

NCPD
NATIONAL CATHOLIC PARTNERSHIP ON DISABILITY

Guidelines for the Celebration of the Sacraments with Persons with Disabilities, Revised Edition 2017

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Archdiocese of Philadelphia





Welcome

• • •

Loving God,

You make each living person in your image
...a gift of your love to the human family

Guide our minds to understand the power and
wisdom of human vulnerability

Guide our actions to create parish communities
open to the gifts of each individual

Give us courage to stand up to the forces willing to
destroy life because they fear disability
or make judgments about its "quality."

Give us understanding that your body is incomplete
if people are left behind



Give us an appreciation of the role we must play
in spreading your good news to all we meet

We praise you Lord for all of your good gifts

We give thanks for loving parents who welcome
and nurture their children

We appreciate all those living with disabilities
who contribute their time and talents
even in the face of obstacles or rejection

Guide us always Lord in your way

Amen



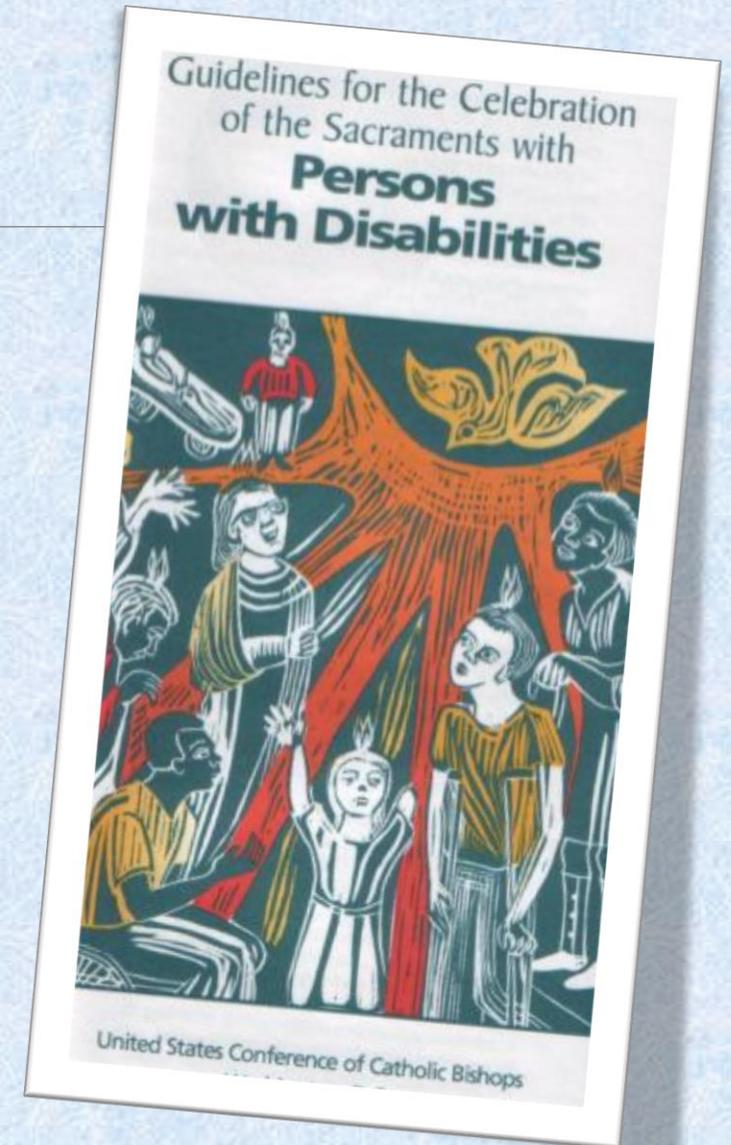
Sacramental Guidelines – A Brief History

Approved by the U.S. bishops:

***Guidelines for the
Celebration of the Sacraments
with Persons with Disabilities***

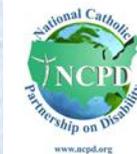
October 1995

Revised June 2017



Why the need for the Guidelines?

- Pastoral inconsistencies
 - From Revision Preface:
 - Misunderstand nature of disability *
 - Church law – how apply?
 - Fear, unfamiliarity
 - Real or perceived limitations of available resources
- People denied the sacraments
- Uncertainty on how to respond pastorally



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• • • *faith • giftedness • partnership*

www.ncpd.org

Why the need for a Revision?

- Continuing pastoral inconsistencies (as referenced in Revision Preface)
- People continuing to be denied the sacraments
- Clergy and pastoral leaders continuing to be uncertain on how to respond pastorally
- **New issues arising**
 - Use of technology
 - Use of feeding tubes
 - Celiac disease and other gluten intolerance
 - Alzheimers
 - Prenatal diagnosis
- Evolving understanding of disability and pastoral support

Overview of Disability and Ministry Trends

Disabilities...

Disabilities are the normal, anticipated outcomes of the risks, stresses and strains of the living process.

(NCPD—Mary Jane Owen)

In other words, disabilities are a normal part of life, touching everyone regardless of age, race, or culture.

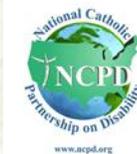




**One person in five has some form of disability...
20% of all Catholics**

Over 14 million Catholics with disabilities in the U.S.

1 family in 3 is touched by disability



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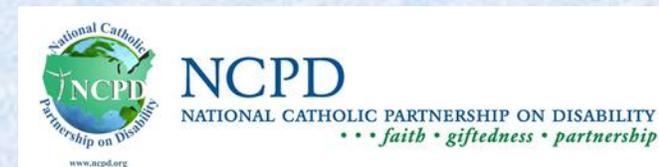
1 family in 4
is touched
by mental
illness

Statement of Belonging

The Church acknowledges that all persons **belong** by virtue of their baptism and that disability is an **ordinary** part of life. From this follows the **responsibility** of each parish to acknowledge the inherent **dignity** of each person and to provide **access** and full **integration** to individuals with disabilities. Therefore, each parish is called to provide access into **all** aspects of the communal life of the Church, engaging in **relationship** and offering appropriate **supports**. **Thus each person is empowered to achieve the fullest measure of personal participation, belonging, serving, and flourishing as part of the Body of Christ.**

~National Catholic Partnership on Disability (NCPD)

November 2016



Realities of some families...

...Even today!

From an NCPD 2010 parent survey:

- ❖ “It is a sad experience when the pastor, priest, or lay leaders place insurmountable obstacles in the way of families with children with autism spectrum disorders.”
- ❖ “The lack of a parish policy on inclusion in faith formation makes families feel hopeless.”
- ❖ Best story of hope? “I wish I had some,” “I have yet to experience this,” “There is no hope in my parish.”
- ❖ Many families reports struggles faced when requesting Sacraments.
- ❖ Most often shared “hurt” is the stares and unfriendly looks received as they attempt to attend mass.

Turned away from two parishes...



Sought a parish where
the family felt welcome...

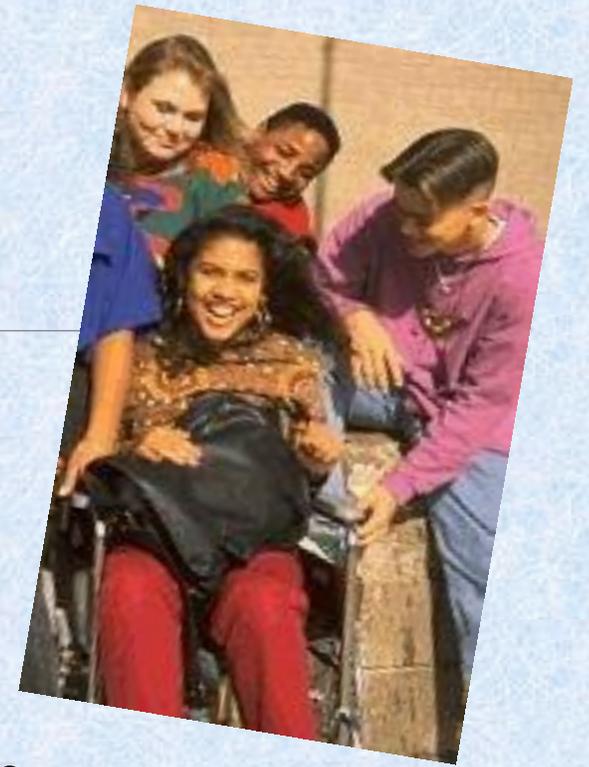


“She doesn’t need Church, she is already an Angel.”



Attitudes make all the difference:

- ❖ Recognize the dignity of every person.
- ❖ Don't "exceptionalize" disability -- people are not "special" or "angels."
- ❖ Make friends of people with disabilities.
- ❖ Recognize and believe that everyone belongs.



...a parent's story

“Before the Pastoral and Sacramental Guidelines, I thought the Church offered our family only thee “B”s: Baptism, burial, and back of the church seating.

After reading the Pastoral, I understood that the Church also offered my daughter and our family ... **BELONGING.**”



Review of Guidelines Revision

English version available at
USCCB.org for free download
or purchase.

Spanish version to follow
for free download.

The screenshot shows the USCCB website header with the logo and navigation menu. The main content area displays the title 'GUIDELINES FOR THE CELEBRATION OF THE SACRAMENTS WITH PERSONS WITH DISABILITIES' and a 'PDF Version' link. The text below the title reads: 'Revised Edition — Approved by the United States Conference of Catholic Bishops on June 15, 2017. 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.' Below this, it states: '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...

Review of Guidelines – Original and Revision

Opening Paragraph (added to Revision)

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.

Preface

The bishops offer the Guidelines... in order to give a more concrete expression to our **longstanding concern** for “realistic provision” for the means of access to full sacramental participation for Catholic persons with disabilities.

...**all** those who minister to or with Catholics with disabilities are invited and encouraged to reflect upon and **utilize these guidelines** in their continuing effort to bring Christ’s healing message and call to justice to the world.

General Principles

1995 ORIGINAL VERSION, #1

By reason of their baptism, all Catholics are equal in dignity in the sight of God and have the same divine calling.

2017 REVISION, #1

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.

General Principles

1995 ORIGINAL VERSION, #2

Catholics with disabilities have a right to participate in the sacraments as full functioning members of the local ecclesial community. Ministers are not to refuse the sacraments to those who ask for them at appropriate times, who are properly disposed, and who are not prohibited by law from receiving them.

2017 REVISION, #2

Catholics with disabilities have a right to participate in the sacraments **as fully as other members** of the local ecclesial community. Sacred ministers **cannot deny** the sacraments to those who seek them at appropriate times, are properly disposed, and are not prohibited by law from receiving them.

General Principles

1995 ORIGINAL VERSION, #3

Parish sacramental celebrations should be accessible...While full accessibility may not always be possible for every parish, it is desirable that at least one fully accessible community be available in a given area. Parishes may, in fact, decide to collaborate in the provision of services to persons with disabilities.

2017 REVISION, #3

Parish sacramental celebrations should be accessible...**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.

General Principles

1995 ORIGINAL VERSION, #5

...Parish catechetical and sacramental preparation programs may need to be adapted for some parishioners with disabilities. Further, parishes should encourage persons with disabilities to participate in all levels of pastoral ministry (e.g., as care ministers, catechists, etc.)

2017 REVISION, #5

...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. **Even in those cases, participation in parish life is encouraged in all ways possible.**

Models of Engagement in Catechesis

All believers have a right to catechesis;
all pastors have the duty to provide it.

Catechesi Tradendae 64

Parish catechetical programs should meet the needs of children with disabilities and diverse learners utilizing best practices, flexible grouping, adaptive materials, and natural supports.

In Classroom with Supports
catechist aide or peer tutor/adapted materials



Within the Typical Classroom
with peers



In Learning Support Classroom
with small group learning and adapted curriculum



With Individualized Instruction
joins peers for prayer, liturgies & special activities



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. Even in those cases, participation in parish life is encouraged in all ways possible.

*Guidelines for the Celebration of the Sacraments
with Persons with Disabilities, Revised Edition, USCCB, 2017, par. 5*

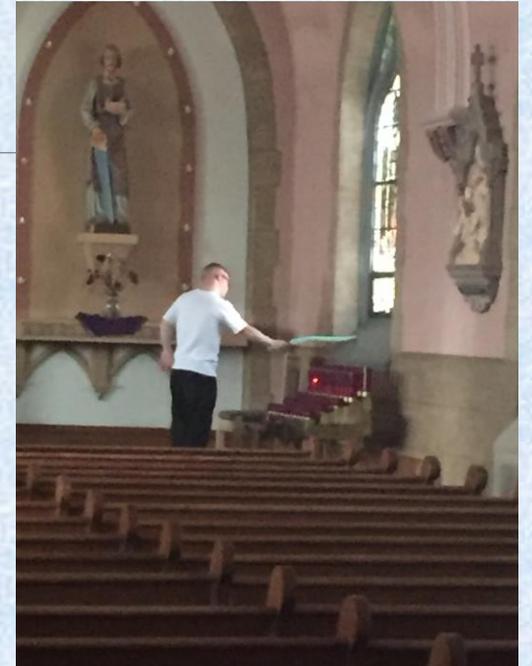
**All believers have a right to catechesis
All pastors have the duty to provide it.**

Catechesi Tradendae 64

General Principles

2017 Revision, new paragraph #6

Having received the sacraments, which “contribute in the greatest way to establish, strengthen, and manifest ecclesiastical communion,” persons with disabilities, **like all other parishioners**, should be encouraged to participate in all levels of pastoral ministry that are available and for which they are **qualified**....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.



General Principles

1995 ORIGINAL VERSION, #6

The creation of a fully accessible parish reaches beyond mere physical accommodation to encompass the attitudes of all parishioners toward persons with disabilities. Pastoral ministers are encouraged to **develop specific programs** aimed at forming a community of believers known for its joyful inclusion of all of God's people around the table of the Lord.

2017 REVISION, #7

The creation...persons with disabilities. **All members of the faith community** have a role to play in the invitation, welcome, and inclusion of people with disabilities. Pastoral ministers are encouraged to **foster attitudes and a parish culture**, and to develop informational materials, aimed at forming a community of believers...table of the Lord.

General Principles

1995 ORIGINAL VERSION, #7

In the course of making pastoral decisions, it is inevitable that pastoral care workers will encounter difficult **cases**. Dioceses are encouraged to establish appropriate policies for handling such **cases** which respect the procedural and substantive rights of all involved, and which ensure the necessary provision of consultation.

2017 REVISION, #8

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**.

Baptism

- The Church, made present in the local community, has an important role to play in the Baptism of all of its members. Before and after the celebration of the sacrament, the baptized have the right to the love and help of the community. (10)
- Disability, of itself, is never a reason for deferring Baptism. Persons who lack the use of reason are to be baptized provided at least one parent or guardian consents to it. (11)



Baptism

2017 REVISION, #11

- **Parents who receive a prenatal diagnosis of a life-threatening condition should receive the support they need to assure that their child will be baptized “without delay.”** Indeed, priests, deacons, and other pastoral ministers should provide spiritual and emotional support to families who have received any difficult prenatal diagnosis and offer on-going support before and after the birth of a child, with special concern in the event of the death of a child.



PEER-TO-PEER SUPPORT MINISTRIES

- Prenatal Partners for Life (national)
- Be Not Afraid (national)
- **Lily’s Gift (Archdiocese of Philadelphia)**
- NCPD webinar available through Amazon



Baptism

1995 ORIGINAL VERSION, #12

If the person to be baptized is of catechetical age, the Rite of Christian Initiation may be adapted according to need.



2017 REVISION, #13

- “The Initiation of catechumens is a gradual process that takes place within the community of the faithful.” Adults and children of catechetical age with disabilities should be welcomed into all stages and rites of the initiation process.
- If the catechumen is of catechetical age, the rites may be adapted according to need. In these cases, catechesis for persons with disabilities must be adapted in content and method to their particular situations.
- **Like others, adults and children of catechetical age with disabilities should normally receive the Sacraments of Baptism, Confirmation, and Eucharist in a single celebration.**

Baptism

1995 ORIGINAL VERSION, #13

...As such, they are to be chosen and prepared accordingly. Persons with disabilities may be sponsors for these sacraments of initiation.

2017 REVISION, #14

- 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.

Confirmation

- 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. (16)
- Persons who because of intellectual or developmental disabilities may never attain the use of reason **can receive** the Sacrament of Confirmation and **should be encouraged either directly or, if necessary, through their parents.** It is important that they receive the pastoral guidance needed, along with the welcome and embrace of the whole community of faith. (18)
- 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. (18)



Eucharist

- The criterion for reception of Holy Communion is the same for persons with intellectual and developmental disabilities as for all persons, namely, that the person be able to “distinguish the body of Christ from ordinary food,” even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally. (22)



Eucharist

- Pastors are encouraged to consult with parents, those who take the place of parents, diocesan personnel involved with disability issues, psychologists, religious educators, and other experts in making their judgment. (22)
- 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. (22)



Eucharist

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. (23)

- **New issues addressed:**
 - **Feeding tubes (24)**
 - **Gluten intolerance (25)**
 - **Advanced Alzheimers or other age-related dementias (26)**

Eucharist

Feeding Tubes (24)

- The norm of receiving through the mouth remains the same for those who otherwise use a feeding tube for sustenance, and Holy Communion is not to be administered through a feeding tube.
 - ..the full presence of Christ and his sanctifying grace are found in even the smallest piece of the consecrated host or in a mere drop of the consecrated wine. (24)

Eucharist

Gluten Intolerance (25)

The following accommodations can be made for those who with Celiac Sprue Disease and other gluten intolerances:

- The opportunity to receive a **small fragment** of a **regular host**.
- 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.

Clergy and extraordinary ministers of Holy Communion must be aware of the possibility of **cross contamination** in these circumstances

- ..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.

Eucharist

Alzheimers or age-related dementias (26)

- When baptized Catholics who have been regular communicants develop advanced Alzheimer's or age-related dementias, there is to be a presumption in favor of the individual's ability to distinguish between Holy Communion and regular food. 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 those closest to him or her...



Reconciliation

- 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. (28)
- 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. (28)

Reconciliation

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. (28--#23 of original document)

Reconciliation

Those who have minimal verbal communication (29)

- 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.
- 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.



Reconciliation

Catholics who are deaf (30)

- 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 interpreter has the **obligation** to observe secrecy. (modified language from 1995)
- When neither a priest with signing skills nor a sign language interpreter is available, Catholics who are deaf should be permitted to make their confession in writing **or through the use of an appropriate portable electronic communication device** that can be passed back and forth between the penitent and confessor.
- The written **or digital** materials are to be returned to the penitent and properly destroyed or deleted.

Reconciliation



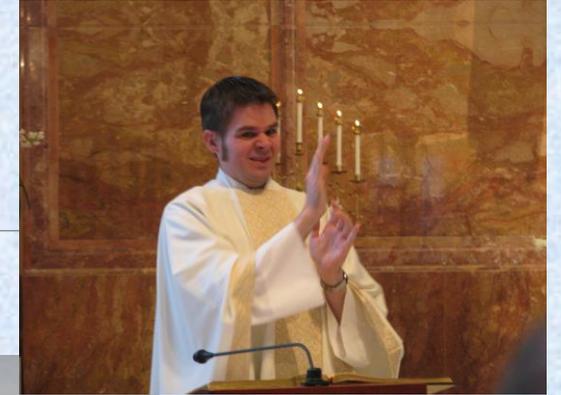
...every effort should be made to ensure that penitents who are wheelchair users have access to both face-to-face and private confessionals, with due regard for the right of the priest to insist on confession behind a fixed screen.
(31)

Anointing of the Sick

- 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. (34)
- ... may be conferred if the recipient has sufficient use of reason to be strengthened by the sacrament or if the sick person has lost the use of reason and would have asked for the sacrament while in control of his or her faculties.
 - If there is **doubt** as to whether the sick person has attained the use of reason, the sacrament is to be **conferred**. (35)

Holy Orders

- The existence of a physical disability is not considered in and of itself as disqualifying a person from Holy Orders. (37)
 - Cases are to be decided on an individual basis...
- ...candidates for ordination must possess the necessary spiritual, physical, human, moral, intellectual, emotional, and psychological qualities and abilities to fulfill the ministerial functions of the order they receive. (37)

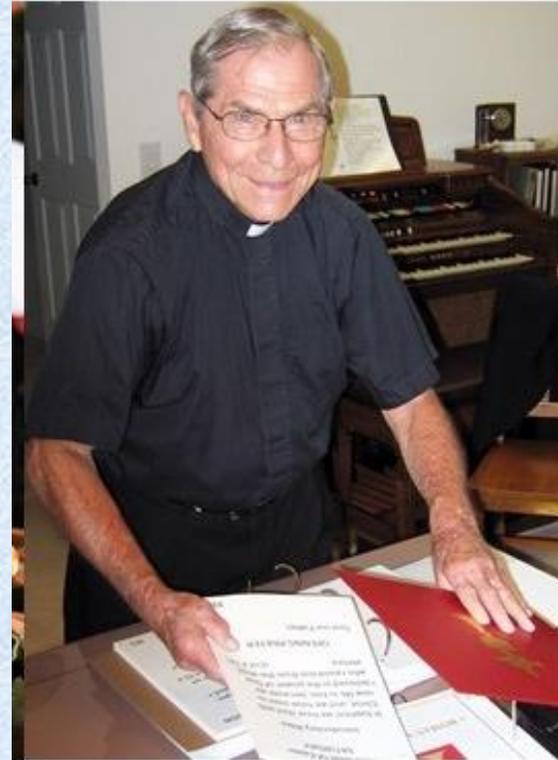


Holy Orders

- Diocesan vocations offices and offices for ministry with persons with disabilities should provide counseling, informational resources, and **reasonable accommodations** for men with disabilities who are discerning a vocation to serve the Church through one of the ordained ministries. (38)
- In preparation for responsible leadership in ordained ministry, the diocesan bishop or major superior is to see to it that the **formation** of all students in the seminary **includes awareness of and experience with** persons with disabilities. Formation personnel should **consult** with persons with disabilities, parents, psychologists, religious educators, and other experts in the adaptation of programs for ministerial formation related to disabilities. (39)
 - **Indeed, these Guidelines might even be part of the course of studies in seminaries and in ongoing formation of the clergy. (39)**

Holy Orders

Some men with disabilities already serve the Church as bishops, priests, or deacons. Clergy who have or acquire a disability are to have access to resources and accommodations that will aid them in continuing in their ministry. (40)



Marriage

- Pastors of souls should make the necessary provisions to ensure the inclusion of persons with disabilities in **marriage preparation** programs. (43)
- **Couples with intellectual or developmental disabilities who believe they are called to the vocation of married life are encouraged to seek counsel by discussing the Sacrament of Matrimony with their families and pastors.** For matrimonial consent to be valid, it is necessary that the contracting parties possess a sufficient use of reason; that they be free of any grave lack of discretion affecting their judgment about the rights and duties to which they are committing themselves; and that they have the mental capacity to assume the essential obligations of the married state.
 - Pastoral and other clergy are to decide cases on an **individual basis** and in light of pastoral judgment based upon consultation... (44)



Marriage

- A **physical disability**, in and of itself, does **not necessarily constitute an impediment** to marriage...paraplegia does not always imply impotence, nor the permanence of such a condition, and it is not in itself an impediment.
 - In case of doubt with regard to impotence, marriage may **not be impeded**. (44)
- Catholics who are deaf are to be offered the opportunity to express their matrimonial consent in sign language...**Likewise, those who are nonverbal or have minimal verbal communication ability should be offered the opportunity to express their matrimonial consent using the communication system with which they are most fluent.** (45)
- **As people live longer, more will experience loss of mental and physical capabilities, including Alzheimer's and other age-related dementias. The faith community must minister both to the spouse whose body or mind begins to fail and also to the spouse who becomes the caregiver.** (46)

Conclusion

1995 ORIGINAL VERSION, (CLOSING PARAGRAPH)

These guidelines are presented to **all who are involved in pastoral ministry with persons with disabilities**. They reaffirm the determination expressed by the bishops of the United States on the tenth anniversary of the pastoral statement on persons with disabilities “to promote accessibility of mind and heart, so that all persons with disabilities may be welcomed at worship and at every level of service as full members of the Body of Christ.”

2017 REVISION, CONCLUSION

These guidelines are presented to **all who are involved in liturgical, pastoral, and catechetical ministry**. All persons with disabilities have gifts to contribute to the whole Church. When persons with disabilities are embraced and welcomed, and invited to participate fully in all aspects of parish community life, the Body of Christ is more complete. The Church owes persons with disabilities her best efforts in order to ensure that they are able to hear the Gospel of Christ, receive the sacraments, and grow in their faith in the fullest and richest manner possible.

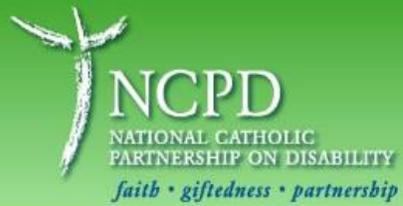
Key to this Engagement...

See the **person**, not the disability.

Serve the **person**, not a group.

Build a **relationship**, not only a program.

Resources



MI Network News

The Monthly Newsletter of the National Catholic Network on Mental Illness

[Click Here for Archived Issues of MI Network News](#)

Other Videos

Understanding Autism



How to Suggest NCPD Facebook to Your Friends



Featured Video



Social Media



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An Evening of Faith, Fellowship and Fundraising

National Catholic Partnership on Disability Presents

An evening of Faith, Fellowship, and Fundraising

Thursday, November 3, 2016
6:30 - 8:30 p.m.

St. Louis University High School
4970 Oakland Avenue
St. Louis, MO 63110

Hosts:

Robert (Rob) Funke - SLUH Class of 1992

James (Jim) Goodman- SLUH Class of 1992

[REGISTER](#)



2016 - LOYOLA PRESS OPENING DOORS AWARD

Nominate a Parish: Deadline September 30, 2016

The Loyola Press Opening Doors Award honors a parish community that demonstrates a spirit of belonging and engagement practices that facilitate the meaningful participation of people with disabilities in all aspects of the parish community and the life of the Catholic Church.

The winning parish will be awarded a plaque, be featured in NCPD E-News and website, and receive \$1,000 to be used by the parish to continue their efforts on behalf of parishioners with disabilities.

[Click here](#)

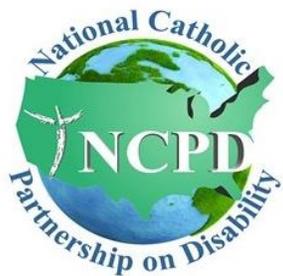


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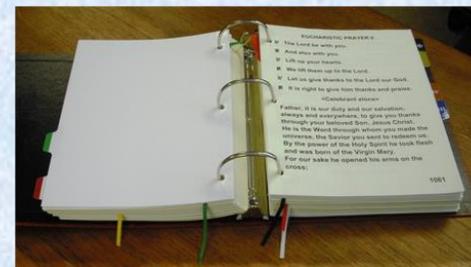


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Bringing to life the 1978 vision of the US bishops:
Persons with disabilities...seek to serve the community and to enjoy their full baptismal rights as members of the Church

Support for Priests with Low Vision:

NCPD distributes in print and on CD the Roman Missal, Third Edition for large-print font sizes of 24, 34 & 44 for priests and deacons with low vision

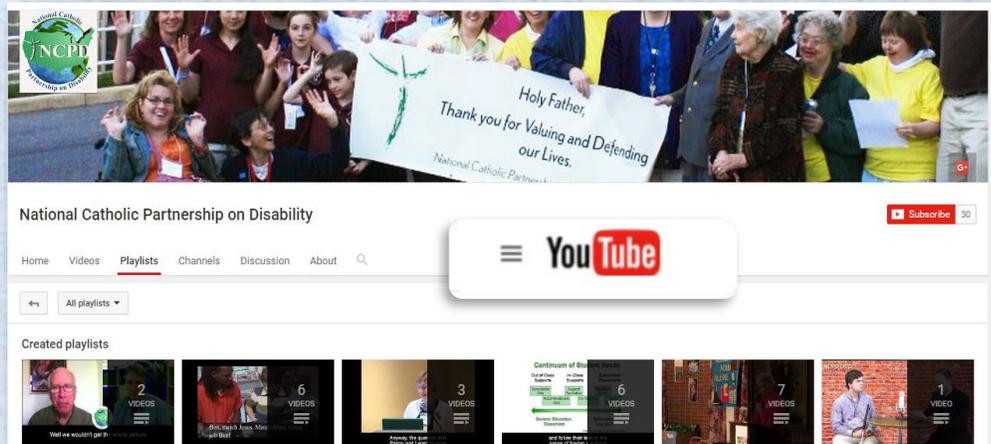


Webinars: (see webinar toolkits at ncpd.org/toolkit)

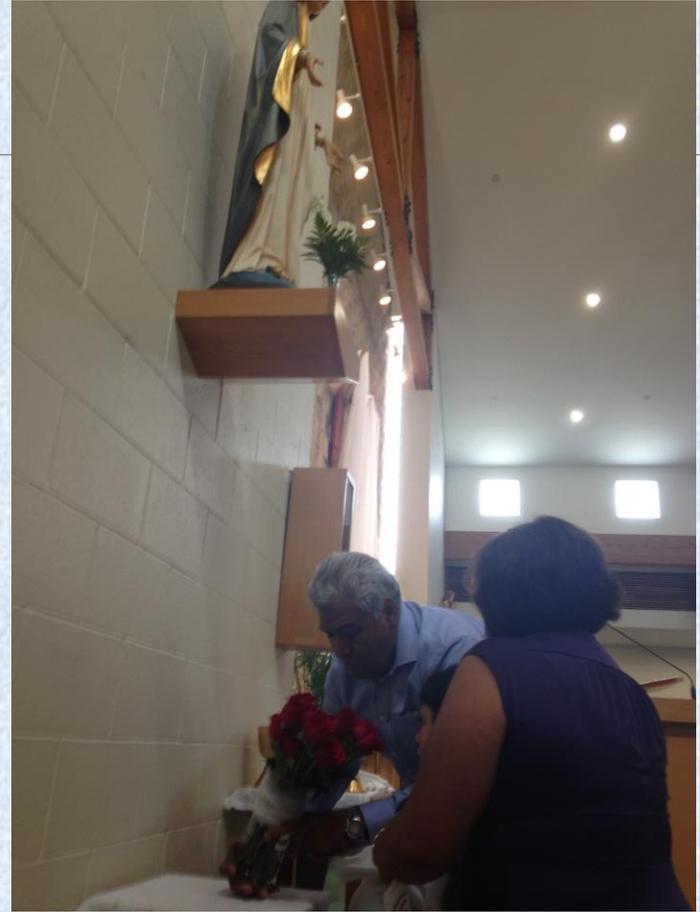
NCPD has a growing library of webinars available on DVD, including: Catechesis, Mental Illness, Parish Support for Veterans, Catholic Education, Prenatal Diagnosis, Suicide: Prevention, and Physician Assisted, Access: To Liturgy, and liturgical Spaces.

Webinars DVD available at ncpd.org/resources

Visit NCPD YouTube channel, like us on Facebook, follow us on Twitter



The Fruit of Your Efforts...













Questions?



A Quote from Pope Francis

All life has inestimable value; even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God's creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect.



National Catholic Partnership on Disability

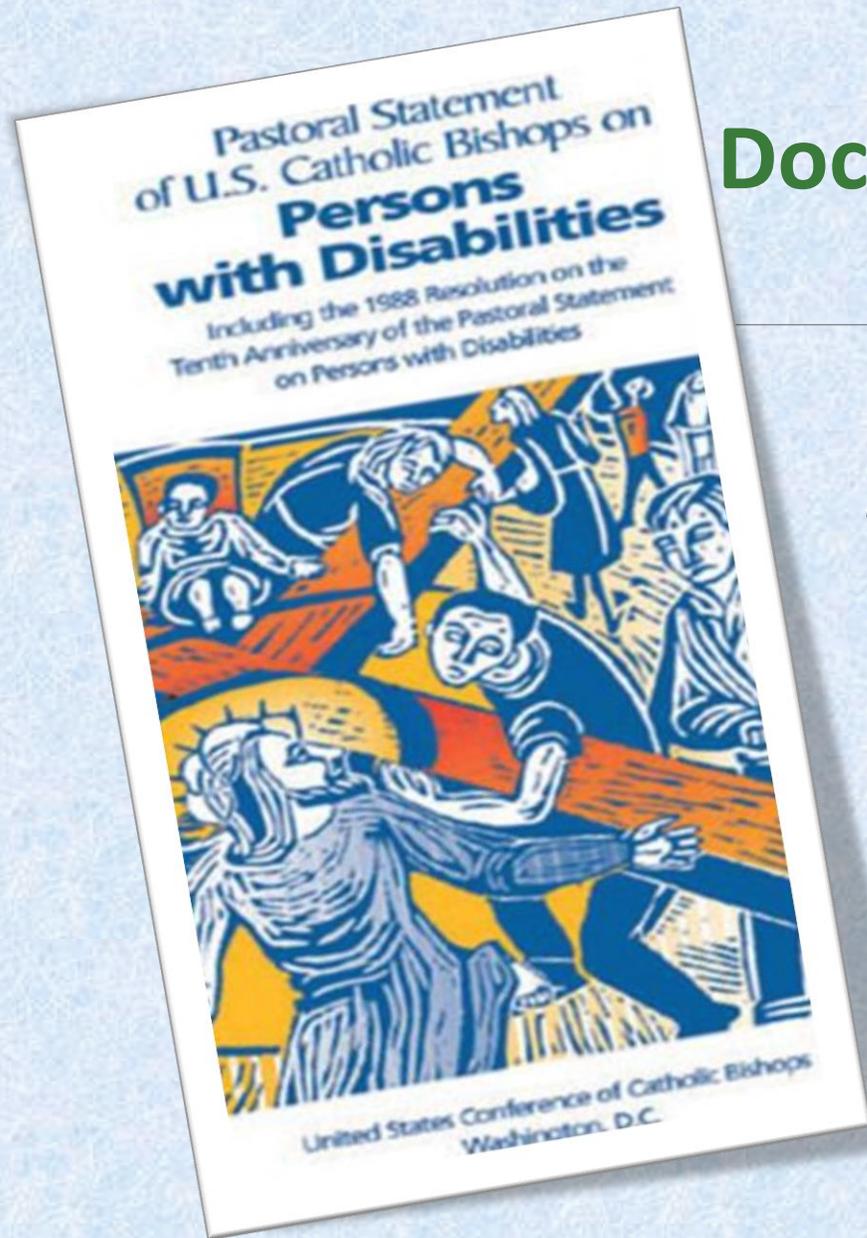
Where Faith and Disability Meet

www.ncpd.org

Since 1982, the National Catholic Partnership on Disability (NCPD) has served the U.S. Catholic Church by providing resources, training, consultation and advocacy for the estimated 14 million U.S. Catholics who live with disability. NCPD collaborates with the USCCB on matters dealing with access to faith for persons with disabilities. NCPD's goal: Full inclusion of persons with disabilities -- in the Church and in Society. Visit <http://www.ncpd.org> for more information on NCPD's programs and services.



Documents from the bishops include:



***Pastoral Statement of U.S. Catholic Bishops
on People with Disabilities
November 1978***

From *Pastoral Statement, 1978* :

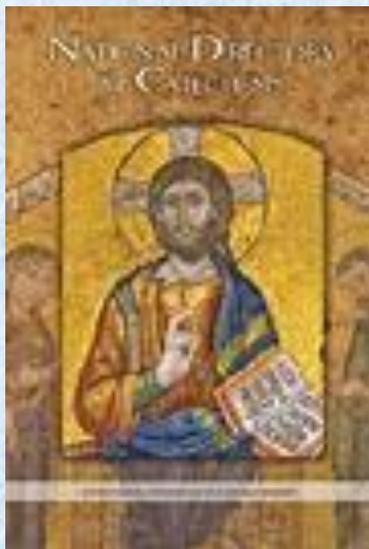
“People with disabilities are not looking for pity. They seek to serve the community and to enjoy their full baptismal rights as members of the Church.

There can be no separate Church for people with disabilities. We are one flock...” (par. 33)



From *National Directory for Catechesis*, 2005:

All persons with disabilities have the capacity to proclaim the Gospel and to be living witnesses to its truth within the community of faith and offer valuable gifts. Their involvement enriches every aspect of Church life.



They [persons with disabilities] are not just the recipients of catechesis—they are also its agents.

All persons with disabilities or special needs should be welcomed in the Church. Every person, however limited, is capable of growth in holiness.



NCPD

NATIONAL CATHOLIC PARTNERSHIP ON DISABILITY

••• *faith • giftedness • partnership*