

## 1: Guidelines for the Celebration of the Sacraments with Persons with Disabilities

*With a breadth of scholarship that ranges from biblical perspectives to ethical and canonical issues, the authors demonstrate how people with developmental disabilities need to be embraced by the Church and its sacraments, for they teach us a fundamental truth about sacramental encounters.*

The Church continues to affirm the dignity of every human being, and to grow in knowledge and understanding of the gifts and needs of her members who live with disabilities. Likewise, the Church recognizes that every parish community includes members with disabilities, and earnestly desires their active participation. All members of the Body of Christ are uniquely called by God by virtue of their Baptism. In light of this call, the Church seeks to support all in their growth in holiness, and to encourage all in their vocations. Participating in, and being nourished by, the grace of the sacraments is essential to this growth in holiness. Catholic adults and children with disabilities, and their families, earnestly desire full and meaningful participation in the sacramental life of the Church. In this regard, as it issues a revised and expanded Guidelines for the Celebration of the Sacraments with Persons with Disabilities, the United States Conference of Catholic Bishops wishes to reiterate what was said in previous pastoral statements on this issue: It is essential that all forms of the liturgy be completely accessible to persons with disabilities, since these forms are the essence of the spiritual tie that binds the Christian community together. To exclude members of the parish from these celebrations of the life of the Church, even by passive omission, is to deny the reality of that community. Accessibility involves far more than physical alterations to parish buildings. Realistic provision must be made for Catholics with disabilities to participate fully in the Eucharist and other liturgical celebrations. Inconsistencies arise in such areas as the provision of sign language interpreters and captioning for persons who are deaf, in the accessibility of church facilities for persons with mobility needs, and in the availability of catechetical programs for persons with intellectual, developmental, and other disabilities. Pastoral inconsistencies may occur in other areas as well. The inconsistencies in pastoral practice often arise from distinct yet overlapping causes. Some result from a misunderstanding about the nature of disabilities. Others arise from an uncertainty about the appropriate application of church law toward persons with disabilities. Others are born out of fear, misunderstanding, or unfamiliarity. These guidelines were developed to address many of the concerns raised by persons with disabilities and their families and advocates, and also clergy and other pastoral ministers, for greater consistency in pastoral practice in the celebration of the sacraments throughout the country. It is our hope that the guidelines will enhance diocesan policies already in existence. All human beings are equal in dignity in the sight of God. Moreover, by reason of their Baptism, all Catholics also share the same divine calling. Catholics with disabilities have a right to participate in the sacraments as fully as other members of the local ecclesial community. Parish sacramental celebrations should be accessible to persons with disabilities and open to their full, active, and conscious participation, according to their capacity. Full accessibility should be the goal for every parish, and these adaptations are to be an ordinary part of the liturgical life of the parish. Special effort should be made to reach out to and welcome all parishioners, including persons with disabilities who live independently, with their families, in institutions, or in other living arrangements. Pastors are responsible to provide evangelization, catechetical formation, and sacramental preparation for parishioners with disabilities, and dioceses are encouraged to establish appropriate support services to assist pastors in this duty. Persons with disabilities, their advocates and their families, as well as those knowledgeable in serving those with disabilities can make a most valuable contribution to these efforts. Parish catechetical and sacramental preparation programs may need to be adapted for some parishioners with disabilities, though, as much as possible, persons with disabilities should be integrated into the ordinary programs. They should not be segregated for specialized catechesis unless their disabilities make it impossible for them to participate in the basic catechetical program. For example, members of the laity are often needed to perform various services or functions in liturgical celebrations, particularly in the celebration of Mass. Like others, Catholics with disabilities are not only recipients of the Gospel, but are also called to proclaim it and to be witnesses to its truth. The creation of a fully accessible

parish reaches beyond mere physical accommodation to encompass the attitudes of all parishioners toward persons with disabilities. All members of the faith community have a role to play in the invitation, welcome, and inclusion of people with disabilities. Difficult situations may be encountered by those making pastoral decisions. Dioceses are encouraged to establish appropriate policies for handling such instances, which respect the rights of all involved, and which ensure the necessary provision of evaluation and recourse. Through the Sacrament of Baptism the faithful are incorporated into Christ and into his Church. They become a new creation and are called, rightly, the children of God. Before and after the celebration of the sacrament, the baptized have the right to the love and help of the community. Because it is the sacrament of universal salvation, Baptism is to be made available to all who freely ask for it, are properly disposed, and are not prohibited by law from receiving it. In the case of infants and those who cannot request it for themselves, Baptism may be deferred only when there is no reason for hoping that the person will be brought up in the Catholic faith. Persons who lack the use of reason are to be baptized provided at least one parent or guardian consents to it. Either personally or through others, the pastor is to see to it that the parents of an infant with a disability, those who take the place of the parents, and those who will fulfill the function of godparent are properly instructed as to the meaning of the Sacrament of Baptism and the obligations attached to it. If possible, either the pastor or a member of the parish community should visit with the family, offering them the strength and support of the community, which rejoices at the gift of new life, and which promises to nurture the faith of its new member. It is recommended that preparation programs for Baptism gather several families together so that they may commonly be formed by pastoral direction and prayer, and so that they may be strengthened by mutual support. If the catechumen is of catechetical age, the rites may be adapted according to need. A sponsor is to be chosen who will assist the catechumen in preparing for the Sacraments of Initiation and, as such, will have a special role in fostering the faith life of the catechumen. Likewise, godparents are to be chosen who will guide the catechumen through the final preparation for Baptism, and to assist the newly-baptized adult or child through the rest of their Christian life. The same person may be both sponsor and godparent. Catholics with disabilities may serve as sponsors and godparents, and like others who fulfill these roles, they are to be carefully chosen and formed for these responsibilities. Parents, those who care for persons with disabilities, and shepherds of souls—especially pastors—are to see to it that the faithful who have been baptized receive the formation needed for the Sacrament of Confirmation and approach it at the appropriate time. Confirmation is to be conferred on the faithful between the age of discretion which is about the age of seven and about sixteen years of age, within the limits determined by the diocesan bishop, or when there is a danger of death, or in the judgment of the minister a grave cause urges otherwise. It is important that they receive the pastoral guidance needed, along with the welcome and embrace of the whole community of faith. To the degree possible, those with disabilities should be included along with others during the preparation and celebration of the sacrament. At times, pastoral need may necessitate an accommodated setting and a simpler manner. A sponsor for the one to be confirmed should be present. The sponsor assists the confirmed person on the continuing path of Christian Initiation. When those with disabilities who are already baptized Christians desire to become Catholic, they should participate in the Rite of Reception of Baptized Christians into the Full Communion of the Catholic Church, which normally includes the reception of the Sacraments of Confirmation and Eucharist. The Eucharist is the most august sacrament, in which Christ the Lord himself is contained, offered, and received, and by which the Church constantly lives and grows. It is the summit and the source of all Christian worship and life, signifying and effecting the unity of the People of God, providing spiritual nourishment for the recipient, and achieving the building up of the Body of Christ. Parents or guardians, together with pastors, are to see to it that children who have reached the use of reason are correctly prepared and are nourished by the Eucharist as early as possible. Pastors are to be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom they judge are not sufficiently disposed. If it is determined that a parishioner who is disabled is not ready to receive the sacrament, great care is to be taken in explaining the reasons for this decision. Cases of doubt should be resolved in favor of the right of the Catholic to receive the sacrament. The existence of a disability is not considered in and of itself as disqualifying a person from receiving Holy Communion. Given the paramount

significance of the Eucharist in the lives of the faithful, and in light of medical and technological advancements that affect Catholics with disabilities, new questions have arisen regarding the reception of Holy Communion, and circumstances that were once rare have even become relatively common. Clergy and extraordinary ministers of Holy Communion are encouraged to become familiar with the needs of their parishioners. In many instances, simple accommodations can be very helpful, and should be embraced by all at the parish level. Catholics who require nourishment through feeding tubes are encouraged to receive Holy Communion, as are all the Catholic faithful. Christ is sacramentally present under each of the species, and Holy Communion can be received under the species of bread or wine alone. For these communicants it will commonly be possible to place one or a few drops of the Precious Blood on the tongue. Clergy and pastoral ministers are encouraged to use these guidelines and consult with physicians, family members, and other experts on a case-by-case basis, to determine how those who use feeding tubes may avail themselves of the abundant fruits of Holy Communion. Specialized instruction for extraordinary ministers of Holy Communion is to be provided as required. Catholics with Celiac Sprue Disease or other conditions that make them gluten intolerant should be given the opportunity to receive a small fragment of a regular host, and made aware of the options to receive a low-gluten host or to receive under the form of wine alone. In the event of intolerance to gluten and wine, mustum may also be an option, with the approval of the local ordinary. For example, the chalice given to a person with gluten intolerance should not contain a particle of the host, and low-gluten altar breads should never be intermingled with regular altar breads. As people may feel self-conscious at the prospect of needing special arrangements for the reception of Holy Communion, pastoral sensitivity in this area is particularly important. Holy Communion should continue to be offered as long as possible, and ministers are called to carry out their ministry with a special patience. If swallowing becomes particularly difficult, decisions regarding the continued reception of Holy Communion may have to be faced. This pastoral decision is to be made on a case-by-case basis, in consultation with the individual, those closest to him or her, physicians, and the pastor. In the Sacrament of Penance, the Catholic faithful obtain from the mercy of God pardon for their sins. At the same time, they are reconciled with the Church, which they have wounded by their sins and which works for their conversion by charity, example, and prayer. Only those who have the use of reason are capable of committing mortal sin. Nevertheless, even young children and persons with intellectual disabilities often are conscious of committing acts that are sinful to some degree and may experience a sense of guilt and sorrow. As long as the individual is capable of having a sense of contrition for having committed sin, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution. Those with profound intellectual disabilities, who cannot experience even minimal contrition, may be invited to participate in penitential services with the rest of the community to the extent of their ability. In the case of individuals who are nonverbal or have minimal verbal communication ability, sorrow for sin is to be accepted even if this repentance is expressed through some gesture rather than verbally. Many Catholics experience significant communication difficulties related to autism spectrum disorder, traumatic brain injury, post-stroke complications, and other conditions. Catholics with significant communication disorders may be permitted to make their confessions using the communication system with which they are most fluent. Individuals preparing for the sacrament are to be taught to be as independent as possible in the use of their communication system to allow for the norm of private reception of the sacrament. Confessors are encouraged to work with families and individuals to familiarize themselves with various alternative communication options to ensure that all who desire to celebrate this sacrament may do so, provided that the seal of confession is properly safeguarded. In posing questions and in the assignment of penances the confessor is to proceed with prudence and discretion, mindful that he is at once judge and healer, minister of divine justice within the context of divine mercy. Catholics who are deaf should have the opportunity to confess to a priest able to communicate with them in sign language, if sign language is their primary means of communication. They may also confess through an approved sign language interpreter of their choice. The written or digital materials are to be returned to the penitent and properly destroyed or deleted. Pastoral consideration needs to be given to those for whom reception of the sacrament within the confines of the confessional may be problematic. While this would certainly constitute a just cause for

Reconciliation outside of a confessional, every effort should be made to ensure that penitents who are wheelchair users have access to both face-to-face and private confessionals, with due regard for the right of the priest to insist on confession behind a fixed screen. Through the Anointing of the Sick, the Church commends to the suffering and glorified Lord the faithful who are seriously ill, so that they may be relieved of their suffering and be saved. Those who have the care of souls and those who are close to the sick are to see to it that the faithful who are in danger due to sickness or old age are supported by the Sacrament of the Anointing of the Sick at the appropriate time. Since disability does not necessarily indicate an illness, Catholics with disabilities should receive the Anointing of the Sick on the same basis and under the same circumstances as any other member of the Christian faithful.

### 2: ACCESS » Intellectual/Developmental Disability

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### 3: Massachusetts Developmental Disabilities Council | [www.enganchecubano.com](http://www.enganchecubano.com)

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### 4: Special Needs: Catechetical Resources - Diocese of Austin - Austin, TX

*Developmental Disabilities and Sacramental Access: New Paradigms for Sacramental Encounters (Liturgical Press, pages, \$ paperback) recognizes that developmentally disabled people are invisible in many parishes.*

### 5: Ministry to Persons Disabilities. | Sacred Heart Catholic Church | Rowlett, TX

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### 6: Developmental Disabilities Programming | ACCESS

*Developmental Disabilities Sacramental Access Edward Pdf Ebook Download placed by Eve Jowett on November 10 It is a copy of Developmental Disabilities Sacramental Access Edward that reader can be downloaded this with no cost at [www.enganchecubano.com](http://www.enganchecubano.com)*

### 7: Roman Catholic Diocese of Boise: Children's Ministry

*Developmental Disabilities And Sacramental Access instant access document Peugeot Owner User Manual. This is Peugeot Owner User.*

*Basquiat 2007 Mini Wall Calendar Everything You Need to Know About Meditation Current References 3. Soviet Ideology 41 99 1/2 Gross Jokes, Riddles, Nonsense U2014The Cemetery Advia centaur xp user manual The Boni Maroon Wars in Suriname The other major costs associated with the seven research tasks include Estrangement of Great Britain and Japan, 1917-35 Rotating machinery What price free speech? Big Book of Sounds Continued fractions with applications Alaa al aswany books The Harvey Grey Mystery Series Mohammed : messenger of Allah Wheelchair sports classification system All about Love Bombing Taurat in urdu Gathering the Priests Benjamin Thompson, Count Rumford Magic triumphs Civil service reform Practice teaching narrative report The flag of greece Learn Torah, Love Torah, Live Torah Management excellence To Rise Again at a Decent Hour The lotus and the lion The awk pattern processing language All eyes on the pond (Juvenile collection) Strange Screams of Death (Silent Witness) Equity ownership: factors and decisions III. Slang and cant in Jerome K. Jeroms works Reel 267. August 1-October 31, 1884 ASME Ash Fusion Research Project Warfare and armed conflicts Ten Eighteenth-Century Voluntaries (Recent Researches in the Music of the Baroque Era, Vol 6) Trade mindfully gary dayton*