As I sit and write this the sun is shining brightly and it reminds me that the day is a gift given to us and we must use that gift wisely by loving God and one another.

"A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."

John 13:34-35

A few weeks ago I was invited to attend the “Dementia Friendly Massachusetts Leadership Summit” as a faith community representative. It was eye opening. Did you know that dementia is the 6th leading cause of death in the United States with 15 million Americans are providing unpaid care for individuals with dementia and payments for health care are estimated to be $226 BILLION in 2015? But what I found very interesting is fewer than 50% of people were being told about their diagnosis. I am sure many of us see this in our ministry.

At the summit they said:

“There is a growing realization that if many sectors of our communities work together, we can make strides in supporting the more than 120,000 Massachusetts residents with dementia as well as their care partners and families. In Massachusetts, we build upon the work of the Age-Friendly movement which promotes change that benefits people of all ages by supporting community standards for inclusion, access, safety and engagement.”

Our ministry should be dementia friendly. Karen has attached from “Dementia Friendly America” http://www.dfamerica.org/ their “Dementia Friendly Faith Communities” guidelines as well as included them on the Health Care Ministry page. I ask you to take a look and see if it is something we can use in our parishes and ministry.

In this “Year of Mercy” Pope Francis asks us: “It is indeed my wish that the Jubilee be a living experience of the closeness of the Father, whose tenderness is almost tangible, so that the faith of every believer may be strengthened and thus testimony to it be ever more effective."

What a wonderful way to bring a “living experience of the closeness of the father” by having a dementia friendly community.

Blessings

Jim
Prayer of Pope Francis for the Jubilee

Lord Jesus Christ,
you have taught us to be merciful like the
heavenly Father,
and have told us that whoever sees you sees Him.
Show us your face and we will be saved.
Your loving gaze freed Zacchaeus and Matthew
from being enslaved by money;
the adulteress and Magdalene from seeking happiness
only in created things;
made Peter weep after his betrayal,
and assured Paradise to the repentant thief.
Let us hear, as if addressed to each one of us,
the words that you spoke to the Samaritan woman:
"If you knew the gift of God!"

You are the visible face of the invisible Father,
of the God who manifests his power above all by
forgiveness and mercy:
let the Church be your visible face in the world, its
Lord risen and glorified.
You willed that your ministers would also be
clothed in weakness
in order that they may feel compassion for those
in ignorance and error:
let everyone who approaches them feel sought
after, loved, and forgiven by God.
Send your Spirit and consecrate every one of us
with its anointing,
so that the Jubilee of Mercy may be a year of grace
from the Lord,
and your Church, with renewed enthusiasm, may
bring good news to the poor,
proclaim liberty to captives and the oppressed,
and restore sight to the blind.
We ask this of you, Lord Jesus, through the intercession
of Mary, Mother of Mercy; you who live and reign with the Father
and the Holy Spirit for ever and ever.

Amen.
“Chaplains work to uproot radicalization in prisons”

By Carol Glatz

Catholic News Service May 21, 2016

VATICAN CITY — With visits to detention facilities and washing the feet of the detainees, Pope Francis has placed renewed emphasis on the work of mercy of visiting prisoners.

However, some see a growing urgency for the Church to be present in cell blocks not just as part of its mission to help the most disenfranchised, but because radical ideologies have been filling the spiritual void wherever it is found — especially in prisons.

Governments and international entities are paying more attention to the problem of radicalization taking root and spreading in prisons, said Monsignor Paolo Rudelli, the Vatican’s permanent observer at the Council of Europe.

At an upcoming meeting, the Church hopes to show how and why all religions must work together to protect a prisoner’s right to religious freedom and counter extremism, he told Catholic News Service in an email response to questions May 17.

The May 30-June 1 gathering in Strasbourg, France, is sponsored by Rudelli’s office, the International Catholic Commission on Prison Pastoral Care (ICCPPC), and the Council of European Bishops’ Conferences as a platform for dialogue with governmental agencies through the Council of Europe, the monsignor said.

“We want to highlight the specific contribution” of the Church in offering spiritual care, he said, as well as “underline the importance of the daily collaboration between chaplains of different faiths” by inviting Muslim, Russian Orthodox and Catholic prison chaplains.

Father Brian Gowans, president of the ICCPPC, said people can use any religion, not just Islam, as “a weapon, a tool of war.”

The meeting is meant to show that “religion is not the problem, quite the contrary, it’s the solution” to radicalization and extremism, he told CNS by phone from Scotland.

The priest, who will speak at the Strasbourg gathering, said leaders will look at “how we can best utilize our faith as a force for good” and to de-radicalize extremists or “help someone on the cusp of radicalization.”

Continued on next page
One aim in chaplaincy work is to get prisoners “to believe in themselves” and recognize the talents and skills they have and channel them for the good, said the priest, who has ministered to prisoners for 22 years, and serves as the chaplains’ adviser to the Scottish prison service.

“At the heart of this is that people are looking for something in life,” he said, “a reason to get up in the morning.” However, an unguided search for new meaning can make them “easily manipulated” by people peddling extremist ideologies, he said.

Gowans said many prisoners have been ignored by faith communities, and so “they found someone who wanted them” and gave them a sense of purpose in an extremist cause.

Religious leaders from all faiths have to get inside prisons and make sure inmates can hear what their faith really says because “killing others in the name of God? No God wants that,” he said.

The larger society also needs to focus on the addictions or social or mental problems that lead many people to end up in jail, he said.

Many prisoners are suffering from feelings of loss, he said. “I tell them, ‘You’ve come in here with a lot of baggage. Let’s see if we can lighten your load.’”

“Most don’t need to be in prison at all. We’ve just gotten good at locking up people we’re mad at,” Gowans said. Part of what he does, he said, is “raise their self-esteem, their hope.”

In this regard, the Church is “a huge resource, but it means you have to engage. There are thousands of prisoners and few staff” able to offer such needed face-to-face guidance, he said.

Gowans said he’d like to see all prison staff take an “asset-based approach” to prisoners that doesn’t label them according to their crime but encourages them to identify their skills and dreams.

Many people, including prisoners, don’t believe inmates have any gifts and redeeming qualities, he said. “We as chaplains need to help people believe that, help show them: ‘Hey, I am good at this. This is me.’”

Gowans said he talks to every prisoner he meets without regard to the person’s faith or lack of religious affiliation.
Listen

Continued from previous page

He stops to talk with people because “that friendly chitchat leads to other things,” he said. But it is imperative chaplains not “water down” their religion just for the sake of being friendly and approachable.

“More and more people want more spirituality in their life” and prison offers time for deeper reflection, reading and prayer, he said.

“All of us are reflective, all of us have a spiritual element in our life that has to be tapped into” and if chaplains don’t do it when they are there, then prisoners may think, “If they’re not doing it who is?” leaving the door open to more aggressive or manipulative pseudo-spiritual sources.

Gowans said he asks prisoners tell him their story, “which is met with suspicion because no one ever asked them that question.” They often say he is the first person in their life to show any interest at all and “that’s the key to opening many doors.”

Recruiters of radical movements play on people’s weaknesses or anger against a world that “singles them out” or scapegoats them, he said.

The most common remark he gets from prisoners, he said, is “You’re all I have. I wish I had someone like you in my life” outside the cell walls.

“They need a mentor, a companion and the church is a great source here.”

As a Catholic chaplain, he tells people Christ is that companion. The imams will say accompaniment comes from the prophet Muhammad. But in every case, Gowans said, “we need to be Christ with each other” offering accompaniment as Muslims, Jews and Christians.

“It takes more than me. But I like to think there are lots of ‘me’s’ out there.”

http://www.cruxnow.com/cns/2016/05/21/chaplains-work-to-uproot-radicalization-in-prisons/
Several years ago, Pope Benedict XVI convened a special Synod for Africa, which took place at the Vatican. Several hundred bishops, priests, religious and laity, from Africa - and beyond, gathered to reflect prayerfully on “The Church in Africa at the Service of Reconciliation, Justice and Peace.” One of the most poignant interventions of the synod was given by a woman religious from Rwanda, Sister Genevieve Uwamariya, a Sister of Saint Mary of Namur. Her witness is a profound reminder that forgiveness comes from God and is at the heart of our reconciliation with God and with one another. I often return to Sister Genevieve’s witness as a touchstone to strengthen my own willingness to forgive and to show mercy. I hope her words have the same effect on you.

“I am a survivor of the Tutsi genocide in Rwanda 1994.

“A large part of my family was killed while in our parish church. The sight of this building used to fill me with horror and turned my stomach, just like the encounter with the prisoners filled me with disgust and rage.

“It is in this mental state that something happened that would change my life and my relationships.

“On August 27th 1997 at 1 p.m., a group from the Catholic association of the “Ladies of Divine Mercy” led me to two prisons in the region of Kibuye, my birthplace. They went to prepare the prisoners for the Jubilee of 2000. They said: ‘If you have killed, you commit yourself to ask for forgiveness from the surviving victim, that way you can help him free himself of the burden/weight of vengeance, hatred and rancor. If you are a victim, you commit yourself to offer forgiveness to those who harmed you and thus you free them from the weight of their crime and the evil that is in them.’

“This message had an unexpected effect for me and in me....

“After that, one of the prisoners rose in tears, fell to his knees before me, loudly begging: ‘Mercy.’ I was petrified in recognizing a family friend who had grown and shared everything with us.

“He admitted having killed my father and told me the details of the death of my family. A feeling of pity and compassion invaded me: I picked him up, embraced him and told him in a tearful voice: ‘You are and always will be my brother.’

“Then I felt a huge weight lift away from me... I had found internal peace and I thanked the person I was holding in my arms.

“To my great surprise, I heard him cry out: ‘Justice can do its work and condemn me to death, now I am free!’

“I also wanted to cry out to who wanted to hear: ‘Come see what freed me, you too can find internal peace.’

“From that moment on, my mission was to travel kilometers to bring mail to the prisoners asking for forgiveness from the survivors. Thus 500 letters were distributed; and I brought back mail with the answers of the survivors to the prisoners who had become my friends and my brothers... This allowed for meetings between the executioners and the victims....

“From this experience, I deduce that reconciliation is not so much wanting to bring together two persons or two groups in conflict. It is rather the re-establishment of each in love and allowing internal healing which leads to mutual liberation.

“And here is where the importance of the Church lies in our countries, since her mission is to offer the Word: a word that heals, liberates and reconciles.”
You sang that in your head, didn’t you? More on that, later.

When I received my assignment for this newsletter, and saw that the topic was Dementia and the Year of Mercy from the perspective of Faith Community Nursing, the first emotion I felt was dread. Despite the facts that: I have been a nurse for 26 years, I started my nursing career at the age of 16 in a nursing home, I’ve dealt with literally hundreds of dementia patients through the years, AND given my genetic makeup and family history, it’s a pretty sure bet that a dementia diagnosis is in my own future, I am just not all that well versed in dementia.

So, I researched “Faith Community Nursing and Dementia”, and I hit pay dirt, in the form of a fantastic article by Dr. Verna Carson, entitled “The Role of the Faith Community Nurse in Fostering Spirituality in those with Alzheimer’s Disease”. I will include the link at the bottom of this article, and I strongly encourage you all to read it.

The entire article was rich, informative, well researched, enlightening… and the copy I printed is now heavily covered in yellow and pink highlighter. I’d like to share a few of the ‘pearls’ of wisdom that struck me as I read, as well as some ‘how-to’s’ for the FCNs who, I hope, are reading this.

- We enter this world as spiritual beings and we leave this world in the same way.

Faith Community Nursing is a womb-to-tomb ministry; we care for people from the moment of conception until the moment of death. What separates Faith Community Nurses from all other specialty nurses, is that our primary focus is on the care of the human spirit.

- The ability to experience the Almighty definitely changes as the disease progresses, but that ability to do so continues.

Individuals with advancing dementia may not be able to comprehend the concept of ‘God’, but they are able to comprehend the kindness, presence and love exhibited by others. (Carson’s words; not mine). That kindness, presence and love is our human expression of God’s love.

- For many people with Alzheimer’s, religious or spiritual experiences reside in their long term memories and remain accessible until very late in the disease.

I remember my Nana, who had a fairly advanced stage of dementia, offering cookies to my brothers and me, and then minutes later yelling at us because we were eating her cookies. I also remember reaching into the pocket of her housecoat, pulling out her time worn rosary and her stack of funeral prayer cards, and reciting her prayers all in her native Gaelic. Multiple times a day.

Continued on next page
Listen

- Perhaps the child experienced a Bar Mitzvah or learned prayers in Hebrew, Farsi, or another language. These early experiences are embedded deep within the brain and stored in the individual’s long term memory.

In today’s society, families often have members of different faiths; regardless of which faith one practices, the rituals, prayers and music often remain within the individual, and we as Catholics must be aware of and open to other’s practices, traditions and even languages. It’s also important to remember, we Catholics aren’t the only ones practicing Faith Community Nursing

- Not only do many Alzheimer’s patients remember God, but will also respond to long ago recited prayers and hymns.

I’ve got the love of Jesus, love of Jesus/Down in my heart (Where?)/ Down in my heart (Where?) /Down in my heart I’ve got the love of Jesus, love of Jesus/ Down in my heart/ Down in my heart to stay

Again, how many of you are singing this in your head? Now, quickly, can you name just ONE song from last Sunday’s Mass? It’s okay if you can’t; it doesn’t mean you have dementia. Carson shares in her article that music is stored in a part of the brain that remains “when other parts of the brain are destroyed through Alzheimer’s Disease”. This is just an example of how our brains can retrieve the words and melody of a song written circa 1900, but can’t remember last week. It is long term versus short term memory, which is classic in people with dementia. I’ve included a second link below to a 2 minute video clip that demonstrates the power of music.

- Profound memory loss is commonly referred to “loss of self”. However, it never means “loss of soul”

In her article, Carson says “People look to their faith to be accepted, spiritually challenged and fed, and to receive answers and direction during the most difficult times of life. How are these needs met when the caregiver can no longer access the religious facility, feels ashamed of a loved one’s behaviors, or is just plain overwhelmed by the demands of caregiving that he/ she has no energy left even to consider attending a formal religious service? What can the FCN do to break down those barriers so that the caregiver as well as the person with Alzheimer’s is still able to actively participate in his/ her religious services? “

In the early stages of dementia, attending church can still be meaningful for many people, and should be encouraged and supported, for both the person with dementia and the caregiver. As the disease progresses, behaviors may become disruptive. Faith community nurses can provide brief respite periods for caregivers, by creating a space outside of the sanctuary (possibly a crying room, or other quiet space) and being present with the person with dementia in that space, while allowing the caregiver to fully participate in the Mass. In the later stages of the disease, the person with dementia may not be physically able to attend Mass; the FCN can coordinate home visitors to ‘sit’ while the caregiver attends Mass. As Carson says, “Any connection coming from the caregiver’s faith community serves as a powerful link that provides comfort, and decreases the sense of isolation that is so often part of the caregiver experience”.


http://digitalcommons.wku.edu/cgi/viewcontent.cgi?article=1014&context=ijfcn


I’ve got the joy, joy, joy, joy/ Down in my heart (Where?)/ Down in my heart (Where?)/ Down in my heart/ I’ve got the joy, joy, joy, joy/ Down in my heart ./Down in my heart to stay
A pastor was speaking to a group of second-graders about the resurrection of Jesus when one student asked, "What did Jesus say right after He came out of the grave?"

The pastor explained that the Gospels do not tell us what He said.

The hand of one little girl shot up. "I know what He said: He said, 'Tah-dah!'"

— via Andy Fisher

Denville, NJ

“Angels can fly because they take themselves lightly. Never forget that the devil fell by force of gravity. He/she who has the faith has the fun.”

— G.K. Chesterton
When someone dies, those who love them want prayer. It doesn't matter if a person claims to be an atheist. It doesn't matter how loudly they protest against God, against faith, against the Church. Sometimes, they just need someone to pray.

I've seen the death notices appear on Facebook, scrolling along under the same names I associate with radical pro-choice arguments, atheistic posts, and anti-Catholic memes. I've messaged them privately, telling them how sorry I am for their loss and mentioning that, if they'd like, I'll have the names of their loved one included in Mass intentions or put into a prayerlist. I haven't once been turned down.

Sometimes, someone will ask slightly nervously, "Does it matter if they're not Catholic?" or I'll be told, "Well, they weren't really devout or anything." And I've answered, "Of course we'll pray for them no matter what! We pray for everyone at Mass anyway."

Again: I've never had someone tell me, "Thanks, but no thanks. Keep your prayers."

There are as many ways to comfort the sorrowful as there are people. Some things that some people will find incredibly reassuring and soothing may bug the living heck out of other people, and vice versa. And some things seem be fairly universally welcomed, like prayer or blessings, or simple good wishes. People know when a religious gesture is meant well. Praying for their dead? It seems to be nearly universally recognized as a beneficent gesture.

And indeed, praying for the dead appears across a great many cultures, including Judaism (keeping "Kaddish"). It's one of the many spiritual practices embraced by St. Faustina Kowalska, the Apostle and Secretary of Divine Mercy. In her Diary, she records:

Continued on next page
I saw my Guardian Angel, who ordered me to follow him. In a moment I was in a misty place full of fire in which there was a great crowd of suffering souls. They were praying fervently, but to no avail, for themselves; only we can come to their aid. The flames which were burning them did not touch me at all. My Guardian Angel did not leave me for an instant. I asked these souls what their greatest suffering was. They answered me in one voice that their greatest torment was longing for God. I saw Our Lady visiting the souls in Purgatory. The souls call her "The Star of the Sea." She brings them refreshment. I wanted to talk with them some more, but my Guardian Angel beckoned me to leave. We went out of that prison of suffering. [I heard an interior voice] which said, **My mercy does not want this, but justice demands it.** Since that time, I am in closer communion with the suffering souls. (Diary, 20)

To learn more about praying for the dead, visit our Holy Souls Sodality site. [http://www.prayforsouls.org/about/faq.php](http://www.prayforsouls.org/about/faq.php)

That's one way to comfort the sorrowful. Another is to pray for the dying, either in an adoration chapel or at their bedside, using prayers such as the Divine Mercy Chaplet and the Rosary to obtain heavenly graces to assist the dying person in their passage from this life to the next. Jesus told St. Faustina:

**Pray as much as you can for the dying. By your entreaties [that is, insistent prayers], obtain for them trust in My mercy, because they have most need of trust, and have it the least. Be assured that the grace of eternal salvation for certain souls in their final moment depends on your prayer. You know the whole abyss of My mercy, so draw upon it for yourself and especially for poor sinners. Sooner would heaven and earth turn into nothingness than would My mercy not embrace a trusting soul.** (Diary, 1777)

Indeed, to comfort the sorrowful often means performing works of mercy in response to the source of their grief, whether that be the death of a loved one, a hard financial or spiritual situation, the needs of a family member or friend, or the attacks of an enemy. Sometimes, the best way to perform this spiritual work of mercy is through the corporal works of mercy.

Other times, comforting the sorrowful can be as simple as merely being present, listening to those who are going through a hard time. Never underestimate the power of being there for someone, of making plain to them that they are not alone, that they have a friend, a support willing to be what they need, or who at least can point them in the right direction.

And then there are the times when nothing we say or do can break through certain sorrows, such as clinical depression. Discern the sort of help needed. If someone needs more than you can give, don't break yourself trying to do more than you are called to do. God has given you certain capabilities for a reason, and left you without certain capacities for a reason, as well. Do what you can, even if it seems radically insufficient. Always remember the infinite potential of prayer, but do learn to discern when to direct a person to a priest, a psychiatrist, their family, or other friends with greater resources than you.

So go. Bear witness to the love of God for the sorrowing through your own love, your own care, your own works of mercy. Pray for the sorrowing, far and near, at home and abroad, those closest to you and those farthest away. Inform yourself about the resources available for those in need so that you can direct people to them when you yourself do not have enough to ease their pain.

Parish Outreach to the Sick and Homebound

Listen

The Jubilee Year of Mercy Mass for the Sick and their Caregivers today at the Cathedral was an extraordinary success by all measures!!

It was such a blessing to have Cardinal O'Malley with us as the presider along with Fr. Kevin O'Leary, Fr. Jonathan Gaspar, Deacon Jim Greer, and a number of others.

Cardinal O'Malley was very energized in his homily and encouraged all of us to love one another as Jesus has loved us. He reminded us of the importance of being a sign of God's love, not only to neighbors and friends, but even to those who may, at times, be challenging to love! His message was to show that love, no matter what!

The front of the Cathedral was filled with wheelchairs and visitors from all walks of life. Many joined us at the last minute with a fervent hope that they might be able to participate in the Mass and receive the anointing of the sick. They were welcomed with open arms!

Many visitors were part of the Simon of Cyrene Society, a group of people with disabilities that gathers each month for time together. The Little Sisters of the Poor sent quite a contingent of elderly residents along with many of the Sisters.

For many, it was very touching to watch Cardinal O'Malley and Fr. O'Leary proceed with the ritual of the anointing of the sick. Those who had been anointed had quite a serene and peaceful look on their faces afterwards. For many of us, It was an incredibly grace-filled moment.

After communion and dismissal, many attendees were encouraged to stay behind for a few minutes. Cardinal O'Malley made his way back to the altar. People in wheelchairs, walkers, and all others gathered at the foot of the altar for a group photo, which is attached.

Thanks to the leadership of Fr. Gaspar, Damien DeVasto, Deacon Greer, and Msgr. Moroney, this entire event was an extraordinary team effort with collaboration between The Cardinal's Office, The Cathedral of the Holy Cross, The Archdiocesan Office of Chaplaincy Programs, St. John's Seminary and the Order of Malta. It was truly a hands-on, community event in every sense of the word.
Dementia friendly faith communities can provide an important spiritual respite. As welcoming, compassionate environments, they offer families coping with dementia opportunities for meaningful engagement and spiritual connection. Through dementia friendly practices, entire faith communities can embrace and uplift people with dementia and their care partners.

Ready to implement dementia friendly practices?
Follow the steps:

1. **Prepare**
   - Recognize the signs of dementia and encourage early diagnosis.
   - Know local services that help people with dementia and their care partners.

2. **Learn**
   - Learn to use dementia friendly communication skills.
   - Raise awareness by involving all ages in dementia education.

3. **Respond**
   - Ensure the environment, programs and activities are engaging, dementia friendly and suited to the situations, abilities and interests of each person with dementia.
   - Support care partners and families and recognize and respond to signs of care partner stress.
   - Raise awareness, reduce stigma, and promote support in your community and others by spreading dementia friendly principles.
Listen

Signs of Dementia

- Memory loss that disrupts daily life.
- Challenges in planning or solving problems.
- Difficulty completing familiar tasks at home, at work, or at leisure.
- Confusion with time or place.
- Trouble understanding visual images and spatial relationships.
- New problems with words in speaking or writing.
- Misplacing things and losing the ability to retrace steps.
- Decreased or poor judgment.
- Withdrawal from work or social activities.
- Changes in mood or personality.

Dementia Friendly Communication Skills

- Greet people warmly even if you think they do not remember you. If they seem confused, remind them who you are.
- Slow pace slightly and allow time for person to process and respond.
- Speak clearly and calmly; be patient and understanding.
- Keep communication simple; ask one question at a time.
- Listen with empathy and seek to understand the person's reality or feelings.
- Connect on an emotional level even if the conversation topics shift or do not make sense to you.
- Be aware of the person's and your own body language: smile, make eye contact at eye level.
- Enjoy spending time with the person in the present moment.
- Offer hugs, hand holding as appropriate.
- Avoid arguing with or embarrassing the person.
- Treat the person with dignity and respect.

Educate the Entire Faith Community

1. Invite a person living with dementia or a care partner to give a talk about their experience living with the disease.
2. Provide ideas for ways to support people with dementia.
   - Offer to help a person get ready for worship services or assist with transportation.
   - Express willingness to spend time with the person with dementia so that their care partner can run errands or take a break.
   - Help the family worship at home or bring them a recording of the service when they find it difficult to attend in person.
- Offer a volunteer companion when extra support is needed.
- Accept and be sensitive to behaviors that people with dementia may display, such as talking, calling out, or walking about at inappropriate times; respond flexibly to encourage people to remain involved or help them to another area if necessary.
- Help people with dementia feel loved, valued, and a sense of belonging at a time when they may feel isolated.
- Provide ongoing prayer support for the person with dementia and their family/care partners.
Dementia Friendly Practices

1. Environmental tips:
   - Wear name tags.
   - Welcome, acknowledge, and support congregants and visitors with dementia.
   - Be positive and focus on strengths and abilities rather than limitations.
   - Be patient and understanding of appearance and behavior.
   - Provide a quiet area where the person may go during the service as needed.
   - Display signs that clearly identify areas such as restrooms.

2. Engage:
   - Organize activities that are meaningful to people with dementia, allow them to connect with others, and accommodate their changing abilities.
   - Offer shorter, simpler services, devotions or inspirational stories.
   - Encourage all ability levels when planning activities and outings.

3. Individualize:
   - Build support relationships by linking people with dementia and their care partners with empathetic individuals within the church.
   - Learn how the spiritual beliefs of the person with dementia and his or her care partners may affect their perceptions and experience of dementia.
   - Be attuned and open-minded to the way the person talks about his or her spirituality.

Care Partners, Families and Stress

- Recognize signs of care partner stress and direct the care partner/family to appropriate resources.
  1. Denial of the disease and belief person will get better.
  2. Anger.
  3. Social withdrawal from activities once enjoyed.
  4. Anxiety about the future.
  5. Depression that breaks ability to cope.
  6. Exhaustion that makes completing everyday tasks difficult.
  7. Sleeplessness.
  8. Irritability.
  9. Lack of concentration.

- Encourage care partners to take good care of themselves – eat properly, get regular exercise, rest, and accept help from others.
- Offer support frequently, even if it is turned down.
- When caregiving prevents attending in person, help care partners participate in worship at home by providing services, rituals, or recordings.
- Encourage the care partner to enroll the person with dementia in respite care for a break from daily responsibilities.
- Form a care partner support group.
## References

1. Alzheimer's Association, Know the 10 Signs  

2. Alzheimer's Society – Communicating  

3. Home Instead Business Training – Alzheimer’s Friendly Business online course  

4. Alzheimer’s Association, Caregiver Stress  
Additional Resources

Alzheimer's Association

- Caregiver Center
  http://www.alz.org/care/
- Community Resource Finder
  http://www.communityresourcefinder.org/
- Living Well: A Guide for Persons with Mild Cognitive Impairment (MCI) & Early Dementia
- Online Social Support Community: ALZConnected
  https://www.alzconnected.org
- Respite Care Brochure
- Taking Action: A Personal and Practical Guide for Persons with Mild Cognitive Impairment (MCI) and Early Alzheimer's Disease
- 24/7 Helpline, 1-800-272-3900
  http://www.alz.org

Alzheimer's Society

- This is Me Tool

Administration on Aging

- Eldercare Locator
  http://www.eldercare.gov/Eldercare.NET/Public/Index.aspx
- National Family Caregiver Support Program
  http://www.aoa.gov/AoA_programs/HCLTC/Caregiver/index.aspx

National Association of Area Agencies on Aging
http://www.n4a.org

- Powerful Tools for Caregivers
  http://www.powerfultoolsforcaregivers.org/

Others

- National Alliance for Caregiving
  http://www.caregiving.org
- Caregiver Action Network
  http://www.caregiveraction.org
- AARP Caregiving Resource Center
  http://www.aarp.org/home-family/caregiving/?cmp=RDRCT-CRGVER APR12_012

Churches, synagogues, and other places of worship are just one important part of the community. These faith communities can work alongside other sectors to help the entire community become more dementia friendly. Learn more about the process and help your community and others at www.dfamerica.org.

Adapted from ACT on Alzheimer's® developed tools and resources.
Listen

Natural Family Planning (NFP) Awareness Week, a national campaign to celebrate God’s design for married love and raise awareness of NFP methods, is July 24th –July 30th. The slogan for this year was inspired by the Holy Father’s call for a Jubilee Year of Mercy. All married couples and families are invited to open their hearts more fully to the love, mercy and life Christ and the Church offer us.

Natural Family Planning (NFP) is an umbrella term for several safe, natural and effective methods that can be used for both achieving and avoiding pregnancy. It is true family planning. NFP is not the “Rhythm” or Calendar Method. NFP methods teach couples how to observe and interpret the woman’s signs of fertility and infertility and take into account the unique nature of a woman’s menstrual cycle.

NFP is a holistic approach to family planning. It is not contraceptive for it does nothing to suppress or block conception. Instead, couples adjust their behavior according to their family planning intent using the naturally occurring signs and symptoms of a woman’s cycle.

In the Archdiocese, couples have access to instruction in all methods of NFP. In addition, specialized services are available for couples living with reproductive disorders and for both the post-partum and peri-menopausal times of transition.

Visit http://www.bostoncatholic.org/nfp to obtain a NFP brochure and more information about Archdiocesan services and programs.

Visit https://www.flickr.com/photos/bostoncatholic

For photos of the College/University Confirmation and the Healing Mass that were held at Holy Cross Cathedral, Boston

Two Open Positions for Catholic Coordinator of Pastoral Services –Beginning in August 2016

- Beth Israel Deaconess, Plymouth– 30 hours
- Faulkner Hospital– 20 hours

Please contact Deacon Jim Greer if you are interested jgreer@rcab.org or 617-746-5842

Have a happy, healthy and safe summer!

Summer 2016

NCDE Summer Institute on Grief and Loss
July 18 – July 22, 2016

Featuring Thanatology’s Leading Experts

Monday, July 18
Our Work, Ourselves: A Workshop for Caregivers in Thanatology
Jack Jordan, PhD
Franklin Cook, MA, LPC
Joanne L. Harpel, MPhil, LDO

Tuesday, July 19
Creative Art Therapies for Grieving Children
Russell Hilliard, PhD, LCSW, LCAT, MT-BC

Wednesday, July 20
Beyond Stages: Understanding Personal Pathways of Grief
Ken Doka, PhD

Thursday, July 21
Demystifying Violence, Hate, and the Stigma Threat in Grief and Loss for Marginalized Populations
Tashel Bondone, PhD

Friday, July 22
Responding to a Crisis in a Community
Diane Merren, MSW

For complete workshop descriptions and to register/pay online go to mountolive.edu/nce