political institutions the British left behind. These institutions provided the framework that handled the transition of power from the pro-apartheid National Party to the post-apartheid African National Congress government. This feature could have been brought to light, as many recognize this structure as contributive to the peaceful transition of power in other countries that won independence through revolution, from the United States in the eighteenth century to India and the Caribbean in the twentieth.

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REVIEW OF

Ethics and the Elderly: The Challenge of Long-Term Care

Sarah M. Moses

MARYKNOLL, NY: ORBIS, 2015. 206 PP. $38.00

Loving Later Life: An Ethics of Aging

Frits de Lange

GRAND RAPIDS, MI: EERDMANS, 2015. 169 PP. $19.00

Today many women and men live beyond the so-called third age of life and enter their eighties, the "fourth age," during which the toll of time and the growing incidence of life-limiting conditions wear down even the best-preserved of the human species. Debilitating disease and normal ebbing of human function become more concentrated in this demographic bubble. As people enter their eighties, their world tends to narrow both physically and mentally, creating a need for increasing care. Often the elderly are rendered passive and dependent, forced to cede both autonomy and dignity. They become objects with little voice, requiring greater care and increasing cash. Likewise, as the baby boom generation enters this group, those living in the fourth age make up an increasing percentage of the population. Additionally, modern models of care for the elderly, often based on efficiency and cost-effectiveness, tend to erode their human dignity. Together these factors demonstrate a growing moral problem.

What to do? These two books provide valuable road maps for how to proceed. They detail the reality and moral urgency of the situation. Both offer principles from philosophical and religious traditions that outline a good moral model: one of care, compassion, dignity, and community. They draw insights from Augustine and Thomas Aquinas, Karl Barth, and Dietrich Bonhoeffer, among

others. Both reference the Western biblical tradition, which honors the elderly even in the face of their limitations.

Although the authors offer wise and thoughtful suggestions to address this growing moral crisis, they approach the serious moral issue very differently. Sarah Moses outlines a compelling case for a new interventional model for elderly living. While her book plays some muted chords that hint at "dissertation," the melody it conveys is strikingly forte and well worth the read.

She presents two concrete examples of what good interaction with the elderly might look like. One draws from the international intentional outreach and residential community (the Community of Sant'Egidio), the other is a brick-and-mortar model (the Green House Project). Using both biblical paradigms and church teaching over the centuries, Moses makes the case for treating all persons with dignity and promoting their involvement in decision making as much as possible. The scriptural message she highlights—both our duty to the elderly and the "disappointment and depression" (105) of growing old—is particularly compelling.

In her examples of good long-term care, community development is important. In the Sant'Egidio model, volunteers share a common life "through gathering for prayer and various outreach services to the poor" (39). There is motivation to support elderly in their own homes, but the project promotes small, family-like resident facilities when this is not possible. The physical place is less emphasized than the relationship among various age and economic groups.

The Green House Project is based in a new vision of homes for the challenged elderly. Results of the project show that not only did staff remain in their jobs longer (nursing home employment turnover is extensive) but visitation by family members increased. Even such a simple thing as a different physical model for the actual building—replacing long halls and routinization with a more home-like environment—has positive results.

Moses calls on leadership in church and community to educate, to designate funds for elder care, and to look beyond the caring and the construction of good facilities. She notes how important it is to work politically to change attitudes and actions.

She sees care for all dependent people as a responsibility of both the church community and society in general. This includes fostering awareness, encouraging ongoing participation of the elderly in life—including church life—and allocating public resources. Bottom line: she calls for smaller institutions, meaningful opportunities for the aging, and a cultivation of cross-generational friendships. Her book is a valuable contribution to the ongoing dialogue on elder care. Her models are concrete and compelling. Nevertheless, Moses spends little time discussing those who have lost cognitive function.

Frits De Lange's book does. He, too, situates the discussion within the rich philosophical and moral tradition of the past. Nonacademic readers might wish

to skip this portion of the book. While it supports the author's argument abundantly and well, it might seem a parsley sprig to the rich main course. The meat comes in the next chapters, when the author outlines an ethics of love as the basis for moral choices for the elderly. Unlike Moses, he spends little time on institutional solutions. Rather, his focus is on the personal.

Aging is not easy, he notes. He argues that those of us not in the fourth age perceive those who are with fear, disgust, and hatred. Even death is viewed more favorably than living into an appalling dotage. Wrinkles embrace the body, serious illnesses and dementia take away its vigor and function. Old bodies—how they look, how they function—repel us because they forebode the ugliness we will become.

In his final compelling section, de Lange draws on the biblical demand to love neighbor as self. Self-love, particularly love of our own aging bodies, our own diminishment, must come first. We must not eschew our future selves. Rather, we must engage in what the author calls "terror management" (74). This self-love is rooted and thrives in the metanoic experience that God loves each of us personally. It flowers into our love of the aging neighbor.

In his call for embrace of the elderly, de Lange references the Van Gogh painting of the Good Samaritan. Rather than lowering ourselves to what might be viewed as a lesser human, the Samaritan lifts the body of the victim to a place of parity, placing him tenderly on his own beast. In the final portion of the book the author soars above the dusty philosophical prose of the earlier chapters to a persuasive poetry. He speaks eloquently of those who are totally dependent. "One's life story, however, does not end at the threshold of the nursing home. . . . Identity is a dynamic matter of 'continuation' but also of 'becoming'" (135).

This said, the book is not a Pollyanna treatise on the loveliness of old age. The final chapter paints a realistic picture of old age: pain, suffering, and loss of function are acutely real. Nevertheless, we are called to lament *with* and *for* those who live in that reality. As I finished the book, I found I was crying. His last paragraph describes old people cut off from others, unable to express their complaint. De Lange calls us to "sit down with them and share their cry" (138).

These books are well researched and well written. They offer compelling examples and arguments as well as extensive bibliography and footnotes. Students, particularly those in preparation for helping professions, could read them with profit. Both should be required reading for those who influence policies and funding for institutions (Moses's book especially) and those who encounter aging in themselves, their family members, or in the agora (de Lange)—that is, all of us.

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