

of their own age group. The Church has no pat solution for reaching this need in our midst, but it is concerned about such people who may become increasingly withdrawn and lonely and often disintegrate prematurely into senility. Every effort must be made to identify them early and keep them in the stream of life.

### III. HOUSING

#### 21. *Choice of Housing*

Where an older person lives is important to him, because he is at home most of the time. When he first retires, he may choose a suburban home and after five years change to a more convenient apartment dwelling. Ten years later he may move into a cooperative living project. The extent of choice depends not only on the availability of housing at a reasonable rent but also on the number and efficiency of home services that the particular community has had the foresight and resources to organize. Different types of accommodation will have very different values for a person at 65 compared with one at 95 years of age. Familiarity of surroundings is often the most important and deciding factor on which housing is chosen. Isolated situations are rejected if there is a choice available. Change of any kind is resisted and help is frequently needed to actually face and accept it. Any change would not seem so drastic if the opinion of the older people themselves had been sought at the planning stages.

#### 22. *Family Housing*

The older person as with all other age groups had a need for familiar companions and usually enjoys them a few at a time. The Church holds that this universal necessity is best satisfied within the context of the home—which appears to have been divinely appointed for that purpose. The extent to which the aging constitute a community problem today is essentially the degree to which they are excluded from the natural family unit. The problem derives not so much from the increased number of persons in the higher age brackets as from the influences affecting the homes of our society which make it difficult for our older folk to fulfil their traditional role within the family setting.

#### 23. *Small Homes*

Residences in order to remain homelike should accommodate less than fifty people. Where this is impossible, large residences could be broken up into clearly defined units or "houses". Smaller groups would make it possible for people to remain living within their own familiar neighborhood. To submerge the individual's identity in a huge, impersonal institution is no less unkind than to exile him from the shops, bus lines, neighbours, library and Church, all of which have been well known and well used over the years. Isolation within society should be avoided. As the principal processes that occur in aging are probably physical rather than mental or spiritual, it is unlikely that people would choose to leave familiar environment where they can still continue their old interests and contacts. We commend those planning municipal homes for the aged who have included a chapel as an integral part of the institution.

#### 24. *Church Homes*

The establishing and maintaining of small residences can become a suitable voluntary undertaking for community groups such as parish churches. With a long history in the Judeo-Christian tradition of the obligation of caring for older members the Church is well fitted to perform this kind of function and has the necessary motivation for creating a home-like atmosphere. The Church already has provided some Homes for the Aged of this nature but the need