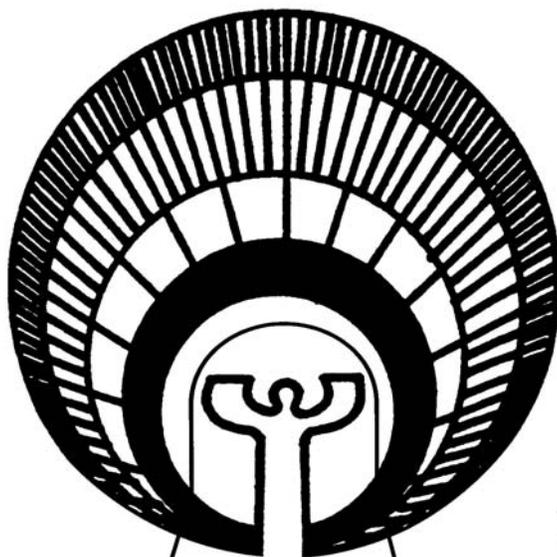


GUIDING PRINCIPLES & STRATEGIES
FOR INCLUSION IN THE LITURGY
OF CATHOLICS WITH DISABILITIES



THE FEDERATION OF DIOCESAN LITURGICAL COMMISSIONS
LITURGICAL ARTS AND MUSIC COMMITTEE
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These guiding principles are provided for Pastors, Liturgists, Parish Advocates, Liturgy Planners, Designers, Architects, and all those who have a concern for the design of the worship space and the planning of liturgical celebrations. They are provided for the purpose of assuring that all members of the worshipping community are able to participate fully in the worship life of their parishes and also to insure that all who are appropriately qualified can fully participate in the various liturgical ministries.

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Preface

Including All People in Worship

“The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as a ‘chosen race, a royal priesthood, a holy nation, God’s own people’ is their right and duty by reason of their baptism.” (Constitution on the Sacred Liturgy [CSL], 14)

The Church is both sign and sacrament—the People of God and the Mystical Body of Christ. When St. Paul addressed the Church he said that there is neither slave nor free, Gentile or Jew, woman or man. There is one body and all are one in the Lord.

Yet for Catholics with disabilities, participation in the liturgical and sacramental life of the Church—a right and duty by reason of their baptism—is often made more difficult not by overt discrimination but by lack of understanding and empathy. The community often denies itself the God-given gifts and desires of those with disabilities simply because they have never thought to work with people with disabilities to review what barriers are present to keep all from participating fully, consciously and actively in the Church’s prayer and ministry.

Just as the Church must do all in its power to help ensure people with disabilities a secure place in the human community, so it must reach out to welcome gratefully those who seek to participate in the ecclesial community. . . The Church finds its true identity when it fully integrates itself with these marginal people, including those who suffer from physical and psychological disabilities. (*Pastoral Statement of U.S. Catholic Bishops on Persons With Disabilities*, 12)

This attitude of welcome and inclusiveness permeates authentic liturgical celebrations. All Catholics should feel welcome at the Lord’s table and be permitted to fulfill the ministerial roles to which he or she is called, competent and capable.

All qualified people should feel welcome to serve in the ministry to which they are called if they possess the gifts and are able to fulfill the requirements of that ministry. It is the goal of this publication to help parishes contemplate how accessible the sacraments and liturgical ministries are to all people who are called by the Lord.

Finally, any discussion of inclusion of people with disabilities must begin with the understanding that people with disabilities know best what is needed and should be included in all consultations. They often can come up with creative and cost-effective solutions which are borne from their own experiences.

Growing Awareness Regarding Catholics with Disabilities

Statistics provided by the National Catholic Partnership on Disability show that 20% of the people within any parish's boundaries live with a disabling condition, and one family in three includes someone who has significant limitations. Approximately 58% of those with disabilities have a physical limitation; slightly less than 9% have a sensory disability; around 5% have a cognitive disability involving either mental retardation or mental illness; with the remaining 28% having a serious medical condition. These statistics suggest that a parish with 1000 members needs to give consideration to the special needs of approximately 200 parishioners.

It is important to remember that there are a variety of disabilities and that for each there is a range of severity. Some disabilities are very common, such as diminished eyesight, hearing, or mobility. Other disabilities, especially those caused by disease, genetic pre-disposition, or accident may not be as common but may be more pronounced. Regardless of the disability or its severity it is important to remember that most people have some form of diminished capacity.

Catholics with disabilities are more than just statistics. They are *people* who bring untold gifts to the parish. They are educated and articulate, teachers and business leaders, parents and heads of households, and they participate in all facets of secular and Church life. In addition, they often are much more in tune with shortcomings in social services—whether it be access to public life, transportation systems, or other parts of society that are taken for granted by the vast majority of parishioners. Yet for most Catholics with disabilities, burdens are accepted and life is lived with joy and deep faith.

The Greatest Barrier: Attitudes

Catholics with disabilities often express the notion that attitudes of others may be the greatest barriers to full, conscious and active participation. Many people feel that they must “take care” of those with disabilities instead of working together as full partners. Sometimes a person may have a disability affecting speech and motor skills (such as cerebral palsy) which causes others to consider them mentally retarded even though the disability has no effect on intelligence.

With that said, some people with disabilities may be viewed as disruptive. This is perhaps most noticeable with mental disabilities (for example, an autistic child or an adult with a mental illness). A culture of welcome at the parish determines how best to include people with disabilities such as these. Such a culture also helps balance the needs of the overall community with the individual's needs and helps to determine how particular disruptions can be addressed with compassion and justice.

Attitudes are often shaped by the concept that including people with disabilities will cost money for renovations and additional services or create more work for parishioners. Some also are reticent to create barrier-free spaces for fear that architecture or art will be compromised by ramps, railings or other devices. Once again, involving Catholics with disabilities in the development of short- and long-range planning may change attitudes and help address fears and concerns. Enlisting the help of professionals from the parish may also keep costs to a minimum and help educate even more parishioners.

Parishioners' attitudes can be strongly influenced by the positive attitude of the

pastor and other parish leaders. For example, if a person with a mental illness has minor outbursts during Mass, the pastor can tactfully assure people that this is not in any way “bothersome” to him, thus dispelling any notion that this is an “interruption” to Mass or that it is “distracting Father.” If the disruption becomes more severe, he can address the individual’s needs with family members or a care giver. A pastor or parish leader who is welcoming of altar servers with cognitive disabilities, a reader who is in a wheelchair or a greeter who is blind will go a long way in emphasizing that God calls all people to use their gifts for the good of the community.

Finally, many people say, “We don’t have any parishioners with disabilities. We’ll address these issues when we do.” Based on the statistics above and many anecdotal stories, we know that virtually every community includes people with disabilities. However, they may not attend a particular parish (or any parish) because they do not feel welcome and do not wish to feel singled out or as if they are “causing trouble.” People with disabilities desire to worship God as an equal in the community, not as an outsider who disrupts simply by being present.

In summary

- Through baptism, all Catholics have a right and duty to participate fully in the liturgical and Sacramental life of the Church.
- Studies by the National Catholic Partnership on Disability show that 20% of people within a parish’s boundaries may have a disability.
- Catholics with disabilities are often excluded from participation in the liturgy and liturgical ministry because of physical or attitudinal barriers.
- The pastor and parish leaders set the tone for a parish’s inclusiveness and welcome.
- Parishes wishing to develop a culture of welcome must cooperate with those with disabilities and together determine short- and long-term solutions and plans.

Chapter 1

Accommodating All in the Assembly: Considerations in the Design of the Worship Space

The physical design of the church building speaks first and strongest about the value the parish community places on the inclusion of people with disabilities. This was forcefully described in detail in the *Pastoral Statement of the U. S. Catholic Bishops on Persons with Disabilities* (November 16, 1978):

The most obvious obstacle to participation in parish activities faced by many people with disabilities is the physical design of parish buildings. Structurally inaccessible buildings are at once a sign and a guarantee of their isolation from the community. Sometimes all that is required to remedy the situation is the installation of outside ramps and railings, increased lighting, minor modification of toilet facilities, and perhaps, the removal of a few pews and kneelers. In other cases, major alterations and redesign of equipment may be called for. Each parish must examine its own situation to determine the feasibility of such alterations. Mere cost must never be the exclusive consideration, however, since the provisions of free access to religious functions for all interested people is a pastoral duty.

Whenever parishes contemplate new construction, they should make provision in their plans for the needs of individuals with disabilities. If both new construction and the adaptation of present buildings are out of the question, the parish should devise other ways to reach its members with disabilities. In cooperation with them, parish leaders may locate substitute facilities, for example, or make a concerted effort to serve at home those who cannot come to church.

It is essential that all forms of the liturgy be completely accessible to people 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 persons with disabilities to participate fully in the Eucharist and other liturgical celebrations such as the sacraments of Reconciliation, Confirmation and Anointing of the Sick. The experiences and needs of individuals with disabilities vary, as do those of any group of people. For some with significant disabilities, special liturgies may be appropriate. Others will not require such liturgies, but will benefit if certain equipment and services are made available to them. Celebrating liturgies simultaneously in sign language enables the deaf person to enter more deeply into their spirit and meaning. Participation aids such as Mass books and hymnals in large print or Braille serve the same purpose for blind or partially sighted members.” (paragraphs 21-23)

Physical Accessibility

Every person should be welcomed into the worshiping assembly with respect and care. The prophet Isaiah announced the Lord's message: "For my house shall be called a house of prayer for all peoples (Is 56:7)." As noted above, the bishops of the United States have stated that "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" (*Pastoral Statement of the U. S. Catholic Bishops on Persons with Disabilities*, paragraph 23).

Further direction was given by Pope John Paul II, himself a witness to the importance of allowing people with disabilities to participate fully in the Church. During his pontificate he consistently called for the full integration of persons with disabilities into family, community, and Church.

The United States Bishops' document, *Built of Living Stones* offers strong guidance for parishes in the area of accessibility, for "When buildings present barriers to the full and active participation of all, the Body of Christ is harmed." (*Built of Living Stones*, 211) Physical accessibility should go beyond simply finding ways to *accommodate* people, but rather finding ways to *include* all people.

Even churches that are barrier-free sometimes present subtle problems. For example, a closed door to the Eucharistic Chapel may mean that someone in a wheelchair or with limited strength may be unable to pray before the Blessed Sacrament. Even accessible parishes should periodically ask those with disabilities for input regarding ways to continually allow full access.

The Principles of Universal Design

The principles of universal design provide a positive approach to those who seek to provide functional and useable items for worship. According the Center for Universal Design, "Universal design is the design of products and environments to be usable by all people, to the greatest extent possible, without the need for adaptation or specialized design." The principles are printed in their entirety in Appendix 6). Universal design is advocated by the National Catholic Partnership on Disability.

In summary, universal design means that the base design is as usable to all people as possible. For example, rather than having a ramp at a side door of the church, universal design would allow for a main entrance, used by all, which has no steps. This way, all use (and benefit from) the design and there are not separate entrances for people of varying abilities. Much of what we are used to in new construction (such as easily-gripped door handles and automatic doors) found their genesis in making buildings more accessible.

Lighting / Visual

Many people in our society have some level of visual impairment. Good lighting over the assembly is the most basic requirement. However, with advances in technology, the lighting can help even further by helping focus people's attention on the action taking place. Technological advances in programming lighting as well as the fixtures themselves make good lighting affordable and practical. It is an element of the design that will aid the worship of all Catholics, not only those with a disability.

Large-print worship aids are readily available and benefit many people in the

parish. Large-print bulletins and other resources—in an easily readable print of 18 points or larger—also are useful (see Appendix 11 for guidelines). It is best if the large print materials can be computer generated, rather than simply enlarged on a photocopier. Black print on white paper is the most effective. Large-print Lectionaries and Sacramentaries also are available (see Appendix 1).

Sound/ Hearing

Attention should be given to individuals with hearing impairments, providing a good sound system, listening devices for the hard of hearing, places for signing/interpretation, and visual emergency alarms. Those who are hard of hearing or deaf may also benefit by providing some written materials (for example, the Scripture readings, Mass texts, homilies, catechetical sessions) to assist them in participating fully. The National Catholic Office for the Deaf as well as diocesan offices for deaf Catholics can provide advice and assistance in this area.

The Sacrament of Reconciliation is particularly difficult for those who are deaf and hard of hearing. Technological advances have allowed for closed-circuit and other devices which can be used in the reconciliation room to ensure privacy. Groups of parishes may wish to provide for a signing priest at communal reconciliation services.

Chemical Sensitivity

Our society is becoming more and more aware that some people are highly affected by scents and chemicals. This is a significant problem for Catholics since our worship involves all of the senses, including those of smell and touch.

Most notably, incense can create difficulties for many, especially those with respiratory disease. This doesn't mean that parishes may never use incense again. Instead, there may be one mass time dedicated as "incense-free" so that those who have difficulty will know that they can safely participate. When the whole community must gather for one celebration (for example, a funeral or the liturgies of the Easter Triduum), a compromise may be reached—for example, a small amount of incense may be used and taken from the sanctuary when not called for by the ritual. Pews may be reserved for those with acute sensitivity near an open door, at some distance from the liturgical action, or near an air filter.

Cleaning products, paint, carpet, and other items may have a serious effect on certain people. Consult with those who are especially sensitive to develop solutions and suggestions in this area.

Since fragrances are also a problem, encourage parishioners to attend liturgies without wearing fragrances in consideration of those who are sickened by them.

Celiac Disease and Alcohol Dependence

We are becoming more aware of people who are unable to consume consecrated hosts or wine because of severe intolerance of those species. Many dioceses have policies promoting the rights of people to receive Holy Communion if at all possible.

A person who has celiac disease may always receive the Precious Blood only, even when it is not offered to the rest of the community. Low-gluten hosts are now available. While these are in conformity with liturgical guidelines and approved for use in this country, they still may contain trace amounts of gluten. For this reason, people

should always be encouraged to consult with a doctor prior to choosing this option. The low-gluten hosts should only be used for those who specifically request them (not for the entire community). They should neither be mixed with regular hosts or handled by someone who has already touched the regular hosts, because even trace amounts may have a severe affect on some people. A person with celiac disease should only serve as an extraordinary minister of the Precious Blood.

Similarly, those who are alcohol intolerant may receive Holy Communion under the form of bread only. Or they may receive mustum with permission of the Ordinary or the pastor, if delegated to do so by the Ordinary.

More information is available in Appendix 9.

Importance of Clear Signs

No matter how accessible a parish is, it will do no good unless people know what is available and how it can be accessed. Clear signs pointing out accessible restrooms, ramps, and assistive devices are very useful. Sacristans and greeters should know where everything is and how they are to be used, so that even newcomers may feel welcome and benefit from the parish hospitality.

New Church Buildings

The planning process should include consultation with persons with various disabilities and the use of an accessibility inventory to ensure a careful review of potential or existing architectural barriers. All new construction and renovation work must fully integrate the demands of the liturgy with current laws, codes, and ordinances for persons with disabilities. One of the great benefits of building a new church is that it is possible to design a space that fully integrates all into the worshipping community (rather than simply ‘building a ramp”).

Renovation of Existing Church Buildings

“Older places of worship can be especially challenging because of the obstacles they present to persons with disabilities. In the renovation of older buildings, special provisions must be made to harmonize the requirements for accessibility with the architectural integrity of the building and with the norms for the proper celebration of liturgy. Adaptations to existing buildings can be expensive, but failure to make the community’s places of worship accessible will exact a far more costly human and ecclesial toll. The goal is always to make the entire church building accessible to all of God’s People” (*Built of Living Stones*, 214).

This often is a difficult goal to reach, especially when communities lack money or space. Again, consultation with those with disabilities is the first and most important step. There are both “high-tech” and “low-tech” solutions to many issues presented by older buildings, and people with disabilities often provide the most common-sense (and cost effective) answers.

Sanctuaries, reconciliation rooms, and Eucharistic chapels are sometimes overlooked as an older church is made more accessible. With the aging priest population as well as a growing awareness of people with disabilities, accessibility to these areas should be a primary concern of any renovation.

In summary

- The physical design of the church speaks first and strongest about the value the parish community places on the inclusion of people with disabilities.
- Physical access involves more than ramps for wheelchairs. Railings on steps, elevators, special sound systems to allow those who are hard-of-hearing to hear, Braille signs, large-print worship aids, and numerous other physical and technological developments are available to allow for participation of people with disabilities.
- Advances in lighting and sound technology allow for enhanced participation by all in the assembly, especially those with disabilities.
- People in the parish may have chemical sensitivities, celiac disease, or alcohol intolerance. There are valid and lawful liturgical options to ensure their full participation.
- New church construction will benefit from Universal Design Principles.
- While old church buildings present unique challenges and expenses, “failure to make the community’s places of worship accessible will exact a far more costly human and ecclesial toll” (*Built of Living Stones*, 214).

Chapter 2
**Inclusion of People with Disabilities
in Liturgical Ministry**

In the *Statement of the Holy See on the International Year on the Disabled*, four basic principles were enunciated that are important to the participation of people with disabilities in liturgical ministry (*Origins* 10, 1981 and reported in *Come to Me: The Church's Response to Disabled Persons* by Bishop Thomas V. Daily):

1. “. . . the person with a disability . . . is a fully human subject with the corresponding innate, sacred and inviolable right.”
2. “Since the person suffering from disabilities is a subject with full rights, he or she must be helped to take his or her place in society in all aspects and at all levels as far as is compatible with his or her capabilities.”
3. “The quality of a society and a civilization is measured by the respect shown to the weakest of its members.”
4. “The fundamental approach to the problems connected with the sharing by the disabled in the life of society must be inspired by the principles of integration, normalization and personalization.”

Furthermore, the Holy See called on people with disabilities “not to be content with being only the subject of rights, accustomed to receiving care and solidarity from others with a merely passive attitude. He [or she] is not only a receiver. He [or she] must be helped to be a giver to the full extent of his [or her] capabilities.”

The person with a disability, no matter how mild or severe, must not become like the people with leprosy that we encounter with scripture. They were shunned by all, except Jesus. As followers of the Gospel teachings that call us to “love your neighbor as yourself,” we must welcome all persons into our worship life. Everyone has that right.

All people are capable of some form of service and every attempt should be made to include everyone in those areas of service or ministry that he/she is capable of rendering. With this in mind, we can realize the richness of the contribution that all people, regardless of their physical or mental capacities, can potentially make to the liturgical life of their parish. With proper aids and training, all qualified people can play a more active role in the liturgy. For example, it is possible for a person who is visually impaired to be a lector, just as a person who is hearing impaired can serve as an extraordinary minister of Holy Communion.

Liturgical Ministry

In recent years we have awakened to the fact that the community has the right to expect well-prepared liturgies. Those who minister in the liturgy share their God-given gifts with others as the parish offers thanks and praise to God. The gifts are often apparent: one who possesses a beautiful singing voice is the cantor; one who is warm and

hospitable is the greeter. Many of the gifts are hidden and lie in the spirit and the heart. Unfortunately, physical disabilities and cultural barriers often make it difficult for the community's leaders - or even the persons with these gifts themselves - to see that they have something to offer the community in terms of liturgical ministry.

If the participation of persons with disabilities and their families is to be real and meaningful, the parish must prepare itself to receive them. This preparation might begin with a census aimed at identifying parishioners and those with no church affiliation who have significant disabilities. Parish leaders could then work with individuals and their families to determine what steps, if any, are needed to facilitate their participation in parish life. (*Pastoral Statement of U.S. Catholic Bishops on Persons With Disabilities*, 19)

In a very concrete way, those who serve as liturgical ministers should reflect the overall face of the community - the young and old, the rich and poor, founding members of the parish and the newcomer. Liturgical ministers reflect the cultural, ethnic, and economic diversity of the parish. They also reflect the spectrum of disabilities found in any large community. In order to ensure this, the material on each ministry which follows in this chapter may be useful to identify and cultivate diversity among the liturgical ministers. In a special way, it may help ensure that a person's disability does not obscure the rich gifts given them by God, thus depriving the community of reaching its fullest potential.

Each ministry requires its own special gifts, and each may provide its own challenges for those with disabilities. Some of these obstacles - such as steps - are very clear. Others - such as poor lighting - are less obvious. Again, consultation and cooperation with people with disabilities will identify needs and solutions very effectively. The strategies enunciated below attempt to address many of the situations common in parishes today. You may have other, more unique circumstances.

If the actual removal of a barrier, such as stairs, is not possible at this time in a parish, consider developing plans that allow for everyone, regardless of physical ability, to participate in the ministry as equals. If this is not possible in part, then accommodate as needed. Regardless, pastors and parish staff members should work in conjunction with parishioners with disabilities to create both short- and long-range plans to address the removal of barriers to participation.

Deacon, Priest and Bishop

In their role as leaders and servants, ordained ministers often hide or minimize disabilities as they participate in the liturgy. As clergy age, we are becoming more aware of their increasing needs brought on by disabling conditions. All of the items mentioned below can be applied to clergy. Parishioners usually are very willing to make any needed accommodations for a pastor or other parish clergy.

The Reader: Ministers of the Word

The prayer of Blessing of Readers (See *Book of Blessings*, 1844) asks God to “Bless these readers. As they proclaim your words of life, strengthen their faith that they may read with conviction and boldness and put into practice what they read.”

Generally, we interpret “reading with conviction and boldness” to require a basic knowledge of the Bible, a voice clearly understood (with translation provided, if necessary) and an ability to interpret the Scriptures. These are the most basic gifts of the Reader. Obstacles or physical barriers such as steps, poor lighting, or inadequate sound systems may impede some people from serving as readers. Further, a person may possess all of the gifts needed to fulfill this role, but not be able to serve the community because there are no resources available to assist them (eg. Braille text for the blind).

The following may help to break down barriers and allow those with disabilities to serve as readers:

- If possible, remove steps to the ambo. If these steps cannot be moved, make accommodation near the ambo for those in wheelchairs or those who cannot ascend steps to proclaim God’s word.
- When the opportunity arises to acquire a new ambo, consider a design that incorporates a desk or adjustable ambo that can be lowered to accommodate a person in a wheelchair or of short stature. With existing ambos, install an adjustable microphone.
- Ensure that the lighting at the ambo is adjustable and adequate for all readers.
- Use a Lectionary with large and clear type. If needed, supply large print or Braille for those who need this accommodation (see Appendix 1 for assistance)
- Evaluate the sound system. It should properly enhance the reader’s voice without distortion.
- Offer assistance in walking down the aisle or up stairs to those who need it.

Extraordinary Ministers of Holy Communion

When Extraordinary Ministers of Holy Communion [EM] are commissioned, they are instructed as follows:

In this ministry, you must be examples of Christian living in faith and conduct; you must strive to grow in holiness through this sacrament of unity and love. Remember that, though many, we are one body because we share the one bread and one cup.

As Ministers of Holy Communion be, therefore, especially observant of the Lord’s command to love your neighbor. For when he gave his body as food to his disciples, he said to them: ‘This is my commandment, that you should love one another as I have loved you.’ (*Book of Blessings*, 1875)

At the most basic level, the EM is a person who strives to be like Christ and realizes that the Eucharist is at the center of our faith. In addition, the EM must be able to fulfill the basic physical acts associated with this ministry. Many people who possess these qualities may be prohibited from exercising their ministry because of physical barriers.

The following may help to break down barriers and allow those with disabilities to serve as Extraordinary Ministers of Holy Communion:

- If possible, make sure that the area where EMs receive communion and minister to others does not require going up and down steps. If there are steps, develop a process so that communion may be brought to those ministers who cannot walk up steps.
- Provide chalices (cups) with large bases so that they are easier to grip and pass.
- If an EM has tremors or difficulty holding an object, consider providing another minister, or assistant, to hold the ciborium (plate) so that the EM has only to pick up the host and give it to the communicant. Develop a procedure so that this minister will always be assigned to distribute consecrated hosts, thus eliminating a concern of spilling the consecrated wine.
- People with celiac disease can be scheduled to distribute the Precious Blood.

Ministry of Music

Music ministers play a very important and visible role in the Sunday Eucharist. Some have the gift to lead songs, others to sing in the choir, and still others to play the organ or other instruments. In addition to their musical gifts, music ministers understand that their musical talents reflect the beauty of heaven rather than the one who makes the music.

The ministry of music requires the use of many senses, skills, and abilities. Those with musical gifts may become full partners in ministry if we consider removing obstacles to participation:

- If the choir normally stands, consider allowing those who cannot stand at all or for long periods to sit in the front row.
- Remove physical barriers, such as steps, for cantors. If this is not possible, develop a plan that can accommodate the participation and placement of all cantors regardless of physical ability. Eliminate as many obstacles as possible (microphone cords, music stands, etc.).
- If the choir sings in the balcony, consider having a Minister of Communion bring communion to those who cannot easily go down steps for the communion procession.
- Provide adequate lighting for the choir and cantors. Enlarge music as necessary, in keeping with copyright law.
- Make sure that the choir director speaks clearly and loudly during rehearsals

- so that those experiencing minor hearing loss may still hear instructions.
- Consider providing recordings or extra sessions for those who have difficulty hearing and/or seeing the music.
 - Allow for those with cognitive disabilities to sing in the choir, providing additional assistance as needed.

Altar Servers

Those who assist at the altar, whether children or adults, play a special role in the celebration of the Eucharist. In a quiet and humble way, they ensure that the celebration flows smoothly and that people focus on the sacrifice of praise and thanksgiving rather than on the actions surrounding the altar.

These qualities of humility and prayerfulness can be found in many people in the parish community. Removing the barriers so that all who possess these qualities can participate include the following considerations:

- Remove steps or provide ramps to all areas around the altar. If that is not possible, a plan may be developed that allows for all servers to sit and fulfill as many tasks as possible in an area accessible to all. Further, when more than one person serves, divide tasks appropriately according to each one's abilities and skills.
- Provide training to all servers. Consider supplemental training for those who may need extra help because of a physical or cognitive disability.
- Seek out and encourage children and adults who are cognitively impaired to be altar servers. Allow for special training and assign with willing, trained and experienced servers.
- Assign someone to assist those who have difficulties with mobility and ensure room for wheelchairs to move freely around the altar.
- Make sure that there is adequate lighting for servers.
- Give instructions in a clear, strong voice, facing the person to whom you are speaking. If necessary, provide written instructions. If needed, presiders should learn useful phrases in American Sign Language.

Sacristans

Sacristans have many organizational tasks to undertake during the course of a week and job descriptions vary from parish to parish. A person with disabilities could fulfill many—if not all—of the tasks associated with this ministry.

- New sacristies should be designed to accommodate people in wheel chairs, allowing ample room for maneuvering as well as shelves for vessels, books, etc. in accessible places.
- Special training sessions could be held for people with sight or hearing impairment.
- Special instructions can be provided in writing for a deaf sacristan.

Ushers and Greeters

Ushers and Greeters, commonly called Ministers of Hospitality, are most effective when they represent the entire community. In the name of Christ and the Church, they are the first to welcome visitors to the community and they are the people entrusted with making everyone feel at home. Obviously, a person with disabilities can fulfill this ministry and witness that all are, indeed, welcome in the Church. People with disabilities also may be more acutely aware of the people's physical needs in the building. A person with a cognitive disability may find particular acceptance and fulfillment in this ministry.

The Role of the Parish Advocate

Many parishes have appointed a "Parish Advocate" to assist the community to identify the gifts of those with disabilities as well as barriers to using those gifts. One of the tasks of the person in the parish who serves as the parish advocate is to identify persons with needs, and the needs that those people have. There are several methods for accomplishing this. One is to use a parish questionnaire. Another method is through conversations with parishioners. In the context of these conversations the advocate can discover if the person(s) engaged in conversation have needs themselves, or if they know of other persons with needs. It is helpful to converse with the family and friends of persons with needs to discover when, and how those people could use assistance or accommodation. Ongoing bulletin articles and information about this position are a must. For additional information, see Appendix 7.

Special Considerations and Needs

Communication

Often, parishes have accommodations for those with disabilities but people are not aware. Consistent communication regarding what accommodations are available and how people can access them are necessary. Signs giving directions to accessible entrances and rest rooms as well as information about assistive-listening receivers, sign-language interpreters, large-print and Braille materials are all part of welcoming people with disabilities.

Training

The parish staff and critical volunteers (such as greeters, ushers, and sacristans) should have some training regarding cooperating with those with disabilities as well as the physical accommodations the parish is making (for example, the location of assistive-listening receivers, large-print hymnals, accessible rest rooms). Greeters and ushers are the first and most visible people seen by all parishioners and should be especially aware of what is needed to ensure full participation for all.

Accessibility for Ministry Formation and Training

Part of making liturgical ministries accessible involves the training and formation sessions. Have them in the church or in a meeting room with the same accessibility features as the church (for example, some churches have assistive-listening systems, but the meeting rooms do not). Part of including people with disabilities in ministry means

allowing the same opportunities for formation and training.

Service Animals

Parishioners should be educated so that they understand that these are working animals, not pets in the ordinary sense, and regard them accordingly. They should never be prohibited.

Interpreters

In order to ensure the full visual participation of hearing impaired parishioners, interpreters should be positioned close to the liturgical action. They also may be needed to facilitate communication between deaf and hearing persons at meetings and social events. Interpreters should be trained and paid for their services.

Worship Aids

Consideration should be given to the font style, font size, color of type, and color of paper to ensure readability by those with some visual impairment.

Accessibility to Sacraments and Devotions

All rooms and spaces designated for the celebration of the sacraments or devotions must meet the same standards of accessibility and accommodation provided in the main worship space. Special provision for the deaf and hard of hearing to celebrate the Sacrament of Reconciliation is desirable.

Collaboration with Parish Professionals and Family Members

The average parish is often filled with people who have a skill or vocation that not only benefits society, but the parish as well. Health care workers, especially nurses or physical therapists may be able to offer assistance. Specialized teachers may be able to assist in training, especially with those who have a cognitive disability. Architects, carpenters, and plumbers can help create a building which is hospitable to those with physical disabilities.

Access to Formation and Training

Providing access to formation and training will help people with disabilities understand that they are full partners in ministry as well as allow them to develop their skills as liturgical ministers. A simple check-box on a registration form can be added for someone to indicate if they require large-print material, a sign-language interpreter, or other accommodations. Work with those who are disabled to learn how best to meet any special needs.

Access to All Parish Areas

To the extent possible, there should be access to all areas of the parish including the offices, classrooms, chapels and social hall. A portable sound system or assistive-listening transmitter could be used in various parts of the parish complex. Signs indicating the location of ramped entrances or accessible restroom facilities also aid in building a culture of welcome.

In summary

- People with disabilities often have the particular gifts, skills and spirituality to serve as liturgical ministers. If barriers to their participation are removed, the community's worship can be greatly enhanced.
- Aside from the obvious physical barriers there are often less obvious barriers to participation, such as lack of inviting people with welcoming people with disabilities to minister training, lack of resources, or lack of working together to provide solutions.

Appendix 1

Resources

From Opening Doors of Welcome and Justice to Parishioners with Disabilities: A Parish Resource Guide. National Catholic Partnership on Disability. Washington, DC, 2003. Reprinted with permission.

BISHOPS' STATEMENTS AND OTHER USCCB RESOURCES

Pastoral Statement of U. S. Catholic Bishops on Persons with Disabilities. By the United States Conference of Catholic Bishops (USCCB) (Washington, DC: USCCB, 1978; revised edition, 2002). Available from USCCB Publishing (800- 235-8722); ask for Pub. No. 5-424. In this 1978 document, the bishops called for "a deeper understanding of both the pain and the potential of our neighbors who are blind, deaf, mentally disabled, emotionally impaired; who have special learning problems; or who suffer from single or multiple physical disabilities" (no. 1). They asserted, "On the most basic level, the Church responds to persons with disabilities by defending their rights" (no. 7).

Welcome and Justice for Persons with Disabilities: A Framework of Access and Inclusion. By the USCCB (Washington, DC: USCCB, 1995). Available for free download from the USCCB website (www.usccb.org). This concise summary of the major themes of the 1978 pastoral statement commemorates its twentieth anniversary and fosters access and inclusion of people with various disabilities in the life of the Church and society.

Guidelines for the Celebration of the Sacraments with Persons with Disabilities. By the USCCB (Washington, DC: USCCB, 1995). Available from USCCB Publishing (800-235-8722); ask for Pub. No. 5-425. The issue of access to all the sacraments is explored in this challenging call to create meaningful inclusion: "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" (no. 6).

In the Footsteps of Jesus: Catholic Social Teaching at Work Today (28-minute video). By the USCCB Department of Social Development and World Peace (Washington, DC: USCCB, 2003). Available from USCCB Publishing (800-235-8722); ask for Pub. No. 5-444 (English); No. 5-891 (Spanish). How is God calling you to follow in the footsteps of Jesus and put his teachings into practice in the world? Teenagers, young adults, small faith communities, and those interested in social justice will be challenged to respond to this core question. The video includes a study guide.

Leader's Guide to "Sharing Catholic Social Teaching." By the USCCB Committees on International Policy, on Domestic Policy, and on Education (Washington, DC: USCCB,

2000). Available from USCCB Publishing (800- 235-8722); ask for Pub. No. 5-366. Ideal for religious educators at the diocesan and parish levels, this guide was developed to assist parish ministers and other adults in studying Catholic social teaching.

Special Needs Resource Directory: Let the Children Come to Me. By the USCCB Department of Education (Washington, DC: USCCB, ongoing) Available on the USCCB website: www.usccb.org/education/fedasst/idea.htm; click on "Special Needs Directory." This resource responds to the call to embrace and serve children with special needs in Catholic schools and parish religious education programs.

Information on the Individuals with Disabilities Education Act (IDEA). By the USCCB Department of Education (Washington, DC: USCCB, ongoing). Available on the USCCB website: www.usccb.org/education/fedasst/idea.htm. This webpage provides information on the IDEA, a law that, when originally drafted in 1975, authorized the federal government to provide up to 40 percent of the total cost for special education; this webpage also provides ongoing information on reauthorizations of the IDEA.

VATICAN STATEMENTS AND RESOURCES

Vatican statements and resources on persons with disabilities, from the 2000 Jubilee Day of the Community of Persons with Disabilities, can be found at the Vatican website: www.vatican.va/jubilee_2000/jubilevents/events_jubildisabled_en.htm.

NATIONAL CATHOLIC PARTNERSHIP ON DISABILITY

NCPD Poverty Brochure. By the National Catholic Partnership on Disability (NCPD) (Washington, DC: NCPD, 2003). Available from the NCPD (202-529-2933); \$0.45 each; \$35.00 for bundle of 100).

This four-color, ten-panel brochure offers brief but significant information on demographics, poverty, abuse, unemployment, health care, and other issues.

Opening Doors to People with Disabilities. By the NCPD (Washington, DC: NCPD, 1996). Available from the NCPD (202-529-2933); priced as indicated below.

Volume 1: Pastoral Manual. This 215-page manual provides specific information in a concise, easy-to-read format. Chapters and topics in this volume are coordinated with the those in Volume II, The Resource File. Also available on audio cassette. For 1-9 copies, \$6.00 each; 10 or more copies, \$5.00 each.

Volume 2: The Resource File. This 1,400-page encyclopedia is neatly packaged in two loose-leaf binders (Book A and Book B) to provide flexibility in research and in planning for workshops and conferences. Also available on audio cassette. For 1-9 copies, \$30.00 each; for 10 or more copies, \$25.00 each. Two-Volume Set. Also available on audio cassette. For 1-9 sets, \$30.00 each; for 10 or more sets, \$25.00 each.

A Loving Justice: The Moral and Legal Responsibilities of the US. Catholic Church Under the Americans with Disabilities Act. By the NCPD (Washington, DC: NCPD, 1995): Available from the NCPD (202-529- 2933); 1-9 copies, \$6.00 each; 10 or more copies, \$5.00 each. This 58-page, user-friendly, practical guide covers the requirements of church entities by the landmark civil rights legislation for people with disabilities: the 1990 Americans with Disabilities Act. Also available in large- print format and on audio cassette.

OTHER CATHOLIC DISABILITY MATERIALS

National Catholic Office for the Deaf

Visit www.ncod.org and click on "NCOD Catalogue" for a complete listing of resources and ordering information.

Network of Inclusive Catholic Educators: University of Dayton Institute for Pastoral Initiatives

Visit www.udayton.edu/~ipi/nice/index.php3 and click on "Resources" for a complete listing of videos and prints resources and ordering information.

Large-Print Sacramentaries and Lectionaries

Contact National Catholic Partnership on Disability.

CURRICULA

Rose Fitzgerald Kennedy Program to Improve Catholic Religious Education for Children and Adults with Mental Retardation

Developed by the Diocese of Pittsburgh, this comprehensive Catholic religious education program is written in a developmental mode and is appropriate for use in the inclusive classroom, the specialized classroom, or the home. Contains a manual for catechists, 260 lesson plans and prayer services, a handbook for parents, resources, and references to Scripture, the Catechism of the Catholic Church, and Sharing the Light of Faith: The National Catechetical Directory. This program and other special-education resources are available from Silver Burdett Ginn Religion, 800-522- 2259; www.sbgreligion.com.

Catechesis of the Good Shepherd

The Association of the Catechesis of the Good Shepherd offers an approach to the religious formation of children; the approach, which is "rooted in the Bible, the liturgy of the Church, and the educational principles of Maria Montessori," may be adapted for use with children with disabilities. Contact the Association of the Catechesis of the Good Shepherd, P.O. Box 1084, Oak Park, IL 60304; 708- 524-1210; www.cgsusa.org.

Journey with Jesus

For this sacramental preparation curriculum resource for people with cognitive disabilities, contact Cardinal Stritch University Bookstore, 6801 North Yates Road, Box 501, Milwaukee, WI 53217; 414-410-4035; www.stritch.edu.

SPRED (Special Religious Development)

SPRED includes specialized training focused on helping persons with cognitive disabilities to participate in worship through the process of education in their faith. Contact Archdiocese of Chicago, SPRED Center, 2956 South Lowe Avenue, Chicago, IL 60616; 312- 842- 039; www.spred.org.

NATIONAL CATHOLIC ORGANIZATIONS

Calix

Calix is a Catholic Alcoholics Anonymous Group. They can be reached at calix@usfamily.net.

Catholic Celiac Society

The Catholic Celiac Society can be reached at <http://catholicceliacs.org>.

CUSA: An Apostolate of the Chronically Sick and Disabled

CUSA offers friendship, encouragement and support to disabled and chronically ill people. Services include exchange of group letters, magazine, cassette tapes and books and articles, and days of recollection. Contact Anna Marie Sopko, 176 W. 8th Street, Bayonne, NJ 07002-1 227; www.cusan.org.

Faith and Fellowship

This program offers spiritual, catechetical, and social outreach for adults who experience mental illness. For many, it provides entree into the life and activities of the parish; for others, it is an opportunity for spiritual growth tailored to their unique and often fragile situation. Training and materials are provided to parishes or dioceses wishing to provide this ministry. Contact Connie Rakitan, 38 North Austin Blvd., Oak Park, IL 60302; 708-383-9276; [cmr1551 @comcast. net](mailto:cmr1551@comcast.net).

Faith and Light

This international movement offers support to people with developmental disabilities, their families, and friends. Community gatherings provide opportunities for faith sharing, celebrating, and prayer. Visit their website at [www. faithandlight.net](http://www.faithandlight.net).

Faith and Sharing

This Jean Vanier-style summer retreat fosters the experience of Christian community and church, involving young and old-married, single, and religious. Persons with disabilities are at the heart of the experience. For further information, visit www.faithandsharing.faithweb.com.

Mark Seven Deaf Foundation

The foundation offers a variety of camp programs in upper-state New York for children and adults who are deaf, as well as religious vocation programs and an intensive camp for training in American Sign Language. Visit www.campmark7.org.

National Apostolate for Inclusion Ministry (NAfIM)

Calling together persons with and without mental retardation, NAfIM witnesses to the Good News that all persons are created in God's image and likeness. The apostolate promotes the full incorporation of persons with mental retardation and their gifts into the Body of Christ, as proclaimed by the teachings of the Catholic Church. Contact NAfIM, P.O. Box 218, Riverdale, MD 20738; 301-699-9500 or toll-free 800-736-1280; www.naflm.org.

National Catholic Bioethics Center (NCBC)

The mission of the National Catholic Bioethics Center is to promote and safeguard the dignity of the human person through research, education, consultation, and publishing in the health and life sciences for private individuals, bishops, priests, physicians, nurses, hospital administrators, and those who shape law and public policy. Contact NCBC, 159 Washington Street, Boston, MA 021 35; 61 7-787-1900; www.ncbcenter.org.

National Catholic Educational Association (NCEA)

NCEA provides seminars and consultations on special educational services. Contact NCEA, Early Childhood and Special Educational Services, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852; 202-337-6232; www.ncea.org.

National Catholic Office for the Deaf (NCOD)

NCOD is a non-profit membership organization dedicated to pastoral ministry with deaf and hard-of-hearing persons. This pastoral ministry offers deaf Catholics services and support that fosters spiritual development in their own language. Contact NCOD, 7202 Buchanan St., Landover Hills, MD 20784; 301-577-1684, TTY 301-577-4184; www.ncod.org.

National Catholic Partnership on Disability (NCPD)

Formerly the National Catholic Office for Persons with Disabilities, NCPD was established to further implementation of the 1978 *Pastoral Statement of U.S. Catholic Bishops on People with Disabilities*. Among its various information resources is *Opening Doors to People with Disabilities*, a two-volume resource with more than 1,400 pages dedicated to promoting inclusion of persons with disabilities in the life of the Church. Contact NCPD, McCormick Pavilion, 415 Michigan Avenue, NE, Washington, DC 20017- 4501; 202-529-2933, TTY 202-529-2934; www.ncpd.org.

National Federation for Catholic Youth Ministry (NFCYM)

NFCYM's disability task group created an online resource for youth with disabilities, which can be found on its web-site at www.nfcym.org.

Network of Inclusive Catholic Educators: University of Dayton Institute of Pastoral Initiatives (NICE)

NICE serves as a support network and resource to individuals with disabilities and their families by providing conferences, video and print resources, consultations, workshops, and networking opportunities on the national and local level. Contact Institute for Pastoral Initiatives, University of Dayton, Dayton, OH 45469; 937-229-4356 or toll-free 888- 532-3389; www.udayton.edu/~ipi/nice/index.php3.

Victorious Missionaries

This spiritual movement by and for disabled and chronically ill people offers monthly days of renewal, retreats, and a bimonthly newsletter. Contact Victorious Missionaries, National Shrine of Our Lady of the Snows, 442 South Demazenod, Belleville, IL 62223; 618- 397-6700 (voice/TTY); www.vmusa.org.

Xavier Society for the Blind

Free materials are mailed directly to visually impaired and deaf-blind persons in Braille, large-print format, or audio cassette; lending library service is offered in all three media. Contact Xavier Society for the Blind, 154 East 23rd St., New York, NY 10010; 212-473-7800 or toll-free 800-637-9193.

FEDERAL GOVERNMENT AGENCIES

National Council on Disability: www.ncd.gov

U.S. Department of Education Office for Civil Rights: www.ed.gov/offices/OCR

U.S. Department of Education Office of Special Education:

www.ed.gov/offices/OSERS/OSEP

U.S. Department of Housing and Urban Development: www.hud.gov

U.S. Department of Justice, Civil Rights Division: www.usdoj.gov/crt

U. S. Department of Justice, ADA information: www.ada.gov

U.S. Department of Labor, Office of Disability Employment Policy: www.dol.gov/odep

U.S. Equal Employment Opportunity Commission: www.eeoc.gov

COPIES OF PUBLIC LAWS

The Americans with Disabilities Act of 1990 (P.L. 101-336), the individuals with Disabilities Education Act (IDEA) (P.L. 101-476), the reauthorization of IDEA (P.L. 105-117), and similar disability laws are available at thomas.loc.gov.

Appendix 2

Hints for Relating with Persons with Disabilities

From Come to me: The Church's Response to Disabled Persons. Diocese of Brooklyn and Queens, 1992.

In General:

Use Common Sense - Disabled persons are, first of all, persons; treat them as you would anyone else. Like everyone else, they are individuals. Each one is unique. Usually their intellectual functions are not affected by their disability, unless that is the nature of their specific disability.

Be Polite and Considerate - Treat each person with respect. Be patient with those who move or do things or speak slowly. Use your imagination; try to put yourself in their situation.

Offer Assistance - Do not hesitate to offer assistance. But *ask* how it can best be given. Do not insist. Do not automatically give help, unless a person clearly needs help. Most persons, able-bodied or disabled, want to do what they can for themselves, to be as independent as possible. Encourage the use of initiative and ability. Do not do for others what they can do for *themselves* or *with you*.

Communicate - Talk directly to the person and not to his/her aide, interpreter or some other third party as if the person were inanimate. Listen to him/her, to his/her verbal and non-verbal communications. Be patient. Do not complete sentences for him/her, even if he/she speaks slowly.

Specifically:

Disabilities are just that, "disabilities," not diseases. They are not contagious. Some persons may have one or more of the following disabilities:

DEAF OR HARD OF HEARING

Many Deaf people use American Sign Language [ASL] as their primary mode of communication. Lip reading is very difficult because most words are formed inside of the mouth, mainly with the tongue, teeth and palate. Good lip readers get only 37%-47% of the conversation from reading lips.

Interpreters may be needed to facilitate communication between Deaf and hearing people. When utilizing the services of an interpreter speak directly to the Deaf person, not to his/her interpreter. Speak at a normal rate.

Hard of hearing persons may not know or use Sign Language. They may rely on lip reading and amplification through hearing aids. Speak slowly and clearly. Do not speak with exaggerated lip movements. If a word or phrase does not seem to communicate your message or idea, use another one. Be flexible with your language.

If a person has a hearing aid, you do not have to speak louder, but you should speak clearly. A hearing-aid amplifies sound, but it does not usually make it clearer.

If needed, consider the use of non-verbal communication, or use a pad and pencil.

Many Deaf persons consider themselves to be a distinct cultural group within the rest of American society and the Church. They often refer to themselves as a "cultural and linguistic minority," not as disabled.

BLIND OR VISUALLY IMPAIRED

A blind person relies on the other senses to perceive the world around him/her. Those other senses may or may not be sharper than normal. Do not presume.

Speak directly to the person. Do not shout. Vision problems do not cause hearing problems. Do not be afraid of using phrases such as: "I'll see you later." Everyday words relating to vision are used by blind persons too.

When assisting a blind person, always ask first if he/she wants help, then let him/her hold your arm and, if possible, walk slightly in front of him/her. While the blind person is holding on to your arm, tell him/her where you are going ("There is a handrail on your right. We'll be going down five steps," etc.). Where possible, avoid escalators and revolving doors.

Do not leave a blind person in the middle of an open area, where it may be difficult to get one's bearings, or in the middle of a noisy crowd, where it may be difficult for one's hearing to help orientate oneself. If you do have to leave, always tell the blind person you are leaving.

Especially if you are guiding, ask the blind person if he/she wants you to describe what you are seeing.

Do not pet a guide dog. The dog has an important job to do and petting may be distracting.

MOBILITY IMPAIRED

These individuals may use wheelchairs, leg braces, crutches, canes, walkers, etc. as a result of a wide variety of disabilities which may be from birth, the result of an accident or other trauma, disease, etc. These disabilities may or may not be progressive. Some people need more assistance as time goes on, others may need less. Some disabilities are very obvious, like a person in a wheelchair, with a cane, or with leg braces, while others may be more hidden, like a person with arthritis, or mild cerebral palsy.

A wheelchair or other aid provides mobility for persons with paralysis, muscle weakness, poor muscle control, lack of good balance or coordination, nerve damage, stiffness of joints, etc. which may come as a result of polio, cerebral palsy, stroke, spinal cord injury, a fall, etc.

Speak directly to the person in the wheelchair, not to an assistant. People in wheelchairs are usually able to understand and can speak for themselves. Position yourself in a chair facing the person with mobility impairment.

Push a wheelchair only after asking the user. When helping a person in a wheelchair up or down one step, a curb or slope, ask the person if he/she prefers to go forward or backward. When ascending or descending more than one step, always tilt the chair backwards. Note that lifting the chair can be very unnerving for the person in the wheelchair. Do it only if absolutely necessary, and always tell the person what you are going to do before you do it. Ask the person how they want it done. You can be sure it has been done before, and there are better and worse ways to do it. Always have a good grip on the handles and any other part of the chair.

When moving a wheelchair on grass or rough terrain, it is easier to use the large rear wheels, either by moving backwards or by going forwards and lifting the small front wheels.

Learn the location of the curb cuts, ramps, wheelchair accessible rest rooms, elevators, etc.

Do not move crutches or a wheelchair out of the reach of a person who uses them.

OTHER DISABILITIES

Some disabilities do not fit into any of the above mentioned categories. For example: epilepsy, cerebral palsy, muscular dystrophy, multiple sclerosis, heart trouble,

chemical allergies, etc. Some disabilities are hidden. Some disabilities put one into multiple categories, like "deaf-blind." But basically, all disabilities affect "persons," and persons should be treated as such.

Appendix 3
How You Can Make a Difference

*From Open Hearts, Open Minds, Open Doors Pathways Awareness Foundation:
123 North Wacker Drive, Chicago, Illinois 60606 Tel: (800) 955-2445
www.pathwaysawareness.org - Fax: (888) 795-5884*

There are many things that you, as an individual, can do to help people with disabilities feel welcome in your church, so that all persons may bring their gifts to the altar of God.

1. I will treat ALL people as PEOPLE FIRST - as I would like to be treated.
2. I will SPEAK DIRECTLY to the person with a disability, not only to the nearby family member, companion, interpreter, or the canine companion.
3. I will offer to SHAKE HANDS when introduced to a person with a disability. (Persons with limited hand use or who wear an artificial limb may shake hands. Shaking the left hand is O.K., too.)
4. I will place myself at EYE LEVEL, in front, for easy conversation with a person in a wheelchair, with crutches, or with a walking frame.
5. I will OFFER ASSISTANCE AND WAIT until the offer is accepted. I will wait and then ask for instructions.
6. I will be PATIENT AND WAIT for the person with difficulty speaking, rather than speaking for the person. I may help by asking short questions that require short answers, a nod, or a shake of the head.
7. I will see the WHOLENESS OF SPIRIT beneath the surface of someone with a disability and overcome the tendency to turn away or ignore the person.
8. I will TREAT ADULTS with developmental disabilities AS ADULTS, not as children. I will use first names only when using the same familiarity for all persons.
9. I will get the attention of someone who is hearing-impaired by LIGHTLY TAPPING their elbow or shoulder, or by WAVING MY HAND. I will look directly at the person and speak clearly, slowly, and expressively to establish if the person can read my lips.
10. I will guide a person with visual impairments by GIVING VERBAL CLUES to steps, curbs, escalators or doors.

Appendix 4

10 Easy Ways to Make Your Parish Inclusive

From Open Hearts, Open Minds, Open Doors, Pathways Awareness Foundation:

123 North Wacker Drive - Chicago, Illinois 60606

Tel: (800) 955-2445 - www.pathwaysawareness.org - Fax: (888) 795-5884

1. Include children, youth and adults with disabilities in Liturgy as an altar server, Eucharistic minister, lector, cantor, usher, musician, etc.
2. Form a well-rounded committee on inclusion to increase meaningful participation for persons with disabilities.
3. Hold focus groups or conduct a church survey to personalize church needs and to prioritize improvements.
4. Train ushers and lay leaders as role models to include and welcome persons with disabilities and their families.
5. Make prayers and petitions more inclusive of persons with disabilities.
6. Place an 'inclusion box' in the church with paper and pencils for church members to easily express suggestions for better inclusion.
7. Use large print prayer books, missals, bulletins.
8. Provide a sign-language interpreter at a regular Liturgy time.
9. Audio tape or print large-print homilies and promote them in the bulletin.
10. Include a person who uses a wheelchair, walker or crutches or a family member on the committee for planning renovations or additions to the church.

Appendix 5

10 Easy Ways to Make Your Parish More Accessible

*From Open Hearts, Open Minds, Open Doors, Pathways Awareness Foundation:
123 North Wacker Drive - Chicago, Illinois 60606*

Tel: (800) 955-2445 - www.pathwaysawareness.org - Fax: (888) 795-5884

1. Survey parish needs.
2. Use large-print missalettes, making sure to include the musical selections as well.
3. Survey your microphone and sound system to make sure it meets the needs of those with high- frequency sound loss. Consider purchasing assistive listening devices as an aid for people with hearing loss.
4. Make a survey of current church lighting to ensure that the wattage is high enough and that the placement of fixtures ensures maximum visibility.
5. Hold all fellowship activities and meetings in areas accessible to all.
6. Install long-handled door hardware. It is easier for everyone to use, not only those with impaired hand function.
7. Encourage parishioners to designate memorial gifts for accessibility projects.
8. Open the ends of several existing pews so that people using wheelchairs may be seated with their families and friends rather than in specially designated, segregated sections.
9. Think about converting two side-by-side bathrooms into one accessible bathroom.
10. Explore ways of including members of your parish who are disabled in the education, fellowship and ministry, as well as in the worship of the congregation. You might consider training them as lay readers or chalice bearers, asking them to teach in the church school program, or encouraging them to volunteer in the church office.

Appendix 6
Principles of Universal Design

UNIVERSAL DESIGN:

The design of products and environments to be usable by all people, to the greatest extent possible, without the need for adaptation or specialized design.

The authors, a working group of architects, product designers, engineers and environmental design researchers, collaborated to establish the following Principles of Universal Design to guide a wide range of design disciplines including environments, products, and communications. These seven principles may be applied to evaluate existing designs, guide the design process and educate both designers and consumers about the characteristics of more usable products and environments.

The Principles of Universal Design are presented here, in the following format: name of the principle, intended to be a concise and easily remembered statement of the key concept embodied in the principle; definition of the principle, a brief description of the principle's primary directive for design; and guidelines, a list of the key elements that should be present in a design which adheres to the principle. (Note: all guidelines may not be relevant to all designs.)

PRINCIPLE ONE: Equitable Use

The design is useful and marketable to people with diverse abilities.

Guidelines:

- 1a.** Provide the same means of use for all users: identical whenever possible; equivalent when not.
- 1b.** Avoid segregating or stigmatizing any users.
- 1c.** Provisions for privacy, security, and safety should be equally available to all users.
- 1d.** Make the design appealing to all users.

PRINCIPLE TWO: Flexibility in Use

The design accommodates a wide range of individual preferences and abilities.

Guidelines:

- 2a.** Provide choice in methods of use.
- 2b.** Accommodate right- or left-handed access and use.
- 2c.** Facilitate the user's accuracy and precision.
- 2d.** Provide adaptability to the user's pace.

PRINCIPLE THREE: Simple and Intuitive Use

Use of the design is easy to understand, regardless of the user's experience, knowledge, language skills, or current concentration level.

Guidelines:

- 3a. Eliminate unnecessary complexity.
- 3b. Be consistent with user expectations and intuition.
- 3c. Accommodate a wide range of literacy and language skills.
- 3d. Arrange information consistent with its importance.
- 3e. Provide effective prompting and feedback during and after task completion.

PRINCIPLE FOUR: Perceptible Information

The design communicates necessary information effectively to the user, regardless of ambient conditions or the user's sensory abilities.

Guidelines:

- 4a. Use different modes (pictorial, verbal, tactile) for redundant presentation of essential information.
- 4b. Provide adequate contrast between essential information and its surroundings.
- 4c. Maximize "legibility" of essential information.
- 4d. Differentiate elements in ways that can be described (i.e., make it easy to give instructions or directions).
- 4e. Provide compatibility with a variety of techniques or devices used by people with sensory limitations.

PRINCIPLE FIVE: Tolerance for Error

The design minimizes hazards and the adverse consequences of accidental or unintended actions.

Guidelines:

- 5a. Arrange elements to minimize hazards and errors: most used elements, most accessible; hazardous elements eliminated, isolated, or shielded.
- 5b. Provide warnings of hazards and errors.
- 5c. Provide fail safe features.
- 5d. Discourage unconscious action in tasks that require vigilance.

PRINCIPLE SIX: Low Physical Effort

The design can be used efficiently and comfortably and with a minimum of fatigue.

Guidelines:

- 6a. Allow user to maintain a neutral body position.
- 6b. Use reasonable operating forces.
- 6c. Minimize repetitive actions.
- 6d. Minimize sustained physical effort.

PRINCIPLE SEVEN: Size and Space for Approach and Use

Appropriate size and space is provided for approach, reach, manipulation, and use regardless of user's body size, posture, or mobility.

Guidelines:

- 7a.** Provide a clear line of sight to important elements for any seated or standing user.
- 7b.** Make reach to all components comfortable for any seated or standing user.
- 7c.** Accommodate variations in hand and grip size.
- 7d.** Provide adequate space for the use of assistive devices or personal assistance.

Please note that the Principles of Universal Design address only universally usable design, while the practice of design involves more than consideration for usability. Designers must also incorporate other considerations such as economic, engineering, cultural, gender, and environmental concerns in their design processes. These Principles offer designers guidance to better integrate features that meet the needs of as many users as possible.

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The Principles of Universal Design were conceived and developed by The Center for Universal Design at North Carolina State University. Use or application of the Principles in any form by an individual or organization is separate and distinct from the Principles and does not constitute or imply acceptance or endorsement by The Center for Universal Design of the use or application.

Appendix 7

Sample Job Description, Parish Access Facilitator

Adapted and reprinted with permission from the National Catholic Partnership on Disability.

Parish Access Facilitator (Parish Advocate) : Job Description

Role

- The parish disability facilitator works to implement the Pastoral Statement of US. Catholic Bishops on People with Disabilities that calls for the full inclusion of persons with disabilities in the church and its related activities. The term "disability" relates to any severe condition that may be a barrier to full participation in the life of the Church, such as mobility limitations, cognitive impairments, severe emotional conditions, hearing or visual impairments, and serious medical conditions.

Principal Duties and Responsibilities

- Works with and assists parish staff and school personnel to ensure planning for the inclusion of parishioners with disabilities in all activities.
- Assesses the ministry needs of parishioners with disabilities and addresses unmet needs.
- Serves as a consultant to the various parish committees, including liturgy, pro-life, buildings and grounds, and social concerns on matters pertaining to accessibility.
- Works with pastor and parish council as needed to ensure that people with disabilities are able to participate fully in all parish-sponsored activities.
- Maintains up-to-date information on curriculum material, special equipment, resources, and other items concerning people with disabilities.
- Works to raise awareness among the parishioners about disabilities.
- Maintains contact with the diocesan office for people with disabilities and other relevant diocesan offices.
- Maintains contact with secular organizations within the diocese that advocate for, or serve, people with disabilities.

Knowledge, Skills and Abilities Required

- Qualified candidates with disabilities are encouraged to apply.
- Knowledge of the general area of disabilities, including available services and the U.S. bishops' pastoral statement, *Guidelines for the Celebration of the Sacraments with Persons with Disabilities*, and other relevant bishops' statements.
- Ability to relate to and work with people in a cooperative manner.
- Ability to express ideas clearly in both written and oral communications. Ability and willingness to speak to small groups.
- Ability to plan independently and organize activities with a minimum of supervision.

Accountability

- Works with and is accountable to the pastor, coordinator of parish outreach services, pastoral associate, or chair of parish council.

Appendix 8

Glossary of Terms

*From Come to Me the Church's Response to Disabled Persons,
Diocese of Brooklyn and Queens 1992*

The English language is in constant flux, and development is taking place in the terminology dealing with disabilities. The reader will encounter many different terms, some used interchangeably. In order to foster clarity of speech and avoid misunderstandings which may be hurtful, it may help to clarify terms that the reader might encounter.

ABLE-BODIED

Those who are *able-bodied* might be seen as *temporarily able-bodied*, to emphasize the fragility of life. While some disabilities come with birth, others happen as a result of trauma, sickness, old age, or just the wear and tear of time on the human body. Those who are able-bodied today might be disabled tomorrow. Instead of *able-bodied* the same persons might be referred to as *non-disabled*.

IMPAIRMENT - DISABILITY - HANDICAP

An *impairment* is a disturbance in an organ or system in the body which is due to an injury, disorder or disease. An impairment is a loss of normal functioning in some part of the body.

Disability is a general term used for a functional limitation that interferes with a person's ability, for example, to walk, hear, learn or see. It may refer to a physical, mental or sensory condition.

Handicap is NOT a synonym for disability. It describes a condition or barrier imposed by society, the environment or by one's own self. Handicap can be used when citing laws and situations but not to describe a disability (e.g. "the stairs are a **handicap** for her" or "he is **handicapped** by the inaccessible bus).

Who are disabled persons? They are usually considered to be persons who are blind or visually impaired, those who are deaf or hard of hearing, those with cerebral palsy, spinal cord injuries, strokes, developmental disabilities, etc. Related questions do arise, for example: Where do you draw the line between those who can't see, those who are "legally blind" and those who need glasses? Or between those who can't hear at all and those who need a hearing aid because of old age or because of listening to loud sounds most of their lives? Can we distinguish? Should we even try?

Often the terms *disabled* and *handicapped* are used interchangeably. Some earlier Church statements use the word *handicapped*. Many later statements use the word *disabled*. The change has been made with good reason, for while the literal meaning of the words may be virtually the same, what is implied by the two words is very different.

On the one hand, as was noted above, *handicapped* is a social term. On the other hand, *disabled* is a more personal term, for a *disability* could be the direct result of an impairment, or could also be the result of an individual's emotional reaction to a situation or condition, especially that of having an *impairment*.

An *impairment* may not necessarily lead to a *disability*, and the same disability in two persons may have different ramifications for each. Many an *impairment* leads to a much bigger *disability* than has to happen, not because of the actual limitation that the *impairment* imposes, but because of the *handicaps* that society imposes.

Understanding the difference among an *impairment*, a *disability* and a *handicap* can clarify many a discussion.

DISABLED - DISABLED PERSONS - PERSONS WITH A DISABILITY

Too often disabled persons are referred to only by their disability, as in the terms "deaf," "blind," etc., rather than referring to them as persons who are *disabled* in some way. It is insulting if the only way you refer to a person with a disability is by the name of their type of disability.

In November of 1990, the U.S. Bishops' Conference decided that in scripture readings prepared for use in the liturgy, *persons with disabilities* should be referred to as *persons with a condition* [e.g. -"the man with leprosy"] not simply by the condition [e.g. - "the leper"]. *Persons are human beings first, not conditions.*

Being disabled is a characteristic of the person, but it does not affect their personhood. For that reason the expression disabled persons should be used carefully. In fact, some people prefer to use the expression *person(s) with a disability*.

DISABLED - PHYSICALLY CHALLENGED

Certainly we need to avoid referring to "them" simply as the *disabled*. The word *disabled* may also seem to be a somewhat negative word for it is talking about what a person is "not" able to do - "dis"-abled. Because of this, some prefer the more positive term *physically challenged*, emphasizing instead these persons' aptitude to overcome obstacles.

The term *physically challenged* can include all disabilities, since they are all "physical," involving a part of the body, sometimes the eyes, the ears, the brain, the neural pathways, the legs, etc. Since *physical* can denote many different disabilities, when referring to those who use wheelchairs because of spinal or brain injuries or those who have other movement disabilities, the term *mobility disabled* or *mobility challenged* is often applied. That term seems more accurate than the term *orthopedically disabled*, which is sometimes used.

MAINSTREAMING - BARRIER-FREE

The process of *mainstreaming* involves moving a disabled person, often a child, from a special setting, often an educational environment, to a "regular" setting. It can mean that the disabled person joins the "mainstream" of life or is assimilated into the "world" of non-disabled people.

The phrase *barrier-free* describes an environment in which barriers in attitude, communication, transportation, employment, education, mobility, travel and recreation have been removed, thus enabling the complete integration of disabled persons into society.

Terms not to be Used

Some terms used in speaking or referring to a person with a disability should be avoided. For example:

Afflicted - It is a negative term that suggests hopelessness. "Suffers from" is a similar term.

Case - Sounds like something [somebody?] to be filed away or institutionalized.

Confined to a Wheelchair - A person could be deemed to have been "liberated" by the use of a wheelchair, especially considering what his/her life would be without a

wheelchair. A "wheelchair user" is the preferred expression.

Courageous - As a rule, persons with disabilities are not unusually brave and do not want to be regarded as super-heroes. Like everyone else, they have a will to live and a desire to do their best in each and every circumstance. Likewise their "holiness" is not necessarily extraordinary.

Crippled - This term is too often used as a "put-down, " and tends to belittle a person to be ignored, emphasizing one's *dis*-abilities. I

Deaf and dumb (deaf-mute) - An out of date term which is no longer used and is incorrect.

Moron, Idiot - Terms once utilized to denote a person with less than normal intelligence. As used now, it is usually another way of calling a person "stupid" and should never be used.

Normal - This term was originally used to refer to numbers, not people. *Persons* who are not part of the "norm" are often considered to be abnormal or subnormal.

Poor - This term describes a person who is lacking in money or is to be pitied.

Retard - Persons who are disabled are often awkward in their movements, but seldom "retarded" and, anyway, all persons are children of God. Person should not be identified simply by one's disabilities. They are "persons with..." The most up-to-date terms should be used, and certainly not phrases that are insulting.

Sick - Persons with disabilities are usually not ill, and should not be considered with those who are. While a disability may sometimes be caused by an illness or trauma, the episode is often long over while the disability may endure.

Spastic - Some persons with disabilities lack coordination and have spasms, but no person should be identified with a condition, nor be ridiculed for it. A spasm is a sometimes repeated involuntary contraction of a muscle or a group of muscles, with "shaking." Muscles are spastic, not persons.

Unfortunate - This term implies that "bad" luck or misfortune explains everything. It emphasizes that the disabled person is merely a helpless "victim," with no control over his/her own life.

Appendix 9

Information on the Use of Low-Gluten Hosts and Mustum from the November 2003 Bishops' Committee on the Liturgy Newsletter

Reprinted with permission of the United States Conference Catholic Conference.

Chart on the Use of Mustum, Low-Gluten Hosts or Wine Alone at Mass by Priests, Deacons and the Lay Faithful

The following chart, developed by the Secretariat for the Liturgy, provides a ready reference for identifying the options for the reception of Holy Communion under the forms of mustum, low-gluten hosts or wine alone by priests, deacons and the lay faithful afflicted with gluten and/or alcohol intolerance. As indicated below, priests should note the ways in which a condition of gluten or alcohol intolerance may affect not only their reception of Holy Communion, but also their roles as celebrants and concelebrants. Priests are reminded that the permission of their Ordinary is required for the alterations in their roles as celebrants or concelebrants described in the chart below. Deacons and the lay faithful must seek individual permissions, as noted above, for the use of low-gluten hosts or mustum.

#		Options for those who suffer from gluten intolerance	Options for those who suffer from alcohol intolerance	Options for those who suffer from both gluten and alcohol intolerance
1	Deacons and Lay Faithful	-may receive a small amount of a regular host; or -may use a low-gluten host; or -may receive under the form of wine only.	-may receive a small amount under the form of wine; or -may receive under the form of bread only; or -may use mustum.	-may take a small amount of a regular host; or -may take a small amount under the form of wine; or -may use a low-gluten host and mustum.
2	Priest as Sole Celebrant * *The priest celebrant must always receive Holy Communion under both forms.	-may take a small amount of a regular host; or -may use a low-gluten host. Otherwise, he may not celebrate Eucharist individually.	-may take a small amount under the form of wine; or -may use mustum. * If the priest is able to take only a small amount of wine, then what remains may be consumed by a layperson.	-may take a small amount of a regular host and may take a small amount under the form of wine; or -may use a low-gluten host and mustum. Otherwise, he may not celebrate Eucharist individually.
3	Priest as Principal Celebrant at a Concelebrated Mass* *The priest celebrant must always receive Holy Communion under both forms.	-may take a small amount of a regular host; or -may use a low-gluten host for himself alone. Other concelebrants should consume regular hosts. Otherwise, he may not preside at concelebration.	-may take a small amount under the form of wine; or -may use mustum for himself alone. Other concelebrants should use regular wine.	-may take a small amount of a regular host and may take a small amount under the form of wine; or -may use a low-gluten host and mustum for himself alone. Other concelebrants should use regular bread and wine. Otherwise, he may not

				preside at concelebration.
4	Priest as Concelebrant	-may take a small amount of a regular host; or -may use a low-gluten host; or -if unable to use a low-gluten host, then may receive under the form of wine only.	-may take a small amount under the form of wine; or -may use mustum; or -if mustum is not available, then may receive under the form of bread only.	-may take a small amount of a regular host; or -may take a small amount under the form of wine; or -may use a low-gluten host and/or mustum.

Resources for Those with Gluten and/or Alcohol Intolerance

Introduction

In recent years, pastors across the United States have received numerous questions from those afflicted with various manifestations of gluten intolerance, such as Celiac-Sprue disease, as well as alcohol intolerance in relation to the reception of Holy Communion. Many gluten intolerant suffers are unable to ingest wheat flour commonly used in the preparation of communion wafers in the United States. As well, those who suffer from some form of alcohol intolerance are likewise restricted from receiving the Precious Blood as it is now offered at the Liturgy. An active dialogue with experts on both these conditions, as well as with various dicasteries of the Holy See, has now resulted in several new developments relative to the reception of Holy Communion for those with these conditions.

Gluten Intolerance and the Reception of Holy Communion

Those who suffer from gluten intolerance, especially that form of it known as "Celiac Sprue" disease, may each react differently to varying amounts of gluten contained in wheat bread and other products. Medical opinion on the best treatment for such people varies greatly. While many doctors advise patients with this condition to adopt a totally gluten-free diet, others merely restrict gluten intake.

As a result, the common advice given to many Celiac Sprue and gluten-intolerant patients is to receive only the Precious Blood at Holy Communion. However, additional concerns can emerge when the Precious Blood has been "contaminated" with gluten at the co-mingling rite. As a result, the administration of the Precious Blood – whether under the form of wine or of mustum - to persons with these conditions must carefully take into account the need to avoid any mixing of the sacred species at the altar or a communion station.

Prior to now, the only low-gluten hosts available to parishes in the United States were from European suppliers. The Benedictine Sisters of Perpetual Adoration in Clyde, Missouri, have developed a true low gluten host ready for sale by January 1, 2004. The total gluten content of this product is 0.01%; its contents of unleavened wheat and water and free of additives conform to the requirements of the Code of Canon Law, canon 924.2. This low gluten content is still enough gluten to confect bread for the Eucharist. Many gluten-intolerant persons may be able to consume it, or some portion of it, but are strongly advised to check with their personal physicians in advance. This product is the

only true, low-gluten altar bread known to the Secretariat and approved for use at Mass in the United States. The contact information for ordering such hosts from the Benedictine Sisters of Perpetual Adoration is as follows:

Congregation of Benedictine Sisters of Perpetual Adoration
Altar Breads Department
31970 State Highway P
Clyde, Missouri 64432
Phone: 1-800-223-2772, e-mail: altarbreads@benedictinesisters.org
Sr. Rita, OSB, Manager

Alcohol Intolerance and the Reception of Holy Communion

Those who are unable to consume alcohol, whether the lay faithful, deacons or priests, may now substitute mustum for regular wine in the reception of Holy Communion with appropriate permission. "Mustum" proper is grape juice which contains no additives, is not pasteurized and has a very low alcohol content (less than 1.0%) due to the fact that the fermentation process has been arrested briefly after its start. Mustum may be stored through freezing or other means; any pasteurized grape juice product, including pasteurized mustum, is invalid matter for Mass due to the fact that the high temperatures used in such a process evaporate all of the remaining alcohol in the juice.

There are only two suppliers in the United States known to the Secretariat for the Liturgy of mustum approved for use at Mass. Their contact information is given here:

(1) Ranelle Trading/Ojai Fresh Juice Corporation
2501 Oak Hill Circle, Suite 2032
Ft. Worth, TX 76109
Phone: 877-211-7690 (toll free), E-mail: mike@ojaifresh.com
Contact: Mr. Mike Ranelle, President

(2) Mont La Salle Altar Wine Company
385 A La Fata Street
St. Helena, Ca. 94575
Phone: 707-963-2521, Toll Free: 800-447-8466
Contact: Mr. James Cox, President

Appendix 10
Checklist for Evaluating Parish Efforts

from a parish survey form used in the Archdiocese of Santa Fe

Parish _____ Parish Contact Person _____

Person responding to survey _____

Phone _____ Email _____

Address _____

1. Has your parish taken any means to identify persons with disabilities through:
- a. Parish registration and parish/diocesan Census forms?
Yes _____ No _____
 - b. Contacting parishioners who are homebound or living in group homes or other residential facilities within the parish boundaries
Yes _____ No _____
 - c. Other: _____

Comments: _____

2. Are people with disabilities included in your parish school and religious education programs as students or as teachers? Yes _____ No _____
- a. Do teachers and catechists receive in-service on providing support to students with disabilities? Yes _____ No _____
 - b. Is follow up provided to the teachers and catechists of students with special needs? Yes _____ No _____

Comments: _____

3. What is being done in your parish to promote disability awareness and sensitivity?
Has this been the subject of:

- a. Homilies? Yes_____ No_____
- b. Petitions during Lent? Yes_____ No_____
- c. Information meetings/parish workshops? Yes_____ No_____
- d. School and religious education programs? Yes_____ No_____
- e. In-service for teachers and catechists? Yes_____ No_____
- f. Bulletin inserts and articles? Yes_____ No_____

4. For the purpose of referral is the parish staff aware of community agencies for persons with disabilities? Yes_____ No_____

Comments: _____

4. What is being done to minister to families who have members with disabilities?

- a. Is there support when a disability is first identified? Yes_____ No_____
- b. Is on-going support provided? Yes_____ No_____
- c. Is the return of a person following a serious illness celebrated/acknowledged by the community? Yes_____ No_____
- d. Other _____

Auditory Access to Worship and Activities:

6. Does our parish use the following to make worship and activities accessible to people who are deaf or hard of hearing?

- a. Assistive listening devices (Infrared, Audio Loop, FM System) Yes_____ No_____
- b. Sign / Oral interpreters Yes_____ No_____
- c. Written text of verbal presentations Yes_____ No_____
- d. Captioned audiovisual materials Yes_____ No_____
- e. Other _____

7. Are the following devices available and in working condition?
- a. A visual emergency alarm system in the church and parish center
Yes_____ No_____
 - b. A telephone device for the deaf in parish Administration center and staff familiar with use.
Yes_____ No_____

Visual Access to Worship and Activities:

8. Which of the following does our parish use to make worship and activities accessible to people with visual impairment?
- a. Large print material (Worship Aids, Hymnals, Bulletins, Newsletters, Signs)
Yes_____ No_____
 - b. Braille material
Yes_____ No_____
 - c. Audio cassette material
Yes_____ No_____
 - d. Audio description
Yes_____ No_____

9. Are the following areas well lighted?
- a. Parking area
Yes_____ No_____
 - b. Approach and entryways to buildings
Yes_____ No_____
 - c. Body of church
Yes_____ No_____
 - d. Sanctuary
Yes_____ No_____
 - e. Parish Center
Yes_____ No_____

10. Are the facilities accessible to persons with visual impairments?
- a. Free of hazardous over-hangs and Protruding objects
Yes_____ No_____
 - b. Clearly marked abrupt changes in level
Yes_____ No_____

Physical Access to Worship and Activities:

11. Are the parking areas convenient and easily used by people with mobility impairments?
- a. Clearly marked reserved parking spaces
Yes_____ No_____
 - b. Paved access pathway to buildings
Yes_____ No_____
 - c. 4-foot wide curb cut to sidewalk
Yes_____ No_____

12. Is at least one entryway to each facility accessible to people with mobility impairments (parishioners and guests who use wheelchairs, canes, crutches, walkers or a unsteady)?

- | | | |
|--|----------|---------|
| a. Ramp | Yes_____ | No_____ |
| b. Ramp has hand rails on both sides | Yes_____ | No_____ |
| c. Ramp has non-slip surface | Yes_____ | No_____ |
| d. Lift device | Yes_____ | No_____ |
| e. Elevator | Yes_____ | No_____ |
| f. Steps have continuous hand rails | Yes_____ | No_____ |
| g. Doors open easily or automatically | Yes_____ | No_____ |
| h. Doors are at least 32 inches wide | Yes_____ | No_____ |
| i. Smooth transition between doorway and floor surface | Yes_____ | No_____ |

13. Are these areas accessible to people with mobility impairment?

- | | | |
|--|----------|---------|
| a. Sanctuary (including altar and ambo) | Yes_____ | No_____ |
| b. Blessed Sacrament Chapel / Tabernacle | Yes_____ | No_____ |
| c. Reconciliation Chapel / Confessionals | Yes_____ | No_____ |
| d. Choir area | Yes_____ | No_____ |
| e. Parish Center | Yes_____ | No_____ |
| f. Parish Administration Building | Yes_____ | No_____ |
| g. Restrooms/Water fountains | Yes_____ | No_____ |
| h. Telephones | Yes_____ | No_____ |

14. Are there one or two pews 32" apart for use by people who use crutches or walkers?

Yes_____ No_____

15. Have several pews been shortened (preferably in various locations) Enabling people in wheelchairs to sit with family/friends?

Yes_____ No_____

Ministry Access

16. To your Knowledge, people with disabilities serve in which of the following ministries: (Write the number of persons involved in each area where applicable.)

Persons with Disability of:	Mobility	Vision	Hearing	Mental Retardation	Other
Altar Servers	_____	_____	_____	_____	_____
Catechist	_____	_____	_____	_____	_____
Extraordinary Minister of Holy Communion	_____	_____	_____	_____	_____
Greeters/Ushers	_____	_____	_____	_____	_____
Lectors	_____	_____	_____	_____	_____
Parish Council	_____	_____	_____	_____	_____
Parish Staff	_____	_____	_____	_____	_____
Youth Ministry	_____	_____	_____	_____	_____
Service Groups (such as K of C, Circles, Youth Service groups, etc.).	_____	_____	_____	_____	_____
Special Ministries (such as RCIA, bereavement, money counters, etc.)	_____	_____	_____	_____	_____

Appendix 11

Guidelines for Producing Materials in Large Print

Reprinted from the Washington General Administration Department's Guidelines.

Access to printed information for millions of people with low-vision is significantly restricted because printed information is not readable. Readability of printed material may be defined in terms of those characteristics that determine speed, accuracy and ease with which it may be read.

Type Size

The size type affects readability. Type is measured by measuring a capital letter from the baseline to the top of the cap. Type an inch tall is equal to 72 points. Most books are set to 10 or 12 point type, newspapers and tool notes are often 8 point. Persons with marginal difficulty in reading (a substantial percentage of the population 50 years of ages older) need 12 points type. Large print materials are most commonly available in 16 or 18 point type. By comparison, 14 point type is considered the minimum size for large-print materials and is usually reserved for footer or areas with limited spacing such as vertical type on a graphic. Ask the user about the size of type required. Many people need 28 to 36 point type.

Type Selection

There are many typefaces or styles, some are more readable than others. Text in all uppercase letters and in orator type is very difficult to read. Type with fancy serifs must be avoided. Bold and italic type should be used sparingly, and should not be used in long passages. Typefaces that use the largest amount of available space for the character should be selected.

Most people learned to read using a typeface similar to "New Century Schoolbook" or a font from the "Times," family which created the patterns that make reading easier. Most of us read by patterns as well as by letter. Helvetica, or sans serif lettering, is also easy to read and a font commonly used. Organizations of the blind recommended New Century Schoolbook, a font from the Times family (New Times Roman), or Helvetica fonts in producing large prints documents.

Line Leading

Line leading is the space between lines of type. Print smaller than 11 point has decreased line leading which decreases readability. Large print materials are usually produced with heavy leading, i.e., wide spacing between the letters and lines of print.

Proportional Spacing

Readability problems exist when uniform letter widths are used (typewriter type.) Proportional type adds white spacing before and after letters to make up the difference in spacing. This extra spacing deters readability.

Non-proportional spacing allows for adjustment between letters to eliminate unneeded white spaces and to allow extra space for wider letters. Because non-proportional spacing increases readability, its use is recommended. Most if not all computers print non-proportional characters to printers.

Justifying

Justifying both the left and right margins is preferred for large print documents.

Contrast and Color

In combination print and background colors, it is best to use colors that will provide the maximum brightness contrast between print and background. Readability of the printed material will be improved if black ink is used on white or cream (preferred) or pastel paper. If colored print and paper are used, two shades of the same color should be avoided and a light color should be used for the background.

Finish

Paper with a matte finish (non-glossy) is preferable to "shiny" or coated paper to prevent glare and provide good contrast.

Hyphenation

Hyphenation of the right margin should be avoided. Hyphens break up words and require the reader to remember the last syllable of the previous line and refocus on the remaining word part on the next line. Hyphenation increases the problems that persons with limited vision have reading and understanding printed materials.

Line Width

Generally there is greater risk of loss of readability when wider lines are used. Line width should not exceed 6 inches for single column text.

Columns

If multiple columns are used, columns should be no less than 3 inches.

Paragraphing

Block style, an extra space between paragraphs, and paragraphs with an intended first line are acceptable.

Producing Large Print

Materials may be printed on a laser printer or typeset (a method that assures sharp letter and good contrast), that have been produced on a computer, i.e., Macintosh or IBM. This print can be enlarged on a copy machine, which is especially useful when a limited number of copies are made and clean originals are available. Avoid copies with black streaks left by the copier toner-this reduces readability.

It is important to place the page on the screen of the copier rather than the machine fed. The paper can be placed to eliminate white space and allow for the greatest enlarging percentage the meet 16 or 18 point type. To enlarge an 8-1/2" x 11" page, 11" x 17" paper

is recommended. A minimum of 132% to 136% enlargement is recommended for 16 point or 138% for standardized for the entire document after enlarging is done. It is highly recommended that large print documents be copied onto one side of the paper only. Bold type especially bleeds through the other side of commonly used 20 pound weight bond paper and decreases readability. Two sided copying works when a heavier paper (70 pound weight) is used.