description of Kauai Buddhist temples.

Although 98% of the Issei were Buddhists prior to their emigration, today a large segment of the Japanese American population is Christian. My survey of 250 Japanese Americans and the religious groups' reports on membership suggest that the ethnic population in Chicago is almost evenly divided between Christians and Buddhists. There are eight churches in Chicago in contrast to thirteen temples. Five of the groups (three Christian and two Buddhist), have more than 200 members each, while the others are much smaller, with average memberships around thirty. Large and small congregations offer rather different types of programs for their members.



All the large associations in Chicago not only meet for services several times on Sunday but also offer various programs throughout the week. Both Christian and Buddhist services closely approximate the orthodox Sunday service in American protestant churches (Lyman, 1976; Petersen, 1971). A major exception is that in the temple, instead of partaking of communion, the participants burn incense at the altar. On every Sunday, at least one service is conducted in Japanese for the benefit of the Issei. The participants can expect a brief social hour with coffee and tea after each service and in many places a monthly luncheon is prepared by women members.

During the week, adult members rarely participate in the temple activities, except those core members who are working at special projects like the Ginza Festival. Throughout the week, the temples offer classes in judo, calligraphy, flower arranging, and Japanese language. These programs, offered for both members and the public are important sources of funding for the temple. Youthful members not only participate in these classes, but also form teams to represent the temples in city-wide Japanese American sports contests.

In contrast, the majority of Christian church activities during the week are strictly for the members, who meet in small groups for bible reading, prayer, and discussion. The groups are segregated by sex and age. These small groups form the basic social unit in the church. One minister stressed the importance of the small units for the solidarity of the church because through close interaction in the group, the members cultivate religious commitment and a sense of community. In the summer, three large churches jointly host a one-

week seminar near Lake Geneva, Wisconsin. This is a highlight of the year for these churches and serves to bring the congregation together.

Social services offered by religious groups are limited to infrequent counseling. Typically, when a minister or a priest senses that someone is having serious problems, he counsels him informally. The frequency of such sessions varies depending on the minister's sensitivity and his congregation's willingness to accept such assistance. Generally speaking, Christian ministers are more active in this matter. Reflecting this difference, all the respondents in the Japanese American survey who listed a minister or priest as one of their three closest confidants (i.e., 5%) were Christians.

Smaller religious groups are mostly congregations of newer Buddhist sects, such as Sokagakkai and P.L Group (Helton, 1966; White, 1970), which are known for their emphasis on concern with daily problems as well as active proselytizing required of the members. The groups range in size from 15 to 30 members. Unlike large associations, their official function is limited to a few meetings a month. The service includes a group chanting from the scripture, a sermon by the priest, and an informal group discussion with him (or her). The small congregation I observed held services in the priest's living room and the informal discussion around the kitchen table.

Generally, the members of a small congregation form a close-knit circle around the leader. The community spirit is explained by the group's small size, the nature of the interaction, and the homogeneous social background of the congregation. For instance, one new Buddhist



sect serves war brides, while two others have a predominantly Kibei Nisei, and Hawaiian-Japanese membership. It appears that the small groups meet the needs of special subgroups in the Japanese American community.

The history of Buddhist missions is much older in Kauai than in the Midwest. In the late 19th century, several Japanese Buddhist sects sent traveling monks to the Hawaiian Islands to preach to plantation laborers and conduct memorial services in the Japanese settlement (Hasegawa, 1963; Judo Sect, 1978; Soto Shu, 1976). In the first Buddhist station was established in Hawaii, followed by the establishment of Honganji Temple at Waimea in the following year. In the following few decades, over a dozen temples were built on the island of Kauai alone. Except for the newer Buddhist sects like Sokagakkai, most of twenty existing temples on the island were organized prior to 1920.

Today there are twenty temples in Kauai, representing several traditional Buddhist sects, and a few newer schools. The congregations range in size from 30 to 150 families. The Kauai temple schedule resembles those in Japan more than do their Chicago counterparts. Instead of having a service on Sunday in the protestant style, the Kauai temples follow the Japanese calendar. For instance, a Zen temple offers special services to Buddha and the deceased on the first, fifteenth and twenty-fifth days of the month. In addition, on the family's request, the priest periodically performs anniversary and memorial services. Such a service includes a chant by a priest, the participants, and the sharing of a meal.

In larger temples, the congregation is organized into subgroups by sex and age (such as women's division, men's division, youth group, and children's Sunday school). Since the island's Japanese Hawaiian population is predominantly middle-aged or elderly, the youth program is underdeveloped. There is a division of labor between sexes. Men take care of construction, yard work and house repair, while women are in charge of cooking, cleaning, and supplying flowers for the altar. At the temples where the hall is being constructed by the members, volunteers come daily to the site. In another temple, adult members meet every other week to produce a few hundred bags of taro-chips (chips made from taro rather than from potatoes). They sell for \$1.00 per bag, adding substantially to the temple's revenues. In short, the temple is as much a social group as a spiritual community.

#### Bridging the Gap between the Agency and Potential Clients

The religious organization can perform two major roles in bridging the gap between social service agencies and potential clients. First, they can provide preventive measures; and second, they can facilitate the use of social services. At this time, priests and pastors in Chicago are only minimally involved either in the social service agencies' outreach programs or in referring potential cases to agencies. Nevertheless, as discussed below, the act of getting involved in church and temple activities - and the religious teachings themselves - may have therapeutic effects for the elderly.

The religious organization is probably of most immediate value to its elderly members in that it provides a social circle. My survey of 110 Issei in Chicago reveals that they spend most of their time

at home caring for themselves. Only a small minority take courses or work at workshops run by the Japanese American Services Committee. Thus, for many, the church and temple offer the only opportunities for active group participation. The elderly who attend churches and temples develop networks of friends centered on the religious circle, and often regard Sunday services as the highlight of the week. For example, one interviewee reported that she always had her hair set on Friday to look nice on Sunday. The strength of their commitment in the worship service is suggested by their good attendance during the blizzard of 1978-1979. Most churches and temples reported that during these snowy months, the Japanese language services had better attendance than the English gatherings.

With their emphasis on participation and fellowship, religious organizations offer a unique opportunity for the elderly person to be socially active. There are many events in which to participate, including visits to invalids at nursing homes, bible classes, monthly luncheons, bazaars, and rummage sales. In one temple, the members of the women's division spend several hours preparing an elaborate monthly luncheon. To earn a few thousand dollars, a bazaar requires good organization, lengthy preparation, and a committed work force. Only concerted group action can produce hundreds of paper flowers, silk cushions, and teriyaki plates. The elderly Isseis traditional skill in Japanese cookery (for example, in preparing an especially elaborate type of sushi), is much appreciated on such an occasion.

In the small gathering, an informal group meeting with the priest follows the religious services. At such a session, the priest



asks each member how he is doing in his daily life and in his proselytizing. With amazing frankness, the group shares intimate information ranging from a husband's drinking to the clinical details of an intestinal ailment and a confession about cheating in contributions. The conversation centers around the dialog between the priest and a member, with others listening or providing supplementary information. The priest responded to each member with suggestions, encouragement, or reprimands. To these, the members responded with "Yes, thank you, Sir. I understand," "I will try," or at times with tearful nodding. The participants rarely objected or protested to the leader.

Compared to Chicago, membership participation is more extensive and continuous in Kauai temples. Commonly, the members construct the temples themselves, bringing materials, tools, and doing the labor themselves. At a construction site I visited, a retired carpenter was responsible for designing the building and supervising the older men who work daily. Their sons also came on weekends to work on the jobs that required heavy labor. The construction work started early in the morning proceeding at a leisurely speed, and ended with an elaborate Japanese lunch prepared by woman members. This type of project sometimes takes more than a few years. Understandably, the involved members experience deep pride and develop a group spirit about the project.

The Kauai temple members also take an active part in fundraising. In addition to the Bon festival and rummage sales, they donate goods and services for the temple's upkeep. Their contributions take various forms: They may repair the temple building or

the priest's residence. They may bring flowers, fruits, rice, and vegetables from their gardens. A fish store owner supplied raw tuna at a substantial discount. A cab driver had donated his 1975 Chevrolet for the minister's use. In short, much interaction is carried on without the medium of money.

In this circumstance, the relationship between the priest and his followers is usually very close. In small Kauai towns, because there is no mail delivery to individual homes, several families share a post office box. A young priest wins the gratitude of older members (who rarely have cars) by delivering mail to their homes daily. In return for such service, the members supply him with fresh fish, home grown vegetables, hand sewn clothing for his children, and even home brewed liquor. Therefore, despite his meager monthly salary (less than \$300), he and his family enjoy a comfortable life.

The trust between the priest and his congregation is also indicated by the practice of funeral reservation. While they are still healthy, many elderly widows make an arrangement about the details of their own funerals with their favorite priest. The arrangements may cover the types of chanting, offerings, flowers, and the list of guests to be invited. They believe that, like a wedding, the funeral should reflect one's status and taste. Furthermore, a properly performed funeral is indispensable for safe passage to the other world. In this way, a close tie between the priest and his elderly followers is a significant source of security for the latter.

In addition to the benefits of participation in group activities, the concern of Christian and Buddhist theologies with daily problems



deserve some attention in the present discussion. Risking an oversimplification, it may be said that orthodox Christian theology regards human suffering as a trial, repentance, or punishment. The Japanese American church concurs basically on this view, but with a different emphasis. Throughout my observation, the preachers stressed that God is unconditionally loving, caring, and understanding to anyone. The image of God preached at the Japanese American churches closely resembles Amidabutsu, a female Buddha of Mercy. A minister lectured at a Sunday service:

Whatever difficulty you may be going through, God is always with you and will understand you. Appreciate your sufferings as an opportunity to prove to God how worthy you are.

Clearly, this kind of permissive and positive interpretation of personal difficulty is conducive to free discussion of problems.

Discussions about coping with problems and attaining a happy life are in fact quite common in church meetings. At the week-long summer conference for Japanese American churches, three out of five adult discussion sessions were concerned with the pursuit of happiness and coping with daily stress. A bible reading class may turn into a pseudo-group--therapy session, where the participants can discuss problems in relation to the Biblical message. For example, at a Bible class that I attended, they discussed the verse: "But I want you to know that the head of every man is Christ: in turn the head of woman is the man" (Corinthians 11:3). The following discussion took place:

A woman of about thirty said:

My husband and I had an argument the other day. We saved about \$300 extra last month because both he and I worked overtime. He wants to buy a color TV to watch football games, but I am for a dishwasher. It is true that our TV does not have a clear picture, but as a

working mother, I desperately need a dishwasher. My husband says he will help me with the dishes, but I cannot count on his word, because he has said that many times, but never helped. Pastor, are you saying that according to the Bible, we should get a TV rather than a dishwasher?

The pastor replied:

Have faith in God. I recommend that first you and your husband have a good long talk. But if you still cannot agree, then you should get a TV, because that is what the Bible says.

In contrast to the notion of Christian salvation, which is to be attained by unfaltering faith in God, Buddhism preaches that all human suffering is caused by insufficient understanding of the laws of the cosmos (Yu-lan, 1960). A man's desires, which arise from the lack of such understanding are the fundamental cause of all the miseries in the world. To illustrate: a man becomes troubled by poverty because he desires wealth. However, in view of cosmic laws, material wealth is immaterial. Consequently, contented life can be achieved by attaining proper knowledge and eliminating one's improper desires. Men lament separation, aging, and death. They do so because they fail to understand that meeting is the beginning of separation and that birth is the beginning of aging and death. Because of this orientation, the Buddhist priest urges his followers to understand the causes of their suffering. This approach encourages the follower to examine the problem with detachment rather than to be overcome by it.

No Buddhist priest today lectures to the member who seeks help that his suffering is the result of his wrong-doing in a previous life or that he has no choice but to passively endure it. Yet, they are clearly influenced by Buddhist ideas in their counseling. They encourage their followers to look at the causes of problems, particularly,



past actions and excessive desires, which may be causing the pain (Cox, 1973; Lebra, 1972; Lesh, 1970).

In both Christianity and Buddhism, death is a major focus of the teaching. Since much has already been discussed about the implication of the Occidental religions' counseling in regard to death, I will confine the discussion to the Buddhist interpretation of death. In contrast to Christianity, Buddhism does not associate death with finality and tragedy. For the Buddhist who believes in the existence of life after death, dying is a natural and positive experience that promises freedom from the misery of this world. Furthermore, according to the principle of reincarnation, a man will be born again as another being. Buddha preached that the quality of life in the next existence depends entirely upon a man's conduct in this life. Therefore, in Buddhist theology, death does not signal a final stage. Rather, it is merely a passage in one's life like birth and marriage, a stage in the eternal cycle of reincarnation.

Given this view of life and death, Buddhists, especially Zen followers, believe that one must consider death as a pivotal point to reflect upon one's daily conduct. Zen, for instance, stresses that a man must live the present moment as best as he can regardless of his age. Old people are therefore expected to assume an active role, at least spiritually and psychologically, in determining the quality of their life and death.

As the church and temple offer older people opportunity for meaningful interaction and a positive attitude toward solving problems, they also provide a viable social circle for young people. Several beneficial effects can be anticipated from this circumstance. First,

life is less precarious and more satisfying if one is integrated into a cohesive community. In turn, the improved well-being of the Nisei is conducive to harmonious intergenerational relations. Second, as the community attempts to keep its members in line with its customs, each member's filial behavior is under his peers' scrutiny. Admittedly, neither Buddhist or Christian religions regard filial piety as a major ethos, but respect for parents is consistent with the general concepts of Christian "love" and Buddhist "mercy." Finally, church and temple friends serve as a support group. In my recent survey of 250 Japanese Americans in Chicago, three out of four respondents listed a friend as a significant confidant with whom they can share problems as well as happiness. Since many Nisei share the problems associated with aging parents, such as senility and whether to place them in nursing homes, the moral support and guidance of friends are very valuable.

Although the Chicago Japanese American churches and temples offer valuable services to the aged in their congregations, they maintain a low profile in other ethnic community affairs. For instance, there was a recent attempt to establish a Pan Asian social service agency in Chicago. Several organizational meetings were held involving community leaders. But, except for one priest who attended the first few sessions and later dropped out, no Japanese American religious people became involved in this venture. To give another example, no priest or minister is serving on the board of directors of the JAAC or JASC. In short, there is a clear division between religious and secular leaders in the ethnic community.

To summarize: churches and temples in Chicago provide viable

preventive services to their members, especially when the minister or pastor takes an active interest in the well-being of the organization. Despite the Japanese American's general unwillingness to disclose problems to people other than family members, and especially those in the position of authority, personal difficulties are shared among members of the congregation and with the pastor. Religious groups are especially effective in preparing old people for eventual death. But at this time, the group religious activities are kept within each congregation. Priests and pastors in Chicago are only minimally involved in either the social service agencies' outreach programs or in referring potential cases to agencies. Nor do they influence the goals and programs of the ethnic community.

#### Reasons for Religious Organizations' Limited Involvement

Clearly these religious groups have ample potential for bridging the gap between social service professionals and clients. Then what factors can account for the failure to use this potential? The answers to this question are suggested by the religious professional's orientation and background as well as the nature of the ethnic community's power structure.

The priests are generally trained in Japanese seminaries or temples. Unlike divinity school curriculums in the United States, the priestly training in Japan does not include studies in psychology or counseling. Second, the mainstream of traditional Buddhism in modern Japan does not stress its services to the unfortunate. During the three centuries of Tokugawa rule (1600-1868), Buddhism was designated



as the official religion (Reischauer, 1965). As a result, the focus of the temple's activities shifted from social reform and services to the registration of parish members and the performance of routine rituals relating to ancestor worship and funerals.

However, the educational and historical background of the priests should not be regarded as an intrinsic limitation to the development of social consciousness. As discussed below, the priests in Kauai have received comparable training, but they are actively concerned with the spiritual as well as practical well-being of their members, especially the elderly. To realize the potential of religious organizations, it is essential that the practitioner become aware of opportunities to help his followers.

Added to the various levels of consciousness as to the role of churches and temples in looking after the members' nonspiritual well-being, the lack of technical information, skill, and resources is another important factor that limits the religious practitioner's effective involvement in delivering services to the elderly. Except for some Christian ministers, who have been trained in the United States, most pastors and priests have no formal training in counseling and social work. The Buddhist priests who received their training in Japan are especially unfamiliar with the American social welfare system.

If a church or temple attempts to develop its own facilities for distributing services, it will face more serious obstacles. Virtually all the ministers and priests lack experience in designing and writing grant proposals. During my interviews, some of them expressed a desire to establish adult day-care centers, but for priests trained

in Japan it is nearly impossible to write a solid proposal or work effectively with public agency officials.

Some observers may suspect that the nature of ideologies partially accounts for the religious groups' failure to provide adequate social services. Christian churches in the United States have a long history of undertaking social service programs, but the Buddhist temple, with its stress on otherworldly concerns may appear unqualified for the task. Historically and theologically, such a suspicion is unfounded. Many Buddhist institutions throughout a few thousand years of history have provided havens for the oppressed and deprived. Orphanages, leper colonies, nursing homes, and homes for battered wives were well-known concerns of Buddhist institutions (Kitagawa, 1966).

Difficulties with cooperation among organizations may also be one factor that discourages the churches and temples from becoming actively involved in the service delivery network. This is less of a problem with churches which have already formed a loose cooperative relationship by hosting sports tournaments and summer conferences. Cooperation among Buddhist temples is more problematic because each temple is a branch belonging to a Buddhist sect in Japan. There are seven major schools in traditional Buddhism in addition to a few dozen smaller sects which were founded recently. Because of rivalry among sects and strong ties between the headquarters in Japan and the branch temple in Chicago, it may indeed be difficult for the temples to start joint programs.

Finally, it is necessary to look beyond the religious' organizatins

to understand their relatively limited involvement in the community activities for the elderly. The Japanese American community has a centralized structure for delivering services. A community-based agency serves the community of 15,000 people. With a dues-paying membership of 900 and the annual budget of \$646,000, it offers a wide range of services to the Japanese American community. The list of its activities includes: family and individual counseling, education and cultural programs, social events, homemaker's services, hot meals for the aged and workshops.

There is no question that symbolically and practically, this community-based agency contributes significantly to the well-being of many Japanese Americans, but it also has its share of critics. According to them, the problems of the organization can be explained by its monopolitical position and its stagnated leadership. The present director has been in that position for the last twenty years. Its board members as well as the core supporters have remained largely unchanged for most of the last decade. The critics caution that when the staff and supporters identify their self-interest with the organizational prestige, the expansion of the program and facilities rather than the provision of quality services becomes their primary pre-occupation.

Countering these critics, the supporters of the ethnic social service center praise its leadership for stability and a willingness to adapt to a changing environment (e.g., a newly built apartment building for senior citizens and vocational training for former mental patients). But the agency is limited by the lack of funds and, at best, a static



membership. In these circumstances, it may be less than enthusiastic about the emergence of competing agencies within the ethnic group, even though the agency currently serves only a fraction of Japanese Americans in the area. In a recent survey of 250 Issei and Nisei, 25% of the former and 10% of the latter have recently participated in the agency's activities (Osako, 1960).

### Conclusion and Recommendations

The unwillingness of elderly Japanese Americans to seek professional help is explained by several factors (Kitano, 1969; Fujii, 1967, 1976; Atkinson, 1978). First, they are often unaware that their problems, such as senility, depression, and excessive drinking, can be treated. Second, there are still widespread fears about revealing their personal difficulties to nonfamily members. The reasons for the reluctance are many: there is a stigma attached to having problems; the admission of one's helplessness is a threat to one's self-image; and there is a fear of making oneself vulnerable by disclosing difficulties. Third, unfamiliarity with agency procedures coupled with language difficulties discourages the elderly Issei from seeking professional help.

The major finding of this paper is that in view of the specific difficulties experienced by older Japanese Americans, the churches and temples appear to have valuable potential for bridging the gap between services agencies and potential clients. Both Christian and Buddhist teachings focus heavily on the matters of personal problems and fulfillment. Therefore, in the religious context, they are respectable

issues. In addition, the relationship between the pastor or minister and members of the congregation is generally long-lasting and personal. This is a significant improvement over the often impersonal relationships between agencies and those in distress. Furthermore, within the Japanese American churches and temples, old people will not be limited by their language or through cultural misunderstanding on the part of those providing services. Thus, whether they participate in the agencies' outreach programs or as they provide services themselves, the religious institutions in the Japanese American community show promising potential.

A secondary finding of this paper is that, despite their potential, religious groups in Chicago's Japanese American community confine their efforts to informal, casual assistance to their members. This remains so, despite their potential and their expressed interest in more structured programs. What measures can be taken, then, to encourage their fuller integration into the network of service agencies? Given their background (discussed above), the workshops on counseling and other techniques, as well as the public regulations and services for the aged appear very useful. For those who wish to provide services to the elderly, technical assistance in project design, proposal writing, and administration must be provided. These programs must accommodate the participants' interests and time schedule. They might also be given remuneration or a certificate as incentives. It is also advisable that such programs be organized in cooperation with the national religious association. Such cooperation is likely to bring greater legitimacy to the program and motivate a larger



number of people to participate.

All these measures appear fine, would be helpful, but success cannot be achieved without the support of the ethnic community, especially those in service professions. If they are unwilling to recognize the values of the church's and temple's involvement or become threatened by it, the present poor level of use of this valuable ethnic component is likely to persist.





**NATIONAL SYMPOSIUM ON  
SPIRITUAL AND ETHICAL  
VALUE SYSTEM CONCERNS**  
An Official Activity Of The 1981

October 27-30, 1980

Cincinnati

**WHITE HOUSE CONFERENCE ON AGING**

August 29, 1980

404-353-1331

Dr. Marc Tanenbaum, Chairman  
WHCOA Technical Committee on Creating an Age-  
Integrated Society within the Media  
American Jewish Committee  
Institute of Human Relations  
165 E. 56th St.  
New York, NY 10022

Dear Marc:

The Enclosures will brief you on planning for and objectives of the NATIONAL SYMPOSIUM ON SPIRITUAL AND ETHICAL VALUE SYSTEM CONCERNS, to be held at the Marydale Conference Center, near the Greater Cincinnati, OH airport on October 27-30, 1980. Under consideration will be issues to be dealt with by the WHCOA technical committees, i.e., death and dying, family supports, long term care, retirement, social security, energy, spiritual well-being, etc.

We are therefore inviting written input from each technical committee to assist in identifying ethical and spiritual concerns in national policies, programs, and service delivery affecting older Americans now and in the future. The idea is to bring into one arena for dialogue the spiritual and ethical concerns within each technical area. Ideally, then, the Symposium would provide focus and scope across disciplines and traditions in its report which is to be distributed to the delegates to the 1981 WHCOA.

Would you help us, please. Return the enclosed Response Form by September 22nd. Please identify the ethical and/or spiritual value concerns which may be resident within the issues in the charge to your committee. Let us know what these are, forwarding, as appropriate, any supporting or explanatory documents. The Symposium final report will be in preparation from October, 1980, through March, 1981. We hope to maintain enough flexibility to consider written input through January, 1981.

NICA would also appreciate mailings of your committee's progress (send materials to the attention of Donna McGinty, Symposium Coordinator). We will place you on the NICA INFORM newsletter and Symposium mailing lists.

Sincerely,

Thomas C. Cook, Jr.  
Symposium Director

cc: Donna L. McGinty, Symposium Coordinator

ENCLOSURES: Abstract/Info Flyer/Response Form/SWB Update/NAC List/ August '80 INFORM

TCCjr/mc

**NATIONAL INTERFAITH COALITION ON AGING, Inc. (NICA)**

298 S. HULL STREET, P. O. BOX 1924

ATHENS, GEORGIA 30603

PHONE (404) 353-1331



## ABSTRACT

### NATIONAL SYMPOSIUM ON SPIRITUAL AND ETHICAL VALUE SYSTEM CONCERNS IN THE 1981 WHITE HOUSE CONFERENCE ON AGING

#### Purpose

Through a symposium project, the National Interfaith Coalition on Aging (NICA) proposes to identify issues and contribute various spiritual, ethical, and axiological perspectives of American society in relation to the emerging national public and private policies and roles to be dealt with in the 1981 White House Conference on Aging (WHCOA). A major end-product will be a written report, including recommendations, for use of the delegates and technical committee members at the 1981 WHCOA.

The project, one of a number of official 1981 WHCOA mini-conferences, is designed to lay the foundation for a comprehensive, holistic national policy on aging by providing a forum for the identification and expression of a broad range of ethical and spiritual well-being concerns of institutions, concerned individuals, and older Americans themselves.

#### Method

Building upon and expanding its initiatives and commitment to apply spiritual and ethical values to an aging society, NICA as sponsor will involve in a symposium spokespersons representative of various traditions to dialogue on crucial issues in aging from the perspectives of social ethics and spiritual well-being and make recommendations regarding national policies and programs which would serve to (a) humanize service delivery, (b) destroy false myths and stereotypes of aging, and (c) support family and community efforts to keep the aging and elderly independent and a vital presence in society.

Approximately 40-50 participants whose portfolios meet prescribed criteria will be selected, with the assistance of a distinguished national advisory committee, to participate in the symposium. The Symposium, tentatively scheduled for October 27-30, 1980, in Cincinnati, will present prepared materials to cover general and specific concerns, some prepared by NICA and others furnished by the WHCOA staff. The project will include a symposium planning, preparation and enlistment phase; four on-site symposium working days to discuss and develop a draft report with recommendations; and a post-symposium phase devoted to editing and approving materials to be put in final form for the report to the White House Conference on Aging and its content unit. The overall project period is June 1, 1980 - March 31, 1981.

#### Authorization

Authorization for this activity is provided in OAA Title-IV-A, Section 404 (a) (4). The project will be conducted by the National Interfaith Coalition on Aging, Inc., 298 S. Hull St., P. O. Box 1924, Athens, GA 30603. Project Director: Thomas C. Cook, Jr., Executive Director. Project Coordinator: Donna L. McGinty, Staff Associate.



## National Advisory Committee

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### NATIONAL INTERFAITH COALITION ON AGING (NICA)

NOTE: By recent directive of the NICA Board of Directors, a standing National Advisory Committee is being constituted to provide the Board with continuity of input of non-member, nationally known, interdisciplinary leaders in aging. As needed, specific projects and activities will be advised by committees composed of selected NICA Board members and appropriate, selected members of the National Advisory Committee.

Mr. Willis Atwell  
Asst. to the Commissioner  
for External Affairs  
DHEW-OHD  
Administration on Aging  
Washington, DC 20201

Dan G. Blazer, II, M.D.  
Associate Director  
Center for Aging and Human  
Development  
Duke University Medical Center

Ms. Linda Marie Delloff  
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Mrs. Victorina Peralta, Director  
Adult and Aging Services  
Philadelphia Dept. of Public Welfare  
1221 Sanson St.  
Philadelphia, PA 19107

# NICA

## Board of Directors - 1980-81.

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Union of American Hebrew  
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Christ, Div. of Education/Ministry

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The Lutheran Church-Missouri Synod  
Board of Social Ministry/World Relief

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Presbyterian Church in the U.S.  
Office of Aging


Thomas C. Cook, Jr., Executive Director

## Response Form

Please Return  
On or Before:  
**September 22, 1980**

From: Dr. Marc Tanenbaum, Chairman  
WHCOA Technical Committee on Creating an Age-  
Integrated Society within the Media

TO: Thomas C. Cook, Jr., Executive Director  
National Interfaith Coalition on Aging (NICA)  
P.O. Box 1924, Athens, GA 30603

RE:  NATIONAL SYMPOSIUM ON  
SPIRITUAL AND ETHICAL  
VALUE SYSTEM CONCERNS  
An Official Activity Of The 1981  
WHITE HOUSE CONFERENCE ON AGING

- 
1. From an ethical perspective, what does an analysis of national policies/programs in the area of Media reveal as most demoralizing or detrimental to the well-being of older Americans?
2. Taking into account total well-being needs of older Americans in the next 10-15 years, in your opinion.....
- a. What is the primary "ought to" (moral responsibility/obligation) of the Federal Government?
- b. What is the primary "ought to" of church, synagogue, and other religious institutions?
- c. What is the primary "ought to" of business and labor?



d. What is the primary "ought to" of educational institutions?

e. What is the primary "ought to" of Americans who are in the age range 50-60 right now?



\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

\*Feel free to attach pertinent bibliography, documents, etc.\*



NATIONAL SYMPOSIUM ON  
SPIRITUAL AND ETHICAL  
VALUE SYSTEM CONCERNS  
An Official Activity Of The 1981  
WHITE HOUSE CONFERENCE ON AGING

FOR YOUR INFORMATION

Dates: October 27-30, 1980

The Symposium will convene at 1:00 p.m., Monday, October 27th. Arrangements can be made for participants needing lodging the evening of Sunday, October 26th.

The meeting will close approximately 2:00 p.m., Thursday, October 30th.

Place: Marydale Conference Center, 5 minutes from the Greater Cincinnati, OH airport. Marydale staff will be able to meet most arriving flights.

Sponsor: National Interfaith Coalition on Aging, Inc. (NICA)  
298 S. Hull St. - P.O. Box 1924 - Athens, GA 30603  
Telephone: (404) 353-1331

The Symposium is an official, funded activity of the 1981 White House Conference on Aging (WHCOA).

Thomas C. Cook, Jr.  
Symposium Director

Donna L. McGinty  
Symposium Coordinator

Purpose: To provide a process and a forum where representative organizations and agencies whose thrust is spiritual and ethical in nature may collectively influence the 1981 White House Conference on Aging with stated concerns regarding the application of values to national policy issues in aging.

Goal: To draft a report and recommendations to be submitted to the 1981 WHCOA Office for printing and distribution to all 1,800 delegates to the WHCOA, November 30-December 4, 1981.

Cost: The 40-50 selected participants and/or sponsoring agencies/organizations are asked to assume all costs of participation, including released time, with travel and miscellaneous expenses handled directly, and a lodging/meals/registration cost of \$100 paid directly to NICA prior to the Symposium. (\$25 registration fee is non-refundable.)

Criteria for Participation: (see over)

Process for Applying: Participation is by invitation only. To start the process, please complete the abbreviated application blank on the reverse page and send with your vita to:  
Donna McGinty, Symposium Coordinator, NICA, P.O. Box 1924, Athens, GA 30603.

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Application Deadline: September 8, 1980 (postmark)

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**NOTICE:** It is not necessary to apply for participation to have input in the Symposium process. Interested organizations and individuals are urged to submit concerns, suggestions and recommendations to NICA. Do it today!



## Criteria for Participation

- A. Must have knowledge and expertise in the field of aging.
- B. Either a policy-maker, decision-maker or one who has identifiable influence and/or access to the decision-making process within his/her national group or organization.
- C. Agency, school, or institutional staff, faculty, or board persons engaged in activities related to aging such as: (1) program planning, needs assessment, (2) program promotion (advocacy, policy, etc.), (3) program administration.
- D. Institutional and/or non-institutional professionals providing service to aging providers/practitioners.
- E. Liaison persons from the Administration on Aging, White House Conference, Social Security Administrations, etc.
- F. Older persons and other individuals whose contributions in the areas of public policy and/or spiritual and ethical concerns of aging would provide important input.
- G. Individually or via a sponsoring organization must assume costs of participation, including released time and a registration fee of \$25 (non-refundable).

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**ABBREVIATED APPLICATION FORM**

**National Symposium on Spiritual & Ethical Value System Concerns**

October 27-30, 1980 - Cincinnati, Ohio

Name \_\_\_\_\_ Title \_\_\_\_\_

Employed by \_\_\_\_\_

Mailing address \_\_\_\_\_  
\_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_ Tel: ( ) \_\_\_\_\_

Will your organization/agency sponsor you officially? Yes No

Who has made this commitment? Name \_\_\_\_\_

Position \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

PLEASE ATTACH A CURRENT VITA. If it does not include the following information, please attach an additional sheet):

- Writings/speeches in area of aging, ethics, spiritual well-being
- Organizational memberships related to aging
- Last meeting attended which dealt with aging, ethics, or spiritual well-being
- Special courses/training in gerontology

Date \_\_\_\_\_

Signature \_\_\_\_\_

**DEADLINE: SEPTEMBER 8, 1980**

Mail to National Interfaith Coalition on Aging (NICA),  
P.O. Box 1924, Athens, GA 30603.



## Update

# SPIRITUAL WELL-BEING

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During the 1971 White House Conference on Aging (WHCOA), a special Technical Committee was charged to consider and make recommendations regarding "spiritual well-being" of the aging. In a background paper for the 1971 WHCOA, Dr. David O. Moberg, Department of Anthropology and Sociology, Marquette University, offered the following clarification (excerpted here) of the nature and scope of "the spiritual:"

A wide range of human experience has been labeled as "spiritual" or as being an aspect of man's "spirit." These experiences include esthetic thrills, satisfaction with achievements, adjustment to oneself or to others, feelings of self-respect and human dignity, that which pertains to the unknown future, happiness, elation, gregariousness, empathy and sympathy, morale, mental health, optimism, sexual orgasm, a feeling of identity with Nature, and experiences induced by psychedelic drugs. When the concept is applied to all "wholesome" social relationships, ecstatic experiences, and healthful psychological conditions, it tends to cover so much that it becomes meaningless, incapable of differentiating between that which is "spiritual" and that which is not.

"The Spiritual" has a non-objective referent which cannot be studied directly by conventional scientific procedures even when its scope is specified more precisely, as will be clear upon further exploration of its meaning. For example, in his effort to penetrate "beneath the obvious outward things of religion and get down to the spiritual needs themselves," Bollinger (1969, pp. 49, 50-51) stated that:

spiritual needs are the deepest requirements of the self, which, if met, make it possible for the person to function with a meaningful identity and purpose, so that in all stages of life that person may relate to reality with hope.

Please note there is a distinction here between "spiritual" and "religious." While not necessarily opposites, they are not synonymous. A spiritual need may be met by a religious act, such as praying or receiving Holy Communion, but many spiritual needs are met by warm and sympathetic human relationships. Often a spiritual need is best met by dealing with a physical need.

... We believe that something is wrong with any society in which every age level is not clearly of meaning and of value to that society. The spiritual needs of the aging really are those of every person, writ large: the need for identity, meaning, love, and wisdom.

Since 1971, the concept of spiritual well-being has continued to be explored, both by scholars and by secular and religious practitioners in the field of aging. For example, in 1975, the National Interfaith Coalition on Aging, in a national consultation, arrived at the following interfaith definition of spiritual well-being:

"Spiritual well-being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness."

In 1977, in Atlanta, Georgia, there was held a National Intra-decade Conference on Spiritual Well-being of the Elderly, attended by some 300 persons, at which over 70 papers were presented representing diverse disciplines and traditions. (Many of these papers were published in Spiritual Well-being of the Elderly, published in 1980 by Charles C. Thomas, Publisher.) In 1979, University Press of America published Spiritual Well-being: Sociological Perspectives, David O. Moberg (ed.).

Now, a decade later, for the 1981 White House Conference on Aging, one of the 16 Technical Committees has been charged to reconsider "spiritual well-being," as it relates to America's aging and elderly and national policy. What will be the recommendations for national policy for the next decade?



# NATIONAL INTERFAITH COALITION ON AGING, INC.

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## Statement of Philosophy and Purpose

That America faces crucial decisions in regard to the status, contributions and well-being of the aging is commonly understood. However, it is less commonly accepted that the well-being of the aging is vital to the health of society and that the opportunities and problems of aging are spiritual, political, and moral, as well as financial.

For organized religious bodies of varying traditions and theological postures to coalesce on the common ground of aging and the older adult is not only timely but essential. Concern for all generations in the process of aging and those in the experience of being older is a unifying theme. This concern finds distinct expression in the role of each constituency in its aging ministry and must be strengthened by the sharing of knowledge, expertise and values. Collectively, our concerns and efforts strengthen the voice of justice and love needed in a pluralistic world.

The National Interfaith Coalition on Aging (NICA) speaks among and to its own members and seeks also opportunities to infuse Judeo-Christian values and standards into the disciplines and service domains of our society. The central credo of the traditions represented, while variously expressed, is the unqualified worth of persons as persons created by God, whatever their age or station. This conviction applied to the lives of older persons in the community enables church and synagogue to enhance, through their own channels and resources, the quality of life of all ages, as older persons make contributions and also receive ministry commensurate with their real condition, talents, and meaning in current American life.

The concerns and resources of communities of faith for their aging are as old as the communities themselves. Church and synagogue contribute directly to the quality of life of the aging by fostering spiritual well-being, which NICA defines as: "*The affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness.*" As such, spiritual well-being goes beyond specifically religious activity and, seeking wholeness, lifts the quality of life materially as well as psychically.

Spiritual well-being applies without regard to age boundaries. While there is no basic difference between spiritual health in young or old, the vicissitudes of growing older provide unique opportunities for spiritual growth essential to wholeness. Nor is this need limited to the poor, ill, or dysfunctional. The young, the successful, and the healthy are as much in need of wholeness as those in the upper years of aging. Not a substitute for life support systems, spiritual well-being puts the trials and satisfactions of life in sane perspective. It has to do with providing and the style of providing; of serving and giving; of getting and the grace of getting.

In addressing the total community, spiritual well-being spares the aging the insult of categorization and opens doors by which their experience speaks to every age group. Precisely because spiritual well-being addresses the whole of society it speaks effectively to the phenomena of aging and aids in the fulfillment of persons and the humanization of bureaucracy and technology.

An interfaith enterprise, NICA encourages religious bodies to deal with aging in ways consistent with their own traditions, lest, in spite of all good intentions, they isolate the aging from their own religious communities. NICA exists to discover, share and express the values of religious traditions as they support the responsibilities and inherent rights of the aging. It serves as an instrument to bring together public and private sector policies, programs and resources with those of the religious sector to meaningfully confront the vast resources, visions and hopes, and needs of older Americans.

NICA's governing membership is limited to official representatives of constituent organizations, each of which embody and articulate the point of view of their own structures. In dealing with policy exploration, advocacy, research, information, and programs, NICA enables its members to be more effective in their own sphere of operation. Policies and programs developed to support the ministry of the aging as well as to serve their needs at area and local levels are shared through NICA with appropriate program channels and/or communication structures of member bodies.





## Highlights This Issue

- \* NICA News, p.2,4,7 & 11
- \* AGING AND THE RELIGIOUS SECTOR, p.3
- \* INFORM Mailing List Being Revised, p.4
- \* NEWS NOTES, pp.5-6
- \* SYMPOSIUM NEWS continued, p.7
- \* WHITE HOUSE CONFERENCE UPDATE, pp. 2,5 & 8
- \* RESOURCES, pp.9-10
- \* NICA Statement of Philosophy and Purpose, p.11

"... and as your days, so shall your strength be" Deut. 33:26b

"... my strength now is as my strength was then ..." Joshua 14:25

## October '80 - Cincinnati

### Symposium on Spiritual and Ethical Concerns in the 1981 WHCOA

With the receipt of a Title IV-A Older Americans Act grant during the first week of August, the NICA staff moved into high gear to implement this significant effort. The Symposium is one of 19 mini-conferences dealing with issues and concerns of the 1981 White House Conference on Aging (WHCOA).

The Symposium's new title, "National Symposium on Spiritual and Ethical Value System Concerns in the 1981 White House Conference on Aging," reflects a broadened effort to assure not only the input and concerns of religious denominations, branches, and institutions, but to include other societal institutions and agencies with similar concerns regarding the well-being of older Americans. A wider scope allows the Symposium to view more effectively the spiritual and ethical issues resident in the 16 areas of concern identified by the WHCOA Advisory Committee (see p. 8). Chief Executive Officers of more than 175 national level agencies, organizations, and denominations have been contacted by NICA to solicit their interest and concern in the WHCOA in general and the Symposium in particular. These leaders were requested to name liaison persons, and as desired, to submit a nominee to be considered for selection as one of the 40-50 participants in the October 27-30, 1980 event to be held in Cincinnati.

Space limitations and program design dictate a small group of working participants of varying traditions, disciplines and points-of-view to assist in the drafting of recommendations for spiritual and ethical concerns to be submitted to the 1981 WHCOA. However, plans provide for invitation of additional persons to an opening plenary session which will include presentations and a "hearing" to receive written and spoken messages from national organizations and religious

Continued on p.7

NATIONAL INTERFAITH COALITION ON AGING

o P.O. Box 1924, Athens, GA. 30603 o (404) 353-1331 o

THOMAS C. COOL, JR. o DONNA MCGINTY  
Executive Director Editor



## Putting SWB in the 1981 WHCOA

Thanks to those of you who have written the powers that be regarding the inclusion of spiritual well-being as an identified and specially addressed concern in the 1981 White House Conference on Aging.

The WHCOA Technical Committee on Creating an Age-integrated Society within Church, Synagogue and Other Religious Institutions is chaired by Dr. Cynthia Wedel and includes Msgr. Charles J. Fahey, Carmela Lacayo, Benjamin E. Mays, Rabbi Marc Tanenbaum, and Annie Wauneka. Rev. Lucias Cervantes and Dr. Arthur Flemming have assisted with this committee in its initial meetings.

NICA will be working with this committee and through the Symposium project to keep spiritual well-being an integral part of the WHCOA agenda. Your role is also important....

- Keep up the positive efforts to keep SWB before the leadership of the Conference....
- Send us carbons of any letters you write....
- Seek official delegate status in the Conference through your state's process, Governor's appointments, or through your congressman or senator....
- Act now to assure that your organization is represented....
- Keep up support efforts by contributions (large or small) to NICA's "One for Aging in '81" campaign.

### NICA at August 5th WHCOA Briefing

- \* Lt. Col. Mary E. Verner, NICA President, has been named to the NGO (Non-governmental Organization) Committee on Aging of the United Nations 1982 World Assembly on the Elderly. Col. Verner will serve on its Executive Committee. The '82 World Assembly will be action-oriented on humanitarian issues rather than on scientific and technical issues.
- \* See p.11 of this INFORM issue for the text of the newly drafted and approved Statement of Philosophy and Purpose of the National Interfaith Coalition on Aging. Please use it. And count this as permission to make exact copies for further distribution by your organization. (For 1-4 copies, with the spiritual well-being definition on the reverse side, send a stamped, self-addressed envelope.)
- \* NICA BOARD MEETING SLATED FOR NOVEMBER 12 & 13 IN WASHINGTON, DC. The meeting will be held in the Board Room of the NRTA/AARP. Early review of the output of the October Symposium will be a major agenda item. Board members will receive an information mailing in a few weeks.
- \* WISC/NICA REPRESENTATIVES WILL MEET on November 14th, following the NICA Board Meeting. NICA and WISC/Washington Interreligious Staff Conference representatives will dialogue on current policy and legislative matters related to aging and on the religious sector's efforts to improve spiritual well-being of older adults. The meeting is sponsored by the NRTA/AARP Interreligious Liaison Office.

WHCOA Executive Director, Jerome Waldie, and staff briefed leaders in aging organizations on August 5th at the Department of HHS. The newly designated Associate Executive Director for the WHCOA, Mr. Leon Harper, was presented to the group. Updated information on the 16 Technical Committees and method of delegate selection was shared. (See INFORM, p.8.) NICA was represented by Thomas C. Cook, Jr., Executive Director, and Board member, Dr. Josephine H. Kyles.

### Education for the Elderly Conference

A printed summary of the August 17-19 "Conference on Education for the Elderly in the Religious Sector" will soon be available from Dr. Michael Creedon, Catholic University of America, Washington, DC. This successful conference, conducted in Arlington, VA, drew over 100 participants and included many NICA members, advisors, and friends in leadership roles, including Lt. Col. Mary E. Verner, Rabbi Sanford Seltzer, Dr. David O. Moberg, Dr. Albert Dimmock, Rev. Earl Kragnes, Rev. Thomas C. Cook, Jr., Dr. Bernard Reigel, Dr. Lloyd Foerster, Mr. Dix Griesemer, Mrs. Majory Carpenter, and Br. Joseph Berg. Six national organizations, including NICA, joined the Catholic University in sponsoring this conference.

### Paul Peterson Improving

The Rev. Paul Peterson, NICA Board member, reports himself much improved following recent surgery and treatment for cancer. He expects to resume full activities soon.



# AGING and the RELIGIOUS SECTOR

✓ In June, 1980, the Vatican released a 2,500 word statement "updating" Catholic thought regarding prolongation of life through extraordinary means. Since the death of Pope Pius XII in 1958 much of what was then considered "extraordinary" measures is now considered routine. The updated document maintains the church's ban on suicide, abortion, and mercy killing. Yet, doctors and patients are given wide latitude, as indicated by the following excerpts:

Doctors may "judge that the investment in instruments and personnel is disproportionate to the results..." or that "techniques applied impose on the patient strain or suffering out of proportion with the benefits" he may receive. "In such circumstances the doctor has no reason to reproach himself..."

Patients may ask that their lives not be prolonged through extraordinary means. "Such a refusal is not the equivalent of suicide; on the contrary, it should be considered as an acceptance of the human condition, or a wish to avoid the application of a medical procedure disproportionate to the results that can be expected or a desire not to impose excessive expense on the family or the community."

The declaration also sanctions the use of experimental techniques by doctors with the patient's consent despite evidence of "a certain risk." There is also a section on painkillers and the "meaning of suffering for Christians." The document discusses mercy killing and the church's continuing and adamant opposition: "No one is permitted to ask for the act of killing either for himself or herself or for another person... Nor can any authority legitimately recommend or permit such an action..."

✓ Note and, where possible, support the following forums on "spiritual well-being" in the 1981 White House Conference on Aging:

September 13 & 14, 1980-- "God Bless America," under the auspices of the Tampa Florida Ministerial Assoc., NICA, and the Tampa Interfaith Coalition on Aging.

October 20, 1980-- A spiritual well-being session at the Illinois Governor's Conference, Merrillville, IL, sponsored by the Institute on Religion and Aging.

✓ See the August, 1980 issue of 50-Plus magazine for an interesting editorial, a "Challenge to American Churches." The argument is made that church and synagogue sanctuaries are ideally suited to meetings and gatherings of community citizens who can find meeting space nowhere else. According to the editor, sampling in Philadelphia, Fort Wayne, Des Moines, and Portland indicate "the church sanctuary itself isn't so sacred that it can't be put to other uses during the week." At last count religious buildings in the U.S. numbered 330,000+. NICA INFORM suggests that older adults in a congregation would be perfect volunteers to schedule and monitor meetings in sanctuaries.

✓ "Futurology of Long Term Care" is the theme of two institutes to be held this fall-- the first in Philadelphia, October 30, 31, & Nov. 1st; the second in Anaheim, CA, Nov. 17, 18, & 19. Tuition is \$100 for the first registrant from an organization and \$75 for each additional registrant. Contact Sr. M. Laurice, OSF, The Catholic Health Association, 1438 South Grand Blvd., St. Louis, MO 63104.

✓ "The Church as Service Provider to the Elderly" is an exciting project now being conducted under the auspices of the School of Social Service Administration at the University of Chicago. Sheldon Tobin, Ph.D., and James W. Ellor, M.Div., Project Director, are the contacts. Goals are threefold: first, to collect information related to activities of local religious congregations with older adults; second, to work with religious groups in developing service models; and, third, to develop funding sources to support the models which will be developed. They have put out a call for help in the Chicago area from those involved in the area of "spiritual gerontology."

✓ Co/Op (Congregational Outreach with Older Persons) is a thirty minute program designed to assist congregations in strengthening their ministry with older persons. Requests are accepted from ministeriums in South Dakota and areas of neighboring states. Contact: TELL...The Institute for Enrichment of Later Life, 1600 South Minnesota, Sioux Falls, SD 57105.



The August'80 issue of Reader's Digest contains four articles which will be of interest to older adults and to those working in the field of aging. "Death, the Last Enemy, Is Overcome," is Daphne du Maurier's account of her husband's terminal illness and death. "My Unforgettable Father" is a son's tribute to his father, a Baptist minister, who lived to be almost 100 years old. "Darn Lucky to be Alive," reminds us that colon-rectum cancer is treatable; the author headed-up Jacqueline Kennedy's White House staff. For those interested in life review, "Thoughts Upon a Devil Wind" follows the decision-making process of a 50-year old woman whose home was threatened by a forest fire. What to take, what to leave?

## INFORM Mailing List Being Revised. You May be Involved!

Is there a black dot ● on the mailing label of this copy of NICA INFORM?

If so it means that this is the last complimentary copy of the INFORM which will be mailed to the addressee! In the past, NICA policy has been to place interested individuals on the complimentary mailing list in order to encourage deeper involvement in and support of NICA's work. Unfortunately, the rising cost of producing, printing, and mailing the INFORM makes it necessary to progressively reduce the size of the complimentary mailing list. The INFORM has always been primarily intended as a membership benefit, although we have been surprised by the many supportive "outside" letters we have received.

If you enjoy the INFORM and want to continue on the mailing list for the next year (six bi-monthly issues), do this:

\* Remove the label and tape it to the form below. Make necessary corrections.

\* Complete the form, indicating the manner in which you wish to financially support continued publication of the INFORM.

\* Mail the form and your payment (check or money order payable to NICA) to the address indicated.

We must hear from the "black-dotted" addresses by September 30th in order to insure that receipt of the INFORM is not interrupted. (Please see note at bottom of page if you do not have a black dot.)

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TAPE MAILING LABEL BELOW. Make necessary corrections.

Yes! Please keep me on the NICA INFORM mailing list for the next year (six bi-monthly issues). I wish to support the INFORM and NICA as follows:

- With a contribution of \$10.00 or more (enclosed).
- With a contribution of \$20.00 which will give me Individual Membership in NICA, including Resource Library privileges and discounts of NICA tapes and publications. (Check enclosed)

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

Mail to: NICA INFORM Editor, P.O. Box 1924, Athens, GA 30603

### NOTICE!

ANOTHER ROUND OF MAILING LABELS WILL BE "BLACK-DOTTED" FOR THE MAILING OF THE DECEMBER INFORM. IF YOU ARE RECEIVING THE INFORM FREE, YOU MAY WISH TO GO AHEAD AND SIGN-UP THIS MONTH. (USE THE ABOVE FORM.)



## NEWS NOTES

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- Whether or not the concept of an "age-irrelevant society" can legitimately shape national policies in aging looms as an item for hot debate before, during, and perhaps after the 1981 White House Conference on Aging. Of the 16 designated technical committees for the WHCOA, 7 are concerned with "creating an age-integrated society." The debate centers on two different schools of behavioral scientists, one favoring a "life stages" theory of adult development and the newer school which advocates a model of "life span development." Life span advocates, such as Bernice L. Neugarten of the University of Chicago and Paul Baltes of Pennsylvania State University, argue that changes which people experience as they age are not necessarily sequential, irreversible or tied to chronological age. In an age-irrelevant society, ideally, there would be no need to structure social support programs for any age group--young or old. Need would cut across age levels and dictate how national resources would be divided. On the other hand, life-stage theorists believe that age norms provide structure and direction for our society, providing opportunity to prepare for major transitions such as marriage, children, and death. Stay tuned for more on this subject...

\* For more on the 1981 WHCOA see the update on p. 8.

- National Grandparents Day will be observed this year on September 9th. The bill, which was signed by the President on July 28, 1978, specifies that Grandparents Day will fall on the first Sunday after Labor Day.
- The Select Committee on Aging, in a hearing held in late July, questioned the authority of Secretary of HHS, Patricia Harris, to order the recent organizational changes in the Office of Human Development Services, which, among other things made the Administration on Aging a component of OHDS. Section 201 of the Older Americans Act prohibits delegation of any of the functions of the Commissioner on Aging. At the request of the Committee, Secretary Harris will submit more information to clarify the matter. During the same hearing, Secretary Harris advised that the Older Americans Act be maintained as-is until the recommendations of the 1981 White House Conference on Aging are known.
- The New England Journal of Medicine recently reported on two studies which link coffee drinking and acute heart attack even more strongly than previous studies have linked cigarette smoking and heart attack. Tea drinkers relax! It is supposed to be the coffee itself, not the caffeine in it, that is the culprit. Acute heart attacks befall those who drink at least six cups of coffee a day at a rate twice that of non-coffee drinkers according to these studies.
- Women in the 65 and older age groups are the fastest growing segment of the U.S. population. By 1977 there were 146 women 65+ to every 100 men 65+ with projections of a ratio of 65+ women to men of 150 to 100 well before the year 2000. As of 1979, women constituted 38% of the 7.3 million older, employed workers, yet only 13% of older women hold managerial or administrative jobs. Older women earn 55% of what older men earn, while younger women earn 75% of what younger men earn. Half of all working women are in jobs with no pensions. Only 2% of widows get their husband's benefits. What does this mean in human terms? Well, according to the National Association of Office Workers' survey, women age-65+ are the fastest growing group of poor people in the U.S. Two recent announcements give hope that the scenario for older women can be rewritten before it's too late. First, there will be an official White House Mini-conference on Older Women, to be held early in October in Des Moines, Iowa, sponsored by the Older Women's League Educational Fund. Second, the AoA has approved a four year grant of \$550,000 to the University of Maryland to establish a National Policy Center for the Study of Women and Aging. These are not solutions, however. National policy must be constructively addressed to this pressing issue.
- A survey of 300 corporations, conducted by the Dartnell Institute of Business Research, reveals that 31% now report use of permanent part-time workers who are retirees.



## NEWS NOTES continued

- A recent survey conducted by Research & Forecasts, Inc. for Americana Healthcare Corporation points up an interesting contradiction in the responses of older persons. The statement, "My finances only permit a hand-to-mouth existence," was agreed to by over 58% of those interviewed. And 65% said they were "cutting back on everything." Yet, despite the seeming economic stress, older people tended to be optimistic about themselves and their lives. For example, two-thirds of those surveyed said they always felt useful. Half consider themselves in good or excellent health. In general, the survey found that those interviewed fell into three categories--enjoyers, survivors, casualties. Of those, 27% were clear-cut "enjoyers."

The general optimism of older Americans has also been a finding of two decades of research at the University of Michigan Institute for Social Research. In general, researchers found people to be less joyous than they were in the 1950s, except for persons age 60+, who have a more positive outlook. Conspicuously absent were findings of the mid-life crisis so often written about. And, across income levels, money was not viewed as a panacea for life's problems.

- Persons over age-55 now comprise 5% of the Peace Corps and 18% of VISTA. VISTA, of course, is the program to select if one prefers service in the U.S. Basically, one volunteers to serve full-time for one year in VISTA; a \$75 per month adjustment allowance is set-aside for the volunteer's use at the end of the period. VISTA volunteers work in such areas as fixed-income counseling, housing, health care, and legal rights. For more info call this toll free number: (800) 424-8580.
- Looking at Social Security from several angles...

-A recent national poll conducted by the Peter D. Hart Research Associates, Inc. found that only 1 person in 4 feels that the present level of SS taxes is too high....6 out of 10 Americans would rather pay more SS taxes than see future benefits reduced....given the opportunity, 77% of Americans would refuse to withdraw from social security....most prefer a payroll tax over a national sales tax or general income tax to support the system.

-In 1979 in the U.S., the combined social security tax rate for all social security programs was 16.31%. Only Canada had a lower combined rate (8.44%) but this is only a supplement to their social security system which is primarily financed through general revenues. What are the rates of SS taxes on covered earnings in other countries? Here are some examples: 20.0%-United Kingdom/ 23.20%-Japan/ 34.20%-Germany/ 47.70%-Netherlands/ 49.45%-France/ 50%-Italy.

-Judge for yourself whether social security is a good investment for the average person. Assume you retired January 1, 1980, at age 65 and have a spouse age 65. Assume you paid-in the maximum in SS payroll taxes since 1937, i.e. \$11,202.97. Of course, your employer also paid-in that sum. During 1980, your first year of retirement, you will receive benefits totaling \$11,154.90--almost all you paid in over the years! And, to boot, your check will continue to increase significantly, as long as SS benefits are tied to indexing.

-Will all this fairly good news hold up into the early 21st century? There is general nervousness that the system may not hold up for future retirees. For sure, Congress will play a major role in decision-making.

- A new Rand study (R-2543) assesses the need for geriatric specialists in the U.S. in the next 50 years. While there will be no general shortage of physicians in years ahead, there is likely to be a shortage of physicians committed to geriatric practice. A 1977 AMA profile of physicians reveals that only 0.6% of physicians who responded have the slightest interest in caring for the older population. How then will the need be met for 7,000 to 10,300 physicians committed to geriatric practice by 1990?

What can older adults do to help themselves? The Administration on Aging is funding a project to stimulate formation of self-help groups among the aging with health as one of the foci. (See p.10, Feb.'80 INFORM for info on an NIH medical self-help publication.)



SYMPOSIUM continued from p. 1

body agencies desiring direct input to the process. Thus, persons not selected to serve as symposium participants may have significant involvement. A limit of 175 persons is placed on this first-day event.

Thus far, symposium leadership includes Dr. David O. Moberg, author of the background paper on spiritual well-being of the elderly for the 1971 WHCOA, who will present a paper summarizing spiritual well-being/ethical developments since 1971. Msgr. Charles Fahey, newly appointed Chairman of the Federal Council on Aging, will present a paper examining the spiritual and ethical value concerns resident in the 16 technical committee charges and work thus far. William Oriol, Associate Director of the International Center for Social Gerontology, and former staff director for the U.S. Senate Special Committee on Aging, will moderate a hearing that will receive messages and testimony on the opening day. Thomas W. Mahler, Director of the University of Georgia Center for Continuing Education, will be process leader. Additional leadership roles will be announced. Other members of the Symposium Advisory Committee who will assist in selected project activities include: Dr. Arthur S. Flemming, Deputy Chairperson of the 1981 WHCOA; Mrs. Victoria Peralta, Director, Adult and Aging Services, Philadelphia Dept. of Public Welfare; Dr. Bernard Nash, Consultant in Gerontology, NRTA/AARP; Dan G. Blazer, II, M.D., Associate Director, Center for Aging and Human Development, Duke University; Ms. Linda Marie Delloff, Associate Editor, The Christian Century; Dr. Benjamin E. Mays, member of the WHCOA Advisory Committee; Mr. Willis Atwell, Assistant to the Commissioner on Aging for External Affairs, DHS-OHD-AoA.

Other members of the NICA WHCOA Task Force and Executive Committee include: Lt. Col. Mary E. Verner, President; Vice-presidents, Dr. Paul Adkins, Rabbi Sanford Seltzer, and Br. Joseph Berg; Dr. Grover Hartman, Secretary; Rev. Earl N. Kragnes, Treasurer; Mrs. Wilma Bentzen, Dr. Donald F. Clingan; Miss Betty J. Letzig; Dr. Wayne Lindecker; Dr. Cedric Tilberg; Dr. Leslie F. Weber. Thomas C. Cook, Jr., NICA Executive Director, is Project Director. Ms. Donna L. McGinty, NICA Staff Associate, is Symposium Coordinator.

For a copy of the Symposium Abstract send a stamped, self-addressed envelope to NICA. P.O. Box 1924, Athens, GA 30603

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### **Last Call for Symposium Input!**

With the distribution of approximately 2,000 copies of this issue of NICA INFORM, we make a final appeal to readers to submit resources, documents, bibliography, suggested agenda, etc., having pertinence to spiritual and ethical concerns of aging. Please communicate via organizational letterhead, identifying your position and stating whether or not this is an official concern of the organization. We request that information and concerns be well articulated and organized concisely. Official messages from organizations should be sent with an "authorizing" cover letter. Those organizations desiring to send a messenger/observer to the opening-day hearing should so state. Such opportunities will be scheduled on a first-come, first-served basis, as time and space permit. All messages in writing will be received and reviewed for consideration by the symposium working committees and by the National Advisory Committee in completing the report and recommendations to be distributed to the 1800 delegates to the 1981 WHCOA.

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### **NICA Will Assist at National Mini-Conference on Indian Elderly**

NICA Executive Director, Thomas C. Cook, Jr., will be a speaker/resource person at the National Indian Conference on Aging, sponsored by the National Indian Council on Aging, Inc., in Albuquerque, NM. The biannual conference, planned for September 8-10, 1980 is an official activity of the White House Conference on Aging and will deal with national policy issues related to Native American elderly. Others scheduled to address spiritual and religious needs are: Mr. Paul Ortega and Mr. Frank Johnson, both Native American traditionalists. The conference is expected to draw some 3,000 participants.

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See the October-November '80 issue of INFORM for a welcome to new NICA members.



# Update - 1981 White House Conference On Aging

## Technical Committees.

On August 5th Jerome R. Waldie, Executive Director of the 1981 White House Conference on Aging, announced the names of 119 persons from around the nation who will serve on the 16 WHCOA Technical Committees for the Conference. Serving on the Technical Committees are the 51 persons already serving on the WHCOA Advisory Committee (see April '80 INFORM) plus 68 newly-appointed experts. The Technical Committees are charged with the responsibility of preparing background materials for delegates to the 1981 Conference. In addition, they will help define major issues in aging which are likely to come before delegates or be introduced by delegates. The 16 Technical Committees are as follows: (name is that of Chairperson)

- Retirement Income - Bert Seidman,
- Health Services - John Beck, M.D.
- Health Maintenance - Seymour Farber, M.D.
- Long-term Care - Msgr. Charles Fahey
- Family, Social Services and other Support Systems - David Maldonado, D.S.W.
- Physical and Social Environment and the Quality of Life - Margaret Jacks, ACSW
- Older Americans as a Growing National Resource - Arthur Flemming, LL.B.
- Employment - James Sykes
- Creating an Age-Integrated Society Within Societal Institutions - George Maddox, Ph.D.
- Creating an Age-Integrated Society Within The Economy - Morrison Beach
- Creating an Age-Integrated Society Within the Educational System - Harold Johnson, M.S.W.
- Creating an Age-Integrated Society Within Church, Synagogue & Other Religious Institutions - Cynthia Wedel, Ph.D.
- Creating an Age-Integrated Society Within the Family - Helena Z. Lopata, Ph.D.
- Creating an Age-Integrated Society Within the Media - Rabbi Marc H. Tannenbaum
- Creating an Age-Integrated Society Within the Governmental Structure - Elias Cohen, J.D.
- Research - James Birren, Ph.D.

## State Conferences.

State White House Conferences on Aging which have been scheduled September-November, 1980, are:

Sept. 7-14	<u>Florida</u>	in Orlando
Sept. 25	<u>Montana</u>	in Helena
Oct. 1	<u>Arkansas</u>	in Little Rock
Oct. 7-8	<u>Maine</u>	in Augusta
Oct. 9-11	<u>Colorado</u>	in Denver
Oct. 20-22	<u>Indiana</u>	in Maryville
Nov. 7-14	<u>Vermont</u>	in -----
Nov. 17	<u>Maryland</u>	in Baltimore
Nov. 22	<u>Rhode Island</u>	in E. Providence

For more information contact the Governor's Office, keeping in mind that delegate selection may occur at some of these.

## LATE NEWS!

The WHCOA Office reports that approximately 3,000 Community Forums will have been held by September 1, 1980 with 10,000 on the books by this time next year.

## Delegate Selection

Approximately 1800 voting delegates will attend the 1981 White House Conference on Aging, November 30-December 4, 1981. In Phase I of the selection process, 1000 delegates will be selected to represent states, based on each state's percentage of elderly people (55 years+) compared to the nation's total elderly population. No state will have fewer than 6 delegates, including the District of Columbia and Puerto Rico. U.S. Trust Territories will have one delegate each.

Governors will decide the selection procedure for delegates within their state. Options include nominations, gubernatorial appointment, elections or some combination of these.

The final slate of delegates from each state must meet the following criteria:

- o At least 55% must be age-55 or older
- o At least 50% must be female
- o Delegates must reflect the state's percentage of minority residents (Blacks, Hispanics, American Indians & Pacific Asians).
- o Delegates must reflect the state's proportion of urban/rural residents

Special consideration must also be given by the states to such factors as low income representation; handicapped representation; national organizations representation; and a balance of professional, lay and private sector representation.

Phase II of delegate selection will identify the remaining 800 delegates, to be filled by Congressional appointments, representatives of national organizations, and other groups. (Specifics not available from the WHCOA to-date.)

All delegates will be credentialed by June, 1981. The WHCOA will pay for travel and per diem expenses of the 1800 voting delegates. Official observers, expected to number 1800, will assume their own expenses.

## Mini-Conferences

Mini-conferences authorized by the 1981 WHCOA (tentative schedule through November 15, 1980) are as follows:

<u>Date</u>	<u>Focus</u>	<u>Location</u>
Sept. 8-10	<u>American Indian Elderly</u>	Albuquerque, NM
Sponsor: National Indian Council on Aging		
Sept. 9-10	<u>Rural Elderly</u>	Owensboro, KY
Sponsor: Green Thumb, Inc.		
Oct. 2-3	<u>Black Elderly</u>	Detroit, MI
Sponsor: National Center on the Black Aged		
Oct. 9-10	<u>Women</u>	Des Moines, IA
Sponsor: Western Gerontological Society; Older Women's League Educational Fund		
Oct. 20-22	<u>Transportation</u>	Sarasota, FL
Sponsor: Institute of Public Administration; Florida State University		
Oct. 22-24	<u>Housing</u>	Washington, DC
Sponsor: National Council of Senior Citizens		
Oct. 27-30	<u>Spiritual and Ethical Concerns</u>	Cincinnati
Sponsor: National Interfaith Coalition on Aging (NICA)		
Nov. 6-7	<u>Black Elderly</u>	New Orleans
Sponsor: National Center on the Black Aged.		
Nov. 12-14	<u>Life Long Learning</u>	Racine, WI
Sponsor: American Assoc. of Retired Persons; Assoc. for Gerontology in Higher Education; Adult Education Assoc. of the USA; Population Resource Center		

This schedule will be continued in the Oct.-Nov. issue of NICA INFORM.



## RESOURCES

Resources available through NICA are clearly identified. Order all resources directly from the source given.

Ministry with the aging: Designs, challenges, foundations. William M. Clements (ed). Harper and Row (scheduled for publication November, 1980). Contributors include Barbara Payne, Allen Moore, Martin E. Marty, John C. Bennett, Elbert Cole, etc.

Counseling for the growing years: 65 and over. Pulvino, Charles J. and Colangelo, Nicholas (eds). Minneapolis: Educational Media Corp., 1980. 352pp/softbound/\$9.95. Utilizes a developmental approach for understanding who the elderly are and for providing for their counseling needs. Nineteen issues are addressed. Bibliography.

"Ten New Hymns on Aging and the Later Years." \$1.50 per copy from The Hymn Society of America, Wittenberg University, Springfield, OH 45501. Developed at the request of the Interreligious Liaison Office, NRTA/AARP, 1909 K St., N.W., Washington, DC 20049, with whom orders may also be placed.

Life's abiding resources. William Barnes Mathews. North Quincy, MA: Christopher Pub. House, 1978. 303pp/hardcover/\$6.95. The underlying theme is "religion is life." Suitable for all ages.

Retirement begins at 40: A manual for rabbis. 69pp/softcover/1980. Contact Central Conference of American Rabbis, 790 Madison Ave., NYC 10021. Includes self-analysis worksheets, selected bibliography.

Lifelong fitness and fulfillment. Richard B. Couey. Nashville, TN: Broadman Press, 1980. 144pp/hardcover. Illustrated with photos of older persons carrying out the recommended exercises, the focus is on strengthening the heart, increasing muscle endurance, and maintaining body flexibility. Section on nutrition included.

American Families--1980. A Gallup Poll report published by American Research Corporation, 19762 MacArthur Blvd., Third Floor, Irvine, CA 92715. 200pp/\$51.00 postpaid (postage and handling included). Explores attitudes and assesses how government and major private institutions help, hurt, or ignore families.

Holistic assessment of the healthy aged. Miriam Martin Schrock. New York, NY: John Wiley and Sons, 1980. \$9.95. Discusses factors which influence an individual's continuing development throughout later life. Practical guidelines emphasize preventive health care.

Creative drama for senior adults. Isabel B. Burger. \$6.70 (P&H inc.) from Morehouse-Barlow Co., 78 Danbury Rd., Wilton, CT 06897. The author brings 50 years of experience to the design of a program which enriches the lives of older people by deepening their own self-awareness and raising their sense of self-esteem. (144pp.illustrated)

The third time around. George Burns. G.P. Putnam's Sons, 1980. Autobiography of a beloved American octogenarian. Intimate and amusing.

An old guy who feels good. Worden McDonald. \$4.50 from Old McDonald Press, Box 422, Berkeley, CA 94701. The author, age 74, was once a gag writer for Arthur Godfrey. He brings his knack for humor to an interesting life which has included stints as a hobo, cowboy, dishwasher, coal miner, janitor, and gardener.

Don't go dancing, Mother. Rose Safran. Manchester, MA: Tide Book Pub., 1979. A feature writer for major magazines describes the problems of coping with an elderly patient's final years. Brief and incisive.

The rocking chair rebellion. Eth Clifford. Boston: Houghton Mifflin, 1978. A teenager chronicles her involvement with the residents of a home for the aged. Explores the unnatural segregation of the young and the old in our society.

A treasure hunt. 31pp/illust./1980. (S/N 017-062-00120-1) \$2.50 from the Government Printing Office, Washington, DC. Designed for grade-school children; focuses on the daily lives of older persons to cut through stereotypes.

"What you should know about wills." Consumer Reports, July, 1980, pp. 434-439. Good summary of the basic considerations.



## Resources continued

Directory of more than 400 psychiatrists in 41 states who treat older persons. Send \$5.00 to Dr. Sanford Finkel, American Association of Geriatric Psychiatry, 230 N. Michigan Ave., Suite 2400, Chicago, IL 60601.

Gerontology instruction in higher education. (Vol. 6 in the series on adulthood & aging.) David A. Peterson and Christopher R. Bolton. New York, NY: Springer Publishing Co., 1980. 192pp/hardcover/\$16.95. Four model programs are described and major trends and issues in program development examined.

"With a little help from my friends: A guide for the development of volunteer programs in nursing homes." \$3.00 prepaid from the Federation for Community Planning in Cleveland. Describes a model project which involved both a philanthropic and a proprietary nursing home. (Ordering address: 1001 Huron Rd., Cleveland, OH 44115.)

Service delivery to aged minorities. John N. Colen and David L. Soto. Final report (1979) of a project funded by AoA. Contact John N. Colen, Ph.D., School of Social Work, California State University, 6000 J St., Sacramento, CA 95819.

Following available from the National Indian Council on Aging, P.O. Box 2088, Albuquerque, NM 87103 (\$4.00 each postpaid):

-"The Indian elder: A forgotten American." Final report of the First National Indian Conference on Aging, 1976. Needs are assessed and priorities set. Statistical section.

-"The Continuum of Life: Health concerns of the Indian elderly." Final report of the Second National Indian Conference, 1978. Status reports on the physical and mental health of elderly Indians, alternatives for planning a continuum of care, recommendations re housing and nursing homes, etc.

"Guide to home health care." R.T. Kelly, M.D. Single copy \$1.00 from Order Dept., OP-077, American Medical Assoc., P.O. Box 821, Monroe, WI 53566. Part I covers the use of home health care services. Part II describes how a physician may lead the effort to create a service in his/her community. Also suitable for non-physicians.

"Housing in short supply." (Reprint from engage/social action, April, 1980.) 40pp/papercover/40¢ single issue. Order from e/sa, 100 Maryland Ave., N.E., Washington, DC 20002. (Order no. E2061). Focus is on the church's role, which is conceived of as innovator, not flunky.

Elementary and secondary school teachers who wish to broaden their education to include competencies necessary to change childrens' negative attitudes toward aging should contact the Gerontology Program, Holy Names College, Dept. of Education and Human Development, 3500 Mountain Blvd., Oakland, CA 94619. M.A. or graduate certificate programs available.

### Audiovisuals of interest:

16mm color film/27 1/2 min. "Let's keep in touch." Available on free loan to organizations from Association Films, Inc. 866 Third Ave., NYC 10022, attention national booking dept. (Produced by Bankers Life and Casualty Co., Chicago.) Entertaining way to learn about Medicare and Medicare supplemental health insurance. Suitable for older persons, their friends and relatives, and aging agencies.

16mm film/28 min. "You haven't lived yet:" \$300/purchase. \$40/3-day rental. Upbeat presentation of aging, yet maintains sensitivity to reality. Eight characteristics of the "splendid old" are discussed. All older persons in the film are age-70 or over. Directed and produced by an M.D. Contact: Better World, St. John's Hospital, 403 Maria Ave., St. Paul, MN 55106.

Following available from the U.S. Govt. Printing Office, Washington, DC 20402:

-Policy issues concerning the elderly minorities. Federal Council on Aging Staff Report, Dec., 1979. GPO# 0-626-263/2116.

-The elderly population: Estimates by country--1977. GPO# 620-232/4294.



# NATIONAL INTERFAITH COALITION ON AGING, INC.

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## Statement of Philosophy and Purpose

That America faces crucial decisions in regard to the status, contributions and well-being of the aging is commonly understood. However, it is less commonly accepted that the well-being of the aging is vital to the health of society and that the opportunities and problems of aging are spiritual, political, and moral, as well as financial.

For organized religious bodies of varying traditions and theological postures to coalesce on the common ground of aging and the older adult is not only timely but essential. Concern for all generations in the process of aging and those in the experience of being older is a unifying theme. This concern finds distinct expression in the role of each constituency in its aging ministry and must be strengthened by the sharing of knowledge, expertise and values. Collectively, our concerns and efforts strengthen the voice of justice and love needed in a pluralistic world.

The National Interfaith Coalition on Aging (NICA) speaks among and to its own members and seeks also opportunities to infuse Judeo-Christian values and standards into the disciplines and service domains of our society. The central credo of the traditions represented, while variously expressed, is the unqualified worth of persons as persons created by God, whatever their age or station. This conviction applied to the lives of older persons in the community enables church and synagogue to enhance, through their own channels and resources, the quality of life of all ages, as older persons make contributions and also receive ministry commensurate with their real condition, talents, and meaning in current American life.

The concerns and resources of communities of faith for their aging are as old as the communities themselves. Church and synagogue contribute directly to the quality of life of the aging by fostering spiritual well-being, which NICA defines as: *"The affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness."* As such, spiritual well-being goes beyond specifically religious activity and, seeking wholeness, lifts the quality of life materially as well as psychically.

Spiritual well-being applies without regard to age boundaries. While there is no basic difference between spiritual health in young or old, the vicissitudes of growing older provide unique opportunities for spiritual growth essential to wholeness. Nor is this need limited to the poor, ill, or dysfunctional. The young, the successful, and the healthy are as much in need of wholeness as those in the upper years of aging. Not a substitute for life support systems, spiritual well-being puts the trials and satisfactions of life in sane perspective. It has to do with providing and the style of providing; of serving and giving; of getting and the grace of getting.

In addressing the total community, spiritual well-being spares the aging the insult of categorization and opens doors by which their experience speaks to every age group. Precisely because spiritual well-being addresses the whole of society it speaks effectively to the phenomena of aging and aids in the fulfillment of persons and the humanization of bureaucracy and technology.

An interfaith enterprise, NICA encourages religious bodies to deal with aging in ways consistent with their own traditions, lest, in spite of all good intentions, they isolate the aging from their own religious communities. NICA exists to discover, share and express the values of religious traditions as they support the responsibilities and inherent rights of the aging. It serves as an instrument to bring together public and private sector policies, programs and resources with those of the religious sector to meaningfully confront the vast resources, visions and hopes, and needs of older Americans.

NICA's governing membership is limited to official representatives of constituent organizations, each of which embody and articulate the point of view of their own structures. In dealing with policy exploration, advocacy, research, information, and programs, NICA enables its members to be more effective in their own sphere of operation. Policies and programs developed to support the ministry of the aging as well as to serve their needs at area and local levels are shared through NICA with appropriate program channels and/or communication structures of member bodies.



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COALITION ON AGING, INC.  
NATIONAL INTERFAITH



## National Interfaith Coalition On Aging, Inc.

From its inception, the National Interfaith Coalition on Aging has been committed to the following primary objectives:

- (1) To develop an awareness of and to vitalize the role of the church and synagogue with respect to their responsibilities in improving the quality of life for the aging.
- (2) To identify and give priority to those programs and services for the aging which best may be implemented through the resources of the nation's religious sector.
- (3) To stimulate cooperative and coordinated action between the nation's religious sector and national private and public organizations and agencies whose programs and services relate to the welfare and dignity of aging people.
- (4) To encourage the aging to continue giving to society from the wealth of their experiences and to remain active participants in community life.



the  
White House  
Conference  
on  
Aging

330  
Independence  
Avenue  
S.W.  
Washington,  
D.C.  
20201

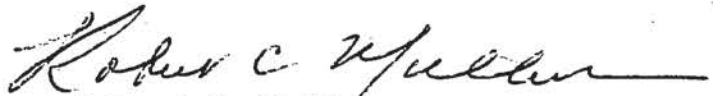
Technical Committee on Creating an Age Integrated Society - - -  
Implications for Spiritual Well-Being

AMERICAN JEWISH  
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Ms. Cynthia Wedel, Chairperson  
Msgr. Charles J. Fahey  
Ms. Carmela Locayo  
Mr. Benjamin E. Mays  
Rabbi Marc Tannenbaum  
Ms. Annie Wauneka

Enclosed is a description of the National Symposium on Spiritual and Ethical Value System Concerns sponsored by the National Interfaith Coalition on Aging, Inc.

As you know, this symposium is being held in connection with the 1981 White House Conference on Aging. The symposium is tentatively scheduled for October 27 - 30, 1980, at the Marydale Retreat Center, Cincinnati, Ohio.



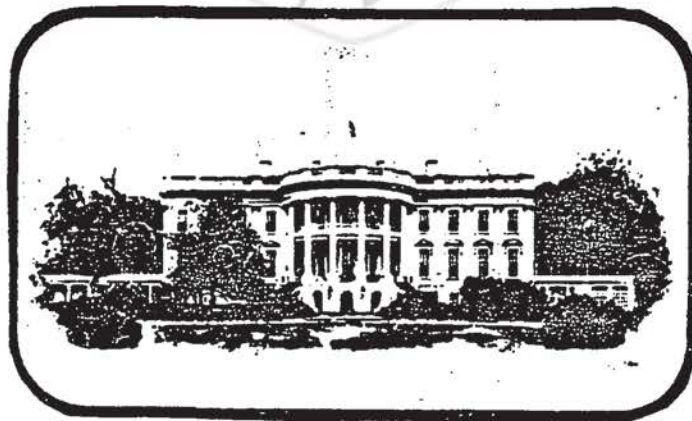
Robert C. Mullen

White House Conference on Aging

(202) 472-6748

# NATIONAL SYMPOSIUM

## SPIRITUAL AND ETHICAL VALUE SYSTEM CONCERNS ARCHIVES IN THE 1981 WHITE HOUSE CONFERENCE ON AGING



National Interfaith Coalition On Aging, Inc.  
P.O. Box 1924, Athens, GA. 30603

AUG 15 1980



**Symposium on Spiritual and Ethical Value System Concerns  
in the 1981 White House Conference**

The purpose of this project is, through a symposium, to identify issues and contribute various spiritual, ethical, and axiological perspectives of American society in relation to the emerging national issues and public and private policies and roles to be dealt with in the 1981 White House Conference on Aging (WHCOA). This symposium is designed to help lay the foundation for a comprehensive national policy on aging by providing a forum for the identification and expression of a broad range of ethical and spiritual well-being concerns of institutions, concerned individuals, and older Americans themselves.

A major end-product will be a written report with recommendations to be submitted to the White House Conference Office for use by the technical committees and delegates. Authorization for this activity is provided in OAA Title IV-A, Section 404 (a) (4) which calls for:

"...seminars, conferences, symposiums and workshops in the field of aging, including the conduct of conferences and other meetings for the purposes of facilitating exchange of information and stimulating new approaches with respect to activities related to the purposes of this Act."

The symposium will examine the ways in which spiritual and ethical concerns are now addressed in service delivery to the aging and the elderly and will make recommendations on how those concerns will be better addressed. It is clear that those matters identified as "great needs" by the legislation authorizing the 1981 WHCOA--namely, economic well-being, health care, housing, social services delivery, long-term care policy, employment, retirement policy, and national

research policy -- cannot be completely analyzed or understood except in relation to this society's spiritual and ethical values. Such values are critical to the destruction of false stereotypes about aging so prevalent throughout the country in the fabric of our policies and programs, and which form substantial barriers to the full participation of the aged. Moreover, the promulgation of such values is a society-wide mission, equally necessary (1) to the grass-roots level for the aging to benefit directly, (2) throughout private enterprise and institutions, and (3) at the highest levels in government where our leaders examine, interpret, formulate and develop national policy.

#### BACKGROUND

In the interim between the 1971 and the 1981 White House Conferences on Aging there has been a proliferation of efforts to address ethics and values to national concerns in aging. For example:

- o enactment of "death with dignity" legislation in numerous states
- o bills-of-rights for hospital and nursing home patients
- o a national consultation in 1975, sponsored by NICA, to develop a holistic interfaith, interdisciplinary definition and commentary on "spiritual well-being" (see Exhibit A)
- o in 1977, a National Intra-decade Conference on Spiritual Well-being of the Elderly, sponsored by NICA
- o in 1976, through a grant from the National Science Foundation, a conference explored "Social Policy, Social Ethics and the Aging Society"
- o in 1978, a conference on "Aging, Human Values and Public Policy: The Role of Organized Religion," sponsored by the Philadelphia Interfaith Task Force on Aging and Temple University
- o in 1979, the inclusion in suggested policy



study centers, to be funded by AoA, one on ethics and values in an aging society

- o in 1980, the formation by the President of a Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research.

It would be a goal of the proposed symposium to provide a forum for broad-based, interdisciplinary dialogue on public policy concerns in the light of ethics and spiritual well-being.

For purposes of this narrative and the proposed activity, "ethical concerns" refers primarily to issues of aging caught within the arena of "social ethics." "Spiritual concerns" and "spiritual well-being" are used to describe a holistic view of aging clarified as follows:

"Spiritual needs are the deepest requirements of the self, which, if met, make it possible for the person to function with a meaningful identity and purpose, so that in all stages in life that person may relate to reality with hope. Please note that there is a distinction here between spiritual and religious. While not necessarily opposites, they are not synonymous. A spiritual need may be met by religious acts, such as praying or receiving Holy Communion, but many spiritual needs are met by warm and sympathetic human relationships. Often, a spiritual need is best met by dealing with a physical need.

... We believe that something is wrong with any society in which every age level is not clearly of meaning and of value to that society. The spiritual needs of the aging really are those of every person, writ large: the need for identity, love, and wisdom."  
(Bollenger, Berlin, 1969, pp. 49, 50, 51.)

#### GENERAL TIMEFRAME

The overall life of the project will be 10 months. In view of the care and process that will be necessary in selecting and inviting participants, the necessity for careful program planning, in coordination with the 1981 WHCOA staff and timeframe, it is estimated that four months lead time will be necessary before actual implementation

of the symposium. At this time, NICA anticipates that the symposium will take place October 27-29, 1980. The overall timeframe would provide for adequate planning, selection of delegates, pre-symposium preparation, while at the same time providing sufficient time to gather and complete the post-symposium process, to assure that materials produced are in the hands of the 1981 WHCOA office by the May 1, 1981 deadline. (Board, committee, staff, and participant activities would be conducted within the timeframe included elsewhere in this proposal.)

#### START-UP ACTIVITIES

The Symposium Advisory Committee (SAC) will consist of persons who have been engaged over a period of three years on NICA's White House Conference on Aging Task Force, members of NICA's National Advisory Committee, and the three NICA Vice-Presidents, representative of Roman Catholic, Protestant, and Jewish sectors (see Exhibit B). NICA's Executive Director and a staff member of the White House Conference on Aging will be included to function in a liaison capacity. (Dr. Arthur Flemming, Deputy Chairperson of the 1981 White House Conference on Aging, is a member of NICA's National Advisory Committee (see Exhibit B).) The Symposium Advisory Committee (SAC), once recruited, will meet on or about June 22 and 23, 1980 to review all aspects of this proposal, to provide guidance to staff, and to establish criteria for selection of symposium delegates and to make recommendations re recruitment procedures.

Enlistment of participants will follow in July and August, based on a "nomination" procedure and the criteria for selection. Nominations, including letters of recommendation and vita, are due by September 1,



1980. A selection committee will determine participants and "stand-bys" who will be notified and whose required acceptances will be sought September 8-19, 1980.

During July and August of 1980, Symposium leaders who will have assigned roles will be engaged and given materials and instructions.

NICA's base of operation is located in Athens, Georgia where, through a long-standing consortium relationship with the University of Georgia's Center for Continuing Education and the University of Georgia Center on Gerontology, considerable immediate consultation and conference expertise is available to NICA. In addition, a variety of technical and staff consultation services in the area of conference coordination and media are open to NICA as needed, some on an in-kind contributed basis and some on a cost reimbursement basis.

#### PARTICIPANTS

Constraints dictated by funding, timeframe, program process, focus, and scope require that the number of participants be kept within the range of 40-50 persons. Therefore, it becomes crucial that input into an important symposium/consultation to feed into the 1981 White House Conference on Aging reflect broad spectrum thinking and recommendations regarding national policies in aging vis-a-vis spiritual and ethical values, requiring a careful selection process and criteria for participation.

Participant selection will be made early in September, 1980, from among the applications and nominations on-hand and will reflect a balanced representation of spiritual and ethical spokespersons who meet the established criteria; appropriate balance will be sought vis-a-vis geography, traditions, age ranges, sex, and minority status.

The recruitment and selection process primarily will seek those

individuals who have experience and stature in the area of aging.

Representation will be open to all ethical and spiritual traditions in our society. The selection process/criteria will be further honed and determined by the Symposium Advisory Committee, the NICA Board and National Advisory Committee (see Exhibit B). NICA has had considerable experience with this type of selection process, wherein it was necessary to be representative of a variety of interdisciplinary viewpoints as related to spiritual well-being, ethics, and values.

The task here will be one of selecting and maintaining an inter-faith, interdisciplinary, and intersector balance for optimum exchange and effectiveness.

The following criteria will be used in selecting symposium participants:

- a. Either a policy-maker, decision-maker, or one who has identifiable influence and/or access to the decision-making process within his/her national group or organization and must have knowledge and experience in the field of aging.
- b. Agency, school, or institutional staff, faculty, or board persons engaged in activities related to aging such as:
  1. Program planning, needs assessment
  2. Program promotion (advocacy, policy, etc.)
  3. Program administration (executive decision-makers, etc.)
- c. Institutional and/or non-institutional service to aging providers/practitioners.
- d. Liaison persons from the Administration on Aging, the White House Conference on Aging, Social Security, Housing and Urban Development, the Special Committee on Aging of the House, would be considered as potential conference leadership and participants.
- e. Special concern will be exercised to assure that among conferees, older persons whose personal experiences with spiritual and ethical issues would be involved both in institutional and non-institutional services or ministries, would be involved to provide their input.
- f. Must be able and willing to pay his/her own expenses of participation, travel, lodging, etc.



### Cost to Participants

Participants, other than consultants as shown, will contribute to the overall cost of the project by (1) released time to attend @ approximately \$130. per day average value for 4 days, (2) by assuming all expenses of travel, lodging, meals, and miscellaneous related to participation, and (3) by paying a small tuition fee of \$20-\$25.

### SYMPOSIUM PROGRAM, PROCESS AND MATERIALS

The symposium itself will be a three-day working meeting (two full days and two half days), providing considerable flexibility to working groups as they respond to plenary addresses and materials provided by the 1981 WHCOA office and NICA. The parameters of the ethical and spiritual concerns to be addressed to national policy will be set forth in a position paper which will be commissioned, printed, and distributed prior to the symposium. This position paper is viewed as a "bridge" which will engage participants in meaningful dialogue attuned to future needs of our aging society. Charges to all 1981 WHCOA Technical Committees will be reviewed and recommendations made vis-a-vis ethical and spiritual concerns. Based on a fairly balanced participant list, it is assumed that the final work product will seek the common ground of ethical and spiritual concerns in aging and, where these concerns appear divergent, will contain recommendations from both perspectives.

During the selection process, participants will be assigned to issues groups according to their areas of expertise and expressed interests. Provision will be made in process for issues not pre-selected for the symposium to be brought before the group.

Staff and Leadership Roles Identified at This Time:

Project Director -- Thomas C. Cook, Jr., Executive Director of NICA, who will be responsible for the overall conduct and administration of the project (vita attached).

Project Coordinator -- Ms. Donna Lee McGinty, NICA Staff Associate, who will coordinate under the direction of the Executive Director all aspects of the project (vita attached).

Graduate Assistant -- Michael D. Walker, who will provide assistance to materials production, logistics and on-site facilitation of program work groups, and assist the process leader.

Secretary-bookkeeper -- Mrs. Maretta M. Carstensen, who will manage word processing, communication facilitation and normal project and record bookkeeping.

Process Leader -- Thomas W. Mahler, Director of the University of Georgia Center for Continuing Education and noted adult educator and conference specialist (resume attached), will work with staff in preparation and follow-up stages and will provide immediate skills in the symposium itself to assure that (1) the delegates are oriented to task, (2) delegates are involved in work groups for maximum use of expertise, (3) all participants receive necessary clarification re objectives and desired work products, (4) plenary presentations are properly sequenced and discussed and (5) the symposium keeps on target within the timeframe and produces the desired work products.

Content Specialist -- (to be identified) Primary responsibility will be to draft the symposium position paper which will bridge concerns of ethical and spiritual spokespersons and which will provide both a brief history of aging policies, spiritual well-being developments since 1971, emphases of social ethicists since 1971, and implications of demographic changes, political processes, etc. for future policy-making which takes into account ethical and spiritual values which contribute to quality of life of our aging and elderly citizens. The content specialist would be present during the symposium and available to assist in drafting the final report for submission to all 1981 WHCOA delegates through the WHCOA office.

Analysis Writer/Presenter -- one or more persons will be assigned the task of reviewing the areas identified by the WHCOA Advisory Committee for technical or task oriented committees of the 1981 WHCOA in the light of spiritual and ethical values. Three subject clusters are envisioned:

- (1) One cluster dealing with those matters primarily under the general heading of the life contexts of aging and including, but not limited to--



- comprehensive social service system(s) for the elderly
  - economic well-being of the elderly
  - employment opportunities of older persons
  - retirement policy
  - housing of the elderly
- (2) The second presented concern would be clustered under the general heading of the processes of aging, including, but not limited to --
- comprehensive and quality health care
  - long term care policy
  - biomedical and other research in aging
- (3) The third prepared presentation would scrutinize the above "technical" issues or concerns in terms of holistic aging in American society, making careful application of the perspectives inherent in NICA's definition of and commentary on spiritual well-being (see Exhibit A). The need for inclusion of the concept of SWB in secular gerontology and operational programs, if national policies on aging are to be truly holistic, will be emphasized.

Work-group Sessions. The planning session of the SAC will take the current, known structure of the 1981 WHCOA, together with its concerns areas, into account in establishing what work sessions will deal with for written recommendations and comment. At the present time, those cited above and those under the "great needs" preamble to the 1981 WHCOA Act suggest examples. Participants will be assigned to one or more sessions which will not number more than 12, nor fewer than 5 per session.

Work session topics (tentative):

1. Role of organized religion in aging
2. Comprehensive social service systems
3. Economic well-being
4. Employment opportunities
5. Retirement policy
6. Housing
7. Comprehensive health care
8. Long term care policy
9. Biomedical and other research
10. Holistic aging in American society
11. Spiritual well-being of the elderly
12. False stereotypes

13. Free choice in self-directed lives
14. Linkages, cooperation and coordination between public, private, religious, and secular agencies and programs
15. Death and dying with dignity
16. Role of spiritual and ethical concerns in an aging society

Work group leaders will be selected from among participants.

Participant assignments will provide for self-resourcing of each concern area addressed. Each group will have a report writer who will phrase, with the group's help, the comments and recommendations to be reported to the symposium as a whole, the content reviewers, the writers/editing team and eventually to the WHCOA content unit.

Pre-conference materials for study will be given to presenters and participants, along with a conference prospectus and agenda. Participants accepting invitation to participate will be expected to attend all sessions, come with the authorization of their organizational head who will provide released time and travel costs to and from the symposium. Participants, in accepting, agree to take assigned tasks such as work-group chairperson, writer, etc., and agree to prepare mentally by reading the prospectus and materials sent prior to the symposium.

Location and date of symposium. While no final negotiations can be made until notification of grant award is received, tentative sites for the symposium have been identified and considered. A number of facilities capable of providing meeting space, housing, and meals are under consideration and available through denominational sources at reasonable cost. The most productive meeting place would be centrally located, with good access to air travel with minimal ground transportation needed and where logistics of meals, rooms, etc., are included in a package. A tentative hold for the week of October



27-30, 1980 has been secured on the Marydale Retreat Center, three and one-half miles from the greater Cincinnati, Ohio air terminal. NICA has conducted similar meetings at that location with good success. (Note: October 30th would be reserved for a post-symposium meeting on-site of selected participants, SAC members, NICA Board members and staff.)

#### SYMPOSIUM OUTPUT

Several kinds of work-product are anticipated to be created by the close of the symposium -- (1) authored papers as described above; (2) responses and discussion taped during plenary session; and (3) reports of task assigned work groups including emergent recommendations, questions, statements or further issues. These will be turned over to staff for collating and synthesis by the editorial and writing team.

#### POST-SYMPOSIUM PHASE

1. A selected team of consultants/participants will remain on-site for one day following the symposium to assist the staff and writing team in (a) evaluating the symposium experience; (b) organizing, synthesizing and initially editing materials.
2. The writing team will further edit, format and develop the draft report and recommendations together with any minority report that may be indicated.
3. The draft report will go through a content review process by members of the NICA Board and the Symposium Advisory Committee who will return comments and recommended revisions, if any, back to the writing team.
4. Any final revisions will be integrated by the writing team. Staff will then prepare final copy to be distributed to the White House Conference on Aging Content Unit for inclusion in its printed materials to be used by conference delegates,

technical committees, etc. The NICA Board and all project participants will also receive a copy of the typewritten report.

5. Staff, on conclusion of the above, will prepare routine project fiscal and narrative reports for close-out of grant activity with AoA.

A recaptulation of activities and estimated chronological sequence follows.

(see next page)





SUMMARY: MAJOR EVENTS-- JUNE 1, 1980 - MARCH 31, 1981

<u>EVENT/ACTIVITY</u>	<u>DATES</u>
1. Start-up date & start-up activities related to staffing, space allocation, planning with NICA Board, University of Georgia consortium partners, and recruitment of the Symposium Advisory Board.	June, 1980
2. Initial announcement of symposium and call for religious sector involvement via NICA INFORM newsletter.	June
3. Meeting of National Symposium Advisory Committee, including tentative identification of symposium agenda/leadership.	June 22-23
4. Recruitment of 40-50 symposium participants via "nomination" procedure at high levels of denomination and judicatory leadership, plus selected private and public secular representation, via mailings, phone, mailgrams.	July and August
5. Selection of symposium leadership and initial assignment of process/content goals and objectives.	July and August
6. Meeting of NICA's Executive Director with 1981 WHCOA staff vis-a-vis agenda and materials coordination.	July
7. Deadline for receipt of nominations of symposium participants.	September 1
8. Meeting of Symposium Selection Committee.	September 2-5
9. Issuance of invitations to participate and request for return acceptance.	September 8-19
10. Final preparations for symposium, i.e., coordination with 1981 WHCOA planning and materials; preparation of pre-symposium mailings, symposium materials; leadership coordination; site logistics.	September 15 - October 24
11. SYMPOSIUM IMPLEMENTATION (plus post-meeting of staff & writing team)	October 27-30
12. Staff and writing team(s) prepare first draft of report/recommendations to the 1981 WHCOA office.	November

EVENTS/ACTIVITYDATES

- |     |   |                         |
|-----|---|-------------------------|
| 13. | First draft mailed with request for comments/revisions to symposium participants, NICA Board of Directors, Symposium Advisory Committee. (Deadline for return of draft comments: January 10, 1981). | December 5              |
| 14. | Staff and writing team collate all responders comments/revisions and produce second draft of final report in format req. by 1981 WHCOA office.  | January 10-31, 1981     |
| 15. | Final review and drafting of the symposium report/recommendations by the NICA Executive Committee and the National Symposium Advisory Committee.  | February 1 -<br>March 7 |
| 16. | Production of final typewritten draft vis-a-vis last minute reviewer recommendations and/or 1981 WHCOA office requests. Mail report.  | March                   |
| 17. | End of <u>funded</u> project activities.  | <u>March 31, 1981</u>   |
| 18. | Continued consultation and coordination with 1981 WHCOA office as it facilitates the religious sector's written input into the 1981 WHCOA.  | As needed               |
| 19. | Preparation and submission to AoA of final narrative and fiscal reports for the project.  | By June 31, 1981        |

Note: The above timeframe is subject to change if funding begins either before or after June 1, 1980, or if the wisdom of unforeseen events and circumstances deem changes necessary.

continued next page



## ORGANIZATIONAL CAPACITY

Following the 1971 White House Conference on Aging (WHCOA), leadership from national organizations concerned with spiritual and ethical values in American society gathered early in 1972 for a National Conference to discuss the implications of the recommendations of the White House Conference on Aging as they related to national institutional programs, priorities, and resources. Out of this initial two-day conference the National Interfaith Coalition on Aging (NICA) was formed to carry forward the response activities on a collective basis. NICA's continuing work on the concept of Spiritual Well-being and its proven leadership in advocacy, research, education, and training have opened many doors and provided many opportunities for consultation and service at the national level, both public and private, secular and religious. Examples of interdisciplinary organizational linkages developed by or with NICA over the last nine years include:

The American Association of Retired Persons  
The National Retired Teachers Association  
The International Center for Social Gerontology  
Duke University Center for Aging and Human Development  
The Ethel Percy Andrus Center for Gerontology  
The National Council on the Aging  
The Gerontological Society  
The Western Gerontological Society  
The Southern Gerontological Society  
The Association for Gerontology in Higher Education  
National Voluntary Organizations for Independent Living  
of the Aged  
The Veterans Administration  
The University of Georgia Gerontology Center  
The University of Georgia Center for Continuing Education  
National Homecaring Council  
Volunteer: National Center for Citizen Involvement  
The Social Security Administration  
The Association of Theological Schools in the U.S. and Canada  
The National Caucus on the Black Aged  
The University of Michigan Gerontology Department  
Multidisciplinary Center on Gerontology, Florida State  
University

The American Psychological Association  
The John Milton Society for the Blind  
All University Gerontology Center, Syracuse University

NICA has utilized a distinguished panel of speakers, experts, and consultants, providing an interdisciplinary mix and balance to its own official constituency and staff, some of whom are listed elsewhere. Examples are:

- . Dr. David O. Moberg, Chairman, Department of Anthropology and Sociology, Marquette University. (Author of 1971 WHCOA background paper on the Spiritual Well-being of the Elderly.)
- . Mr. Herman Brotman, Consultant in gerontology, statistician and former staff member, Administration on Aging.
- . Mr. William Oriol, Staff Associate, International Center for Social Gerontology and former Staff Director, U.S. Senate Special Committee on Aging.
- . Dr. Bernard Nash, Consultant in Gerontology and former Executive Director, NRTA/AARP.
- . Dr. Mildred Seltzer, Gerontology Center, Miami University, Ohio, and past President, Association for Gerontology in Higher Education.
- . Dr. Hobart Jackson (deceased) founder of the National Caucus of the Black Aged.
- . Dr. Nelson Cruikshank, retired Presidential Counselor on Aging and Past Chairman, Federal Council on Aging.
- . Dr. Derrel Slover, All University Gerontology Center and Department of Social Work, Syracuse University.
- . Mr. David Affeldt, Care Reports, Inc., formerly with the Social Security Administration and on the legal staff of the U.S. Senate Special Committee on Aging.
- . Dr. Dan Blazer, M.D., Associate Director Duke University Center on Aging and Human Development.
- . Dr. Benjamin Mays, President Emeritus, Morehouse College and President of the Atlanta School Board.
- . Dr. Arthur Flemming, Chairman, U. S. Civil Rights Commission and former Commissioner on Aging, former Secretary of HEW.
- . Dr. James Thorson, Director, Gerontology Program, University of Nebraska at Omaha.



The 1977 National Intra-decade Conference on Spiritual Well-being of the Elderly gathered 350 persons from a diverse range of occupations and disciplines, including medicine, humanities, law, social and behavioral services, theology, ethics, nursing, home care, government, insurance, philosophy, and other categories. Over 71 papers were presented with 30 selected for inclusion in Spiritual Well-being of the Elderly, Thomas C. Cook, Jr. and James A. Thorson, Editors, Charles C. Thomas, Publisher, 1980. The above interdisciplinary involvement is characteristic of the Coalition's approach to spiritual and ethical issues in aging in our current pluralistic society.

In 1978 NICA held a national conference on "People, Programs and Policies: Guidelines and Strategies for Policy Formulation and Action for Aging in the Religious Sector" in St. Louis, Missouri. The thrust was the identification and development of public policy issues affecting older Americans and the implication of these policies for the value concerns of private sector voluntary and religious organizations at national, regional, area, and local levels. Leadership included Dr. Arthur Flemming, Dr. Paul Maves, and a variety of leaders from public, private, secular, and religious orientation who spoke to the key issues in policy formulation, issues, and values.

During mid-1979, NICA's Executive Director organized the committee on religion and aging for the Symposium on White House Conferences as Agents for Social Change, funded by AoA and held at Reston, VA (see Exhibit C). This committee was the primary avenue for input of ethical and spiritual concerns related to prospects for social change in the field of aging.

In April of 1979, as part of NICA's proposed 10-year development plan, several task groups independently arrived at the recommendation

that NICA research the subject of values and attitudes vis-a-vis aging in our society. At a meeting of the NICA Planning and Development Committee in June, 1979 the goal of establishing a center focused on ethics and values in an aging society was endorsed and forwarded to the NICA Board which approved the recommendation in August, 1979. The NICA Board views the establishment of such a Center on Aging as a primary goal for the next ten years and beyond.

The National Interfaith Coalition on Aging (NICA), a non-profit corporation of national-level representatives from Roman Catholic, Protestant and Jewish faiths, and several associate national secular organizations and public and private agencies concerned with older Americans, is now in its eighth year of service. NICA's first conference, held in 1972, developed as its primary objectives the following:

- (1) To develop an awareness of and to vitalize the role of the church and synagogue with respect to their responsibilities in improving the quality of life for the aging.
- (2) To identify and give priority to those programs and services for the aging which best may be implemented through the resources of the nation's religious sector.
- (3) To stimulate cooperative and coordinated action between the nation's religious sector and national private and public organizations and agencies whose programs and services relate to the welfare and dignity of aging people.
- (4) To encourage the aging to continue giving to society from the wealth of their experiences and to remain active participants in community life.



### Experience in Grant Administration

Since 1973, NICA has received over \$600,000. in OAA Title IV-A funds to conduct various conferences and education and research projects designed to seek a balance between secular gerontology and ethical and spiritual concerns so as to add to the dimensions of the concept of holistic aging. For example, NICA's last Title IV-A training grant for Project GIST (Gerontology in Seminary Training) (Grant #90-A990) eventually involved, over a two year period, 100 educational institutions, organizations, and public and private agencies, and produced an 8-page document which identifies basics for competency to teach gerontology and correlatives in ethics, values, and spiritual well-being concerns.

### PROJECT OFFICE LOCATION

The project will be housed in Athens, Georgia in NICA offices adjacent to the University of Georgia, 298 S. Hull Street. Pro-rata costs for space, utilities, phone, administrative costs, etc., are included in the proposal budget narrative.

## EXHIBITS

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- A..... Spiritual Well-being  
Definition and Commentary
- B..... NICA Board of Directors  
and Membership  
NICA Task Force on the  
1981 WHCOA  
NICA National Advisory  
Committee
- C..... Reston, VA Symposium on  
White House Conferences  
as Agents of Social Change

NOTE: EXHIBITS are attached only to copies of the proposal forwarded to the Administration on Aging and to NICA staff and selected Board of Directors copies.



August 5, 1980

Center for Gerontological Studies

Mr. John Hutchison, Chief  
Office of Older Americans Programs  
Community Services Programs  
Room 330 Brown Building  
1200 19th Street, NW  
Washington, DC 20506

University  
of Florida

Dear Mr. Hutchison:

3357 GPA  
Gainesville, FL 32611  
904/392-2116

Carter C. Osterbind  
Director

Harold M. Stahmer  
Associate Director

I appreciate your interest in the possibility of my assisting in the drafting of the report of the Technical Committee on "The Elderly and Spiritual Well Being" for the 1981 White House Conference on Aging. Your discussion with me of the outline of the '71 report prepared by Prof. Moberg was particularly helpful as was your delineation of the three issues that represent the principle concerns of the committee for the 1981 Conference.

Dr. Wedel's name I know through my own church identification and through old friends like John Krumm, John Turnbull and Dean Kelley. I believe that Rabbi Tannenbaum and I served on one or two television panels in the early sixties during my Columbia period. Your committee may be interested in knowing that, institutionally, I am an Episcopalian and not ordained.

As my *vita* indicates, I have had a long standing involvement personally and professionally in Jewish, Roman Catholic and Protestant issues as well as minority concerns both within, but more often beyond strictly institutional boundaries. Hence, my interpretation of the scope of religious and spiritual well-being is a broad one.

My interest in aging and the elderly stems from a long standing concern about the problems of the disadvantaged in our society. My involvement in the civil rights movement in the sixties led to my interest in problems facing the aged. For the past ten years their problems have been of concern to me as an administrator, scholar, political activist, and believer in spiritual and humane issues and causes.

As requested, I enclose an updated copy of my *vita* along with a list of references that members of the committee may wish to contact in the event that my services are of interest to them. Because my teaching and research commitments are heavy, I would appreciate hearing from them at their earliest convenience. If it is agreed that my services are of the kind that the committee desires, then I would like to discuss such matters as deadlines, meeting dates, and staff assistance.

the  
White House  
Conference  
on  
Aging  
330  
Independence  
Avenue  
S.W.  
Washington,  
D.C.  
20201

August 19, 1980

Rabbi Marc Tannenbaum  
National Director  
Interreligious Affairs  
American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022

Dear Rabbi Tannenbaum:

Enclosed please find a copy of the report of the first Technical Committee meeting on "Creating an Age-Integrated Society - Implications for Spiritual Well-Being". If there are any corrections or additions that need to be made to this report, please feel free to do so.

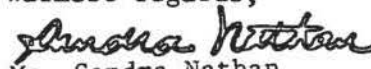
Secondly, I have taken the liberty of developing a proposed work plan, which in part, reflects some of the concerns and interests of the Committee to pull together research, policy analysis and opinions already available, and to develop a quality report within a very limited time frame.

Additionally, I would like to report to you that Mrs. Cynthia Wedel, Chairperson met with Reverend Tom Cooke, Executive Director of the National Interfaith Coalition on Aging on August 5. Mrs. Wedel conveyed the strong interest of the Committee in securing Reverend Cooke as a consultant. She also shared the Committee's concern that as a consultant, he objectively carry out the directives of the Committee. After reassurances, Mrs. Wedel informed me that she wanted to move quickly to process Reverend Cooke as a consultant to the Committee, and he will be available at the next meeting to begin a support role.

Four, as of last week, I was informed that the Issues Subcommittee has postponed its meeting to review Technical Committee outlines until September 22, 1980. In light of this fact, the Committee should think in terms of deferring its next meeting to the first week of October.

Finally, effective August 25, 1980, Mr. Robert Mullen will be working as Staff Assistant to this Technical Committee. Please direct all inquiries to him at (202)472-6747 or (202)245-1904. It has been an extremely rewarding experience for me to have worked with each one of you, and I wish you all God-speed in this all-important endeavor.

Warmest regards,

  
Ms. Sandra Nathan,  
Program Analyst

Enclosures



**Work Book**  
on  
**SPIRITUAL WELL-BEING**



AMERICAN JEWISH  
ARCHIVES

for Participants in  
Community White House Conferences on Aging  
Section on Spiritual Well-Being

**WHITE HOUSE CONFERENCE ON AGING**  
Washington, D.C. 20201  
January 1971

1971 WHITE HOUSE CONFERENCE ON AGING  
TECHNICAL COMMITTEE ON SPIRITUAL WELL-BEING

Hess T. Sears, Chairman

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Laughlin E. Waters

Richard Williams

Henry C. Schadeberg, Director  
Secretariat for the Technical Committee on  
Spiritual Well-Being



## FOREWORD

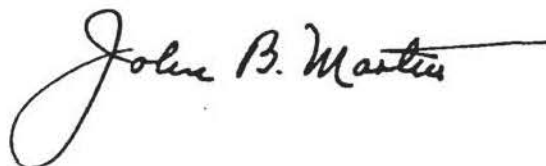
This *Work Book* has been prepared for the use of participants in Community White House Conferences on Aging. Community Conferences will be held across the country early in 1971. Their purpose will be to make the first proposals or recommendations toward the development of a comprehensive national policy on aging.

Part One of the *Work Book* is a summary of one of the background papers prepared for the Conference. It contains a discussion of the needs, goals, present situation, and unresolved problems in one of the principal areas of aging. The purpose of Part One is to give you enough information about the subject to enable you to take part intelligently in the formulation of recommendations in the Conference section to which you have been assigned.

In Part Two of the *Work Book*, several questions or issues are stated and discussed. The White House Conference Technical Committee responsible for this area believes that these questions are addressed to the most important unresolved problems in the area, and that the recommendations which grow out of them will be significant for older people and for American society. These are the questions you will consider in the Conference Work Section in which you will participate.

The pamphlet entitled, *So You Are To Be A Participant In A Community White House Conference On Aging*, tells you how to make use of the *Work Book* in preparing to be an effective Conference participant. You will find blank spaces in the *Work Book* which you may use for making "Your Notes and Draft of A Policy Recommendation."

I hope that you will derive satisfaction from the part you are to play in this unprecedented national effort.



John B. Martin  
Special Assistant to the President  
for the Aging  
and Conference Director

## SPIRITUAL WELL-BEING

### PART ONE: BACKGROUND

In preparation for the White House Conference on Aging, a technical paper has been prepared to provide the background information needed for the development of national policy related to spiritual well-being.<sup>1</sup> Part One of this *Work Book* presents a summary of this background paper.

#### WHAT DO WE MEAN BY "SPIRITUAL"?

Each of us would probably define "spiritual" a little differently, but whatever words we use to describe it, we all know in our hearts what it means. When we are in good spiritual health, life has value and meaning. When the spirit is sickened, nothing else matters; no amount of tangible good can compensate for the loss we feel. As one philosopher has expressed it, the spiritual is man's "ultimate concern."

#### SPIRITUAL NEEDS OF THE ELDERLY

Maintaining spiritual well-being is particularly hard for older people because of the losses they encounter as the years wear on: loss of loved ones, loss of roles and status, loss of health, loss of income. Knowing that few years of life remain, older people feel impelled to figure out

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<sup>1</sup>The background paper on Spiritual Well-Being was prepared by David O. Moberg, Ph.D., Chairman, Department of Sociology and Anthropology, Marquette University.



what their lives have meant, what more they must do to fulfill themselves. With greater leisure, there is less to distract them from man's "ultimate concern."

Studies indicate that, although most older people think about death, few of them fear it. However, they do feel the need to prepare themselves for it.

#### WHAT PROMOTES SPIRITUAL WELL-BEING?

The basic element of spiritual well-being is a satisfying philosophy of life. While each individual must acquire this for himself, the society he lives in influences his ability to do so. A society that respects its aged, that recognizes that leisure as well as work has important values, that provides meaningful roles for its older people—such societies foster the development of a wholesome and hopeful philosophy of life...and of death.

Social goals related to spiritual well-being therefore include:

##### Education

A greater focus on aging in lay, religious, and professional education would go far toward helping our society to develop attitudes and actions that contribute to the spiritual well-being of older people.

##### Life Enrichment Programs

When religious and other community-organizations offer creative outlets to older people and opportunities for them to be of real service, they help to meet spiritual as well as other needs of the aging.

### Therapeutic Services

Whenever problems arise and people are troubled they need treatment. Such treatment should serve the whole man, rather than just the specific mental or emotional symptom. This means caring, listening, sharing experience; it means helping to build up self-esteem and to remove fears, guilts, and anxieties.

Creative outlets for the service of the aged can make a constructive contribution to human relations and the community as well as to the persons who participate in them. Living in the later years may be enhanced by taking part in volunteer services, church programs, community projects, and other means of bringing increased dignity and an enhanced philosophy to the aging and elderly.

### Services Related To Death

Our society seems to refuse to face up to the reality of death with the result that the bereaved turn to their churches, synagogues and other religious groups with searching questions to which they need answers. Many are troubled about whether or not the lives of their relatives were prolonged beyond responsible limits, or whether they may have suffered needlessly. Others question whether they should tell their loved ones of impending death so that they may seek and receive assistance from their spiritual leaders and spiritual comfort from relatives and friends. And in our modern society, where we tend to remove all personal responsibility for burial and give little attention to the ceremonial and symbolic aspects of death, the grief of the mourners is intensified. There is great



need for spiritual and social support over a six to twelve week period which is the usual time of intense mourning. To deny mourning and the rituals of mourning is to increase feelings of loneliness, despair and misery.

#### THE ROLE OF RELIGION

For older people especially, spiritual well-being is very closely related to religion. Studies reveal that:

As long as they are able to do so, most older people attend religious services and, when they are unable to do so, they listen to religious programs on radio and television. Bible reading, prayer and meditation increase steadily with age. More of the memberships held and social gatherings attended by older people are in religious organizations than in all other types of social organizations combined.

Older people are usually conservative in their religious beliefs and some of them find it disturbing when worship services are changed to make them more contemporary or more relevant for younger people.

Belief in God, according to studies, reaches its highest level in the later years; 90 percent of older people are absolutely certain there is a God and tend to regard Him as a loving father. Older people are more likely than younger ones to consider that religion is very important, to have had significant religious experiences, and to find religion a great source of help and comfort.

## INFLUENCE OF RELIGION

Older people's heavy reliance upon religion for their spiritual well-being has had both positive and negative effects.

### Positives

Older people who are active in religious organizations are more apt to know about and be active in other organizations.

Members of religious bodies usually approach death with less fear and more serenity than other people.

Religious beliefs motivate people to participate in humanitarian and service activities.

Studies also show that personal and social adjustment, happiness, morale and feelings of satisfaction are associated with religious attitudes and behavior.

### Negative

Older members sometimes feel that their church or synagogue does not give them meaningful roles; that they are being squeezed out by younger people; that their opinions are ignored.

When an older person wishes to die, his religious training may cause him to feel guilty about the wish.

Patients in nursing homes and hospitals expect visits from representatives of their religious group and when these visits are not made or are made infrequently, they become depressed. On the other hand, some patients are alarmed when the minister, priest or rabbi visits because they think it means they are about to die.



Some ministers, priests and rabbis are so committed to working with younger people that they neglect the elderly. Some who are very conscientious about their roles during and after a funeral are not able to establish close relationships with the dying.

### THE ROLE OF RELIGIOUS ORGANIZATIONS

While religious organizations are not the only ones which assume or should assume, responsibility for spiritual well-being, our society holds them primarily responsible. This is especially true of the elderly because they grew up in an era when spiritual needs were very closely identified with organized religion. Consequently, an appraisal of the spiritual well-being of older people must focus mainly on what religious groups are doing or could do.

The 1961 White House Conference on Aging made such an appraisal, but according to some who participated, much remains to be done to carry out the recommendations that were made.

Religious resources for meeting spiritual needs are great. Their doctrines, their ethical commitments, their traditions of ministering to the needs of mankind cause older people to turn to them for counsel when any kind of trouble arises. The physical equipment of religious organizations enables them to provide many social and other services to older people in addition to affording a place for worship.

Many special facilities-retirement homes, nursing homes, housing programs, sheltered workshops, etc., - are sponsored by religious

organizations. Often they cooperate with other community groups in sponsoring such facilities as well as in developing a variety of volunteer and other services by and for the elderly.

THE ROLE OF COMMUNITY AND GOVERNMENT AGENCIES

Comprehensive civic projects cannot be limited to one sponsor or one faith if they are to fulfill their goal. Nevertheless, such projects must take cognizance of spiritual needs if they are to serve the "whole man."

Religious organizations can help to see that there is a spiritual component in community and government programs and can help to stimulate the development and effective use of coordinated, cooperative programs.

In institutions and certain other types of public programs, activities of a religious nature are often needed. Religious organizations can help to see that, while public programs are safeguarded against use for sectarian gains, they are also safeguarded against denial of true religious liberty to the people they serve.

DEFICIENCIES OF PRESENT PROGRAMS

Most communities lack programs which coordinate the spiritual ministries of religious institutions with other areas of human concern. Duplication of effort is another common problem. Sometimes one religious group will set up a program simply because another has done so; or there will be duplication between a religious and a community organization.



All types of programs suffer from a shortage of personnel who have had adequate geriatric training.

Research on spiritual needs has been too limited. This is partly because of the difficulty of applying scientific methods to an intangible, emotion-laden field and partly because the tendency to consider "spiritual" as synonymous with "religious" has deterred governments from supporting such research lest they be deemed to violate the principle of separation of church and State.

Programs which religious groups have established to serve the poor often fail to do so because few poor people belong to the group and because non-members do not learn about the service.

Some programs have ulterior purposes: to get donations and publicity or to gain a sense of personal superiority or relief from personal guilt. Sometimes the aged are actually exploited by unscrupulous persons who, in the name of religion, collect "offerings" for projects for the aged. There is no "Consumers' Guide to Charitable and Religious Ventures" to help people distinguish between the valid and the false.

Religious organizations tend to devote most of their efforts to institutional programs although about 95 percent of the elderly live outside of institutions. Development of foster homes and home care services for the elderly has lagged behind the development of non-institutional services for other groups.

Many programs do not give the elderly true freedom of choice. For example, the choice for many older people is to remain at home with no care or to enter an institution; to attend no religious services or to participate in those of the faith that operates the institution; or, because of transportation problems, to attend the nearest place of worship or none at all.

Prevention of spiritual problems is a desirable goal, yet most programs deal with such problems only after they have become apparent. Religious organizations usually assume that prevention of spiritual ills is their basic goal, but little or no effort has been made to determine whether this goal is actually being achieved. Sometimes, religious organizations, as well as community groups, overlook spiritual needs entirely as they become absorbed in the problems of meeting health, welfare or social needs.

As a participant in one conference on aging has observed: "man's vertical relationship, God-to-man, and man's horizontal relationship, man-to-man, are all of one piece." To the extent that all programs by and for the elderly recognize this truth, the spiritual well-being of the elderly will be enhanced.



PART TWO: ISSUES

The following assumptions underlie the proposed issues and eliminate the need for debate of commonly accepted premises:

- Man is a whole being who can be taken apart only for analytical purposes. Therefore, whatever affects his welfare in regard to the whole range of his needs will also affect his spiritual welfare.
- The financial status of the aging is significantly related to spiritual well-being. An adequate income is generally considered essential for active involvement in the religious groups which nourish the faith and restore the spirit of many people. It is recognized, of course, that spiritual well-being is not an automatic result of having adequate financial resources. It is, also, recognized that it is not necessary for older people to be directly involved in formal, religiously oriented, groups in order to maintain spiritual well-being.
- The greatest need, quantitatively speaking, may be for outreach programs to find isolated older people who are frustrated, frightened, and spiritually impoverished in other ways. This would mean, that the meeting of spiritual needs must be extended to those who are institutionalized or those who reside elsewhere; everyone must

have a means for maintaining spiritual help without regard to where he lives.

- Organizationally, care for spiritual well-being has been allocated by our society primarily to religious institutions. Although the family, aesthetic, recreational and other organizations contribute to nature of the spirit, it is assumed here that religious bodies are the most significant institutional focus for the promotion of spiritual welfare.
- Older people display a broad range of personal differences both in needs and past experience. Therefore, diverse opportunities, among which they can freely choose, must be made available for meeting their spiritual needs.
- Spiritual well-being is a lifelong pursuit. Its development begins in childhood, but continued spiritual growth is possible throughout the life span, therefore, the opportunity should be available throughout the period of old age.
- Although the spiritual concern of man is as old as man himself, there is still much to be learned. Research is needed in all aspects of spiritual well-being, such as its nature and scope, the factors that promote or



hinder its growth and development, and the relationship between spiritual and other inner resources.

Given these several assumptions and the goal of defining policies to promote the aspects of spiritual well-being, among older people there are four issues which need resolution. Stated as questions they are:

1. Should government cooperate with religious bodies and other private agencies to help meet the need for spiritual well-being?
2. Should older people have their spiritual needs served as a separate group, or as part of mixed age groups?
3. Can religious organizations truly enhance spiritual well-being and spiritual growth unless they promote both "spiritual" and "social" concern?
4. Would a "Declaration of the Universal Spiritual Rights of the Aging" assist in defining the proper role of religious institutions in relation to the spiritual and other needs of mankind?

Issue 1:

Should government cooperate with religious bodies and other private agencies to help meet the need of the elderly for spiritual well-being? Or, should this function be kept entirely as the responsibility of religious institutions?

The principle of separation of church and State has always been held inviolate in our society. Controversy flares quickly whenever there appears to be encroachment upon the right of religious bodies to determine the spiritual life of the nation. It is assumed here that the question of cooperation between church and Government to meet the spiritual and social needs of the elderly can be debated without implication that either one

dominates, dictates, or absorbs the role of the other. In our pluralistic society, a great many institutions must live side by side and lend one another their resources in order to preserve and enhance the values of our society.

One argument in favor of cooperation between church and State to enhance the spiritual well-being of the elderly is that the great resources of the national Government could be marshalled by religious bodies in support of their goals. The religious bodies cooperating with the Government could monitor the programs and make sure that there is a spiritual component in all programs jointly sponsored.

Cooperation would also provide channels through which the religious bodies could contribute significantly to the proper solutions of problems of special concern to the elderly. For example, the Government provides for chaplains in prisons and the military services in recognition of the fact that persons isolated from normal opportunities for free exercise of religious worship should be provided such opportunities through access to services of professional religious leaders. Elderly persons, who are ill and by necessity thereby live in institutions, are also isolated and lack opportunity for free exercise of religious worship. The question then, which needs input and resolution through a cooperative approach of religious bodies and governmental agencies is when Government provides some financial assistance to build the institutions where many of the elderly are cared for and helps pay for their care through Medicare and Medicaid,

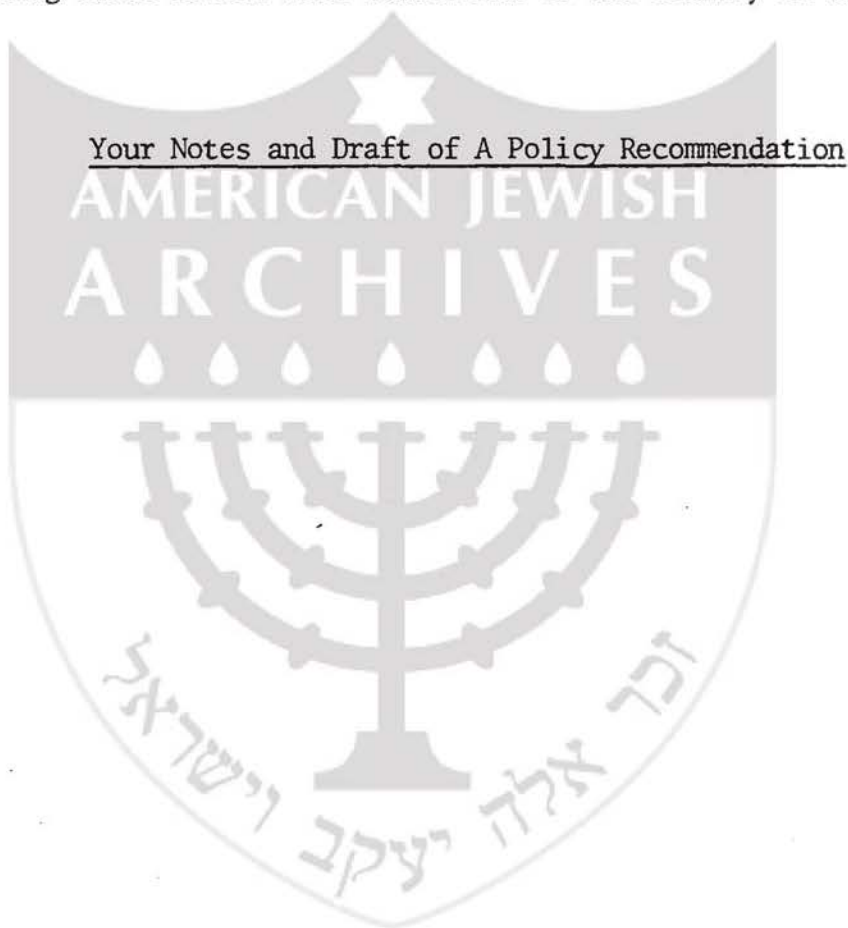


does the Government also have responsibility for providing for the spiritual needs of the elderly who use the services?

Other reasons offered in support of cooperation between religious bodies and government are that it would extend opportunities of much needed research on the spiritual problems of the elderly. Graduate schools of theology are increasingly aligning themselves with universities and forming cooperative consorts which cut across sectarian lines. The theological schools are, however, generally excluded from eligibility for Federal research grants. Thus, the scholars, most able to study the components of the spiritual life of the elderly, are deprived of a share of research monies to support their work.

Exponents of the position that the religious bodies have sole responsibility for all aspects of the spiritual well-being of the elderly fear that governmental assistance to any religious group in such matters would seem to favor one religion or one denomination over another. This would also seem to violate one of the principles of the Constitution which prohibits the Government from establishment of a religion. It is also feared that a cooperative venture on the part of the church and Government might result in dictation by the government. The question of maintaining sectarian lines seems threatened by cooperation because when tax funds are used to support facilities and programs, they must be available to any citizen in need of them. It is also argued that Government supported research would entail some outside control of topics and areas which could be studied by theological scholars and thus might dictate changes in doctrine and spiritual values.

The question posed in this issue, therefore, is to determine the validity of the exponents for and against cooperation between church and State in meeting spiritual needs of the elderly, and to define a policy which will bring about action most beneficial to the elderly of today and tomorrow.





Issue 2:

Should efforts to meet the spiritual needs of the aging aim to serve them in separate groups and programs designed specifically for the aging? Or, should they attempt to serve the elderly together with people of other ages?

Those who oppose separate consideration of the elderly contend that religious bodies typically assume that whatever is available to serve "everybody" will adequately serve the needs of the elderly. The arguments are that the elderly do not have spiritual needs different from those of younger age groups. They believe that to provide separate programs and services for the elderly would tend to segregate them and deny them the opportunity to have meaningful social interaction with young people within a spiritual setting. The question is also raised as to whether or not separating the religious program and services for the elderly from those of other age groups is not a form of de facto discrimination that might contribute to the tensions between the generations. It is proposed that the integration of spiritual perspectives into all programs of education and service for the aging is a superior approach to insuring the spiritual well-being of older people than segregation of the aging into specialized programs focusing specifically upon "the spiritual."

Exponents of serving older people separately believe that the elderly in addition to sharing the spiritual needs of younger age groups, have particular needs related to their stage of later life. It is contended that these particular needs are apt to be neglected unless religious bodies provide especially for them.

Perhaps, until appropriate studies can be made analyzing natural situations in which each of the alternative practices prevails it will not be possible to determine finally whether a segregated or integrated arrangement has the more wholesome impact upon attitudes of youth, young adults, and the middle-aged toward the elderly. Similar studies are needed to determine whether older people are more likely to disengage from spiritually meaningful and rewarding social roles in their religious bodies if integration or segregation is practiced.

Your Notes and Draft of A Policy Recommendation





Issue 3:

Should religious organizations restrict their concern to the spiritual sphere? Or, should they be concerned with both spiritual and social concerns?

In support of religious bodies having concern for both spiritual and social action, it is contended that man's spiritual well-being overlaps all other aspects of his life and cannot therefore be restricted arbitrarily to any one narrow aspect of it. Since organized religions are the primary institutions that work on spiritual needs, their teachings and concern sweep across all other aspects of life. Traditionally, the role of religion has been to serve as a source of comfort to individual believers, but many of its exponents today see religion as also having the role of stimulating action to cope with the problems of society, including those of the elderly. A further argument made in favor of the broader ministry of the church is that when the church has restricted itself to the preaching and teaching roles, commercialized services have been developed to provide unmet spiritual requirements.

Those religious leaders who believe the role of the church should be restricted to spiritual concerns, recommend that churches should emphasize the roles of preaching and teaching. Direct social action aimed at coping with social problems and eliminating social injustice should, they believe, be left entirely in the hands of their members as individuals, not, however, as members of a religious institution.

Spiritual guidance for the elderly is believed to be more important to the elderly than is religious guidance in the analysis of the social

problems of modern society. The elderly, in contrast to younger people, may expect more inspirational guidance from their religious experiences. For them the church may provide a feeling of anchorage, community, neighborhood, and location in their religious activity.

Your Notes and Draft of A Policy Recommendation





Issue 4:

Should religious bodies working together determine and declare the spiritual rights of older people? Or, should such philosophies continue to be the responsibility of the various religious bodies?

If a "Declaration of the Universal Rights of the Aging" could be developed on a non-sectarian basis, it is believed that it would result in achieving a nationally accepted philosophy of aging. Because it would have the support from the various religious bodies, it would readily gain popular allegiance and serve as an acknowledged foundation for public action.

To bring about such a "Declaration" it is suggested that all organizational branches of Protestantism, Catholicism, Orthodoxy, Judaism and other religious bodies in the United States undertake jointly, perhaps through a Religious Commission, to formulate a national policy on the universal rights of older people relative to spiritual well-being. It is maintained that if religious bodies, as the agencies of society that lead in the modification of social values, cooperated in developing and supporting this human right, they would be taking a major step in providing the spiritual leadership that is so greatly needed in our pluralistic society. The declaration would provide a summary of principles for action which would make clear what religious bodies uniquely can do, what can be done best by other organizations, and what will not be fully attained without deliberate cooperation of churches with other agencies.

One argument offered in support of the continuation of the separate-ness of the philosophies of the various religious bodies is that the task of achieving common agreement on a declaration of rights would be so difficult that it would take a quarter of a century to reach. Also, there is the question of what private or public body would take the responsibility for convening representatives of various religions to undertake such a task.

The question is then whether or not it is, as one author has stated, "the prophetic business of the church to stand up for human rights" and whether concern for the spiritual rights of the aging "offers the church one more opportunity to stand in the community as a witness to one basic tenet of both Christianity and democracy--the essential worth of every individual as a person."

Your Notes and Draft of A Policy Recommendation



Although the issues presented above were intended to cover outstanding aspects of the subject area of Spiritual Well-Being, space is reserved below for the development and resolution of new issues should that be thought necessary and desirable. Please bear in mind that the focus of the 1971 White House Conference is on issues and recommendations for policies, as opposed to long-range goals or recommendations for specific programs.



## SPIRITUAL WELL-BEING

### - A DEFINITION -

Spiritual Well-Being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness.

#### Commentary

...Spiritual Well-Being is the Affirmation of Life...

The Spiritual is not one dimension among many in life; rather, It permeates and gives meaning to all life. The term Spiritual Well-Being, therefore, indicates wholeness in contrast to fragmentation and isolation. "Spiritual" connotes our dependence on the source of life, God the Creator.

What, then, is Spiritual Well-Being? We cannot regard well-being as equated with physical, psychological, or social good health. Rather, It is an *affirmation of life*. It is to say "Yes" to life in spite of negative circumstances. This is not mere optimism which denies some of life's realities; rather, it is the acknowledgment of the destiny of life. In the light of that destiny it is the love of one's own life and of the lives of others, together with concern for one's community, society, and the whole creation, which is the dynamic of Spiritual Well-Being.

A person's affirmation of life is rooted in participating in a community of faith. In such a community one grows to accept the past, to be aware and live in the present, and to live in hope of fulfillment.

...A Relationship with God, Self, Community, and Environment...

Affirmation of life occurs within the context of one's relationship with God, self, community and environment. God is seen as "Supreme Being", "Creator" of life, the Source and Power that wills well-being. All people are called upon to respond to God in love and obedience. Realizing we are God's children, we grow toward wholeness as individuals, and we are led to affirm our kinship with others in the community of faith as well as the entire human family. Under God and as members of the community of faith, we are responsible for relating the resources of the environment to the well-being of all humanity.

...That Nurtures and Celebrates Wholeness

Human wholeness is never fully attained. Throughout life it is a possibility in process of becoming. In the Judeo-Christian tradition(s) life derives its significance through its relationship with God. This relationship awakens and nourishes the process of growth toward wholeness in self, crowns moments of life with meaning, and extols the spiritual fulfillment and unity of the person.

(Definition of Spiritual Well-Being adopted by the National Interfaith Coalition on Aging in 1975 as a "working with" definition for the National Intra-decade Conference on Spiritual Well-Being and the Elderly.)

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## CURRICULUM VITA

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Home: 640 University Circle, Athens, Georgia 30605 404/543-0895

Education: B.A., 1955, Sociology/French, Presbyterian College, Clinton, South Carolina  
1952-53, Architecture, University of Geneva, Geneva, Switzerland  
M.DIV., 1959, Theology, Union Theological Seminary, Richmond, Virginia  
M.A., 1960, Bible, C.Ed., Presbyterian School of Christian Education, Richmond, Virginia  
1967-68, Pre-med Science, University of Arkansas at Little Rock (LRU), Little Rock, Arkansas

Experience: Executive Director--National Interfaith Coalition on Aging, Inc. (NICA), 1977-present. Project Director, Gerontology in Seminary Training, Title IV-A (Older Americans Act), Training Project on competency based curriculum development.  
Participant and organizer of Committee on Religious Sector and Aging for the Reston, Virginia Symposium on White House Conferences as Agents for Social Change, May-June, 1979, sponsored by International Center for Social Gerontology.  
Member, Draft Committee for development of denomination-wide program in Aging for Presbyterian Church in the U.S.  
Director, Presbyterian Church U.S. National Conference on Aging, 1976-79. Member Synod of the Southeast Task Force on Aging. Numerous consulting and speaking roles related to religion and aging at national, regional, and state levels.  
Project Director - National Planning Conference on Education for Aging in the Religious Sector, 1976-1977. Appointed Executive Director of NICA, April 1977.  
Project Director - Principal investigator of the National Interfaith Coalition on Aging's Research and Demon-

stration Project. Full responsibility for development and implementation of a 3½ year national survey on aging programs under religious auspices funded under the Older Americans Act. (1973-1976) Appointed to serve as acting Executive Director for an interim period (1976-1977).

Education consultant to Indiana Commission on Aging funded feasibility study toward the development of a center for gerontological studies at St. Mary-of-the-Woods College with Indiana State, Rose-Hulman Institute and Ivy Tech. Completed a 75-page Educational Feasibility report. (1974-1975)

Consultant in Aging to local ACTION agency Senior Opportunities and Services. Planning, Coordination and problem solving.

Consultant to Walton County Senior Citizens Service. Assistance in writing grant applications, program planning and evaluation. (1969-74)

Social Services Task Force, Athens Model Cities. (1970-73)

Executive Director of the Athens Community Council on Aging, Inc.. Full responsibility for program development and administration of a multi-service agency with annual budget in excess of \$450,000. Supervision of staff of 85 employees including 7 professionals and 14 other administrative and mid-level supervisory staff. (1969-73)

Participant in expert working conference on In Home Services - Toward A National Policy: Columbia, Maryland. (May 30-June 2, 1972)

Joint Planning Committee on Aging, Athens Community Council on Aging/Christian College of Georgia. (1969-72)

National Council on the Aging - Southwest - Southeast Regional Workshop, New Orleans, Louisiana, Resources Consultant. (1972)

American Foundation for the Blind - Task Force on Geriatric Blindness - Workshop Leader.

Georgia White House Conference on Aging Planning Committee. (1971)

Served on Technical Committee on Nutrition and Aging, Georgia White House Conference on Aging. (1971)

Georgia Commission on Aging - served as consultant to the C.O.A. and as Liaison Officer to the University of Georgia and its Council on Gerontology. (1970-71) Member team, site survey of nursing homes in Southwest Georgia. (April 29-May 1, 1970)



Resource Participant, Title III, AoA Project Personnel Training Sessions. (1970)

Keynote Speaker for Pre-Legislative Caucus on Aging, Georgia Senate Committee on Aging. (December 9, 1969)

"Basic Housing Management Series," Housing for the Elderly, Lecturer on Spiritual Aspects of Aging. (September 21-26, 1969)

Carnesville Presbyterian Church, Stated Supply. (1971-Present)

First Presbyterian Church, Pastor, Stuttgart, Arkansas. (1961-1964) Ordained 1961, East Arkansas Presbytery. P.C.U.S.

Chamberlain Hunt Academy, Chaplain, Teaching, Public Relations, Port Gibson, Mississippi. (1960-1961)

Memberships:

Athens Presbytery, Synod of Georgia, Presbyterian Church in the United States. (Listed in Minutes of the General Assembly of the Presbyterian Church in the U.S., 1975).

Clark County Grand Juror's Association

Georgia Planning Association

Georgia Gerontology Society

The Gerontological Society

National Association of Social Workers

Metropolitan Athens Ministerial Association

National Council on the Aging

National Council for Homemaker Home Health Aide Services

National Voluntary Organizations for Independent Living for the Elderly

Past Memberships

Phillips County Child-Family Guidance Center, Helena, Arkansas, Vice President, 1965-66.

Board of Directors, Synod of Arkansas-Oklahoma Child Care and Family Service Agency, 1961-65.

Metropolitan Agency Executives (Metropolitan agencies providing Homemaker Home Health Aide Services in the United States and Canada) 1971-73

Athens-Clarke County Community Coordinated Child Care, Inc., registered agent and member, Board of Directors.

Selected Writing and Speaking Experiences:

Keynote Address and Testimony presented before the Georgia Senate Subcommittee on Aging - December 9, 1965. 12 pp. Unpublished manuscript.

Mobilizing and Implementing Religion, Public Educational and Volunteer Sectors in Planning for Comprehensive Services to the Aging, D. L. Levine, R. N. Carstensen and Thomas C. Cook, Jr., unpublished paper

presented at the Twenty-third Annual Meeting of the Gerontological Society in Toronto, Canada, October 23, 1970.

Meeting the Needs of Blind and Visually Impaired Adults Through Currently Available Programs of Home Care and Related Services, Proceedings, Southeastern Regional Conference on Services to Aging Blind Persons, Atlanta, Georgia, March, 1972, American Foundation for the Blind, pp. 55-61.

Athens Community Council on Aging: A Model for a Community-wide Home Services and Training Program, Athens, Clarke County, Georgia, appendix 5 in Home Health Services in the United States, A report to the Special Committee on Aging, United States Senate, April 1972, pp. 134-146.

The Church and Synagogue and Rural Aging. Statement included in the U. S. Senate Special Committee on Aging Hearing on "The Older Americans Act and the Rural Elderly." April 28, 1975, pp. 88-93.

Religious, Moral and Ethical Aspects of Research on Aging. Paper submitted for inclusion in the National Institute on Aging's report to Congress in May 1976. Part of 18-person section consultant team in planning for research strategy for HEW through the NIA assignment.

The Religious Sector Explores its Mission in Aging, 254 page report on research findings of the Survey of Aging Programs Under Religious Auspices. Published in December, 1976.

So Even to Old Age - Report of NICA's Title IV-A Planning Conference on Education for Aging in the Religious Sector, Thomas C. Cook, Jr. and Donna L. McGinty. 1977

Spiritual Well-being of the Elderly - co-editor with Dr. James Thorson - Selected papers from the 1977 National Intra-decade Conference on Spiritual Well-being of the Elderly - (Book in process - to be published late in 1979 by Charles C. Thomas Publishers.)



Committee Report

Group B-2 -- Religious Organizations

Please identify approaches and techniques that you feel would insure the conference process the maximum social impact.

The following outline is suggested but not mandated:

- A. An account of the preparation made for the work group task.
- B. The techniques suggested that would insure maximum societal involvement with the White House Conference.
- C. Any relevant comments and/or discussion.

AMERICAN JEWISH  
ARCHIVES

The attached report represents the concensus of the B-2 Committee deliberations together with the excerpted draft recommendations (unofficial) vis-a-vis the Religious Sector's role in the 1981 White Conference on Aging received by the Board of Directors of the National Interfaith Coalition on Aging in April of 1979 and other pertinent exhibits considered germane to the subject matter assigned to the committee and to be included as an integral part of the report.

Thomas C. Cook, Jr., Organizer  
for the Committee

(Please use additional sheets as necessary)

This report is to be completed, signed and forwarded not later than June 8, 1979 to:

Dr. Wilma T. Donahue, Director  
International Center for Social Gerontology  
425 13th Street, N.W., Suite 840  
Washington, D.C. 20004

A copy of this report also should be sent to the chairman of your work group for any final additions, modifications or comments.

SYMPOSIUM ON WHITE HOUSE CONFERENCES AS AGENTS FOR SOCIAL CHANGE  
RESTON, VIRGINIA, MAY 29-JUNE 1, 1979

REPORT OF B-2 COMMITTEE

Participants:

Dr. Arthur Fleming, U. S. Civil Rights Commission  
Dr. Paul Adkins, Southern Baptist Convention  
Brother Joseph Berg, National Conference of Catholic Charities  
Rev. Thomas C. Cook, Jr. (Group Organizer) National Interfaith Coalition  
on Aging  
Rev. G. William Sheek, National Council of Churches  
Rabbi Marc H. Tanenbaum, American Jewish Committee, B-2 Chairman

This committee on Religious Organizations and Aging reviewed the "mission" as assigned and arrived at the following general concensus:

1. There is a natural and compelling need for continued maximum constructive involvement of major national, regional and local Catholic, Protestant, Eastern Orthodox and Jewish groups in a 1981 White House Conference on Aging.

Since the days of the founding of our Republic, religious leaders and institutions have played a central role in helping meet the social welfare and other human needs of the American people, particularly the elderly. That involvement has continued and grown so that today religious leaders and agencies are in the forefront of movements that advocate support of income maintenance, health care, housing, social security, and welfare reform for older adults as well as other Americans. We further cite other reasons for such input:

(a) The major Christian and Jewish bodies operate and sponsor a large network of agencies that serve older persons in every city in the United States.

(b) Churches and synagogues, who number an estimated 146 million plus Americans among their constituents, constitute the largest group of community centers of caring and fellowship for older adults.

(c) Churches and synagogues provide one of the greatest potential resources for voluntary involvement of tens of thousands of Americans in healing, supportive and learning services to older Americans and constitute a potential for even more extensive lay involvement.

(d) Above all, churches and synagogues, as communicators of moral and spiritual values, are creative centers for upholding the dignity of life of older persons, as well as providing an orientation for giving meaning to life, and vital means for facing death and dying.

2. To implement the mission of religious institutions in preparing for the 1981 White House Conference on Aging this committee proposes the following:



(a) That the convenors of the 1981 White House Conference on Aging extend a formal invitation to the key leaders of the major national Catholic, Protestant, Evangelical, Orthodox, and Jewish bodies to meet together for the purpose of thinking through and organizing what they believe should be their appropriate roles for the 1981 White House Conference on Aging. We would urge that such a consultation be convened in the fall of 1979.

(b) We would respectfully propose that appropriate representatives from the major Christian and Jewish bodies be invited to serve on the advisory or planning committee of the 1981 White House Conference on Aging in order to reflect the concensus of their constituents in the conference program.

(c) Competent religious representatives should not only serve on the task force for spiritual well-being, but also on each of the other task forces of the 1981 White House Conference on Aging in order to enlarge the interdisciplinary approach to all the problems of older Americans. Religious institutions have contributions to make in such areas as housing, health care, and a variety of income issues.

(d) We also encourage religious leaders to participate actively in local planning meetings organized in preparation for the 1981 White House Conference on Aging. In this connection, churches and synagogues are key instrumentalities for involving a more adequate representation of Blacks, Hispanics, native Americans, women, and ethnic groups.

#### INTERNAL OBJECTIVES FOR RELIGIOUS AGENCIES

(1) We would urge all religious institutions to examine the entire range of their programs, boards, missions, and agencies with a view toward assuring that the attitudes and behavior toward older adults conform with the highest values and ideals of the Judeo-Christian ethic which upholds reverence for long life with dignity.

(2) We would suggest that the Christian and Jewish institutions stimulate and sponsor the holding of forums in churches and synagogues on the role and status of older adults in the life of religious institutions and in the general society.

(3) We would propose that the Christian and Jewish agencies consider using their extensive mass media, both print and electronic, to interpret the purposes of the 1981 White House Conference on Aging to their respective constituents from a moral-spiritual perspective.

#### RESOURCES AND COMMITMENTS

Two major resources are evident. Each individual denomination has a strong commitment to human needs and services. Most of these have expressed and can identify strong interests within their structure and people for aging. There is a close relationship to the elderly on the part of each denomination through local congregational programs. Internal structures for education



and training, communication, various levels of care delivery and involvement already exist. This has been documented in the survey of aging programs under religious auspices conducted by the National Interfaith Coalition on Aging in 1974 to 1976 and other materials.

The second resource is the collective efforts of denominational groups. There have been a number of efforts most notably through the formation of the National Interfaith Coalition on Aging which grew out of the response of the religious sector to the recommendations of the 1971 White House Conference on Aging. As a result of the stimulus of the 1971 White House Conference on Aging four major objectives (attached) were adopted and considerable progress has been made during its first eight years of existence. The Coalition now represents a strong communication network of national level representatives of major denominations from Roman Catholic, Jewish, Protestant, and Eastern Orthodox faiths. During its survey reported in the 254 page report, "The Religious Sector Explores its Mission in Aging", 111 national denominational offices were contacted. One hundred thirty-five seminaries and schools of religious education participated in the survey. Currently the Coalition is deeply involved in education for Gerontology within the religious sector. Some sixty seminary professors and denominational leaders are involved in sub-projects.

In 1975 the Coalition developed an interfaith definition of spiritual well being (see attached). This has been widely used and formed the nucleus of the National Intra-Decade Conference on Spiritual Well-being of the Elderly held in 1977 in which some 71 papers were presented.

The Coalition in 1978 held a conference on public policy on aging in the religious sector. During April of 1979 in its invitational national meeting the conference dealt with the role of the religious sector in the 1981 White House Conference on Aging and with the direction that the Coalition should take in providing leadership among religious denominational staffs, boards, and agencies during the next ten years. A copy of the recommendations dealt with by the sub-groups (though not officially acted upon in toto by the NICA Board) are attached for information and study. These materials are currently under study by a newly created Task Force on the 1981 White House Conference on Aging acted upon by the Coalition at its annual meeting in Nashville, Tennessee.

The Coalition has on file a number of statements on the position of religious bodies with regard to ministry in Aging. Significantly, most of these statements and draft efforts toward statements have occurred in the decade following the 1971 White House Conference on Aging.

A number of denominations, both independently and with the assistance of the Coalition, have held denomination wide conferences on Aging. Several denominations have moved toward the creation of offices of Aging within their agency structures. This past March a center for aging was created at the Presbyterian School for Christian Education at Richmond, Virginia. The Southern Baptist Convention is moving vigorously toward the development of its 1980 Conference on Aging which will lead to the celebration of Senior Citizens Sunday and activities from the local level on up to national activities. This model will be shared by the Coalition to its readership and membership as a model for replication.



CONFERENCE THEME

The Committee discussed the theme for the Conference. There was strong consensus that the 1981 Conference should set a tone of "hope". All too often the subject matter to be dealt with includes demographic data and other information which tends to treat aging more as a problem than as an opportunity or a plus. It is essential therefore, that there be an upbeat treatment of the entire subject. Some brainstorming brought out suggestions like "toward a generation of fulfillment", "long life: a celebration of fulfillment", "enlarging our national commitment to a developing age", and "a decade of respect", etc.

There are ethical and moral questions which may be addressed from many postures, that of the secular humanist, the Judeo-Christian tradition, cultural and other bases. America is a nation wherein there has been more of an infusion than an imposition of values. This has always been the case, and unless values, principles, and tenets of belief are applied to the new demographic information and the changes that these represent it is our belief that our nation will suffer greatly. Surely the dynamics of the spiritual nature of the person cannot be ignored in any national conference.

Respectfully submitted,

Thomas C. Cook, Jr.  
Organizer

cc: Each committee member

Attachments: Spiritual Well Being definition, recommendations and output of 1979 NICA Annual Meeting, Task Force on Involvement of the Religious Sector in the 1981 White House Conference on Aging, etc.

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# NICA BOARD MINUTES

APRIL 10, 1979

National Interfaith Coalition on Aging

Baptist Sunday School Board, Crowe Amphitheater

April 10, 1979

The Board of Directors of NICA met at 2:15 P.M. in adjournment of the NICA Annual Conference. President Lt. Col. Mary E. Verner presided.

President Verner led the group in looking backward to the priorities established for NICA in 1976 about 3/4 of which have been realized. NICA has been able to establish many relationships with other organizations concerned with aging. Expression of concerns to the President was invited.

## REPORTS FROM THE AREAS OF CONCERN

### I. NICA's Directions for the Next Ten Years, Henrietta Wilkinson, reporting.

- A. Emphasis on communication of NICA in every direction
- B. Membership and Finances
  1. Contacts with religious bodies
  2. Broadening
- C. Nature and Purpose of NICA
  1. Keeping abreast of public issues and focusing these to those of the religious sector's concerns
- D. Values and attitudes
  1. Work on all aspects of the attitudinal posture of Americans toward aging
  2. Responsibility for advocacy

The report was received together with the specific recommendations not verbally presented and forwarded to the Board for consideration and action. It was voted from the floor that some of the recommendations did not represent full consensus of the participants.

### II. The Religious Sector's Role in the 1981 White House Conference on Aging, Brother Joseph Berg, Chairperson.

The five groups in which the section had functioned reported individually the specific recommendations which they had developed. (These reports are referred to Staff and Committees for processing.)

The reports were received including back-up formulations on certain issues written by individuals and forwarded to the Board for consideration, evaluation and action.

It was moved, seconded and voted that NICA create a specific task force to deal with participation of the religious sector in the 1981 White House Conference.

President Verner reviewed NICA's involvement already developed in the White House Conference process as an organization and through individual members of the Administration on Aging that the religious community be fully involved in the White House Conference.

On motion of Brother Joseph Berg, appreciation was expressed to the Southern

BOARD OF DIRECTORS  
April 10, 1979  
Page 2

Baptist Sunday School Board, Horace Kerr, Paul Adkins and other staff, for their many courtesies in hosting the Conference.

The Canadian delegation expressed appreciation for their inclusion in the conference and the meaningful experience it had enjoyed.

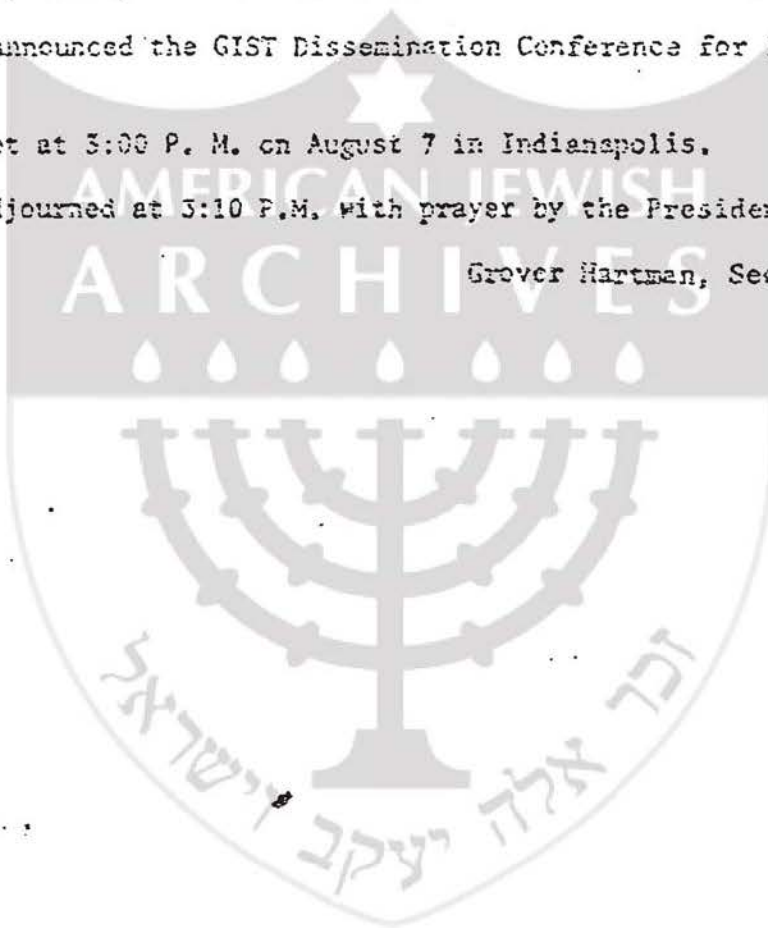
The President urged all present to promote memberships in NICA and expressed gratitude for the participation of all in this Annual Conference.

President Verner announced the GIST Dissemination Conference for Indianapolis August 5-7.

The Board will meet at 3:00 P. M. on August 7 in Indianapolis.

The meeting was adjourned at 3:10 P.M. with prayer by the President.

Grover Hartman, Secretary





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# STUDY DRAFT REPORTS ONLY

## WHITE HOUSE CONFERENCE ON AGING: Task Group Morning Reports

Chenoweth Watson: Reporting for Group I of the Task Force for the 1981 White House Conference on Aging.

1. We recommend that the recommendations emanating from this task Force meeting be sent both to the White House for consideration and also, be sent to all member religious bodies for their (a) study and (b) for their implementation as acceptable. All the recommendations with regard to the 1981 White House Conference.

2. We recommend that all the Member Religious bodies convene similar task forces on the White House Conference on Aging at all judicatory levels--congregational, regional and national levels, prior to possible Governor's conferences in each state. The previous practice has been for each state to have a Governor's conference. We have no idea that these conferences will be held. The fact of the matter is, we have no real assurance that there will be a White House Conference on Aging. President Carter has not announced it, or called for it, according to Mr. Oriol. Presuming that if they continue on schedule, there will be one, we are calling on the denominations to have meetings prior to the state conferences.

And that the religious bodies forward their findings to the appropriate church committees and to state and federal offices on Aging.

A sub part of this is that the church members, as many as possible that have participated in the religious conferences on the White House Conference on Aging, participate in the Governor's conference and the White House Conference on Aging.

3. Church bodies and NICA work to get representatives to the White House Conference on Aging, including users of service and including at least a majority lay persons participation. As part of that, it is important for the churches to see that the means is provided for low income users of service to be able to participate. In other words, pay the freight.

4. Some key issues, because Group I is in process, continuing, is that the church be provided a position paper on the role of government with regard to services to the elderly. We debated this pro and con but we recognize that there is more than one consideration of the role of government. Likewise, the church should provide a position paper on the role of the church in regard to services to the elderly. Another key issue is that the government should participate in the White House Conference on Aging by organized listening to the participants of the White House Conference and to citizens within its various service systems. We were greatly concerned that services to the elderly be wholistic services, rather than fragmented services. There's a whole discussion, sermon, etc., behind that.

WHCA TASK FORCE



5. Lumping together several issues under "inadequate living conditions for the poor elderly," including income, health care, housing, isolation, and so forth. We look forward to presenting a more complete report at the conclusion.

Cedric Tilberg, reporting for group II of the White House Conference on Aging.

I think we will find among these, some overlapping, although I am interested in the differences between group 1 and group 2. We have four recommendations at this stage of our process:

1. That NICA recommend that there be a separate section on Spiritual Well-being in the 1981 White House Conference on Aging and also seek ways to have Spiritual well-being permeate the other sections.
2. That NICA take the initiative to establish a task force on religion and aging which will make proposals for consideration in the planning of the 1981 White House Conference on Aging. As we reviewed the questions that had been submitted by members and other people, we felt that many of the concerns expressed in other questions were the sort of things that would be included in the work of such a task force, rather than by meetings at this session.
3. That NICA encourage the 1981 White House Conference on Aging to work for the strengthening of the partnership between the public and private sector in assuring justice and a life of dignity to all people, including the elderly.
4. That NICA give special attention to the development in the religious community and in society, of a positive image of and constructive attitudes toward the aging process and older adults. It was felt that this should be done in and through the White House Conference on Aging and also in NICA's long-range planning process and we have heard in greater detail from one of the groups in that task force. We feel that the sort of thing we are talking about here is comprehended in the expression, spiritual well-being. We feel that perhaps this should be a major emphasis of NICA because it informs and colors all the other concerns in which we might be engaged.

Bernard Reigel, representing Task Force III.

Again, some of the threads of previous presentations are picked up in our own discussions, too.

At first, we discussed briefly, several problems that we saw in addressing this preparation for the White House Conference on Aging. One of them had to do, of course, with the format that will be pursued in the national preparation for the conference, not knowing that, we felt, left us with some very real problems in suggesting a strategy or approach to the conference.

I am going to report somewhat in depth on 2 or 3 issues and then and in the remaining time I will simply catalog a few of the remainder.

First: We are concerned about the extent to which institutional care of older persons and home community services neglect the spiritual well-being of the frail elderly. Such care and service rendered to the frail elderly should be monitored to determine the gap between the ideal and the present reality. Who should do this monitoring of how we deliver services mechanically and how we place in the nursing home without, I am afraid, much regard for their over-all needs? NICA should do the monitoring and develop a model whereby a spiritual well-being dimension should be built into care and services. Hopefully, such models should be portable to many congregations.

Two: NICA needs to know where it is and the progress it is making in terms of its stated objectives. We suggest the former survey of aging programs under religious auspices be repeated before the White House Conference on Aging. Such data could place NICA in a stronger position of leadership. We have contributed to you the objectives of NICA. Now, several years later, we would like to know how we are doing. Who would do this? NICA would seek federal funds for the undertaking, which might involve the assistance of the University. This should be done and reported to the NICA Board before the White House Conference on Aging. I sense that this would place NICA in a stronger position to speak at the White House Conference on Aging.

Third: we are concerned about the general lack of understanding of the nature of older people. We have few facts but many stereotypes. Children seem to have few opportunities to develop an understanding of what life is all about. We suggest that a plan of study be undertaken to determine the extent to which our concern may be factually founded and then consider ways of improving the situation.

Other concerns: a large number of older persons, perhaps as many as 50%, are not actually involved in a congregation. We think it is time that NICA began to explore ways of at least partially meeting special needs of these people.

Stan Michael: Reporting for Task Group V, Substituting for Josephine Kyles.

Many of our recommendations are very similar to Chenoweth's group.

Our first suggestion and recommendation is:

That there be a Spiritual Well-being segment of the White House Conference on Aging and in this, a Task force be set up by NICA to deal with this matter on religion, identifying goals for the conference and developing an agenda for the Task Force. And that they keep in focus a wholistic approach, dealing with the total religious community and life-cycle, celebrating aging.



of worth and places them totally at the discretion of the case-worker, we recommend that NICA go on record to reaffirm our concern and effort to oppose any and all efforts of these programs of government that would cause despair, inequity and a prohibiting of the church/synagogue sector to provide, where possible, any gift not for remuneration that would bring a sense of well-being, belonging, being wanted and loved.

And, Second, that NICA would serve as a watch-dog for such programs so that the religious sector can be free to give a ministry and service to any and all who may be helped without detrimental restrictions now imposed.

Third, that NICA would recommend that this item become a part of the spiritual well-being segment of the White House Conference on Aging.

Wayne Lindecker:

We were invited to a working conference at this annual meeting--it is evident that we have been at work. Our task now, before noon, is to sharpen the recommendations in our area of concerns that we would like to make to the Annual Meeting this afternoon--remembering that we can't do everything in ten years, let's remember those things we most need to do and bring those recommendations to the Board this afternoon.

NATIONAL INTERFAITH COALITION ON AGING, INC.

8TH ANNUAL MEETING

April 9-10, 1979, Nashville TN.

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THEME:

"INTERPRETING RELIGIOUS VALUE DIRECTIVES FOR AGING IN THE 1980's"

AMERICAN JEWISH  
SUPPLEMENTAL PAPER TO PROSPECTUS

FOR THE TASK GROUP ON:

ARCHIVES  
THE RELIGIOUS SECTOR'S ROLE IN THE 1981 WHITE HOUSE CONFERENCE ON AGING

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This material was developed as a starting point for identification and discussion of issues within the subject area. The Task Group should use it as a point of departure, with members of the group contributing additional issues and their perspectives on how to achieve issue resolution.



Documents Available  
for Reference:

1. "Spiritual Well-being," a background paper by David O. Moberg, Ph.D., for the 1971 White House Conference on Aging.
2. "Response Statements to Spiritual Well-being Recommendations of the 1971 White House Conference on Aging," emerging from a NICA meeting in Chicago, 1976. Published as Appendix C of NICA's final report on a survey of programs for the aging under religious auspices, entitled The Religious Sector Explores its Mission in Aging.
3. Spiritual Well-being definition and commentary.
4. Attachment: Discussion Paper for Task Force on NICA's Direction in the Next Ten Years.
5. 8th Annual Meeting Prospectus (mailed or handed to Conferees).

Background and  
Current Situation:

Each task Force member has a copy of the Prospectus for NICA's 8th Annual Meeting which contains a background paragraph on NICA's relationship to the 1971 and 1981 WHCAs. Keep in mind that NICA did not exist prior to the 1971 WHCA, but emerged from it and, over a period of years, used the motto "Toward a Vital Response to the 1971 White House Conference on Aging." As one program focus, NICA sought to respond to each of the fifteen major recommendations of the section on spiritual well-being.

In August, 1978, NICA identified the omission of "spiritual well-being" from the list of "great needs" specified in the 1981 White House Conference on Aging Act (S.2850) relevant to America's aging and elderly. In October, 1978, NICA urged its constituency and NICA INFORM readers to respond to the omission of spiritual well-being and, thus, sparked a wave of concerned letters to Commissioner Robert Benedict, Administration on Aging. Since then, NICA has been assured that failure to include spiritual well-being as a great need was an oversight.

In November, 1978 NICA's President and Executive Director attended a Working National Conference on Implementation of the 1978 Amendments to the Older Americans Act. Background material provided the discussion group which considered planning for the 1981 WHCA included this statement: "...to-date AoA has received a number of similar suggestions relating to a proposed Conference mission. The Federal Council on Aging, among others, has advised that such a mission look beyond the traditional governmental and social welfare approach addressed at earlier White House Conferences on Aging and focus on broader societal objectives aimed at inducing social change in private and public institutions of actual or potential importance to a 'greying' America (e.g., government, the media, education, commerce, labor,



during this conference, several of the speakers are expected to include in their addresses up-dated information on the 1981 White House Conference on Aging.

Key Issues  
and Questions:

1. What activities/issues/agenda should the religious sector engage in during the pre-White House Conference period? (Specific to the religious sector and assuming cooperation with general pre-White House Conference on Aging activities from conference planners). (This includes selection criteria for participants who may be selected to represent religious sector interests and denominational concerns.)
2. What strategies/approaches seem appropriate and viable to assure religious sector concerns are registered (a) with the conference planners, (b) during the conference and (c) in the post-conference materials and follow-up?
3. In the light of the NICA follow-up of the 1971 WHCA, what organized follow-up procedures could we now anticipate and what suggestions can now be made to NICA for more adequate response?
4. Is there a collective ecumenical role for NICA to carry out in the 1981 WHCA, or should NICA seek to merely assist in the greatest variety of denominational representation or both?
5. This 8th Annual Conference theme is: "Interpreting Religious Value Directives for Involvement in Aging in the 1980's." In what way should such values be articulated? (i.e. in Judeo-Christian, general philosophical and ethical, or other terminology? Note: NICA has maintained the need for ecumenical or "inter-faith" vs. "uni-faith" or "non-faith" language. To eliminate the richness of our diverse historical, traditional, scriptural and theological frames of reference is to negate the value systems we represent and would reduce us to a secular humanism at best. Question: in the light of the above and our interaction with public and private non-religious agencies does this indicate a need for a NICA glossary of terms?)



11. How to deal with interfaith values, conflicts?
12. How to distinguish or clarify religious values as contrasted to cultural values?
13. How can the religious sector give significant stress to the fact that the dignity and worth of persons at any stage of life is derived not from their talents or achievements but from their creation in the image of God?
14. How can the religious sector shift the emphasis in its own life away from service to the elderly to service by the elderly, without neglecting service aspects that are legitimate?
15. Because one cannot separate the spiritual from the attempts to satisfy the physical, material and social needs of an individual, shouldn't spiritual counsel, information and referral and spiritual education be made available at facilities, programs and services for the elderly?
16. How can the Christian part of the religious sector help people face-up-to death in terms of the Gospel--without yielding to fadism or violating the doctrine of resurrection (as distinguished from the immortality of the soul)?

#### CONFERENCE CONTENT/SERVICE CONCERNS

17. Religious sector's involvement in housing, home health care, building safe and community-centered neighborhoods?
18. Economic projects for the elderly and how the Church can help.
19. How can religious groups be assisted to develop use of surplus facilities, such as unused portions of educational buildings, as small apartment residences for older persons where minimum supervision is required, in order to alleviate the tendency to place all older persons bereft of family in nursing homes?
20. What part can the Church take in mental and physical troubles of the elderly? Could we have more places (churches) that, with help from outside sources, would be able to form church group activities and/or personal counseling?

#### CHURCH-STATE

21. What about government giving the private, especially religious sector, more opportunity for delivery of services without the problem of "church-state" confusion? For instance, asking religious organizations to assist in SSI recipient location, identification, etc.

22. How may the church and community and state agencies cooperate in older adult work, with the separation of church and state being so prevalent today? Monies are available, but can it be given to the Church to use to keep people in their own homes? Does this have to continue on a voluntary giving basis from the church?
23. Why is it that prayers cannot be said where money is provided by the Title XX for nutrition programs at church centers--a place where people expect prayers?





# NICA Responses as of December 1976 to 1971 WHCOA Recommendations from the Section on Spiritual Well-Being

Following are the fifteen recommendations on spiritual well-being made at the 1971 White House Conference on Aging. Responses made by the Administration and the Study-Panel are excerpted from the Post-White House Conference on Aging Report. The responses made by the National Interfaith Coalition on Aging, Inc. were developed at a 1976 meeting held in Chicago. NICA's responses to the fifteen recommendations represent five years of efforts and objectives in a "vital response to the White House Conference on Aging of 1971."

A word of thanks is due to several leaders of the NICA meeting in Chicago, 1976. Mr. James Thurston served as Chairman of the Planning Committee; Dr. Sanford Shapero, National Director of Gerontology of the Union of Hebrew Congregations, served as Program Leader and keynoter. A special measure of gratitude goes to Dr. Roger N. Carstensen, President of the Christian College of Georgia, who performed a key function as conference listener-synthesizer and who, after the conference, edited the output of the task groups' statements and reports. (The full conference proceedings and list of participants are being prepared for publication by NICA as a separate document.)

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This material comprises Appendix C in the final Survey Report,  
THE RELIGIOUS SECTOR EXPLORES ITS MISSION IN AGING

## RECOMMENDATION I

THE GOVERNMENT SHOULD COOPERATE WITH RELIGIOUS BODIES AND PRIVATE AGENCIES TO HELP MEET THE SPIRITUAL NEEDS OF THE ELDERLY, BUT, IN DOING SO, SHOULD OBSERVE THE PRINCIPLE OF SEPARATION OF CHURCH AND STATE.

### A. Administration Response

1. "The Administration is in agreement with the delegates to the White House Conference that the non-government sector should be involved with government in the planning and implementation of programs for older persons."
2. "The Administration proposed amendments to the Older Americans Act which would actively involve the private sector in the establishment of comprehensive and coordinated systems for the delivery of social and nutritional services.."
3. "The Secretary of Health, Education and Welfare has issued regulations under the new Nutrition Program for the Elderly which are designed to assure, in accordance with the law, that nutrition projects are established and administered with the advice of persons competent in the field of nutrition, of older persons who themselves will participate in the program, and of persons who are knowledgeable with regard to the needs of older persons."

### B. Response of Study Panel

The Administration has reaffirmed its position of the need for cooperative effort between government and non-government organizations in the planning and provision of the services needed by elderly persons. The Study Panel believes that religiously oriented organizations and other interested organizations should recognize their current opportunity to become partners in the development of comprehensive systems for the delivery of social services to older people in the need of them and should take action to this end.

### C. NICA RESPONSES

- \* recognizes the need to observe the principle of Separation of Church and State in any joint venture and seeks to apply the principle as originally intended when written into the Constitution of the United States of America
- \* continues to provide leaders in government and the private and religious sectors a forum and platform for the interchange of ideas, national concerns, resources and expertise so that the elderly may benefit from a collaborative, comprehensive and humane delivery of services, however funded



Recommendation 1

- \* is submitting to the Administration on Aging a proposal for a National Planning Conference on Aging Education in the Religious Sector and for a subsequent program to develop curricula and materials with which to assist the religious sector in the multi-disciplinary training aspects of aging, including Spiritual Well-being
- \* will seek, during and after the 1977 National Intra-decade Conference on Spiritual Well-being, to address and clarify the doctrine of Separation of Church and State, as it applies to tax-funded programs for older adults administered by or through the religious sector



## RECOMMENDATION II

THE GOVERNMENT SHOULD COOPERATE WITH RELIGIOUS ORGANIZATIONS AND CONCERNED SOCIAL AND EDUCATIONAL AGENCIES TO PROVIDE RESEARCH AND PROFESSIONAL TRAINING IN MATTERS OF SPIRITUAL WELL-BEING TO THOSE WHO DELIVER SERVICES TO THE AGING.

and

## RECOMMENDATION III

IT IS RECOMMENDED THAT THE GOVERNMENT PROVIDE FINANCIAL ASSISTANCE FOR THE TRAINING OF CLERGY, PROFESSIONAL WORKERS, AND VOLUNTEERS TO DEVELOP SPECIAL UNDERSTANDING AND COMPETENCY IN SATISFYING THE SPIRITUAL NEEDS OF THE AGING.

### A. Administration Response

1. "Administration policies in the following areas will help institutions of higher learning to initiate, strengthen and expand programs designed to attract persons to and prepare them for careers in the field of aging:
  - a. Providing financial assistance for students in higher education with the understanding that they will then be free to use this assistance in order to pursue any specialized program they desire to pursue.
  - b. Providing central coordination for the Federal government's programs of research in aging so that the large investment of resources in this area will be related to agreed-upon objectives.
  - c. Using Federal dollars to encourage the development of comprehensive and coordinated service programs for older persons at the community level."

### B. Response of Study Panel

The Administration's policies are seen as effective tools for the implementation of the delegates' recommendations II and III which call for research in matters of spiritual well-being and the training of clergy, professional workers and volunteers who deliver services to older adults.

It is suggested that under these policies seminaries, The College of Chaplains, schools of social work, home economics and family life be encouraged by religious groups, national organizations, state and local governments, and private and public agencies to develop training programs



which include strong gerontological components with particular attention to the spiritual support needs of the elderly. Likewise, such private agencies and organizations as family social services and the National Interfaith Coalition on Aging should be encouraged to undertake short-term in-service training of persons already providing counseling and support to the elderly.

Qualities of "professional, scholarly and creative goals for expanding, developing and enriching" the lives of the elderly might well serve as criteria for evaluating proposals and awarding grants to those persons and organizations that seek to carry on research or provide training related to the spiritual needs of older people.

C. NICA RESPONSES

- \* encourages regional interfaith coalition training events/conferences for clergy and lay leaders, in order to provide initial training for congregational leadership in effective ministry to, for and with aging persons
- \* seeks, through Consultations on Education in Aging, to encourage church colleges, seminaries, schools of social work, the College of Chaplains and other university bodies and centers to include adequate programs on gerontology in their curricula
- \* encourages the AoA to use interagency cooperative efforts to determine if the Federal Government's own institutions and services are adequately involved in training in the area of spiritual care for the elderly
- \* seeks funding for demonstration projects that can be used by religious bodies in training clergy, professional workers, paraprofessionals and volunteers to competently deal with the spiritual needs of the aging (Example: Three-year Training Project in Aging for Seminary Faculty and Clergy--submitted in 1976 to AoA)
- \* produced a major Survey of Literature on Religion and Aging to update existing bibliographies on aging (See Part III of this final report)
- \* probed into the role of religious institutions and agencies in gerontology through a 1975 NICA Consultation on Education in Aging as a first step to planning new curricula
- \* developed a resource listing of the names of theological educational institutions which provide curricular consideration of the spiritual needs of the elderly

RECOMMENDATIONS II and III

- \* prepared for NIA a paper on Religion/Ethics outlining research needs and potentials from the religious sector in the following areas:
  1. POLICY RESEARCH--in standards, priorities and accountability for services sponsored by church and synagogue
  2. ATTITUDE FORMATION AND CHANGE-- as it is reflected or caused by the religious sector's influence
  3. ETHICS OF LEISURE AND VALUE DISPLACEMENTS IN AGING
  4. DEATH AND DYING
  5. INTERFAITH INVOLVEMENT AND VOLUNTARY SECTOR PROGRAM EFFECTIVENESS
  6. SPIRITUAL WELL-BEING AS A DETERMINANT OR INDICATOR OF LIFE QUALITY AND PROGRAM EFFECTIVENESS
  7. ETHICS OF SURROGATE MANAGEMENT OF ELDERLY
  8. EDUCATIONAL ROLE OF RELIGIOUS SECTOR IN AGING
- \* will seek to extend its work with government agencies, educational institutions and other agencies to recruit, sponsor and re-educate/train older persons to participate in research programs and in professional training programs dealing with spiritual well-being as it affects and helps those who deliver services to the aging
- \* will collect and disseminate information about sources of both public and private financing, in order to discourage over-dependence on government funding alone
- \* will collect and distribute, through its member channels, information for students and prospective students about financial assistance available for training in the field of aging
- \* will assist in the continuing development of the Office of Church Liaison in the AoA and will recommend guidelines as to the appropriate and desirable functioning of that office
- \* will seek to determine whether a new field for research and training may exist in connection with aiding individuals to accept the fact of their own aging



#### RECOMMENDATION IV

IT IS RECOMMENDED THAT ALL LICENSING AGENCIES IN THE STATE REQUIRE THAT INSTITUTIONS CARING FOR THE AGED MUST PROVIDE ADEQUATE CHAPLAINCY SERVICES. IN CERTAIN INSTANCES IN WHICH COOPERATING CHURCH ORGANIZATIONS CANNOT OBTAIN FINANCIAL SUPPORT FOR SUCH SERVICE, GOVERNMENT SHOULD BE EMPOWERED TO SUPPLY IT UPON THE RECOMMENDATIONS OF THE STATE COMMISSION ON AGING OR OTHER APPROPRIATE AGENCIES.

#### A. Administration Response

None

#### B. Response of Study Panel

The recommendations by the White House Conference on Aging delegates that institutions caring for the aged provide adequate chaplaincy services is a valid one, and it is a type of service that is sorely needed in many instances. "Chaplaincy" should not be "hit or miss" visits by various clergy but should be a continuing and regular service to all residents or patients seeking or amenable to counseling, comfort and support by professionally prepared people. State agencies charged with licensing institutions caring for the aged should not only add chaplaincy and counseling services to the requirements for obtaining a license but also must monitor the institutions to see that the service meets the standards suggested above. Religious organizations individually and in groups must urge and convince state agencies to implement this recommendation.

It is recognized that religious organizations in this country traditionally have the primary responsibility for providing trained personnel to give spiritual support to elderly individuals confined in institutions. Religious congregations are woefully negligent if they ignore their aged parishioners. However, if the resources of congregations are not adequate to provide chaplaincy services, especially when there may be a concentration of elderly people, ways should be sought by religious organizations, private agencies and state and local governments to supply men and women who could provide support in the way of counseling encouragement and comfort.

The need for chaplaincy services is seen as an opportunity to use the skills and experience of retired clergy, social workers and others with the requisite professional skills if their transportation and incidental expenses could be covered by other sources than from the religious congregations. The Study Panel recommends that Action study the possibilities of establishing a special program or the adaptation of RSVP for this purpose.

### C. NICA RESPONSES

- \* proposes a consultation on "The Religious Community and Nursing Homes, Homes for the Aging and Retirement Centers," which would involve NICA, the American Association of Homes for the Aging and the American Health Care Association (formerly the American Nursing Home Association) in the development of mutually approved standards for ministering to retirement and health communities
- \* proposes an inter-organization consultation on Chaplaincy programs to establish training guidelines and standards for clergy, surrogate pastors and lay visitors involved in the ministry to retirement and health care facilities
- \* calls upon appropriate federal agencies to require adequately staffed chaplaincy services to the aged in retirement and health care facilities
- \* recommended to congregations (through the Proceedings of the 1974 Annual Assembly and "NICA Program Bulletin No. 2")
  - + that religious organizations give attention to fostering a favorable climate in the community for residents of retirement homes and nursing homes, along with other older persons
  - + that all homes, both religious and nonreligious, be encouraged to provide a budget for chaplaincy services
  - + that congregations enlist resources and expertise available in all aspects of the community, i.e., other denominations, business, industry, government (Education, Welfare, Public Facilities)
  - + That congregations take action toward forming legislative concern committees to act as advocates and as channels for supporting legislative measures regarding housing, health care and other related needs
  - + that church/synagogue members be encouraged to become actively involved as community persons in federally funded projects, in order to help determine programming and guidelines
  - + that congregations seek to obtain services through local and national channels to provide information on funding resources
  - + that congregations promote ecumenical, civic and denominational training sessions; accumulate resource information for specialized training; and form a steering committee for direction and communication



## RECOMMENDATION V

IT IS RECOMMENDED THAT THE FEDERAL GOVERNMENT SHOULD ESTABLISH A CONTINUING SYSTEM OF EVALUATION OF PRESENT AND PROPOSED GOVERNMENT-FUNDED PROGRAMS SERVING THE ELDERLY. ONE OF THE FUNCTIONS OF SUCH A SYSTEM WOULD BE A DETERMINATION OF A PROGRAM'S EFFECT UPON THE SPIRITUAL WELL-BEING OF THE ELDERLY.

### A. Administration Response

1. "The Administration proposed amendments to Title III of the Older Americans Act which provide additional stimulus to planning and coordination.

Under the proposed amendments, the Administration on Aging would establish general priorities which would serve as guides to activities at the State and local levels. States would establish objectives and create planning and service areas throughout the State, within which ongoing program resources could be targeted to meet the service needs of the elderly. Agencies at the State and local levels would then mobilize and coordinate public and private resources to meet the objectives. The Federal government would have the responsibility of approving State plans."

2. "The President directed those agencies whose programs have a major impact on the lives of older persons to provide the Domestic Council Committee on Aging with the amounts they expect to spend during the current fiscal year in their respective programs."
3. "The Administration will take steps to improve coordination in the expenditure of funds from these sources."

### B. Response of Study Panel

The establishment of the Federal Council on Aging, which is called for in the Older Americans Comprehensive Services Amendments of 1973, was a response to the recommendation that the government establish a continuing system of evaluation of present and proposed government funded programs servicing the elderly.

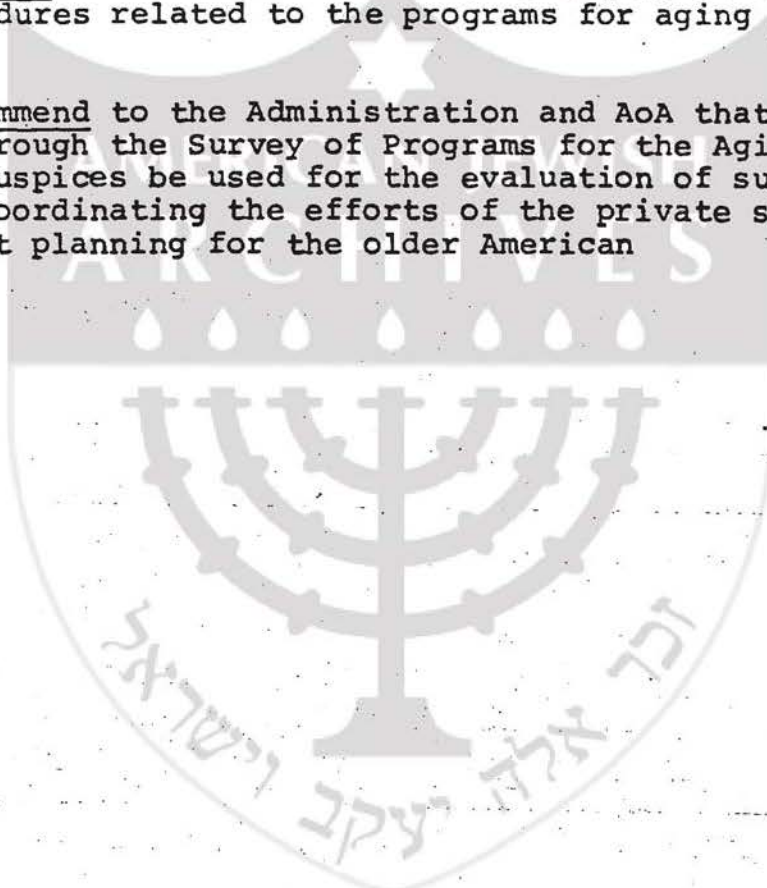
It is strongly recommended that at least one of the men and women appointed by the President would represent the religious community.

### C. NICA RESPONSES

- \* acted upon the Study Panel's recommendation "that at least one of the men and women appointed . . . would represent the religious community" by writing to Presidents Nixon and Ford and Dr. Arthur S. Flemming, Commissioner of AoA, and strongly urging appointment of a religious representative to the Federal Council on Aging

RECOMMENDATION V

- \* noted the appointment of Monsignor Charles J. Fahey to the Federal Council on Aging as a representative of the American Association of Homes for the Aging without clarification of whether or not Monsignor Fahey was intended to be a "double representative "
- \* will continue to communicate to the Administration the urgent need for religious representation on the Federal Council
- \* will apprise the Federal Council of emerging evaluative standards and procedures related to the programs for aging in the religious sector
- \* will recommend to the Administration and AoA that the data obtained through the Survey of Programs for the Aging under religious Auspices be used for the evaluation of such programs and for coordinating the efforts of the private sector with government planning for the older American





RECOMMENDATION VI

IT IS RECOMMENDED THAT A MUCH GREATER, MORE DIVERSE INFORMATION FLOW IS NECESSARY TO ACQUAINT THE ELDERLY WITH ALL THE SERVICES WHICH ARE AVAILABLE TO THEM. SOCIAL SECURITY ADMINISTRATION SHOULD BE REQUIRED TO DISSEMINATE ADEQUATELY THE INFORMATION NECESSARY TO ACQUAINT THE ELDERLY WITH ALL THE SERVICES WHICH ARE AVAILABLE TO THEM, SUCH AS BY ENCLOSING INFORMATION WITH SOCIAL SECURITY CHECKS.

A. Administration Response

1. "The Administration has been working to improve communications between the Federal government and older Americans and to alert the government to areas of special need."
2. "The President directed the Social Security Administration offices to expand their information and referral services for the elderly.

Each of the 959 Social Security offices--constituting the field network distributed throughout the Nation--is required to maintain a resource file of all community services, as well as information about State, county, and Federal programs. The Social Security Administration also has 3,500 sub-district contact stations.

With respect to Federal programs, each Social Security district office has been supplied with the "Catalog of Federal Domestic Assistance," and has been instructed regarding its use."

3. "The President launched Project FIND -- a major outreach effort to identify older Americans who are 'lost to Society.'

On August 3, 1972, a brochure describing federal food assistance programs was mailed (to accompany Social Security checks) to roughly 21 million older persons."

4. "The President directed the Domestic Council Committee on Aging to examine ways in which to use other government offices -- such as the General Services Administration's Federal Information Centers and the Agriculture Cooperative Extension Service's local offices -- in further expanding and improving information and referral services.

The Administration on Aging, with the cooperation of the Social Security Administration and Office of Economic Opportunity, is conducting a statewide research and demonstration program in Wisconsin to test various information and referral sites, including four Social Security Offices, in terms of their effectiveness in meeting the needs of older persons."

## RECOMMENDATION VI

"The Office of Education's Bureau of Libraries and Learning Resources has funded research and demonstration projects in two branch libraries in five metropolitan areas -- Atlanta, Cleveland, Detroit, Houston and Queens Borough -- to test the relevance of libraries as information centers in neighborhoods. A relationship between the library and statewide research and demonstration programs for interchange of findings has been established."

### B. Response of Study Panel

The goal set by the Federal government to improve the communications between the Federal government and older Americans is commendable and must be an on-going effort. It responds in the spirit of the recommendation framed by the delegates to the White House Conference on Aging that there must be a much greater and more diverse flow of information to the elderly to acquaint them with all the services available to them.

However, the emphasis on Project FIND, which used the distribution of social security checks to enroll eligible Americans in food assistance programs, may have been overemphasized as an example of a response to the recommendation from the Panel on Spiritual Well-Being. An objective evaluation should be made of the recent enclosures with the social security checks to see whether this is a satisfactory method of communicating with older persons and whether the practice should be expanded or modified.<sup>1</sup> The Federal government must continue to explore and assess other means of communicating with the elderly.

The inclusion of information in the social security checks did not respond to the whole intent of the original recommendation. The directives to the Social Security Administration offices to maintain a resource file of all community services as well as information about State, county and Federal programs is seen as a good beginning, especially if extensive resource files are compiled, kept up-to-date and made readily available. The personnel in the 3,422 contact stations of the Social Security Administration should also have local resource files and help people visiting their stations make use of the resources and services listed.

The Administration on Aging should set as one of its criteria in its function of review and evaluation of programs and activities of the Federal government to see that information about them is sufficiently supplied on a multilingual basis to the elderly.

<sup>1</sup> It is suggested that extra care and follow-up be taken so that people "found" during Project Find are placed permanently on the files and assisted in receiving any other services they might need.



RECOMMENDATION VI

C. NICA RESPONSES

- \* seeks through member denominations and affiliate organizational means to make each congregation an information and referral center, meeting the needs of minority groups as appropriate by providing multi-cultural and multi-lingual services
- \* is submitting to Administration on Aging, in December, 1976, a Final Report on the Survey of Aging Programs Under Religious Auspices Project, copies of which Administration on Aging is urged to distribute to other government agencies concerned with aging
- \* provided communication channels, via NICA Annual Assemblies 1972-76, whereby religious agencies could share information on an inter-agency basis and, also, published proceedings to assist in disseminating this information to those charged with keeping older people apprised of current resources
- \* will investigate with Administration on Aging ways to establish an ongoing resource center for the continuation and refinement of the information system developed by the Survey of Aging Programs Under Religious Auspices
- \* will disseminate, in early 1977, the results of the Survey Project to all constituent and participant organizations in the Survey
- \* will follow-up Administration on Aging recommendations regarding NICA's grant application (now pending) for a "Three-year Training Project in Aging for Seminary Faculty and Clergy"

## RECOMMENDATION VII

EFFORTS SHOULD BE MADE TO MEET THE SPIRITUAL NEEDS OF THE AGING BY MINISTERING TO THEM IN CONJUNCTION WITH PEOPLE OF ALL AGES, AS WELL AS IN GROUPS WITH SPECIAL NEEDS. IT IS NOTED THAT SPECIAL ATTENTION SHOULD BE GIVEN TO ALLOWING OLDER PERSONS TO SHARE IN THE PLANNING AND IMPLEMENTATIONS OF ALL PROGRAMS RELATED TO THEM.

### A. Administration Response

1. "The Administration has proposed amendments to the Older Americans Act which would actively involve the private sector in the establishment of comprehensive and coordinated systems for the delivery of social and nutritional services.

These amendments also call for special attention to be given to assuring opportunities for the involvement of older persons in the planning of these systems. Guidelines for use by State and sub-State planning agencies will be disseminated to the States once the amendments have been enacted into law."

2. "The Secretary of Health, Education and Welfare has issued regulations under the new Nutrition Program for the Elderly which are designed to assure, in accordance with the law, that nutrition projects are established and administered with the advice of persons competent in the field of nutrition, of older persons who themselves will participate in the program, and of persons who are knowledgeable with regard to the needs of older persons."
3. "Both prior to and since the White House Conference on Aging, the Chairman of the Conference has consulted with the Washington representatives of the national organizations of older persons."
4. "The Secretary of Health, Education and Welfare has provided for the expansion and strengthening of the Advisory Committee on Older Americans -- a committee which, with the exception of the Chairman and Vice Chairman, is made up of persons from outside government."
5. "In addition, the Secretary has also appointed a new Technical Advisory Committee for Aging Research. The members of this committee are from the private sector. In order to contribute to both their effectiveness and their independence, the Secretary has provided both of these committees with their own staffs."



## B. Response of Study Panel

The recommendation that the spiritual needs of the aging should be ministered to in conjunction with people of all ages, as well as in groups with special needs can only be reiterated. Religious bodies have a particular and very special role to perform and should design their ministry to the aged in their congregations both as a special group and as a part of the larger body. It is felt that a religious organization's spiritual support of its elderly members will be more beneficial if the elderly are always included in all activities in the life of congregations; and conversely, if the other age cohorts and families assist in the ministry to the aged, they themselves will be better prepared for aging and retirement.

The Federal government's role is seen as paralleling that of the religious groups in that it must write the legislation and design programs that benefit all age groups but must remain aware at the same time of the special needs of the elderly.

The Administration is to be applauded for the specific requirements which respond precisely to the recommendation that special attention should be directed to insuring that older people share in the planning and implementation of all programs related to them.

Directives from the Office of Economic Opportunity were particularly good examples of how to involve older people not only in the planning but also in the implementation of actual activities; it is felt that programs such as Foster Grandparents could benefit if the income restrictions for volunteers could be dropped so that men and women from all social-economic levels could work in them.

The Federal government is setting an excellent example in its legislation, directive and guidelines. No organizations can overlook the resources of experience and skills in older persons, nor can they afford not to involve them in planning and implementing programs in which they are involved.

## C. NICA RESPONSES

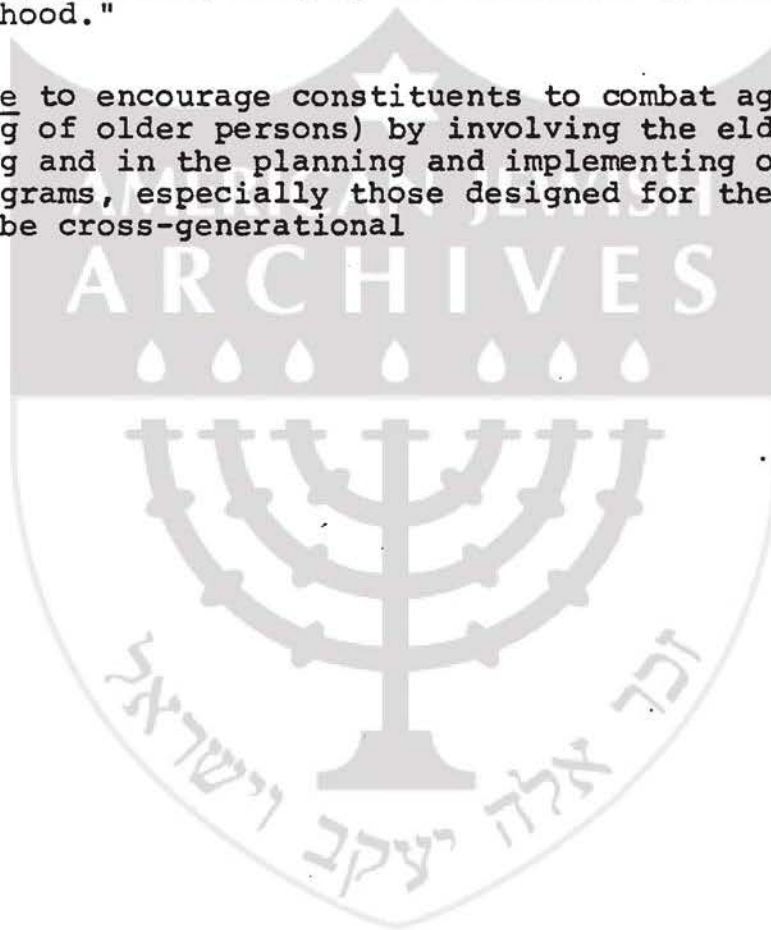
- \* recognizes, as it has from its inception, that "the spiritual needs of the aging should be ministered to in conjunction with people of all ages, as well as in groups with special needs"
- \* recommended, in both the 1973 and 1974 NICA Annual Assemblies/Meetings, that creative religious education and continuing education be inter-generational in its context and application
- \* widely disseminated, through NICA "Program Bulletin No. 2," the following statements:

"We deplore the fragmentation that presently characterizes much of congregational life. A Community of faith cannot be supportive of each member when program is predominantly geared to the division of groups: children, youth, couples, singles, as well as aging.

RECOMMENDATION VII

"There are situations wherein special groupings are desirable and necessary. Nevertheless, we believe religious congregations need to consider seriously as top priority the establishment of intergenerational subgroupings, i.e., house churches, family clusters, study groups. Such intergenerational clusters would help correct stereotyped images of 'otherness,' would enrich appreciation of older, younger, married, single, and stimulate growth of personhood."

- \* will continue to encourage constituents to combat ageism (stereotyping of older persons) by involving the elderly in policy-making and in the planning and implementing of congregational programs, especially those designed for the aging or designed to be cross-generational





## RECOMMENDATION VIII

AS A PART OF TOTAL PROGRAMMING FOR OLDER PERSONS, COMMUNITIES SHOULD MAKE AVAILABLE RELIGIOUS OR OTHER SPIRITUAL CONSULTATION TO THE AGED IN THEIR OWN HOMES, USING THE CLERGY AND OTHER TRAINED PERSONS. SPECIAL EMPHASIS SHALL BE GIVEN TO ASSIST AND UTILIZE PERSONNEL OF THOSE RELIGIOUS BODIES LACKING FINANCIAL RESOURCES OFTEN AVAILABLE TO LARGER GROUPS.

### A. Administration Response

None

### B. Response of Study Panel

Possibilities are seen for implementing the recommendation that communities should make religious and other spiritual consultation available to the aged in their own homes if such aid and support is included as a part of the plans for comprehensive services to people in their own homes.

It is suggested that the National Interfaith Coalition on Aging work with religious groups to assess whether their aged members are confined to their own homes because they cannot get to service or because they cannot negotiate architectural hazards in the buildings where the services are held.

Citizens Advisory boards in model cities should test the idea by including services which can be seen as contributing to spiritual well-being such as friendly visiting and counseling.

### C. NICA RESPONSES

- \* encouraged its religious body congregations to assess the needs of their elderly members either through the initiation of a survey or examination of existing survey data, including identification of architectural barriers which might limit active participation in congregational life
- \* identified, through the Survey of Aging Programs Under Religious Auspices, methods of overcoming architectural barriers and many ministerial provisions to the elderly in their own homes
- \* will continue to identify and disseminate solutions to the needs of the homebound
- \* will study the feasibility of NICA-developed models (based on existing Survey data) to assist congregations in their efforts to remove or circumvent architectural barriers which prevent the elderly from fully participating in congregational life

## RECOMMENDATION IX

SINCE MAN IS A WHOLE BEING WITH INTER-RELATED AND INTERDEPENDENT NEEDS, RELIGIOUS ORGANIZATIONS SHOULD BE ACTIVELY CONCERNED WITH SPIRITUAL, PERSONAL AND SOCIAL NEEDS.

### A. Administration Response

None

### B. Response of Study Panel

The National Interfaith Coalition on Aging came out of the recognition that few organizations are better equipped than religious bodies to help carry out the recommendations of the White House Conference on Aging. Since man is a whole being with interrelated and interdependent needs, religious organizations should be actively concerned with his spiritual, personal and social needs. It is felt that the Coalition and any similar efforts should receive both public and private support for their activities. Individual religious bodies are urged to work both individually and collectively.

### C. NICA RESPONSES

- \* continues to be concerned/involved with the whole needs of older persons--the spiritual, personal and social, including
  - + preretirement education
  - + creative religious education and continuing education
  - + advocacy
  - + worship and religious nurture
  - + death and ministry to the dying
  - + the role of volunteerism
  - + attitudinal change in congregations and persons about aging
  - + ministry in retirement and health communities
  - + creative involvement of older persons
  - + retirement policies and counseling
  - + ministry to aging minorities
- \* seeks to include the whole range of religious organizations for the aging in its constituency
- \* took a positive stand, through all its religious bodies, to confront the Internal Revenue Service's move to define the church too narrowly and will continue to follow-up IRS hearings on this issue
- \* will evaluate the need for a consultation on coordination in the development of retirement facilities by religious bodies
- \* will encourage the judicatories of religious bodies to relate actively to state associations of homes for the aging
- \* will continue to work to mobilize the entire religious community to coordinate resources to meet the needs of the elderly as whole persons



RECOMMENDATION X

RELIGIOUS ORGANIZATIONS MUST BE AWARE OF AGENCIES AND SERVICES, OTHER THAN THEIR OWN, WHICH CAN PROVIDE A COMPLETE MINISTRY TO OLDER PERSONS. OTHER ORGANIZATIONS DESIGNED FOR THE BENEFIT OF OLDER PERSONS SHOULD DEVELOP, AS A PART OF THEIR SERVICES, CHANNELS TO PERSONS AND AGENCIES WHO CAN HELP IN SPIRITUAL PROBLEMS.

A. Administration Response

None

B. Response of Study Panel

Religious bodies are urged to work for the elderly in light of what the community is planning to do. It is suggested that if religious organizations are involved in comprehensive service planning, they will be implementing the recommendation that religious organizations be aware of services and agencies for the elderly other than their own.

Religious organizations are urged to appoint a person responsible for social concerns for the elderly at the congregational level, the level of presbyteries, dioceses, judicatories, conferences, etc., and at the national level.

The National Interfaith Coalition is commended for its plan to catalogue the services and programs for older people now being offered by all religious bodies. The existence of such an inventory will result in these services being used and with analysis where services are needed or can be better coordinated. The National Interfaith Coalition is urged to make the catalogue available not only to its constituent bodies but also to other private organizations and local, state and Federal government.

C. NICA RESPONSES

- \* continues to encourage communication between the private and public sectors involved in providing services to the aging vis a vis cooperation with AoA and participation in assembly programs and conferences
- \* fosters and encourages, as possible, coordination of various program agencies in its member bodies in the areas of education, social action, retirement communities, housing, research and planning and professional leadership
- \* has completed and reported to AoA on a Research and Demonstration Project, "A Survey of Aging Programs under Religious Auspices," which, in turn, provided stimulus for various conferences, consultations and the development of a directory of religious bodies concerned for the aging

RECOMMENDATION X

- \* has identified, through the Survey, many models of team work in use across the nation in comprehensive ministry to the aged
- \* has made probable, by forming a coalition of national religious bodies involved with aging, a new liaison between public and private systems for delivering services to the elderly





## RECOMMENDATION XI

RELIGIOUS BODIES SHOULD EXERCISE A STRONG ADVOCACY ROLE IN MEETING THE NEEDS OF THE ELDERLY, WORKING FOR PROGRAMS, BOTH PUBLIC AND PRIVATE, THAT CONTRIBUTE TO THE WELL-BEING OF THE ELDERLY AND PROTECT THEM FROM THOSE WHO WOULD VICTIMIZE OR Demean THEM.

### A. Administration Response

None

### B. Response of Study Panel

All parts of religious organizations, from individuals in the local congregations to the national leadership, must act as advocates for the needs of the elderly by working for public and private programs that contribute to their well-being. The religious organizations can and must take a leadership roll in all programs affecting the elderly. The National Interfaith Coalition, one of whose primary objectives is to develop an awareness of and to vitalize the role of congregations with respect to their responsibilities in improving the quality of life for the aging, is one channel through which local and national religious bodies can exercise their advocacy. The formation of an Interfaith Legislative Screening Committee to counsel with the U.S. Senate Special Committee on Aging and appropriate committees of the U.S. House of Representatives is one step in this advocacy.

Religious organizations should appoint people to be responsible for social concerns, both in the individual congregation and at the organization level of presbyteries, dioceses, judicatories, conferences, etc., as well as at the national level. Religious bodies can strengthen their advocacy by including studies and discussions on the problems and needs of the aging in their religious education programs.

### C. NICA RESPONSES

- \* alerts and sensitizes member agencies to problems in the area of aging, encouraging them to act as advocates and monitors, public and private, to see that reasonable standards are met
- \* continues to assist national religious bodies to prepare public policy statements on the impact of broad social policy and legislation for the elderly at the federal, state and local level
- \* encourages and assists church bodies to form local and area coalitions of religious and/or secular agencies, linked with NICA by affiliate or informational relationships, thus intensifying the advocacy capacity in the religious sector

RECOMMENDATION XI

- \* set-up in its Bylaws a Standing Committee on Public Policy to:
  1. study and seek clarification of policies and programs pertaining to the aging and formulate recommendations to the Board of Directors for action and implementation
  2. develop guidelines for strategies to be recommended to the Board of Directors relating to the Church/Synagogue concern for and with the aging to be used at national, regional and local levels, public and private agencies and organizations
  3. establish appropriate liaisons between policy and decision-making authorities to promote communication and feedback
  4. study and formulate recommendations and positions on pending or emerging issues related to aging
- \* implemented the foregoing four functions through Executive Committee of NICA and by a more recently named standing committee on annual resolutions
- \* advocated, through constituent bodies, acceptance of elders as their own best advocates and for inclusion of elderly representation in the work of NICA and its membership
- \* will use the data base and findings of the Survey of Aging Programs Under Religious Auspices to
  - + seek ways and means to develop materials on advocacy, including definitions, techniques, models and target areas
  - + will intensify and provide direction for the advocacy function of NICA constituent bodies
  - + will strengthen the Committee on Annual Resolutions to carry out the advocacy functions provided in its committee structure for public policy



## RECOMMENDATION XII

RELIGIOUS BODIES HAVE TRADITIONALLY AND PROPERLY DEVELOPED THEIR OWN PHILOSOPHIES. WE RECOMMEND THAT THEY WORK TOGETHER WITH THE ELDERLY AND COORDINATE THEIR EFFORTS WITH OTHER GROUPS TO DEVELOP AND DECLARE AN AFFIRMATION OF RIGHTS FOR THE ELDERLY. THESE RIGHTS SHOULD INCLUDE THE BASIC VALUES OF ALL WHILE INSURING THE BASIC RIGHT OF FREEDOM OF RELIGION.

### A. Administration Response

1. "Consistent with the resources that may be available at any given period of time, the Administration will work with State and local governments and the private sector in order to facilitate progress in areas which can contribute to the changes of attitude called for by the President:
  - a) Focusing attention on the needs of older persons.
  - b) Developing a better understanding of aging and the aged by preparing materials for the media and including appropriate materials in the curriculum at all levels of education.
  - c) Endeavoring to obtain a wider acceptance of the belief that no age limits should be attached to the concept of the dignity and worth of each human being.

The religious community, both by its teachings and its deeds, is in a position to make significant contributions to the achievement of this objective. If this is done, an increasing number of persons will refuse to tolerate policies that put older persons in an inferior or secondary position. There will then be, in the President's words, a "new National attitude toward aging in this country -- one which fully recognizes what America must do for its older citizens and one which fully appreciates what our older citizens can do for America."

### B. Response of Study Panel

A collaborative effort between government and the religious community to achieve a wide acceptance of the principle that no age limits should be attached to the concept of the dignity and worth of each human being might be one of the unique and most important initiatives to emanate from the White House Conference on Aging.

Means should be found immediately for representatives of religious bodies to work with the Federal government in exploring ways to achieve a fruitful and proper collaboration. The Study Panel urges the Administration on Aging to strengthen and widen the on-going relationship with the various religious bodies throughout the country. In turn, the religious

## RECOMMENDATION XII

organizations should designate a person or persons within their governing bodies who would seek ways in which to achieve collaborative efforts between the government and religious bodies and would insure that this collaboration met with the full cooperation and assistance of all local congregations.

### C. NICA RESPONSES

- \* continues, as it has from its inception, to call for "a changing attitude on the part of congregations and all people" concerning aging persons and the aging process
- \* is co-sponsoring the Intra-decade Spiritual Well-being Conference, April 12-14, 1977 (see Rec. XV) to explore basic philosophies undergirding the rights of older persons
- \* has stressed repeatedly, through varied avenues of communication, the need for society to discover and accept a new concept of older persons, i.e.,
  - + NICA Program Bulletin Series
  - + NICA Annual Assemblies/meetings
  - + training programs for clergy and lay leaders jointly sponsored by NICA and regional interfaith coalitions on aging
  - + cooperative ventures with AoA
  - + national religious conferences/convocations on aging
- \* will continue to explore with groups such as the Gray Panthers an affirmation of basic rights of the elderly
- \* will continue to act as a catalyst to facilitate consultations between the religious community and the gerontological community to articulate religious values



### RECOMMENDATION XIII

IT SHOULD BE THE NATIONAL POLICY THAT RELIGIOUS BODIES AND OTHER PRIVATE AGENCIES MAKE IT THEIR CONCERN TO BRING TOGETHER THE SERVICES OF THE ENTIRE COMMUNITY TO PROVIDE OPPORTUNITY FOR INTERFAITH BROAD-BASED COMMUNITY PROGRAMS FOR THE AGED THROUGH MULTIPURPOSE COMMUNITY CENTERS.

#### A. Administration Response

"The Administration believes that local governments should give full consideration to the use of available Federal funds, e.g., through the Older Americans Act, the Adult Services Titles of the Social Security Act, General Revenue Sharing and the proposed Better Communities Act -- to make Senior Centers and the services provided through them available to a greater percentage of older persons."

#### B. Response of Study Panel

Religious congregations should consider objectively whether their facilities would be more fully used if they were used as the senior centers. Consideration should be given to the organization or church body supplying the facility so that they are adequately reimbursed for maintenance costs, janitorial services, heat, light and other costs resulting from the heavier usage of the building and grounds.

#### C. NICA RESPONSES

- \* will continue calling upon the state and regional judicatories of its member bodies to use congregational leadership and local bodies to insure that constructive, responsible groups take up sponsorship of multipurpose centers
- \* will continue to call upon local congregations of its member bodies to offer church/synagogue facilities for the establishment of multipurpose centers for older persons
- \* identified, through the Survey of Aging Programs under Religious Auspices, appropriate models for multipurpose centers
- \* issued recommendations, through NICA "Program Bulletin No. 2," which clearly call upon congregations to use their facilities wisely, including consideration of establishment of local multipurpose centers
- \* will encourage religious bodies and their constituents to support federal funding of multipurpose centers
- \* will encourage its constituent bodies to evaluate their homes for the aged, retirement villages, etc. as potential locations for multipurpose centers

## RECOMMENDATION XIV

RELIGIOUS BODIES AND GOVERNMENT SHOULD AFFIRM THE RIGHT TO AND REVERENCE FOR LIFE AND RECOGNIZE THE INDIVIDUAL'S RIGHT TO DIE WITH DIGNITY.

### A. Administration Response

None

### B. Response of Study Panel

There is a tremendous current of feeling and concern throughout this country regarding the extent to which people should be subjected to indignity and suffering in prolonging their lives through advanced medical techniques. This issue is of great significance and importance and should be discussed widely and honestly by people of all ages in all vocations and in all parts of the country. Seminars, workshops, consultations and symposia should be arranged for physicians, lawyers, clergy, laity, sociologists and psychologists - both within their own groups and in mixed groups, by religious congregations, national and Federal governments. Religious organizations and schools at all levels can be particularly involved in encouraging candid discussion and understanding of the implications of this issue in the death education courses. When these dialogues are completed, the legislative bodies will need to take action consistent with the conclusions reached by the many groups involved and by older people themselves.

### C. NICA RESPONSES

- \* conducted workshops on death, dying, and bereavement during the 1973 and 1974 NICA Annual Assemblies and called for further study in this critical area
- \* has identified, through the Survey of Aging Programs in the Religious Sector, existing programs related to the area of death and dying
- \* collaborated in a National Conference on Death and Dying at Notre Dame University in 1972, sponsored by the Institute on Religion and Aging, a NICA member organization
- \* will study the feasibility of seeking funds to develop a model program for churches/synagogues to use in death education and ministry to the dying and bereaved



RECOMMENDATION XV

THAT A NATIONAL CONFERENCE ON SPIRITUAL WELL-BEING BE HELD WITHIN THE NEXT TWO YEARS AND NOT LATER THAN FIVE YEARS TO REVIEW AND EVALUATE THE RECOMMENDATIONS IN TERMS OF ACHIEVEMENTS AS A RESULT OF THE 1971 WHITE HOUSE CONFERENCE ON AGING.

THAT PRIVATE INSTITUTIONS OF RELIGIOUS AND CHARITABLE ORGANIZATIONS, WHICH DISCRIMINATE IN THE ADMISSION OF BLACK PERSONS AND THOSE OF OTHER MINORITY GROUPS, AND DENY AND ABROGATE THE CIVIL RIGHTS OF SUCH PERSONS HAVE THEIR TAX EXEMPTION STATUS LIFTED, AND WE URGE THAT THE U.S. CONGRESS ENACT APPROPRIATE LEGISLATION TO BRING THIS ABOUT.

THAT CHURCH-RELATED RETIREMENT FACILITIES ADD TO THEIR STAFF (ON A SALARIED AND/OR VOLUNTEER BASIS) A RETIREE IN THE ROLE OF COMMUNITY OMBUDSMAN-ADVOCATE, WORKING WITH OLDER ADULTS WITHIN THE INSTITUTION AND THE LARGER COMMUNITY, SERVING AS A REPRESENTATIVE WITH AND FOR OLDER ADULTS.

SUBSCRIBING TO THE PRINCIPLE THAT RESPONSIBILITY FOR THE CARE AND AFFECTIONAL SUPPORT OF PERSONS OF ALL AGES RESTS WITH ONE'S IMMEDIATE FAMILY AND KINSMEN, WE THEREFORE RECOMMEND THAT:

(a) TAX DEDUCTIONS BE GIVEN FOR QUALIFIED GIFTS AND ASSISTANCE TO AGED PERSONS, AS ARE NOW AUTHORIZED FOR CHARITABLE CONTRIBUTIONS.

(b) EDUCATION BE INAUGURATED FOR COUPLES IN THEIR MIDDLE YEARS FOR THEIR TASKS IN BRIDGING THE GENERATIONS, INCLUDING ACCEPTING DEATH AND PREPARATION FOR THE LIFE OF A SURVIVOR.

A. Administration Response

1. "As directed by the President, a Post-Conference Board of the White House Conference on Aging has been created."
2. "At its first meeting, the Post-Conference Board adopted a resolution to create a series of study panels paralleling the major topics discussed at the Conference."
3. "Tax relief is being provided to households taking care of dependent elderly persons who are incapable of taking care of themselves."
4. "The Administration will support the use of funds by the Administration on Aging to conduct, in coordination with the Office of Education, model projects for preretirement education."

## RECOMMENDATION XV

5. "Consistent with the resources that may be available at any given period of time, the Administration will work with State and local governments and the private sector in order to facilitate progress in the following areas of activity -- areas which can contribute to the change in attitude called for by the President in his address to the delegates of the White House Conference on Aging."
6. "Developing a better understanding of aging and the aged by preparing materials for the media and including appropriate materials in the curriculum at all levels of education."
7. "Providing opportunities for interaction between the young and older adults."
8. "Involving an increasing number of volunteers from the private sector in providing services for older persons."
9. "Endeavoring to obtain a wider acceptance of the belief that no age limits should be attached to the concept of the dignity and worth of each human being."

### B. Study Panel Response

The creation of the National Interfaith Coalition, whose express purpose is to help carry out the recommendations proposed by the Conference delegates, has and will go far towards achieving the initial objective of this recommendation. Its plans to continue its activities represent the basis for an on-going effort that will assure that the recommendations are given full consideration.

The Study Panel endorses the belief that discrimination for large, non-profit organizations, which denies individual civil liberties, should constitute the basis for denial of tax-exempt status. The Panel feels that action in this area has been lacking and urges greater efforts to this end by both Congress and Administration.

The Administration's plans to provide opportunities for greater involvement by volunteers from the private sector to assist the elderly are commendable, as are its plans for the creation of nursing home ombudsmen.

Tax incentives to help defray costs of maintaining older persons in one's home should help renew the spirit of responsibility for one's relatives that is so urgently needed today, but we feel that additional incentives are also required.



RECOMMENDATION XV

C. NICA RESPONSES

- \* continues to recommend to constituent members that salaried or volunteer retirees be placed in working relationships with their peers within the community and within church-related retirement facilities
- \* is studying the need for establishing voluntary chaplaincy standards for nursing homes and health care facilities operating under the aegis of church or synagogue as they relate to the worth, dignity and spiritual well-being needs of individual elderly clients of all races, colors, creeds and economic status
- \* applauds the administration's affirmative responses to programs in the area of pre-retirement and will seek to develop, with NICA member organizations and resources from the Administration on Aging and the Office of Education, model pre-retirement programs to meet the special needs and problems facing clergy and lay religious persons
- \* is disseminating a 16 mm film, "The Third Age," through the production assistance of the National Benevolent Association of the Disciples of Christ
- \* produced two experimental cassettes, "Voices on Aging," and will continue to use multi-media to assist in improving the image of older persons and spiritual and moral values
- \* testified before the Special Committee on Aging of the United States Senate in its hearing on the Older Americans Act and the Rural Elderly, April 28, 1975, highlighting the special spiritual well-being concerns of NICA (excerpts follow)

The sector represented by NICA is, of course, concerned with the value system of our nation. The coalition came into being out of a conviction that there is a need for the religious sector to assume a prophetic as well as a practical role in the area of aging both in public and voluntary domains. NICA inherited the term "spiritual well-being" and found itself identified with the post-White House Conference on Aging recommendations dealing with that section. In February of 1975 a significant consultation with representatives of major religious traditions and several disciplines gathered in Chicago to wrestle with the term "spiritual well-being" and to develop a definition and commentary as an accepted common definition. The definition in its short form is

as follows: "Spiritual Well-being Is the Affirmation of Life in a Relationship With God, Self, Community, and Environment That Nurtures and Celebrates Wholeness." There is a new sense of solidarity about the range and quality of NICA's common task.

It is urgent that, as we look at the older persons we serve and whom some day we shall become, that we provide not just for things: units of service, meals, transportation, etc., however important these are; but that we make provision to provide these things with compassion, dignity, and a grace that moves in the direction of wholeness and the affirmation of life as important to the served as to the provider. These qualities are available and are ready to be involved with the proper enablement. It is urgent that we make use of our churches and synagogues in every town and hamlet as a means whereby every older person can find services within reach of familiar hands working with the same resources that have been used in large cities and urban areas.

- \* developed a definition, under the auspices of the NICA Education and Research Committee, of "spiritual well-being" as fully documented in the attached materials
- \* sponsored, as recommended in 1971 by the White House Conference on Aging, a National Intra-decade Conference on Spiritual Well-being of the Elderly, to be held April 12-14, 1977, in Atlanta, Georgia (see conference materials attached to these proceedings)
- \* will solicit both public and private resources to develop improved understanding of aging and the aged as to their spiritual and other needs
- \* will include in any such standard the provision for a retired ombudsman-advocate as recommended in paragraph three of the above recommendation



## SPIRITUAL WELL-BEING

Report of the Special Study Consultation to  
Develop a Definition and Interpretation of  
Spiritual Well-Being as it May be Applicable  
to Aging and the Religious Sector

### Background

The Education & Research Committee working in conjunction with the NICA Project Director established a special sub-committee in July of 1974 to develop a much needed clarification and interpretation of the term "Spiritual Well-Being" inherited from the White House Conference on Aging. Numerous enquiries have been received during the past two years regarding the definition and application of this term by the R & D Project and NICA. Both the Education & Research Committee and the Board have long considered the need to reduce this rather amorphous term to a basic definition since even in the post White House Conference on Aging Reports it maybe be seen as a catch-all term for anything religious, ethereal, or elusive in nature. It is especially incumbent upon NICA to work out this definition in the light of the projected upcoming mid-decade conference on Spiritual Well-Being to be held either in 1976 or 1977. Thus, the special sub-committee, after some preliminary work, met in November of 1974, and planned with the Project Director for a small representative study consultation to wrestle with the term and derive a working definition. The assignment to the Spiritual Well-Being Sub-Committee was to hold the consultation, and present the definition thus obtained, together with any recommendations, back to the NICA Board and subsequently to the 1975 Annual Meeting for its review and approval.

Accordingly, a preliminary draft statement was prepared together with bibliography and recommendations for the consultation. This was approved by the Education & Research Committee at its meeting in December of 1974. Sub-Committee Chairperson, Jack Ahlers and Project Director Tom Cook, Jr., proceeded with invitations and preparations for the consultation. The meeting was convened on February 6 and concluded on February 7, 1975, at the Chicago Holiday Inn O'Hare. Representatives from Roman Catholic, Eastern Orthodox, Jewish and Protestant Religious Bodies along with special consultants having backgrounds in theology and sociology of religion were present. (A complete list of participants may be found at the end of this report.)

Working in plenary session as well as in sub-sections, the group, convened by Chairperson Ahlers and Project Director Cook, developed the definition and recommendations found below. Dr. Roger N. Carstensen,



Director of the Secretariat, was appointed by Mr. Ahlers to serve as moderator and to permit Mr. Ahlers to fully and freely present the sub-committee's preliminary study and position to the total group. Rabbi Albert Lewis was appointed to serve as reporter for the group.

At the close of the study, consensus was achieved on the definition as presented here. A number of recommendations which are found at the end of the definition section were also drafted by the group. Preliminary draft copies were mailed out for editorial comment to each participant and where possible these suggestions have been incorporated for clarity and smoothness.

#### Overview

The definition below is intentionally short. The choice and assembly of words has been made after much deliberation. The subsequent commentary is added to qualify, expand and place boundaries on definition itself. The problem of definition, always demanding of mental and verbal resources, was especially critical because of the wide, suggestive meanings popularly attached to the term "Spiritual" and the religious diversities among participating faiths. Nonetheless, not one member of the drafting committee attached less than major importance to whatever domain the term "Spiritual" represented.

While the definition may be and should be useful in a general sense, it is here presented as a working definition for the "professional" clergy or lay person with a portfolio in aging. It is, therefore, a reference point, a standard, from which and back to which we may go in making application of it in our respective traditions. While the definition was worked out in terms of our concern for and understanding of the needs, characteristics and rights of older adults, it is inter-generational in its wording and should be equally useful at any stage of the aging process from life's beginning to its end. We present it here doubled-spaced with numbered lines for convenience in referring to any part during the review and discussion at the Annual Meeting.



# *Spiritual Well-Being*

## *— a definition —*

*Spiritual Well-Being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness.*

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Commentary:

### **Spiritual Well-Being Is the Affirmation of Life . . .**

The *Spiritual* is not one dimension among many in life; rather, it permeates and gives meaning to all life. The term *Spiritual Well-Being*, therefore, indicates wholeness in contrast to fragmentation and isolation. "Spiritual" connotes our dependence on the source of life, God the Creator.

What, then is *Spiritual Well-Being*? We cannot regard well-being as equated solely with physical, psychological, or social good health. Rather, it is an *affirmation of life*. It is to say "Yes" to life in spite of negative circumstances. This is not mere optimism which denies some of life's realities; rather, it is the acknowledgment of the destiny of life. In the light of that destiny it is the love of one's own life and of the lives of others, together with concern for one's community, society, and the whole of creation, which is the dynamic of *Spiritual Well-Being*.

A person's affirmation of life is rooted in participating in a community of faith. In such a community one grows to accept the past, to be aware and alive in the present, and to live in hope of fulfillment.

### **. . . A Relationship WITH GOD, SELF, COMMUNITY, AND ENVIRONMENT . . .**

Affirmation of life occurs within the context of one's relationship with God, self, community, and environment. God is seen as "Supreme Being," "Creator" of life, the Source and Power that wills well-being. All people are called upon to respond to God in love and obedience. Realizing we are God's children, we grow toward wholeness as individuals, and we are led to affirm our kinship with others in the community of faith as well as the entire human family. Under God and as members of the community of faith, we are responsible for relating the resources of the environment to the well-being of all humanity.

### **. . . THAT NURTURES AND CELEBRATES WHOLENESS**

Human wholeness is never fully attained. Throughout life it is a possibility in process of becoming. In the Judeo-Christian tradition(s) life derives its significance through its relationship with God. This relationship awakens and nourishes the process of growth toward wholeness in self, crowns moments of life with meaning, and extols the spiritual fulfillment and unity of the person.



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Material Used by the Study Committee

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2. Heschel, Abraham, "The Older Person And The Family In The Perspective of the Jewish Tradition", an address delivered at the 1961 White House Conference on Aging.
3. Moberg, David O., Spiritual Well-Being Background and Issues, Background paper for the section on Spiritual Well-Being of the 1971 White House Conference on Aging.
4. Delespesse, Max, The Church Community, Leaven and Lifestyle Ave Maria Press 1968.
5. Reports of the 1971 White House Conference on Aging, Section on Spiritual Well-Being.
6. Recommendations of the White House Conference On Aging 1971, Section on Spiritual Well-Being.
7. Initial working draft on the definition of Spiritual Well-Being prepared by the Sub-Committee of the Education & Research Committee, Jack Ahlers, Chairperson.
8. Unpublished notes and bibliography prepared by Dr. Leslie G. Heuston.

NOTE: A number of additional items were brought forth during the consultation by various participating members. A complete file on the consultation with all working materials is in the Project Office.

Recommendations

The Study Committee makes the following recommendations in the light of the above definition and commentary:

1. That this definition be reviewed and adopted by the National Interfaith Coalition on Aging, Inc., at its Annual Meeting, April 29, 1975, as a "Working-With" document.
2. That it be published in the "Program Bulletin" or other pamphlet form and be widely disseminated for study, use, and comment.
3. That subsequent study consultations or workshops be held to include members of the drafting consultation and educators, clergy, practioners and service delivery people to determine how the definition applies in each domain.
4. That the mid-decade conference on Spiritual Well-Being as outlined in the White House Conference on Aging recommendations, be set for 1977, to meet with leaders in Church and Synagogue to assess and project their roles individually and collectively in meeting the needs of older persons in and through the resources of the church and synagogue.
5. That a call for papers for the mid-decade conference on Spiritual Well-Being be made at the 1975 meeting to deal with various disciplines, services and religious traditions as they view or apply the Spiritual Well-Being definition. The above mentioned papers to be received in time to be juried and selected at the annual meeting of NICA 1976, as it plans for the mid-decade conference in 1977.

Respectfully submitted,

Rev. Jack Ahlers, Chairperson

Rev. Thomas C. Cook, Jr., Project Director

3/27/75



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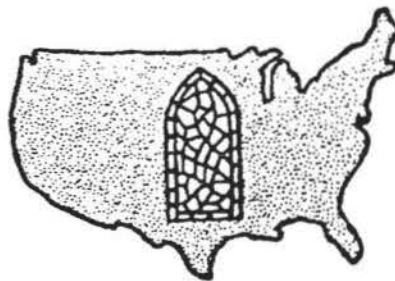


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**NATIONAL INTERFAITH COALITION ON AGING, INC.**

From its inception, the National Interfaith Coalition on Aging has been committed to the following primary objectives:

- (1) To develop an awareness of and to vitalize the role of the church and synagogue with respect to their responsibilities in improving the quality of life for the aging.
- (2) To identify and give priority to those programs and services for the aging which best may be implemented through the resources of the nation's religious sector.
- (3) To stimulate cooperative and coordinated action between the nation's religious sector and national private and public organizations and agencies whose programs and services relate to the welfare and dignity of aging people.
- (4) To encourage the aging to continue giving to society from the wealth of their experiences and to remain active participants in community life.



# AGING and the RELIGIOUS SECTOR

- ✓ Futurist projections produced for JSAC/Joint Strategy and Action Committee via a Delphi-survey of its interdenominational members contain the prediction that Protestant and Roman Catholic churches will increasingly cooperate in local and national activities, "ignoring deep theological differences while doing so." By the end of this decade it is estimated that the "coalition style of ecumenicity" will replace work through councils of churches. (World Dateline, March, 1981).
- ✓ The "Faith Development in the Adult Life Cycle" project, sponsored by the R.E.A. (Religious Education Association) and 19 other national and regional religious bodies and organizations has been launched. Phase 1 of the 3-year project will culminate with a Symposium, August 10-14, 1981, in St. Paul, MN. Dr. Kenneth Stokes has been appointed Project Director.
- ✓ The Episcopal Church has designated Sunday, May 3, 1981, as CELEBRATION OF AGE IN ACTION SUNDAY. The Episcopal Society for Ministry on Aging (ESMA) has designed study and worship materials around the theme: A celebration of generations. For more info contact Lorraine D. Chiaventone, Executive Director, ESMA, RD#4, Box 36, Milford, NJ 08848.
- ✓ Under the auspices of the New Jersey Council of Churches, The Interfaith Committee on Aging continues with implementation of the CONGREGATION-SEMINARY TRAINING AND DISCOVERY PROJECT. The project will culminate September '81-May '82 with a series of eight workshops on the campuses of cooperating theological schools in New Jersey and the surrounding area. Schools known to be involved at this time are: Immaculate Conception; Drew; New Brunswick; Princeton; and Eastern Baptist, Philadelphia. Each workshop will be led jointly by a professor from a theological school and an experienced retired clergy person. Findings will be shared across congregations in New Jersey and within participating theological schools. Among those serving on the Interfaith Committee on Aging are Dr. William J. Hand, Eastern Baptist Seminary, and Dr. David Graybeal, Drew Theological School, both of whom were involved in NICA's project GIST (Gerontology in Seminary Training).
- ✓ One of the summer workshops to be conducted by the University of Michigan Institute of Gerontology is entitled, "Human Growth, Values and Meaning in Late Life." Reuel Howe and Roger Propkop, educators and clergymen, designed the workshop to focus on some of the special challenges of the mature years by examining values, experiences, and approaches that encourage adults to build on inner strengths. For more info on this June 22-23, 1981 workshop contact: Larry C. Coppard, Director of Education, Box X, Institute of Gerontology, 520 E. Liberty, Ann Arbor, MI 48109.
- ✓ Workshop on "Biblical Themes and Pastoral Care," June 16-18, 1981 at The Thompson Center, 12145 Ladue Rd., St. Louis (Creve Coeur), MO 63141. Leadership for this ecumenical workshop will be provided by Dr. William B. Oglesby, Jr., professor of pastoral counseling, Union Theological Seminary, Virginia.
- ✓ Recent findings by the Princeton Religion Research Center:
- A 33-year downtrend in church/synagogue membership leveled out in 1980; 69% of the 10,982 adults surveyed stated that they were church members. Most likely to be members are women, non-whites, adults 50 years of age or over, persons living in the midwest & south, and married persons. Level of formal education seemed to make little difference. Since 1937, the high point of church membership was 76% in 1943 and 1947.
  - The national rate of churchgoing has dropped 9 percentage points--from 49% in the peak year of 1958 to 40% in 1980. The decline has been most obvious among Catholics with attendance at Mass falling 22 points (1958-1978) from 74% to 52%. Attendance among Protestants has remained relatively stable between 1958-64, declining from 44% to 38% (current: 39%). Synagogue attendance was at low ebb between 1970-74 (17%) but since then has increased by 1980 to 24%. Age is a factor in attendance. In a typical week in 1980, 31% of adults under 30 attended, compared to 40% among persons 30 to 49 years old, and 47% among those 50+.



## SPIRITUAL WELL-BEING & THE 1982 UNITED NATIONS WORLD ASSEMBLY ON AGING

Lt. Col. Mary E. Verner, NICA President, delivered a paper on "Spiritual Well-being and Aging" in a recent meeting of the United Nations' Non-Governmental Organizations (NGO) Committee. The well received presentation has created a demand for copies of the paper and for more information on NICA. Thank you, Mary, for the good "PRI"

### MAY 7th - NATIONAL DAY OF PRAYER

In keeping with Colonial, Revolutionary and Congressional tradition spanning over 200 years, President Reagan has proclaimed May 7th as a National Day of Prayer. Interfaith in its universality, the proclamation calls us to "... join together before God, fully aware of the trials that lie ahead and the need, yes, the necessity, for divine guidance. With unshakable faith in God and the liberty which is heritage, we as a free nation will surely survive and prosper."

Survival and prosperity are important petitions to pray during Senior Citizens Month (May) in concern for older Americans who face ominous days if some federal program budget cuts are approved.

### INTERFAITH COALITION TO BE CHARTERED

On April 30, 1981 the Tampa (FL) Interfaith Coalition on Aging will be officially incorporated and hold its organizational meeting. Keynote speaker will be Rev. Tom Cook, Jr., NICA Executive Director. A newly formed Board of Directors will meet with Mr. Cook and members of the Pinellas County Interfaith Coalition on Aging on May 1st to develop committee structures, bylaws, and organizational goals for 1981. For more information on TICA, contact Rev. John S. Lyles or Mrs. Elsie Thompson, c/o First Presbyterian Church, 442 Zack St., Tampa, FL 33602.

### OTHER MEETINGS INVOLVING NICA

April 10-11. 7th Annual Gerontology Institute, "Religion and the Elderly." Sangamon University. Speakers: Rev. Thomas C. Cook, Jr.; Dr. Donald F. Clingan; Dr. Andrew Achenbaum; Dr. Jerome Kaplan; Rev. Carleton Sweetser.

May 10-12. Tennessee Governor's Conference on Aging, Chattanooga. A special workshop on "Family, Church, and Social Support Systems for the Elderly" will involve NICA's Dr. Wayne Lindecker and Rev. Tom Cook, Jr.

May 15. Lutheran Pastors' Conference on Aging. Arlington Heights, IL. Speakers: Dr. David O. Moberg; Rev. Tom Cook, Jr. Contact: William J. Hughes, 800 W. Oakton St., Arlington Heights, IL 60004.

June 10-12. "Seniors Alive" conference. Edmonton, Alberta, CANADA. Speakers: Rev. Tom Cook, Jr.; Cope W. Schwenge, M.D.; and David Skelton, M.D.

Contact NICA Board Member, Dr. Cedric W. Tilberg, LCA, Div. for Mission in North America, 231 Madison Ave., New York, NY 10016 for info re a May 12th forum, "Ministry with the Aging," in St. Louis.

### Good Idea Award!

For the past 10 years Israel's social security system has provided peer counseling to older persons in most of their branch offices. Retired persons with some social work background receive three months of training prior to being appointed as volunteer counselors. Among other things, these volunteers help older persons find jobs, provide legal counselling, visit homebound elderly, and provide grief counselling. A full-time, paid social worker provides support for the volunteer counselor. (Newsletter of the Canadian Institute of Religion and Gerontology).



## News Notes

- David A. Rust has been named Executive Director of the White House Conference on Aging. Immediately prior to this appointment, Rust, age 37, served as minority staff director of the Senate's Special Committee on Aging, working under ranking minority member Senator Pete V. Domenici (R-NM).

### FOR MORE ON THE WHITE HOUSE CONFERENCE SEE P. 7.

- In the great debate over President Reagan's proposed budget cuts both sides marshal convincing "facts" and statistics. Yet, the basic question seems to go unanswered: How many needy Americans will experience a decline in standard of living that is unacceptable in a free society that touts "human dignity," "quality of life," and "pursuit of happiness" as societal goals? Perhaps we should look at some new data and try to read between the lines. The Census Bureau has just released its first report on the demographic and economic characteristics of the recipients of Federal Aid, based on a comprehensive 1980 survey. A sampling of the findings follows:
  - 27.2 million of the 79.1 million households counted in the 1980 census used at least one of these five programs: Food stamps, school lunches, public housing, Medicare, or Medicaid (more than 1 of every 3 American households);
  - more than 3/4 of those 27.2 million households were run by a woman, with no husband present;
  - where households benefited from more than one program, a fifth used Medicare and Medicaid, one in 10 used food stamps, school lunches and Medicaid;
  - Food stamps were used by 5.9 million households (17.3 million people), their worth about \$810 per household. Women ran 42% of the households. Six out of 10 recipients were below poverty level; median income was \$5,300. Most food stamp recipients were white; one-third+ were black; and one in 10 were of Spanish origin.
  - Medicare goes to 18.5 million recipients (about one in four households). Four-fifths of the households were run by women. Nine out of 10 recipients were white.
  - Subsidized housing. Some 2.5 million households lived in public or subsidized housing, with almost half of the households below the poverty line. Two-thirds were run by women. A majority of the households were white, two-fifths were black, and one in 10 of Spanish origin. (Older American Reports, March 25, 1981).

The Census Bureau cautioned that these statistics cannot be used to draw any conclusions about whether or not eligibility rules for the Federal programs are being observed. A more comprehensive research report will follow later this year. In the meantime, the Census statistics seem to indicate that women recipients will be disproportionately penalized by budget cuts in the areas of food stamps, school lunches, public housing, Medicare, and Medicaid. Also, persons who thought that these programs were of more benefit to non-whites than whites will now have to reverse their thinking.

- Add polypharmacy to your vocabulary; it is defined as the "overuse of multiple medications by the consuming public." While polypharmacy may be a problem within all age groups, it is of particular import in the 65+ age group. A 1966 survey conducted to identify the most common medication types used by older persons found that of the top 21 drug groups used, only one, antibiotics, was curative. All others were used to treat such symptoms as pain, insomnia, constipation.
- In the 1980s almost 40% of the entire U.S. population over age 65 will be black or first and second generation Americans belonging to various racial/ethnic subgroups. This startling fact emerged from a study by the National Institute on Aging (NIA). When compared to the majority of Americans, these minority groups are likely to have less education and money, substandard housing, poorer health, and shorter life spans--all of which can make old age especially traumatic. Old people who have experienced racial discrimination all of their lives may find themselves doubly insulted by displays of ageism.
- The average monthly social security check for workers who retired in 1980 was \$470.92.



## NEWS NOTES continued

- Harold L. Sheppard, former Counsellor on Aging to President Carter, has been named Associate Director of the National Council on the Aging's Research and Evaluation Dept. As yet, there are no indications that President Reagan will appoint a Counselor on Aging.
- The Administration speaks of those programs which have been exempted from budget cuts (social security retirement benefits, SSI, Medicare, Veterans' benefits, free school lunches) as being a "safety net" to protect the truly needy whose incomes fall below the poverty line. Not so, says Chicago's Center for the Study of Welfare Policy. Too many of the antipoverty programs vital to the survival of the poor are scheduled for debilitating budget cuts, including: food stamps, Aid to Families with Dependent Children, Medicaid, low-income energy assistance, public housing, and CETA. The proposed income tax cut will not buffer the blow because the poor pay little or no income taxes.
- Nearly 1 million people over 65 live within a 25-mile radius of New York. This is the highest concentration of older Americans in the U.S.
- How would you rank the following small pleasures in life (in order of preference)? Seeing what comes in in the mail...spending time on a special interest or hobby... watching television...going to sleep at night. According to a Roper poll of 2,000 persons, these small pleasures were ranked as listed, with 63% looking forward to the daily mail. What does this tell us about a relatively easy way to brighten the days of frail, homebound, and institutionalized elderly?
- House Speaker "Tip" O'Neal has succeeded in expanding the House Select Committee on Aging to 51 seats; this committee now represents the largest legislative panel on Capitol Hill. One new member, freshman Rep. Ron Wyden (D-OR) is an especially strong advocate for the rights of older Americans.
- Under the Administration's "block grant" concept for dealing with government spending, 40+ health and social service programs would be distributed in four block grants representing a total budget cut of 25%. In terms of trying to assess how much of what kind of help would get to which needy persons, two things need to be kept in mind:
  - Under the block grant, as proposed, the Federal government would set no limits on state discretion; no specific category of recipients would have to be helped and no specific services would have to be delivered.
  - Without prior grant reform, the dumping of block grants on states would be an administrative nightmare. This view surfaced in late March in testimony of the National Conference of State Legislatures before the Senate Subcommittee on Intergovernmental Relations. Fortunately, two bills aimed at effecting grant consolidation and simplification are in the legislative works.
- A recent telephone survey (sponsored by the Americana Healthcare Corp.) of 514 non-institutionalized persons age 60+ found most to feel healthy, useful, and optimistic. Among the surprises was the finding that having a healthy spouse of equal physical capacity was extremely important and could not be substituted for by attention from relatives and friends; in fact, contact with friends had no correlation with feelings of well-being. A person's employment and occupational status appeared to have little or no relationship to the amount of economic pressure felt (7 out of 10 said that inflation was a definite problem). Nearly 90% of those surveyed claimed holding strong religious beliefs, though these beliefs were found to have no bearing on optimism. Based on their ability to cope, the interviewees fell into three categories: 27% were "Enjoyers," coping well with problems in their age group; 53% were "survivors," more or less coping; and 20%, mostly women, were "Casualties," that is burdened with the difficulties of old age. (50+Plus, Sept.'80).
- The Administration has proposed dismantling the entire national legal services program. The American Bar Association concurs with those critics who feel this move unwise, in that it will nullify equal access to justice for the poor. Highly specialized areas of law dealing with such problems as Medicare/Medicaid, age discrimination, fuel assistance, etc., are not within the scope of most members of the private bar.



## Update - 1981 White House Conference On Aging

DAVID RUST, newly appointed Executive Secretary of the White House Conference on Aging (see p.5), addressed the NCOA Annual Meeting on April 1st. Where pertinent, his remarks (paraphrased) are incorporated in the following news items:

- All members of the original Advisory Committee and Technical Committees have been discharged. A new, smaller committee is being formed and will include select Reagan appointees and, probably, some members of the original committee.

RUST: Appointment are to be announced very soon. The new Advisory Committee is definitely scheduled to meet in May. The new Administration does support the 1981 WHCOA; President Reagan has taped a message which will be available for use at all state WHCOAs.

- The four regional meetings, scheduled for Aug.9-Sept.18, have been cancelled by HHS Secretary Richard Schweiker. The purpose of these meetings was to prepare and train delegates for their roles and tasks during the actual Conference late this year.

RUST: The regional meetings were cancelled for two reasons. First, there was an immediate savings of \$1.2 million dollars, in line with the Administrations across the board budget cuts. Second, the regional meetings were judged to be unlikely to meet the goal of training delegates for the main Conference. State and Area Agency on Aging networks are being considered for a role in training delegates, but no plan is firm-- probably not until June or July. The Advisory Committee will consider this matter in their May meeting.

- The final reports of the Technical Committees and the 40 or so Mini-Conferences have not yet been distributed. Deadlines for submitting these reports to the WHCOA were Feb. 1 and Feb. 15, respectively.

RUST: Three Technical Committee reports are still not in; we will wait a little longer, but not much longer. Some reports were turned in not camera-ready, as requested. The mini-conference reports are to be released in a "block," but no date for their release has been set. Reports will not be edited.

- The delegate selection process is nearing completion, as was initially planned by Jerome Waldie's WHCOA team and the National Advisory Committee.

RUST: The selection process remains unchanged with deadlines intact. Almost all of the 539 delegates to be selected by Congressmen have been selected, most of them reflective of the original selection "grid" designed to insure that delegates would reflect the national make-up of the older population as to race, age, sex, etc. The Governors are still expected to use the "grid" in making their selections. It is possible that there will be more delegates and less alternates than originally planned. The WHCOA will pay all expenses of delegates but not expenses of observers.

- Dr. Jarold Kieffer remains as WHCOA Staff Director; Mr. Leon Harper remains as Associate Director; and Dr. Mary Harper and Mrs. Victorina Peralta remain. Among those no longer on-staff are Mr. Jim Golden, Ms. Ghita Levine, and Ms. Joan Buchanan.

OTHER INFORMATION SHARED BY DAVID RUST AT THE NCOA MEETING: If final recommendations of the Conference look back too much to the 1960s and to a world which no longer exists, they will likely "gather dust." If delegates will look ahead and plan ahead, they will have a real chance to influence policy....Nov.30th is the official opening day of the Conference, not Nov. 29th, although that day will be marked by several special events, including the Ecumenical Event....Role of observers is undetermined to date....Voting procedures are still under consideration; 1971 "model" a possibility....



# Spiritual and Ethical Value System Concerns in the 1981 White House Conference on Aging

## PREAMBLE\*

Aging in the United States takes place in a society so pluralistic, fragmented, specialized, bureaucratized, and secularized that matters of the spirit--the moving and integrating force in life and personhood--are largely ignored. The result is that aging, which should and could be crowned with integrity, acceptance, wisdom, and fulfillment, is too often characterized by aimlessness, loneliness, hopelessness, and despair. To change this condition, wholistic well-being, inclusive of spiritual well-being and its associated values of human dignity and freedom, should be the chief unifying goal of all social action, public and private, that is directed toward the aging.

A wholistic view of the individual sees him or her as a functioning being, coordinating vitally the physical, emotional, intellectual, spiritual, and social dimensions of life as an inextricable totality. Change in one dimension affects the whole. Neglect of one dimension diminishes all. Such a view of the individual requires a resonance of the social order to organize its functions, processes, and services in support of wholeness.

The term "spiritual" is not considered as exclusively a dimension of religious life and religious practice. The spiritual pertains "to a person's inner resources, especially one's ultimate concern, the basic value around which all other values are focused, the central philosophy of life--whether religious, anti-religious, or non-religious--which guides a person's conduct, the supernatural and non-material dimensions of human nature. We shall assume, therefore, that all (persons) are 'spiritual,' even if they have no use for religious institutions and practice no personal pieties..." (Moberg, 1971, 3).

In the light of these considerations, the following principles of spiritual/ethical concern in aging emerge:

### Human Dignity

The primacy of human dignity persists throughout life, despite our dependence and vulnerability. Because of the spiritual recognition that we are all vulnerable and dependent before God, an age-integrated community is the basis for our life together.

### Spiritual Well-being

Worldly needs--economic, physical, social--must be met but are not sufficient in defining quality of life. Spiritual well-being of all people is a distinct and fundamental need.

### Service

Since there is value in caring and coping, rather than just curing, our ethical concern must insist on all these priorities being operative in health and social services to and with the aging.

### Symbolic Meaning

The symbolic and ritual meanings of acts are as important as their utilitarian outcomes. The symbolic meaning of how we treat older people has a public meaning for all of us.

### The Value of Hope

In aging, death and tragedy are part of reality we cannot deny. Neither represents final defeat if we affirm the value of hope.

### Ethical Witnessing

Compassion and justice have priority over efficiency and legality. One task of the faith community is to urge all of us to bear ethical witness to this priority in aging.

\* Preamble to the 20-page final report submitted by NICA February 15, 1981, to the 1981 White House Conference on Aging (WHCOA). The National Symposium on Spiritual & Ethical Value System Concerns in the 1981 WHCOA, October, 1980, was an official WHCOA mini-conference. For the full report send \$2.50 (\$2.25/NICA members) to NICA, P.O. Box 1924, Athens, GA 30603.



## RESOURCES

Resources available from NICA are clearly identified. Order all info directly from sources.

Aging and the human spirit. Carol LeFevre and Perry LeFevre (Eds.). Chicago: Exploration Press, 1981. \$19.95/\$9.95 paper. The book's title must be generalized a bit to cover the 33 readings in gerontology, all of which have direct and/or indirect religious orientation. While the book does not add greatly to our base of knowledge, it conveniently gathers some of the important journal papers and book content not generally accessible to the average reader. At least two of the journal articles were first presented at meetings of the National Interfaith Coalition on Aging (NICA), notably the Intra-decade Conference on Spiritual Well-being of the Elderly. NICA members will recognize other articles and materials. Given the materials available to the editors, NICA applauds the result and recommends the book to NICA readership. (Tom Cook, Jr., Executive Director).

Prayerways: For those who feel discouraged or distraught, frightened or frustrated, angry or anxious, powerless or purposeless, overextended or unappreciated, burned out or just plain worn out. Louis M. Savary and Patricia H. Berne. New York: Harper & Row. 161pp/\$8.95. From their orientations of theology and psychology, the authors collaborate in defining and suggesting ways to achieve "psycho-spiritual energy" with which to combat debilitating "burn-out." Traditional and non-traditional methods of prayer are the cornerstones of the method. No particular religious affiliation is presupposed by the authors, although the text is directed to readers who believe in the invaluable healing power of spiritual energy.

Working with older people: A link between generations. Although written for students & youth, it could also be helpful in a volunteer training program. Booklet, 1981. Order from The National Council on the Aging, Inc. Pub. Dept., 1828 L St., N.W., Suite 504, Washington, DC 20036. 1-9 copies/\$1.50 each; quantity prices available.

Our future selves. Cassette/filmstrip presentation to alter negative stereotypes of aging in junior and senior high school students. Developed by two former graduate students in gerontological nursing. For more info contact: Mrs. Elizabeth Palestis, Director of Nursing, Preakness Hospital, Box V, Paterson, New Jersey 07509.

Intergenerational house-sharing. Stephen McConnell & Carolyn Usher. Focus is on the sharing of facilities between older people and students as revealed in surveys in Los Angeles and San Jose, CA and Hempstead, NY. 52pp./\$3.25 + 85¢ postage from Pub. Office, Andrus Gerontology Center, USC, University Park, CA 90007.

Older volunteers in church and community. Paul Maves wrote this manual for ministry on behalf of the American Baptist Churches, Alternatives for Aging Project. (In-press, Judson Press. Publication scheduled for spring, 1981).

Welcome to our church family: A congregational event for persons of all ages. Lesson plan for a 1 1/2 hr. event based on 1 Corinthians 12:4-26. Designed to sensitize participants to the special needs of disabled persons of all ages. There are simulation exercises for the loss of the gifts of "eyes, ears, legs, and hands." Contact: Secretary for Exceptionality, Div. for Parish Education, 2900 Queen Lane, Philadelphia, PA 19129. (1981 is the International Year of the Disabled Person).

A history of retirement: The meaning and function of an American institution, 1885-1975. William Graebner. \$22.50 from Yale University Press, 92A Yale Station, New Haven, CT 06520. Explores complex economic, political, and social pressures.

Unlocking home equity for the elderly. Cambridge, MA: Ballinger, 1980. Ken Scholen & Yung-Ping Chen (Eds.). Thirty-two contributing authors address the general areas of older homeowners and public policy, home equity conversion plans, and development issues.

"Freedom of information" handbook. Send 50¢ to FOI Service Center, c/o Reporter's Committee, 1125 15th St. N.W., Washington, DC 20005. How-to-use the FOI Act to obtain info from Federal agencies, except the 9 exempt categories of information.



RESOURCES continued

"Human Values and Aging" Newsletter. David Van Tassel & Harry R. Moody (Eds.). This bimonthly publication is under the auspices of the Value Dilemmas in the Aging Society Project, Brookdale Center on Aging. For subscription info contact Jill Crabtree, Managing Editor, Institute on the Humanities, Arts, and Aging, Brookdale Center on Aging of Hunter College, 440 E. 26th St., New York, NY 10010.

Don't take my grief away from me. Douglas Manning. Insight Books, 1979. 129pp/\$6.95. The funeral is viewed as a gift to the life of the deceased; rights of the family in planning the funeral are detailed. The section on grief views the process as part of "healing."

Grandparents/Grandchildren: The vital connection. Arthur Kornhaber, M.D., and Kenneth L. Woodward. New York: Anchor Press. \$11.95. Report on the research of interviews conducted with more than 300 grandchildren and 300 grandparents. Tends to prove what we know intuitively--that the connection is vital to the well-being of grandchildren and grandparents.

GERIDRAMA (Training Workshops). The developer, Claire Michaels, is a trained drama and recreation therapist. The workshops themselves are considered most helpful for professionals who work with patients in all areas of institutionalized living. For more info contact Ms. Michaels, 37-54 83rd St., Jackson Heights, NY 11372. Ask also about the new Geriadrama Manual/ \$8.50.

Friendship after forty. James A. Sparks. Nashville, TN: Abingdon, 1980. 143pp/\$7.95. Deep friendships are viewed as vital to the well-being of individuals. The substantial barriers to friendship, such as mobility and obsession with success, are discussed. The necessity to risk self-disclosure is a key to meaningful friendships. The author's own odyssey from parish pastor to the faculty of the University of Wisconsin Extension provides many concrete examples.

Women of a certain age: The midlife search for self. Lillian B. Rubin. New York: Harper & Row, 1979. 309pp/\$10.95. Interviews with 160 women age 35-54 and the author's own experiences are the bases of discussion of changes in life, family, and career. Includes a 40 page bibliography.

Following available from the U.S. Government Printing Office, Washington, DC:

- Reports of the President's (Carter) Commission for a National Agenda for the Eighties. There are 10 volumes in the set; the three of most potential interest to NICA readers are:
  - o A national agenda for the eighties (S/N 041-001-00227-8. \$4.75). Overview of economic, demographic & technological trends that will change American life in the 1980s.
  - o Government and the advancement of social justice: Health, welfare, education and civil rights in the '80s. (S/N 041-001-00221-9). \$3.75.
  - o The quality of American life in the '80s. (S/N 041-001-00225-1). \$3.75.
- Listening to America's families (S/N 040-000-00429-7). 1980/349pp/\$6.50. Synthesized report of the 1980 White House Conference on Families.
- Families: Aging and changing (S/N 052-070-05450-6). 1980/118pp/\$3.75. Text of a hearing before the House Select Committee on Aging. Focus is on the appropriate roles for families and government to play in the provision of services for older citizens in the future.

The need for long-term care: A chartbook of the Federal Council on Aging. (No. OHDS 81-20704). Graphs and lucid text deliver the facts in a compilation prepared primarily for delegates to the White House Conference on Aging. For a free copy send name, address, title of the pub. & number to: Dept. of Health & Human Services, The Federal Council on Aging, OHDS, Washington, DC 20201.



*This essay was delivered June 26 by Dorothy Fuldheim on Cleveland television on the occasion of her 86th birthday. It brought an unprecedented demand for reprints. Miss Fuldheim — author, news commentator and grand dame of Cleveland television — has been with WEWS-TV since 1947.*

By **DOROTHY FULDHEIM**

The house I live in is 86 years old. It has lost some of its original color, much of the red and pink is gone, and the white is not as white as it used to be. It doesn't stand quite as straight — it seems to have sunk a little and sometimes it tilts slightly. But its heating apparatus, its disposal plant, its illuminating system are all functioning remarkably well.

It has talked with many people all over the world — from Chinese cooks to the priests of Bangkok. The house I live in traveled extensively, and still does, though more infrequently. It has been fanned by the perfumed winds of Hawaii, and made thirsty by the deserts. It has tasted of the foods of all people — from the Scandinavian to the Hindu food.

Its windows have looked upon God's Earth — from the villages in Spain to the glories of French art; it has looked out on the Swiss mountains and the Russian steppes. Through these windows my house gazed into the heavens and once watched the first human being step into space and walk on the moon.

That house, which I inhabit, has heard music singing the sonorous

## Her House Is Time-Tested

sound of the great masters — from Bach to Ravel. That house has talked to the great and the insignificant, to world-famous individuals and to humble people.

My house has rumbled with delight and been shaken with laughter at the Bob Hopes and the Jack Bennys of the world, and the gaiety of my friends over the years.

That house has looked upon Albert Einstein, and felt the warmth of his handshake. My house, that I inhabit, has known the sweetness of tender love and been torn with stormy, glorious and ecstatic passion.

My house has been with friends and known quiet smiles and serenity, and torn with sobs for friends who left this strange and absorbing planet, even as you and I must someday, but whose memory is stored away in the computer which runs my house.

This house has known agony, and has been repaired by specialists so that it is whole again, able to withstand any storms. Sometimes the house creaks as though old, but always it has stood sturdy and staunch, withstanding pain, storm, snow and rain.

It has stored away secrets revealed to it, and treasured. The attic is full of memories, someday in a leisure hour to be taken out and remembered.

Its brain is its most important room, for here are to be found new ideas, concepts, contents of books, philosophies, poems, the treasures of the world in print, and been awed by the knowledge of the expanding universe. It is like an expanding library — each new idea creates more room for other ideas. It is the one room in my house that attests to my relationship with divinity.

In another chamber, known as the heart room, are all the loves, the compassion, the hurts, the triumphs, the exquisite passions for those I love. This is a sacred room, for it has known happiness and sorrow. Its colors are radiant yellows and golds, somber greys and blues.

I look at the house and I see an aging house, needing a coat of paint, but covered with the bushes and trees of experience, willing to stand sturdy for more years.

Eighty-six years ago my parents gave me a deed to this house with the understanding that I use it and enrich it. I have done so, and I think that on this day it deserves my thanks for giving my spirit a resting place where I could see and hear and feel and love and learn.

It is a house now crammed with many memories, but still stands staunch and valiant waiting the years until it must finally be closed with a sign saying SOLD TO GOD.

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### A Definition of Life

"The more it is possible for people to determine the destiny of others, the more they need a human definition of life. . . . I should like to propose a provisional definition. . . : Human life is life that is accepted, loved, and experienced. ¶Where life is not accepted, loved and experienced, we are not dealing with human life. If a child does not feel that he is accepted, he falls ill. If a person does not accept himself, he loses his living character. If a life can no longer be experienced, it is dead. We can go on to say that human existence or being (esse) is being interested (inter-esse). Being is alive as long as it can sympathize with other life and experience sympathy from other life. We therefore call apathy and desolation 'death in life.'"

Jurgen Moltmann, *The Future of Creation*, chapter on "Ethics and and Biomedical Progress. Fortress Press, 1979.



Spiritual well-being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness.

Rabbi Marc H. Tanenbaum  
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## National Interfaith Coalition On Aging, Inc.

From its inception, the National Interfaith Coalition on Aging has been committed to the following primary objectives:

- (1) To develop an awareness of and to vitalize the role of the church and synagogue with respect to their responsibilities in improving the quality of life for the aging.
- (2) To identify and give priority to those programs and services for the aging which best may be implemented through the resources of the nation's religious sector.
- (3) To stimulate cooperative and coordinated action between the nation's religious sector and national private and public organizations and agencies whose programs and services relate to the welfare and dignity of aging people.
- (4) To encourage the aging to continue giving to society from the wealth of their experiences and to remain active participants in community life.