Re-Opening Churches in the Context of the COVID-19 Pandemic

These pages may be reproduced by parish and Diocesan staff for their use

Policy promulgated at the Pastoral Center of the Diocese of Davenport–effective May 24, 2020
The Solemnity of the Ascension
Corrected as of June 3, 2020

Most Reverend Thomas R. Zinkula, JD, JCL
Bishop of Davenport
# Table of Contents

## Re-Opening Churches in the Context of the COVID-19 Pandemic

### Part One: Transition Roadmap

- Introduction
- Current Practice
- Step One: Open Churches
- Step Two: Limited Public Worship
- Step Three: Lifting Some Limits
- Reference: *CDC Activities and Initiatives Supporting the COVID-19 Response and the President’s Plan for Opening America Up Again (May 2020)*

### Part Two: General Norms and Principles

- General Norms and Principles
- General Liturgical Norms

### Part Three: Protocols and Procedures

- Introduction
- Step One: Open Churches
- Step Two: Limited Public Worship
- Step Three: Lifting Some Limits
- Appendix: Pastoral Care to the Sick and Dying
- Summary Table

### Signage

- Links to Resources
- Sample Signs
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

INTRODUCTION

The purpose of this section is to lay out, in very general terms, what we envision happening between now and when we can return to ‘normal’ practice. Given the number of unknowns, the details of this plan are subject to change. However, in general terms, we see opening churches to visitors first. If there is clear evidence of sustained decrease of the spread of COVID-19 in Iowa and the Diocese, we will transition to limited public worship. If we get to the point that community spread is very low or non-existent in Iowa, and that it is remaining there, we will lift some of the restrictions on liturgical practices. Once we have “herd immunity” – probably through the wide availability of a safe and effective vaccine – we will return to ‘normal’ practices (initially with the kind of limits you might see during flu season).

Transition Roadmap
(see general norms and specific protocols for details)

<table>
<thead>
<tr>
<th>Current Practice¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church buildings closed</td>
</tr>
<tr>
<td>No public celebration of Mass</td>
</tr>
<tr>
<td>No public celebration of Exposition-Adoration</td>
</tr>
<tr>
<td>Baptisms &amp; Weddings with canonical minimum.</td>
</tr>
<tr>
<td>Funerals up to 10 present.</td>
</tr>
<tr>
<td>Reconciliation by appointment only. No confessionals.</td>
</tr>
<tr>
<td>Pastoral Care of the Sick (PCS) using special protocols.</td>
</tr>
<tr>
<td>Faith Formation/Youth Ministry (FF/YM) &amp; other meetings by virtual means only.</td>
</tr>
<tr>
<td>Work from home if at all possible. Wear cloth face coverings (CFC) and keep distances outside of own office.</td>
</tr>
</tbody>
</table>

Trigger

- Evidence that COVID-19 infections have peaked and are on a downward trajectory (trend down for 14 days); the following data will be reviewed:
  - Number of new cases per day (statewide and diocese) decreasing
  - Number of deaths per day decreasing
  - Number of people in hospital and daily admissions for decreasing (<80% full)
  - % Positive Tests / Total Tests decreasing (adequate testing ≤ 20%)
  - Percent of patients with Influenza-like Illness (ILI) (downward or near zero)
  - $R_t < 1$

- If data stable or worsening, remain at current practices.

Evaluation & Preparation

- Parishes have the needed supplies for cleaning/disinfecting, hygiene, and personal protection

¹ Pandemic Policy Step 4A (draft revision)
STEP ONE: Open Churches
- Church buildings open to visitors at discretion of pastor.
- No public celebration of Mass.
- No public celebration of Exposition.
- Baptisms & Weddings up to 10 present.
- Funerals up to 10 present.
- Reconciliation by appointment only. No confessionals.
- PCS using special protocols.
- FF/YM/other meetings - virtual meetings only.
- Work from home if at all possible. Wear CFCs and keep distances outside of own office.

Trigger
- State allows for other gatherings of more than 10 people (e.g. funerals).
- After making the current transition, evidence that we are on a sustained downward curve of this wave (trend down for 14 days); the following data will be reviewed:
  - Number of new cases per day (statewide and diocese)
  - Number of deaths per day
  - Number of people in hospital and daily admissions (<75% full)
  - % Positive Tests / Total Tests (adequate testing < 15%)
  - Percent of patients with ILI (downward / near zero)
  - R < 1 and falling (note error bars)
- If data worsen for 14 days, revert to previous practices.
- Otherwise, remain at current practices.

Evaluation & Preparation
- Parishes have the needed supplies for cleaning/disinfecting, hygiene, and personal protection.
- Parishes prepared to close every third row/pew (seating – closed – closed – seating – closed – closed…); 6’ spaces laterally between households. As long as these distances are maintained, parishes determine how many people the church can accommodate.
- Train staff in protocols for the next modification.
  - Parishes to determine schedule of Masses while maintaining attendance limits.
  - Parishes to determine approach to attendance
  - Inform parish of protocols and schedules
### STEP TWO: Limited Public Worship

- Church buildings open to visitors.
- Mass is celebrated publicly with physical distancing (every 3rd pew)
- Exposition is celebrated publicly; adoration chapels remain closed.
- Baptisms – single family (infant) only; outside Mass
- Confirmations and First Communion
  - No large group celebration; schedule individuals or small groups across a series of Masses
  - Pastors delegated faculty to confirm; Confirmation may be celebrated outside of Mass.
- RCIA
  - Receive & Confirm Candidates at Mass as soon as possible (see protocols)
  - Catechumens: the diocese establishes a date for initiation (see protocols)
- Weddings – outside of Mass preferred
- Funerals – outside of Mass preferred
- Reconciliation – scheduled times; no confessionals; no Form II
- PCS – limited home visits using special protocols. No communal anointing of the sick.
- FF/YM/Other Meetings – virtual meetings preferred; may meet outdoors (if can maintain social distancing).
  - Indoor meetings of < 10 persons (wearing CFCs) for < 30min permitted
- Work from home if at all possible. Wear masks and keep distances outside of own office.

### Trigger

- After making the current transition, data support conclusion that we are **between pandemic waves** (reduction to low and constant or decreasing numbers for at least 14 days); the following data will be reviewed:
  - Number of new cases per day (statewide and diocese)
  - Number of deaths per day
  - Number of people in hospital and daily admissions (<70% full)
  - % Positive Tests / Total Tests (adequate testing ≤ 10%)
  - Percent of patients with ILI (downward or near zero)
  - Rt < 1 and falling (note error bars); nearing 0
  - COVID-Trends shows vertical drop-off
- If data worsen for 14 days, revert to previous practices.
- Otherwise, remain at current practices.

### Evaluation & Preparation

- Parishes have the needed supplies for cleaning/disinfecting, hygiene, and personal protection
- Maintain seating and as above. Evaluate current use of space for safety/traffic flow and adjust accordingly. Evaluate schedule of Masses and adjust accordingly.
- Train staff in protocols for the next modification. Keep parish informed.
STEP THREE: Lifting some Limits

- Church buildings open to visitors.
- Mass is celebrated publicly with physical distancing (every 2nd pew). Cantor is now permitted; limited singing.
- Exposition is celebrated publicly; adoration chapels remain closed. Extended adoration in church permitted.
- Baptisms – single family (infant) only within Mass; outside Mass may celebrate with > 1 infant (family)
- Confirmations and First Communion; RCIA
  o No large group celebration; schedule individuals or small groups across a series of Masses
  o Pastors delegated faculty to confirm (celebrated within Mass)
- Weddings – permitted at Mass
- Funerals – permitted at Mass
- Reconciliation – scheduled times; no confessional; Form II possible.
- PCS – limited home visits using special protocols; communal anointing discouraged (modified if celebrated)
- FF/YM – virtual meetings preferred; may meet outdoors or indoors, if can maintain social distancing (including wearing CFCs); limited to < 60 minutes.
- Work from home if at all possible. Wear CFCs and keep distances outside of own office.

Trigger

- Data support that herd immunity has been reached (for example, widespread vaccination is available or 60% of the population has been infected and have protective antibodies)
- After making the current transition, data support conclusion that we are between pandemic waves (reduction to low and constant or decreasing numbers for at least 14 days); see data set above.
- CFC no longer recommended
- If data worsen for 14 days, revert to previous practices.
- Otherwise, remain at current practices.

Evaluation & Preparation

- Parishes have the needed supplies for cleaning/disinfecting, hygiene, and personal protection
- Maintain seating as above. Evaluate current use of space for safety/traffic flow and adjust accordingly. Evaluate schedule of Masses and adjust accordingly.
- Train staff in protocols for the next modification. Keep parish informed.

Transition to Normal Practices

- Church buildings open to visitors.
- Mass is celebrated publicly. Regular seating/capacity.
- Attend to specific liturgical modifications to Mass and the other Sacraments as outlined in the protocols.
- Offices open at normal capacity.

---

4 Pandemic Policy Step 3 (draft revision)
5 Pandemic Policy Step 2 (draft revision)
**RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC**

**REFERENCE:** From *CDC Activities and Initiatives Supporting the COVID-19 Response and the President’s Plan for Opening America Up Again* (May 2020)

<table>
<thead>
<tr>
<th>Gating Criteria</th>
<th>Threshold for entering Phase 1</th>
<th>Threshold for entering Phase 2</th>
<th>Threshold for entering Phase 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decreases in newly identified COVID-19 cases</td>
<td>Downward trajectory (or near-zero incidence) of documented cases over a 14-day period</td>
<td>Downward trajectory (or near-zero incidence) of documented cases for at least 14 days after entering Phase 1</td>
<td>Downward trajectory (or near-zero incidence) of documented cases for at least 14 days after entering Phase 2</td>
</tr>
<tr>
<td>Decreases in emergency department (ED) and/or outpatient visits for COVID-like illness (CLI)</td>
<td>Downward trajectory (or near-zero incidence) of CLI syndromic cases reported over a 14-day period</td>
<td>Downward trajectory (or near-zero incidence) of CLI syndromic cases reported for at least 14 days after entering Phase 1</td>
<td>Downward trajectory (or near-zero incidence) of CLI syndromic cases reported for at least an additional 14 days after entering Phase 2</td>
</tr>
<tr>
<td>Decreases in ED and/or outpatient visits for influenza-like illness (ILI)</td>
<td>Downward trajectory (or near-zero incidence) of ILI reported over a 14-day period</td>
<td>Downward trajectory (or near-zero incidence) of ILI reported for at least 14 days after entering Phase 1</td>
<td>Downward trajectory (or near-zero incidence) of ILI reported for at least an additional 14 days after entering Phase 2</td>
</tr>
<tr>
<td>Decreases in percentage of SARS-CoV-2 tests positive</td>
<td>Downward trajectory (or near-zero percent positive) of positive tests as a percentage of total tests over a 14-day period (flat or increasing volume of tests)</td>
<td>Downward trajectory (or near-zero percent positive) of positive tests as a percentage of total tests for 14 days after entering Phase 1 (flat or increasing volume of tests)</td>
<td>Downward trajectory (or near-zero percent positive) of positive tests as a percentage of total tests for at least 14 days after entering Phase 2 (flat or increasing volume of tests)</td>
</tr>
<tr>
<td>Treat all patients without crisis care</td>
<td>Jurisdiction inpatient &amp; ICU beds &lt;80% full Staff shortage in last week = no PPE supplies adequate for &gt;4 days</td>
<td>Jurisdiction inpatient &amp; ICU beds &lt;75% full Staff shortage in last week = no PPE supplies adequate for &gt;4 days</td>
<td>Jurisdiction inpatient &amp; ICU beds &lt;70% full Staff shortage in last week = no PPE supplies adequate for &gt;15 days</td>
</tr>
<tr>
<td>Robust testing program</td>
<td>Test availability such that percentage of positive tests is ≤20% for 14 days Median time from test order to result is ≤4 days</td>
<td>Test availability such that percentage of positive tests is ≤15% for 14 days Median time from test order to result is ≤3 days</td>
<td>Test availability such that the percentage of positive tests is ≤10% for 14 days Median time from test order to result is ≤2 days</td>
</tr>
</tbody>
</table>
PART TWO: GENERAL NORMS AND PRINCIPLES

The purpose of this section is to lay out the general principals of hygiene and infection control that serve as the foundation for the more detailed protocols. Those protocols cannot anticipate every situation. Therefore, pastors and other ministers should intelligently apply this principles to situations and circumstances not explicitly addressed.

A word on seating. Initially, parishes will limit seating to every 3rd row or pew. While this means that the distance may be more than 6’ in some places, it is good to keep in mind that the “6’ rule” is intended for short encounters. Since the space will be shared for a longer period of time, this will allow for extra distancing (and fewer people). Later, seating in every other pew may be possible for those churches in which every-other pew seating still maintains the 6’ distance.

*These general principles and practices are in place throughout the transition process unless specifically stated otherwise.*

Once permission to celebrate the liturgy with a gathered assembly is given, pastors must determine the readiness of the parish to re-open before doing so. Pastors are to take the following into consideration:

1. The readiness of parish staff and volunteers to follow the procedures laid out in this document. This includes having the necessary materials on hand.
2. The readiness of parishioners to follow the procedures and restrictions laid out in this document. The parish should engage in a robust communication campaign to help prepare the parish for re-opening.
3. If the county in which the parish is situated is experiencing or experiences a flare of cases, pastors, at their discretion, may delay the re-opening of the churches for public worship or may temporarily suspend public worship. Consultation from the diocese is available.

*Once churches re-open, if those in attendance are unable or unwilling follow these procedures, the priest should be ready to not celebrate the liturgy and, if necessary, re-close the church.*


**Personal Responsibility**

Follow healthy hygiene practices (cover coughs, wash hands regularly, do not touch face).

Use a cloth face covering (until advised otherwise).

**Access to the church building**

Those who are at higher risk for severe COVID-19 illness should stay home.

Those who have the signs and symptoms of COVID-19, or are feeling unwell in any way, may not enter.

Those who have been (or think they may have been) exposed to someone with (or suspected to have) COVID-19 within the last 14 days may not enter.

Those who have travelled internationally or on a cruise ship within the last 14 days may not enter.

Those who are at high risk for occupational exposure may not enter.

Hand sanitizer, tissues, and a covered receptacle are available at all entrances.

Have disposable or cloth face coverings available for those who need one.
Attending to the Environment

The parish must ensure proper cleaning and disinfecting of the church.

See also this guidance from the CDC to assist in your planning.

The parish must ensure the safe and correct application of disinfectants and keep them away from children.

All fonts are empty.

Water fountains are turned off.

A single (or limited number) of doors are used as entrances. If possible, prop the doors open to allow circulation of air and minimize touch of the door handles. If possible, have separate entrances and exits (one-way traffic).

If possible, open windows.

Other rooms, including “cry rooms,” are closed off.

Any person who falls ill should leave, if able to do so safely. A room or other location away from the assembly should be set aside if possible where anyone who begins to fall ill if they need to wait for family or an ambulance. Mask, gloves, and goggles or face shield are to be provided to anyone caring for them.

Before You Open a Church Building: Mold and Legionnaire’s Disease (Legionella)

See the CDC’s Guidance for Reopening Buildings After Prolonged Shutdown or Reduced Operation

Adapted from the Church of England, UK:

- Ensure that the church building interior is appropriately cleaned and disinfected, paying particular attention to any detritus (like bat droppings) that may have gathered.
- Air the building to minimize mold spores, etc.
- Run all the taps (to minimize the risk of legionella) and flush and clean toilets. Run the water from all taps and other hot and cold water-outlets for at least five minutes to ensure the water system has been thoroughly flushed through. If you have any concerns seek appropriate professional help/advice.
- Consider checking general maintenance items (Electrical Systems; Emergency Lighting and other lighting; Fire Alarm Systems; Heating Systems; fridges; Security Monitoring and Access Systems; water systems and toilets)

Community: Doing this Together

Keep 6’ apart (maintain ‘social distancing’).

Adhere to the limit of persons that may be present at any one time.

Do not use any objects in common / limit the sharing of frequently touched objects.

General Liturgical Norms

These apply to all the rites, unless specifically stated. Particular guidance is given elsewhere for Mass and for each of the Sacraments, and may change as we progress through the pandemic.

Risk is increased by having more people, increasing the time spent together, not keeping far enough apart or not wearing a cloth face covering, and doing those things (like talking loudly or singing) that generate more infectious particles.
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

In General

- If a parish is unable for practical or other reasons to strictly maintain social distancing and perform the cleaning requirements as indicated in this document, the parish cannot open for Masses.
- It is still a risk for anyone to attend a public Mass or other liturgy. The interventions listed here are intended to reduce but cannot eliminate the risk.
- There is no pre-determined timeline for how long restrictions may remain in place.
- Catholics remain dispensed from the Sunday and Holy Day Obligation.
  - Continue to livestream, record, or broadcast liturgies for those who cannot be in attendance.
- Charity and understanding are asked of all the faithful as parishes begin to reopen Masses. One parish may not be able to offer the same opportunities as a neighboring parish due to size, space limitations or other circumstances. Parishioners should not travel from one parish to another.
- Parishioners who do come to Mass should:
  - Make sure that they do not belong to any high-risk or excluded category listed above
  - Supply their own cloth face coverings
  - Bring a small bottle of hand sanitizer for their use (especially at Communion time)
  - Wash their hands with soap and water at home and then use hand sanitizer when entering the church.
  - Prepare Children: Children older than 2 must have a mask and understand the need to wear it, having social distancing explained to them. Small children need to be with an adult at all times and not allowed to wander or visit with neighboring persons/families. Children younger than 10 should be accompanied by a responsible adolescent/adult at all times.
  - Change and wash clothes on returning home, and wash or shower/bathe.

Ministers

- All ministers wash/sanitize their hands before and after the liturgy, and during the liturgy if handling object in common or if their hands become contaminated.
- Training in new practices is essential. Ministers need to be ready to deal with the questions, chaos, and concerns that returning to public worship will bring.
- There is no greeting with a handshake or hug.
- All ministers, including the clergy, are to wear cloth face coverings or masks.
  - Priests wearing a mask at the altar set a good example and avoid spreading droplets.
- Priests at higher risk for severe COVID-19 may:
  - Choose not to preside at public liturgy. This decision needs to be discussed with the Bishop so other arrangements can be made.
  - Choose to omit greeting parishioners before or after Mass. If doing so, consider greeting the people outside doors and ensure that distances are maintained, touch avoided, and any greeting is very brief.
  - Choose not to process into or out of the church. Instead, he may enter from a sacristy adjoining the sanctuary or may start the liturgy seated at the chair.
  - Choose to omit the distribution of Communion to the faithful and assign that task to a deacon or EMHC.
- Gloves are not worn unless specifically called for (see individual protocols)
- The number of ministers is kept to a minimum needed for safety.
  - Volunteers at high risk (see above) are not permitted to serve as ministers.
- All liturgical vestments are to be regularly cleaned.
- Visiting priests should minister in only one parish on a given weekend.
- What is said of priests in these policies and procedures applies, as appropriate, to deacons.
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

Physical Space
- Clean and disinfect before the first liturgy of the day, between liturgies, and at the end of the day.
  - Develop a process for cleaning between Masses that maintains social distancing.
    - Maintain enough cleaning and other supplies.
    - Determine the minimum number of people that you need for this task.
    - Pay special attention to high-use areas such as pews, chairs, ambo; hand rails, door handles, push-plates and knobs; restrooms.
    - Estimate how long it will take and schedule Masses accordingly.
  - After each liturgy, sufficient time must be allowed for larger infectious particles to settle (at least 30 minutes) and for smaller particles to be dispersed (let the building “air out”) before cleaning crews are allowed to begin their work. *At a minimum*, cleaning crews must wait 90 minutes after a liturgy to begin their work (if the church is smaller than the size of a 4-bedroom house, < 20,000 ft³, the minimum wait is 1 hour). The larger the space, the longer they should wait (and the longer, the better). If windows/doors are closed and HVAC is not in use, crews must wait 180 minutes. (If the church is not to be used after the last liturgy of the day, cleaning/disinfecting may wait until the next morning.)
- Parishes are to limit seating to every third row/pew. Then households in the same pew/row would keep 6 feet apart.
- Aisles should be marked for one-way movement. In order to prevent repeated passing by people:
  - When people enter, they should fill the church from the front.
  - When leaving, rows at the back exit first.
- While the liturgical space should reflect the season, decorations should be kept to a minimum.
- Fonts and stoups are kept empty.
- Close unused rooms, including “cry rooms.” Parish child-care during Mass is not permitted.
- If someone falls ill with symptoms of COVID-19, any area used by that person must be closed for 24 hours before it can be cleaned and disinfected (CDC).

Ritual Elements
- Sunday Masses can only be offered beginning at 4pm on Saturday through Midnight on Sunday. Sunday Masses cannot be offered on weekdays.
- Singing is not permitted, as this creates aerosols and droplets equivalent to coughing. Instrumental music is permitted (no woodwinds or brass)
- Responses are made in a quiet voice.
- Use the shortest liturgical forms (penitential rite, recitation of Mass parts, provided shorter readings, 2nd Eucharistic prayer, etc.) if available for the day. Keep homilies brief. The goal is 30 minutes for the Mass to minimize exposure.
- Processions, communion stations, and seating in the sanctuary must be reconfigured to maintain 6’ distances and one-way traffic patterns.
  - Consider using tape to mark the floor with direction of flow, communion stations, 6’ distances, etc.
- Avoid touch unless essential to the rite. (See individual Rites for examples)
- Objects are not to be used in common or passed from person to person. (See individual Rites for examples)
- Dismiss by row to keep social distancing.
  - Bulletins should not be distributed. Continue to use electronic communication or mailings.
- No social gathering / receptions before or after a liturgy.
- After Mass:
  - Sacred vessels are to be cleaned with hot, soapy water
  - Ritual books and other items used in common are to be disinfected.
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

Communication (adapted from the FDLC)
- Pastors must communicate clearly and effectively with their parishioners about their plans for reopening (or not reopening) Masses.
- Communicate ahead of time with the entire parish. Give the people a preview of what social distancing or other precautions will be in place. Mail a letter from the pastor, send an e-mail blast, and/or post a video on the parish website or Facebook page.
- Especially let them know the revised capacity of your church. The number of people will be limited by space or civil decree. Advise them on any plans for tickets, online reservations, or ushers counting people at the doors.
- Parishioners may not be able to sit in their “usual spot” because capacity will be limited. Parking may be rearranged.
- Let them know that cloth face coverings are required and that, if desired, they should bring their own hand-sanitizer.
- Advertise any new Mass schedule or additional Masses
- Parishes should display simple and clear signs outlining safest practices (for example, proper hygiene, who should not enter the church, seating policy, the symptoms of COVID-19, etc.).

Setting the Tone (adapted from the FDLC)
- Give thanks to almighty God for what he has done for us!
- Acknowledge what those gathered are feeling. Prepare a written, heartfelt “welcome back” and express why it is so good for all of us to gather once again around the Lord’s Table.
- Acknowledge the fact that we are all still very cautious and it will take time to get back to the ways we once did things.
- Your assemblies have been watching Mass on television and will need encouragement to fully participate again (even through masks).
- Mention any restrictions, such as, no handshake at the Sign of Peace or any changes to the distribution of Holy Communion.
- Mention those in the parish who may have died since we last gathered together, particularly those who have died from the virus.
- Mention that we remain thankful for healthcare workers, first responders, and essential workers.
- Thank all those in the parish who have been so generous in responding to the needs of the poor, the hungry, and the unemployed.
- Priests, deacons, and all liturgical ministers should model good hygienic practices before, during, and after Mass. Priests, deacons, and EMHC’s may continue to discreetly use hand sanitizer before Mass, before the Communion Procession, after Mass, and as needed.
- When the liturgical day permits, consider using the new Mass texts from Pope Francis – “Masses for Various Needs and Occasions: In the Time of Pandemic.” The orations and readings for this Mass may be found on the FDLC website in several languages https://fdlc.org/covid.

Considerations in Determining Who Might Attend a Given Mass (adapted from the Archdiocese of Portland)
- Because seating will be limited, parishes will need to determine who may come to any given Mass.
- Consider revisiting the Mass schedule.
  - First, time will need to be allowed for airborne particles to settle and the church to be cleaned and disinfected (see above). This will mean spreading Masses out through the day or even eliminating Masses if necessary.
  - Second, some consideration may be given to adding Masses throughout the week, if possible; however:
    - Canonical norms must still be observed
    - Priests should still take a day off per week.
    - If the priest is at high risk for severe COVID-19, he should not add extra Masses.
The pastor will determine how best to assign specific names to specific Mass times. Every sense of fairness must be maintained. Aside from those with special needs, any preferential treatment should be avoided.

Pastors and staff should develop a sign-up system for attending Mass. Simple is best. It is recommended that parishes solicit the names of all the faithful in their community who would like to attend Mass. A database or list should be kept. The first and last name of each person who wishes to attend should be collected, along with the best contact info for them.

A first-come, first-served system as well as *exclusively* online or email sign-up or ticketing systems (such as Eventbrite or Eventbee) should be avoided. These methods might exclude many who otherwise would wish to attend (e.g. those disabled, without Internet access or technical savvy). Multiple and easily accessible ways of sign-up should be employed. For example, through a combination of methods including online sign-ups, email, phone calls and written sign-ups. Or, a phone call only sign-up method could work.

Individuals/families will be allowed to attend Mass only once in a given period as determined by the pastor (one week, two weeks, three weeks or four weeks), depending upon the size of the community. This is to allow as many people in the parish as possible the opportunity to attend Mass. Since the Sunday Mass obligation remains lifted, it is not necessary for the faithful to attend Mass on Sundays. Encourage attendance on weekdays for those for whom this is an option.

The faithful are asked to sign-up for Mass at only one parish.

Parishes are discouraged from verifying whether an individual who signs-up for their Mass rotation is registered or otherwise from their parish.

Depending upon the system, sign-ups might allow the faithful to choose the Mass they prefer to attend or indicate if there are specific Mass times they cannot attend.

Maintain a record of the list of those who signed-up and attended each Mass. In the event of a COVID positive case, the parish must assist public officials with tracing and contacting everyone who may have been exposed.
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

PART THREE: PROTOCOLS AND PROCEDURES

INTRODUCTION

This section spells out the specifics for each of the rites we celebrate. All the general norms previously laid out (such as the wearing of cloth face coverings and the omission of singing), unless otherwise stated, are to be observed. As we progress through the various stages, changes will be highlighted in red/bold.

STEP ONE: Open Churches

Buildings
- Church buildings are now opened to visitors, at the pastor’s discretion, and as long as they can be kept clean and disinfected.
- No more than 10 persons may be in the church at any one time.
- Staff should continue to work from home as much as possible.
- FF and YM meetings are held virtually.
- No social gatherings or receptions.

Eucharist
- There is no public celebration of the Mass. Masses may be live-streamed, recorded, or transmitted using other media.
- Members of the staff with whom the priest has regular contact may be present, as long as the time at Mass does not increase the total time typically spent in the office. A maximum of 10 people may be present.
- Preparation
  - The priest or a staff person serves as sacristan. The person preparing wine and hosts for Mass is to wear a cloth face covering or mask; in addition to careful handwashing, non-latex gloves may be used. The bread and wine remain covered.
- Celebration
  - If more than just the priest are present, cloth face coverings are worn by all.
  - Singing should be omitted. However, given that this is a ‘closed’ community, a staff member may serve as cantor. Singing should be limited to acclamations and responses rather than hymns.
  - A single staff person may serve as reader or the priest may proclaim the readings.
  - There is no procession with the gifts. The priest prepares the altar.
  - The gifts should remain covered on the altar.
  - Distributed under the form of bread only, and only in the hand. Concelebrants and deacons each use their own chalice, and purify it.

Exposition and Adoration
- There is no public celebration of Exposition and Adoration. Exposition/Adoration may be live-streamed, recorded, or transmitted using other media.
- Adoration chapels are closed.

Baptism of Children (Infants)
- The baptism must involve only an infant or infants from a single family. Including the cleric, only 10 may be in attendance.
- Baptism is celebrated only outside of Mass.

---

6 Pandemic Policy §II-9102.3 Response to Threat: Protocols – Step 4A (draft revision)
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

- Rather than moving through the church, the entire rite takes place at the font.
- The signing of the infant takes place without touch (except by the parents).
- Books are not shared. The presider should proclaim the readings.
- The anointing with OC is omitted. The alternate prayer is used.
- Water (in pitcher) is blessed. Water is poured over the head of the infant and into the empty font (or other bowl). The water is later poured into the ground.
- A cotton ball is used for the anointing with Chrism. The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it from the paschal candle (it is not passed from one person to another). The ephphatha is omitted.

Weddings
- Including the cleric, only 10 may be in attendance.
- Weddings are celebrated only outside of Mass; Communion is not distributed.
- The community gathers in the front of the church. The procession is omitted.
- Books are not shared. The presider should proclaim the readings.
- Only the couple handles the rings. The rings are blessed on a tray. The couple take the rings from the tray; the rings are not handed to them by the cleric or witness. The arras may be handled the same way. Because the lazo requires others to impose it, it is omitted.

Funeral Rites
- Including the cleric, only 10 may be in attendance.
  - In order to allow for family needs, consider having different persons present at the vigil, funeral, and committal. At the committal, families may wait in their cars and then visit the grave in turn (maintaining social distancing).
- The body is not to be approached or touched.
- Vigil
  - May be omitted if necessary.
  - Books are not shared. The presider should proclaim the readings.
- Funeral Liturgy
  - Celebrated only outside of Mass
  - The placing of the pall is omitted. The placing of the Christian symbols is omitted. The procession is omitted.
  - Books are not shared. The presider should proclaim the readings.
  - The incensation is omitted.
- Committal
  - The sign/gesture of leave-taking may not include touching or kissing a common object, such as the coffin.

Reconciliation
- When the church is open, the priest may schedule times for confession.
- No more than 10 persons may be in the church at any one time.
- Use cloth face coverings (as recommended by public health).
- The confessionals are not used.
- The preferred place for confession is in the church. An open space that allows for both privacy and the circulation of air should be chosen. An impermeable screen should be provided.
- If necessary, confessions may be heard outdoors or through an office window (but not in a “drive-up” arrangement).
Pastoral Care of the Sick and Dying

- Routine visits to those at home or in institutions for communion are suspended.
- The ministry of all EMHCs is suspended. In an emergency, exceptions may be granted to those in the healthcare professions.
- Communion is limited to Viaticum (end-of-life care) or if specifically requested as part of ministry to the seriously sick.
- Communal celebration of Anointing of the Sick is suspended.
- Priests making visits for end-of-life or similar care are to follow the prescribed protocols.
  - Protocols for End-of-Life care to those not infected with COVID-19 (see Appendix)
  - Protocols for priest delegated to care for those with COVID-19 (separate document).
STEP TWO: Limited Public Worship

Buildings

- Church buildings are now opened to visitors, at the pastor’s discretion, and as long as they can be kept clean and disinfected.
- Public worship may take place observing proper distancing. Seating every third pew. See General Liturgical Norms for details.
- Staff should continue to work from home as much as possible. Wear cloth face coverings (CFCs) and keep distances outside of own office.
- FF, YM, and other meetings should be held virtually. In-person meetings may take place outdoors as long as safe distances are maintained. Indoors meetings of 10 or fewer persons (wearing CFCs) for < 30 minutes permitted.
- No social gatherings or receptions permitted indoors. If distances are maintained and masks worn, outdoor gatherings are permitted. No food may be served.

Eucharist

- Public celebration of the Mass now permitted. Large concelebrated Masses are not permitted.
  - Outdoor spaces at the church may be used, observing the same distancing norms.
    - Outdoor liturgies are not permitted if storms/lightning are in the area.
  - Parking lots may be used as follows:
    - General norms
      - Not permitted if storms/lightning are in the area.
      - Parking attendants should wear brightly colored vests.
      - Cars are kept 6’ apart. Individuals must remain in their cars except in emergencies (or for Communion, see below)
      - Out of concern for the environment, and for those in nearby vehicles, car engines should not be left running
      - Cloth face coverings are worn if car windows are opened, if someone exits the car, and for the distribution of Communion.
      - Communion is distributed as part of the liturgy and not in “drive through” fashion.
    - Option 1: Overflow seating for an outdoor Mass
      - The liturgy should be seen and heard “live” from the vehicle. Participation may be augmented by the livestreaming or radio broadcasting of the Mass.
      - For Communion:
        - Those in a given car exit together and join the Communion Procession, maintaining proper distances; OR
        - Communion ministers approach the cars. One car at a time, those wishing to receive Communion exit the car, receive Communion, and re-enter the car; OR
        - Communion ministers approach the cars and those wishing to receive Communion extend their hands out through a window.
    - Option 2: Overflow seating for Mass celebrated indoors
      - The liturgy is attended via radio or livestreamed on the internet.
        - Those in a given car exit together and join the Communion Procession, maintaining proper distances, to a location (just outside the church, for example) where Communion ministers are located; OR

---

7 Pandemic Policy §II-9102.3 Response to Threat: Protocols – Step 3 (draft revision)
Communion ministers approach the cars. One car at a time, those wishing to receive Communion exit the car, receive Communion, and re-enter the car; OR
Communion ministers approach the cars and those wishing to receive Communion extend their hands out through a window.

Other spaces such as gyms or meeting halls may be used as follows:
- If the use of these spaces allows for better traffic flow, crowd control, or ease of maintaining the space clean, it may be used instead of the church.
- If, after the parish has become accustomed to these procedures, and they find that more seating is needed, they may use these spaces in addition to the church, as long as the participants are able to see and hear the liturgy via an AV system or livestreaming.

**Before Mass**
- Greeting parishioners before (or after) Mass should respect strict physical distancing and be brief. Clerics at higher risk for severe COVID-19 should not visit with parishioners in this setting.
- The priest or a staff person serves as sacristan. The person preparing wine and hosts for Mass is to wear a cloth face covering or mask; in addition to careful handwashing, non-latex gloves may be used. The bread and wine remain covered on the credence table.
- A separate chalice should be prepared for the priest and deacon (and any concelebrants). Each cleric will purify the chalice he used.
- Vessels for the Hosts should be filled ahead of time if possible so as to avoid having to handle the Hosts at the fraction. A single large Host should be used by the priest alone.

**Introductory Rites**
- The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it is omitted. Priests at higher risk for severe COVID-19 should omit the procession.
- Be mindful of the options available for the penitential act. Consider avoiding the *Confiteor* to avoid prolonged speech. The *Gloria* is recited.
- Place a stand near the presider’s chair to hold the Missal (rather than using a server).

**Liturgy of the Word**
- Use a single reader. The psalm is recited.
- They should use a different book than the presider / deacon.

**Liturgy of the Eucharist**
- There is no procession with the gifts. The priest (or deacon) prepares the altar.
- There is no collection. Place offerings in a basket near the entrance or use electronic offering.
- The gifts should remain covered on the altar.
- The Sign of Peace is not exchanged using a handshake. A silent bow is preferred.
- Hands are not held for the Lord’s Prayer
- The Communion Rite is an essential and unmovable element in the Order of Mass (SC 22.3, 50, 55, 56).
  - Communion is distributed only under the form of Bread, and is not distributed on the tongue.
  - See below for Communion procedures. The procession is for Communion. In the interest of time and keeping the procession moving, extra “blessings” are not to be given.
  - The ritual dialogue is not said if a communicant presents without a mask.
  - Gloves are not worn.
- It is not intended that everyone present will now serve as an EMHC and bring Communion to those at home. In addition, nothing from the church should be carried back to homes.

**Concluding Rites**
- The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it is omitted. Priests at higher risk for severe COVID-19 should omit the procession.
- The faithful are dismissed by row/pew so as to maintain social distancing guidelines.
- There is no gathering for socializing after Mass. Bulletins are not handed out.
## Communion Procedures

<table>
<thead>
<tr>
<th>Priest Communion</th>
<th>Deacon Communion</th>
<th>EMHC Communion</th>
<th>Communion Procession</th>
</tr>
</thead>
<tbody>
<tr>
<td>- lifts/lowers mask with one hand and communes with the other</td>
<td>- communes as detailed below</td>
<td>- communes as detailed below</td>
<td>- use own hand sanitizer before leaving pew (parish may also set up a locations with hand sanitizer before and after the communion station)</td>
</tr>
<tr>
<td>- replaces mask</td>
<td>- receives separate chalice from priest, communes</td>
<td>- sanitizes hands</td>
<td>- approach the minister with your CFC on</td>
</tr>
<tr>
<td>- uses hand sanitizer</td>
<td>- sanitizes his hands and retrieves his vessel; vessel is held in one hand; the other hand is used for distribution</td>
<td>- receives vessel; vessel is held in one hand; the other hand is used for distribution</td>
<td>- receive the host on your palm &amp; step aside</td>
</tr>
<tr>
<td>- communes the ministers</td>
<td></td>
<td></td>
<td>- take the host in your other hand</td>
</tr>
<tr>
<td>- hands vessels to EMHCs</td>
<td></td>
<td></td>
<td>- lift/lower/remove your mask with the free hand</td>
</tr>
<tr>
<td>- pick up own vessel; handle the vessel with only one hand and use the other hand for distribution</td>
<td></td>
<td></td>
<td>- consume the Eucharist</td>
</tr>
<tr>
<td>- a priest who is at high risk for severe COVID-19 may omit distributing communion and leave it to other ministers</td>
<td></td>
<td></td>
<td>- replace CFC</td>
</tr>
<tr>
<td>- since you touched your CFC, you will want to use hand sanitizer when you return to your place</td>
<td></td>
<td></td>
<td>- since you touched your CFC, you will want to use hand sanitizer when you return to your place</td>
</tr>
</tbody>
</table>

**Communion is given as follows:**
- grasp the host by one edge
- place the opposite edge of the host so that it is just above or touches the palm of the communicant
- let go, so the Host simply falls onto the palm
- once the minister moves his or her hand out of the way, the communicant may grasp the Host

*If at any point there is touch, minister and communicant sanitize their hands. After communion, ministers use hand sanitizer. The priest or deacon collects the fragments and repose them. The priest and deacon purify their own chalice and the ciboria, using the same sequence regarding the mask as above.*

**Those not receiving communion:**
- move out of the row/pew to allow others to pass, being careful to maintain proper distances
- do not join in the procession if not receiving Communion, unless a young child with family members

**Under usual circumstances, the faithful have a right to receive Communion on the hand or on the tongue. In extraordinary circumstances, the Bishop, in his responsibility both to safeguard his flock and as the chief liturgist in his diocese, has the authority to suspend the following of this law, especially since the law did not foresee this situation. The Bishops of Mexico have done so as a body. The decision to do so is not taken lightly, and reflects recommendations from both the WHO and the CDC.**

---


RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

Exposition and Adoration
- **Public celebration of Exposition and Adoration permitted. Limited to 30 minutes.**
- Adoration chapels are closed.

Baptism of Children (Infants)
- The baptism must involve only an infant or infants from a single family.
- Baptism is celebrated only outside of Mass.
- Rather than moving through the church, the entire rite takes place at the font.
- The signing of the infant takes place without touch (except by the parents).
- Books are not shared. The presider should proclaim the readings or a reader may be used.
- The anointing with OC is omitted. The alternate prayer is used.
- Water (in pitcher) is blessed. Water is poured over the head of the infant and into the empty font (or other bowl). The water is later poured into the ground.
- A cotton ball is used for the anointing with Chrism. The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it from the paschal candle (it is not passed from one person to another). The ephphatha is omitted.

Confirmation
- The faculty to Confirm is granted to pastors and to other priests who have full pastoral care of the faithful in their charge.
- To maintain the seating limits in the church, consider:
  - Celebrating individual or small group Confirmations across a series of Masses
  - If the class is small enough and it is desired to Confirm as a group, consider a separate Mass or Confirmation outside of Mass
- **Rite of Confirmation**
  - Cloth face coverings or masks are worn.
  - Sponsors maintain the prescribed distance (and avoid placing the right hand on the shoulder).
  - Hands are not imposed before the consecratory prayer (it is not part of the rite)
  - The anointing itself may not be done with an instrument. Therefore, the oil must be wiped off and the thumb cleansed with sanitizer between candidates.
  - The sign of peace is exchanged verbally (hands are not shaken)

First Communions
- To maintain the seating limits in the church, consider:
  - Celebrating individual or small group First Communions across a series of Masses
  - If the class is small enough and it is desired, consider a separate Mass
- **Reminder:** The Precious Blood is not distributed.

RCIA
- Once churches are opened for public worship, the Candidates are to be received and Confirmed.
  - To maintain the seating limits in the church, consider:
    - Celebrating individual or small group Receptions/Confirmations across a series of Masses
    - If the group is small enough and it is desired, consider a separate Mass
  - **See “Confirmation” above.**
- Catechumens:
  - The Diocese will establish a date for the full initiation of the Catechumens
  - Depending on the number of Catechumens in a parish:
They may be initiated individually or in small groups across a series of Masses that weekend (being attentive to keeping the time together as short as possible), or even into the following week.

Or, if the group is small enough, a separate Mass for the catechumens may be scheduled.

Rite:
- Water (in pitcher) is blessed. Water is poured over the head of the catechumen(s) and into the empty font (or other bowl). The water is later poured into the ground.
- Omit the white garment to avoid passing items between persons.
- The godparent retrieves and lights the candle (it is not handed to them). The catechumen grasps a different part of the candle.
- See “Confirmation” above.

Weddings
- **Weddings outside of Mass are preferred.**
- **The entrance procession may take place if 6’ distances can be maintained.**
- Books are not shared. The presider should proclaim the readings **or a reader may be used.**
- Only the couple handles the rings. The rings are blessed on a tray. The couple take the rings from the tray; the rings are not handed to them by the cleric or witness. The arras may be handled the same way. Because the lazo requires others to impose it, it is omitted.
- Dismiss the assembly by row.

Funeral Rites
- **Vigil**
  - May be omitted if necessary. If celebrated, observe civil guidelines regarding the number who may be in attendance at a funeral home. Always maintain 6’ distance.
  - Books are not shared. The presider should proclaim the readings **or a reader may be used.**
  - The body is not to be approached or touched.
- **Funeral Liturgy**
  - **Celebration outside of Mass is preferred for reasons of time.**
  - The placing of the pall may take place if the same person(s) place and remove the pall and either:
    - It is laundered after every funeral.
    - Or it is not used for at least 72 hours.
  - The placing of the Christian symbols is omitted.
  - The procession may take place, observing 6’ distances.
  - Books are not shared. The presider should proclaim the readings, **or a reader may be used.**
  - The incensation is omitted **if a 6’ distance from worshippers cannot be maintained.**
  - Dismiss the assembly by row.
- **Committal**
  - The sign or gesture of leave-taking may not include touching or kissing a common object, such as the coffin.

Reconciliation
- When the church is open, the priest may schedule times for confession.
- No more than 10 persons may be in the church at any one time.
- Use cloth face coverings (as recommended by public health).
- The confessional are not used.
- The preferred place for confession is in the church. An open space that allows for both privacy and the circulation of air should be chosen. An impermeable screen should be provided.
• If necessary, confessions may be heard outdoors or through an office window (but not in a “drive-up” arrangement).
• **Form II is not celebrated. Form III is not permitted.**

Pastoral Care of the Sick and Dying
• The following applies to pastoral care of those who do not have, nor are suspected to have, COVID-19.
  • The pastoral care of those with COVID-19 is reserved to the designated priest and governed by its own protocols.
• For the safety of all, as much as possible, care for those who are home-bound or in institutions should take place by phone or other electronic means.
• Routine visits to those in institutions for communion are suspended.
  • See the Appendix for details.
• **If a home visit is deemed necessary:**
  • EMHCs do not make home visits. Pastors may grant an exception to parish nurses.
  • See the Appendix for specific protocols
• Communal celebration of Anointing of the Sick is suspended.
STEP THREE: Lifting Some Limits

Buildings
- Church buildings are now opened to visitors, at the pastor’s discretion, and as long as they can be kept clean and disinfected.
- Public worship may take place observing proper distancing. **Seating every other row/pew permitted as long as a 6’ distance is still maintained.** See General Liturgical Norms for details.
- Staff should continue to work from home as much as possible. Wear cloth face coverings (CFCs) and keep distances outside of own office.
- FF and YM meetings should be held virtually. **In-person meetings of more than 10 may now take place indoors as long as safe distances are maintained. Limit meetings to 60 minutes.**
- **Social gatherings permitted indoors for < 60 minutes.** If distances are maintained and masks worn, outdoor gatherings are permitted. No food may be served.

Music
- A cantor may be used. Choirs are still suspended. Woodwinds and brass may still not be used.
- **Acclamations and responses may be sung.** Hymns (due to length) are not used.
- Masks are still worn.

Eucharist
- Public celebration of the Mass now permitted. Large concelebrated Masses are not permitted.
  - Outdoor spaces at the church may be used, observing the same distancing norms.
  - Parking lots may be used as previously described.
  - Overflow spaces within the church building may be used if proper distancing and traffic flow can be maintained (as previously described).
- Before Mass
  - Greeting parishioners before (or after) Mass is to wear a cloth face covering or mask; in addition to careful handwashing, non-latex gloves may be used. The bread and wine remain covered on the credence table.
  - A separate chalice should be prepared for the priest and deacon (and any concelebrants). Each cleric will purify the chalice he used.
  - Vessels for the Hosts should be filled ahead of time if possible so as to avoid having to handle the Hosts at the fraction. A single large Host should be used by the priest alone.
- Introductory Rites
  - The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it is omitted.
  - Be mindful of the options available for the penitential act. Consider avoiding the *Confiteor* to avoid prolonged speech. **The Gloria may be sung, if it does not unduly prolong the liturgy.**
  - One may place a stand near the presider’s chair to hold the Missal or use a server (who is mature enough to follow distancing and hygiene norms)
- Liturgy of the Word
  - **The use of 2 readers is permitted. The psalm may be sung.**
- Liturgy of the Eucharist
  - There is no procession with the gifts. The priest (or deacon) prepares the altar. **A server may assist.**
  - There is no collection. Place offerings in a basket near the entrance or use electronic offering.

---

9 Pandemic Policy §II-9102.3 Response to Threat: Protocols – Step 3 (draft revision)
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

- **Baskets with long handles may be used as long as they are cleaned and disinfected after every liturgy.**
  - The gifts should remain covered on the altar.
  - The Sign of Peace is not exchanged using a handshake. A silent bow is preferred.
  - Hands are not held for the Lord’s Prayer
  - The Communion Rite is an essential and unmovable element in the Order of Mass (SC 22.3, 50, 55, 56).
  - Communion is distributed only under the form of Bread, and is not distributed on the tongue.
  - See above for Communion procedures. The procession is for Communion. In the interest of time and keeping the procession moving, extra “blessings” are not to be given.
  - Gloves are not worn

- **Concluding Rites**
  - The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it is omitted. Priests at higher risk for severe COVID-19 should omit the procession.
  - **Bulletins may be distributed:**
    - They are kept boxed until ready for distribution.
    - They are distributed by a minister of hospitality, who wears a CFC and gloves.
    - The minister holds one end of the bulletin; the recipient takes it by the other.

**Exposition and Adoration**
- Public celebration of Exposition and Adoration. Limited to 30 minutes.
- **Prolonged adoration in the church (with no more than 10 adorers present at any one time) is permitted, as long as regular cleaning and disinfecting can take place.**
- Adoration chapels are closed.

**Baptism of Children (Infants)**
- **If the baptism involves an infant or infants from a single family, it may take place at Mass.**
- **If the baptism involves infants from more than one family (if space allows), it is only celebrated outside of Mass.**
- **Signing:**
  - If the baptism involves only a single infant/family: the cleric and the parents sign the infant.
  - If the Baptism involves infants from more than one family: the signing of the infant takes place without touch (except by the parents).
- **A reader should be used.**
- **The anointing with OC may take place.**
  - Use cotton ball (a different one for each infant being baptized).
  - Or, if only a single infant is involved, the cotton ball may be omitted.
- Water (in pitcher) is blessed. Water is poured over the head of the infant and into the empty font (or other bowl). The water is later poured into the ground.
- **Anointing with Chrism.**
  - Use cotton ball (a different one for each infant being baptized).
  - Or, if only a single infant is involved, the cotton ball may be omitted.
- The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it from the paschal candle.
- The ephphatha is omitted if more than one infant is being baptized; **otherwise, it may be used.**
Confirmation
- The faculty to Confirm is granted to pastors and to other priests who have full pastoral care of the faithful in their charge.
- To maintain the seating limits in the church, consider:
  - Confirmation should be celebrated only in the context of Mass
  - Celebrating individual or small group Confirmations across a series of Masses
  - If the class is small enough and it is desired to Confirm as a group, consider a separate Mass
- Rite of Confirmation
  - Cloth face coverings or masks are worn.
  - Sponsors (unless part of the same household) maintain the prescribed distance.
  - Hands are not imposed before the consecratory prayer (it is not part of the rite)
  - The anointing itself may not be done with an instrument. Therefore, the thumb must be wiped off between candidates.
  - The sign of peace is exchanged verbally (hands are not shaken)

First Communions
- To maintain the seating limits in the church, consider:
  - Celebrating individual or small group First Communions across a series of Masses
  - If the class is small enough and it is desired, consider a separate Mass
- Reminder: the Precious Blood is not distributed.

RCIA
- See “RCIA” above. See “Confirmation” above.
  - The white garment may be given.
- The other Rites are to be adapted so as to reflect the general principles laid out at the beginning of this document.

Weddings
- Weddings may be celebrated within Mass.
- The entrance procession may take place if 6’ distances can be maintained.
- Readers and a server may be used, as at Mass.
- It is preferred that only the couple handles the rings and arras (if used). Because the lazo requires others to impose it, it is omitted.
- Dismiss the assembly by row.

Funeral Rites
- Vigil
  - Observe civil guidelines regarding the number who may be in attendance at a funeral home. Always maintain 6’ distance.
  - A reader may be used.
  - The body is not to be touched (or approached if the cause of death was COVID-19).
- Funeral Liturgy
  - May be celebrated within Mass.
  - The placing of the pall may take place, as long as the same person(s) place and remove the pall and either:
    - It is laundered after every funeral.
    - Or it is not used for at least 72 hours.
  - The placing of the Christian symbols may take place as long as the same person places and removes the symbol(s) and the symbol(s) can be cleaned and disinfected after each funeral.
  - The procession may take place, observing 6’ distances.
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

- Readers and a server may be used, as at Mass.
- The incensation may take place.
- Dismiss the assembly by row.

- Committal
  - The sign or gesture of leave-taking may not include touching or kissing a common object, such as the coffin.

Reconciliation
- When the church is open, the priest may schedule times for confession.
- Use cloth face coverings (as recommended by public health).
- The confessionals are not used.
- The preferred place for confession is in the church. An open space that allows for both privacy and the circulation of air should be chosen. An impermeable screen should be provided.
- If necessary, confessions may be heard outdoors or through an office window (but not in a “drive-up” arrangement).
- The use of Form II (communal) celebration of the sacrament requires both privacy and the maintaining of social distance. Time together should be limited to 30 minutes. If this cannot be done, instead of Form II, extended time for private confession (Form I) may be offered.
- Form III is not permitted.

Pastoral Care of the Sick and Dying
- The following applies to pastoral care of those who do not have, nor are suspected to have, COVID-19.
  - The pastoral care of those with COVID-19 is reserved to the designated priest and governed by its own protocols.
- For the safety of all, as much as possible, care for those who are home-bound should take place by phone or other electronic means.
- Pastoral visits to those in institutions by priests, deacons, and parish nurses are permitted.
  - The procedures and restrictions in place at the institution must be observed.
  - Diocesan protocols (Appendix) must be followed.
  - Visits to LTC facilities with COVID-19 patients is still limited to the designated priest (see above).
- If a home visit is deemed necessary:
  - In addition to clergy and parish nurses, EMHC’s may do so as long as they do not fall into a high-risk category for COVID-19.
  - See specific protocols (Appendix).
- The communal celebration of the Anointing of the Sick at Mass is strongly discouraged. If celebrated, a single-use instrument (such as a cotton swab) is used for the anointing. Laying on of hands is done over the person rather than by touch.
  - Keep total time together to 30 minutes.
  - The bishop may suspend the communal celebration of Anointing of the Sick.
Part 3 Appendix: Pastoral Care of the Sick and Dying

PASTORAL CARE OF THOSE WITHOUT COVID-19 / REFERRAL OF THOSE WITH COVID 19

Individuals and Families with COVID-19

Priests and deacons of the diocese are NOT to provide in-person care to those with, or suspected to have, COVID-19; to those in self-isolation after being exposed to COVID-19; or to those who have symptoms consistent with COVID-19. They ARE to provide pastoral care via telephone or other means of communication, and to accompany them in prayer. Bishop Zinkula has designated a specific priest to provide the Sacraments to these persons and their families, especially at the end of life, should the need arise. Please see the section below for an explanation of how this system of referral will work.

Other Individuals and Families

It is known that individuals can carry the coronavirus and not show symptoms, or be contagious before showing symptoms. Therefore, we’ve put in place the following protocols to reduce the chance of a cleric passing the virus on to a parishioner and their family, or vice versa. Ordinary pastoral care should take place over the phone or via other means of communication. However, priests and deacons are to continue to provide in-person pastoral care, especially at the end of life, when the Sacraments are requested.

Summary

This table summarizes how specific situations are to be handled:

<table>
<thead>
<tr>
<th>AT HOME</th>
<th>COVID-19 positive (test or presumed) (incl. family)</th>
<th>Exposed and Self-Isolating</th>
<th>Symptoms suggest COVID-19 (but aren’t told they may have it)</th>
<th>Unrelated to COVID-19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Care of the Sick</td>
<td>By Phone Referral if needed</td>
<td>By Phone Referral if needed</td>
<td>By Phone Referral if needed</td>
<td>In Person (or by phone)</td>
</tr>
<tr>
<td>End-of-Life Care</td>
<td>By Phone Referral if needed</td>
<td>By Phone Referral if needed</td>
<td>By Phone Referral if needed</td>
<td>In Person</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INSTITUTIONS (Kahl Home has a chaplain) (Nursing Homes, Assisted Living, Etc.) (subject to institutional restrictions)</th>
<th>HOSPITALS (in the absence of institutional chaplains) (subject to institutional restrictions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>COVID19-related</td>
<td>Not related to COVID-19</td>
</tr>
<tr>
<td>Care of the Sick</td>
<td>By Phone Referral if needed</td>
</tr>
<tr>
<td>End-of-Life Care</td>
<td>By Phone Referral if needed</td>
</tr>
</tbody>
</table>
GUIDELINES FOR REFERRAL OF INDIVIDUALS OR FAMILIES WITH COVID-19

In the course of providing pastoral care over the phone to patients with COVID-19 and their families, it may become evident that there is a need or desire for the Sacraments. If so, the priest or deacon is to call the Bishop’s delegate (Deacon Frank Agnoli, 563-349-2577) to discuss the matter. If the delegate agrees, he will call the designated priest to arrange for the visit.

Information that the Delegate Will Need

Name, address, and phone number of the person needing the visit.
Name(s) of others in the home, especially if they are serving as spokesperson for the family.
The reason for the request and its urgency.
Please ask if the person has any known allergies or has difficulty swallowing.

Possible Reasons for Referral

Situations that would warrant a referral include, but aren’t necessarily limited to:
End-of-life care for the individual with COVID-19 or a member of the household.
The person is getting worse, especially if they have risk factors for more severe disease or if the decision is being made (or has been made) to transfer them to the hospital.
The person develops another serious health condition in addition to COVID-19.
If even after multiple conversations over the phone, and after being assisted to make an Act of Perfect Contrition, the person’s fear or anxiety over the state of their soul is such that only the celebration of Reconciliation and the Anointing of the Sick will provide the solace and assurance they need.
A family member in the house (also in self-isolation) develops a serious health issue.

PROCEDURES FOR VISITING THOSE WITHOUT COVID-19

General

- The minister is to wear a CFC or mask. The person(s) being visited should do the same (if not prevented from doing so due to health conditions; see information from the CDC).
- Use hand sanitizer before and after the visit.
- Visits are limited to 10-15 minutes. Physical distancing (6’) must be maintained. No more than 2 minutes should be spent in direct proximity (communion, anointing). Consider meeting outdoors if possible. Avoid touching face.
- Rather than using the ritual books themselves, copy the needed pages and dispose of the copies before leaving the home.
- If at all possible, do not go directly to another home.
  o If doing so, a different set of material (pyx, instrument for anointing, paper bag, ritual texts) must be used for each home and the surface of the oil stock disinfected.
- On returning home:
  o Disinfect car surfaces (handles, steering wheel, etc.)
  o Disinfect the outer surface of the pyx, then purify and wash in hot soapy water.
  o Disinfect the outer surface of the oil stock.
  o Dispose of the oil-soaked instrument (and paper bag) appropriately (burn or bury).
  o Remove shoes before entering home, change clothes, shower.
RE-OPENING CHURCHES IN THE CONTEXT OF THE COVID-19 PANDEMIC

Communion
- See details as described for communion at Mass. The minister uses hand sanitizer immediately before and after communion.
- The Host should not be broken. If it is expected that the person will require a smaller portion, the pyx should be prepared with only what is needed.
- Communion is given only on the hand. If the sick or homebound individual is the only one receiving communion, and they insist on receiving on the tongue, that is permitted but the minister must immediately use hand sanitizer.
- The minister does not commune.

Reconciliation
- The same general principles apply. Be attentive to ensuring privacy. Avoid touch.

Anointing of the Sick
- Use hand sanitizer before and after the rite.
- Find a surface 6’ away from the recipient. Disinfect the surface using disinfectant wipes or spray. Place the oil stock, instrument for anointing, and a paper bag there.
- Do not lay hands physically on the person, but over him or her.
- For the anointing:
  - Open the stock, dip the cotton-tipped applicator in the oil, and immediately close the stock.
  - Anoint using the cotton-tipped applicator. The anointing of the hands may be omitted, but the full formula is still said.
  - Place the instrument in a paper bag and fold the bag closed. This will later be burned.
<table>
<thead>
<tr>
<th><strong>SUMMARY TABLE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>STEP 1: OPENING CHURCHES</strong></td>
</tr>
<tr>
<td><strong>Buildings</strong></td>
</tr>
<tr>
<td>• Church buildings are now opened to visitors, at the pastor’s discretion, and as long as they can be kept clean and disinfected.</td>
</tr>
<tr>
<td>• No more than 10 persons may be in the church at any one time.</td>
</tr>
<tr>
<td>• Staff should continue to work from home as much as possible. Wear cloth face coverings (CFCs) and keep distances outside of own office.</td>
</tr>
<tr>
<td>• FF and YM meetings are held virtually.</td>
</tr>
<tr>
<td>• No social gatherings or receptions.</td>
</tr>
</tbody>
</table>

**Music (from general norms)**

- Singing is omitted at all the rites.
- However, given that those gathered for Mass are a ‘closed’ community, a staff member may serve as cantor. Singing should be limited to acclamations and responses rather than hymns.
- Instrumental music only. No brass or woodwinds.

**Eucharist**

- There is no public celebration of the Mass. Masses may be live-streamed, recorded, or transmitted using other media.
- Public celebration of the Mass now permitted. Large concelebrated Masses are not permitted.
- Public celebration of the Mass now permitted. Large concelebrated Masses are not permitted.
• Members of the staff with whom the priest has regular contact may be present, as long as the time at Mass does not increase the total time typically spent in the office. A maximum of 10 people may be present.

• Before Mass
  o The priest or a staff person serves as sacristan. The person preparing wine and hosts for Mass is to wear a cloth face covering or mask; in addition to careful handwashing, non-latex gloves may be used. The bread and wine remain covered.

• Celebration
  o Singing should be omitted. However, given that this is a ‘closed’ community, a staff member may serve as cantor. Singing should be limited to acclamations and responses rather than hymns.
  o A single staff person may serve as reader or the priest may proclaim the readings.
  o There is no procession with the gifts. The priest prepares the altar.
  o The gifts should remain covered on the altar.
  o Distributed under the form of bread only, and only in the hand. Concelebrants and deacons each use their own chalice, and purify it.
  o A cloth face covering should be used for the distribution of communion.

• Outdoor spaces at the church may be used, observing the same distancing norms.
  • Outdoor liturgies are not permitted if storms/lightning are in the area.

• Parking lots may be used as follows:
  • General norms
    • Not permitted if storms/lightning are in the area.
    • Parking attendants should wear brightly colored vests.
    • Cars are kept 6’ apart. Individuals must remain in their cars except in emergencies (or for Communion, see below)
      • Out of concern for the environment, and for those in nearby vehicles, car engines should not be left running
      • Cloth face coverings are worn if car windows are opened, if someone exits the car, and for the distribution of Communion.
      • Communion is distributed as part of the liturgy and not in “drive through” fashion.

• Before Mass
  o Greeting parishioners before (or after) Mass should respect strict physical distancing and be brief.
  o The person preparing wine and hosts for Mass is to wear a cloth face covering or mask; in addition to careful handwashing, non-latex gloves may be used. The bread and wine remain covered on the credence table.
  o A separate chalice should be prepared for the priest and deacon (and any concelebrants). Each cleric will purify the chalice he used.
  o Vessels for the Hosts should be filled ahead of time if possible so as to avoid having to handle the Hosts at the fraction. A single large Host should be used by the priest alone.

• Introductory Rites
  o The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it is omitted.
  o Be mindful of the options available for the penitential act.
Option 1: Overflow seating for an outdoor Mass

- The liturgy should be seen and heard “live” from the vehicle. Participation may be augmented by the livestreaming or radio broadcasting of the Mass.
- For Communion:
  - Those in a given car exit together and join the Communion Procession, maintaining proper distances;
  - OR
  - Communion ministers approach the cars. One car at a time, those wishing to receive Communion exit the car, receive Communion, and re-enter the car;
  - OR
  - Communion ministers approach the cars and those wishing to receive Communion extend their hands out

Consider avoiding the Confiteor to avoid prolonged speech. The Gloria may be sung, if it does not unduly prolong the liturgy.
- One may place a stand near the presider’s chair to hold the Missal or use a server (who is mature enough to follow distancing and hygiene norms)

- Liturgy of the Word
  - The use of 2 readers is permitted. The psalm may be sung.
- Liturgy of the Eucharist
  - There is no procession with the gifts. The priest (or deacon) prepares the altar. A server may assist.
  - There is no collection. Place offerings in a basket near the entrance or use electronic offering.
    - Baskets with long handles may be used as long as they are cleaned and disinfected after every liturgy.
  - The gifts should remain covered on the altar.
  - The Sign of Peace is not exchanged using a handshake. A silent bow is preferred.
  - Hands are not held for the Lord’s Prayer
  - The Communion Rite is an essential and unmovable element in the Order of Mass (SC 22.3, 50, 55, 56).
    - Communion is distributed only under the form of Bread, and is not distributed on the tongue.
through a window.

- Option 2: Overflow seating for Mass celebrated indoors
  - The liturgy is attended via radio or livestreamed on the internet.
    - Those in a given car exit together and join the Communion Procession, maintaining proper distances, to a location (just outside the church, for example) where Communion ministers are located; OR
    - Communion ministers approach the cars. One car at a time, those wishing to receive Communion exit the car, receive Communion, and re-enter the car; OR
    - Communion ministers approach the cars and those wishing to

- See Part 3 for Communion procedures. The procession is for Communion. In the interest of time and keeping the procession moving, extra “blessings” are not to be given.
  - Gloves are not worn.

- Concluding Rites
  - The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it is omitted. Priests at higher risk for severe COVID-19 should omit the procession.
    - Bulletins may be distributed (describe)
      - They are kept boxed until ready for distribution.
      - They are distributed by a minister of hospitality, who wears a CFC and gloves.
      - The minister holds one end of the bulletin; the recipient takes it by the other.
receive Communion extend their hands out through a window.

- Other spaces such as gyms or meeting halls may be used as follows:
  - If the use of these spaces allows for better traffic flow, crowd control, or ease of maintaining the space clean, it may be used instead of the church.
  - If, after the parish has become accustomed to these procedures, and they find that more seating is needed, they may use these spaces in addition to the church, as long as the participants are able to see and hear the liturgy via an AV system or livestreaming.

- Before Mass
  - Greeting parishioners before (or after) Mass should respect strict physical distancing and be brief. Clerics at higher risk for severe COVID-19 should not visit with parishioners in this setting.
  - The priest or a staff person serves as sacristan. The person preparing wine and hosts for Mass is to wear a cloth face covering or mask; in addition to careful handwashing, non-latex gloves may be used. The
bread and wine remain covered on the credence table.
- A separate chalice should be prepared for the priest and deacon (and any concelebrants). Each cleric will purify the chalice he used.
- Vessels for the Hosts should be filled ahead of time if possible so as to avoid having to handle the Hosts at the fraction. A single large Host should be used by the priest alone.

- Introductory Rites
  - The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it is omitted. Priests at higher risk for severe COVID-19 should omit the procession.
  - Be mindful of the options available for the penitential act. Consider avoiding the *Confiteor* to avoid prolonged speech. The *Gloria* is recited.
  - Place a stand near the presider’s chair to hold the Missal (rather than using a server).

- Liturgy of the Word
  - Use a single reader. The psalm is recited.
  - They should use a different book than the presider / deacon.

- Liturgy of the Eucharist
  - There is no procession with the gifts. The priest (or deacon) prepares the altar.
There is no collection. Place offerings in a basket near the entrance or use electronic offering.

- The gifts should remain covered on the altar.
- The Sign of Peace is not exchanged using a handshake. A silent bow is preferred.
- Hands are not held for the Lord’s Prayer
- The Communion Rite is an essential and unmovable element in the Order of Mass (SC 22.3, 50, 55, 56).
  - Communion is distributed only under the form of Bread, and is not distributed on the tongue.
  - See Part 3 for Communion procedures. The procession is for Communion. In the interest of time and keeping the procession moving, extra “blessings” are not to be given.
  - The ritual dialogue is not said if a communicant presents without a mask.
  - Gloves are not worn.
- It is not intended that everyone present will now serve as an EMHC and bring Communion to those at home. In addition, nothing from the church should be carried back to homes.

- Concluding Rites
  - The procession through the assembly should be re-examined. If it cannot be done while maintaining the proper distances, it
is omitted. Priests at higher risk for severe COVID-19 should omit the procession.
- The faithful are dismissed by row/pew so as to maintain social distancing guidelines.
- Bulletins are not distributed. There is no gathering for socializing after Mass.

<table>
<thead>
<tr>
<th>Exposition and Adoration</th>
<th>Exposition and Adoration</th>
<th>Exposition and Adoration</th>
</tr>
</thead>
<tbody>
<tr>
<td>• There is no public celebration of Exposition and Adoration.</td>
<td>• Public celebration of Exposition and Adoration permitted. Limited to 30 minutes.</td>
<td>• Public celebration of Exposition and Adoration permitted. Limited to 30 minutes.</td>
</tr>
</tbody>
</table>
| Exposition/Adoration may be live-streamed, recorded, or transmitted using other media. | • Adoration chapels are closed. | • Prolonged adoration in the church (with no more than 10 adorers present at any one time) is permitted, as long as regular cleaning and disinfecting can take place. 
- Adoration chapels are closed. |
| • Adoration chapels are closed. | | |

<table>
<thead>
<tr>
<th>Baptism of Children (Infants)</th>
<th>Baptism of Children (Infants)</th>
<th>Baptism of Children (Infants)</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The baptism must involve only an infant or infants from a single family. Including the cleric, only 10 may be in attendance.</td>
<td>• The baptism must involve only an infant or infants from a single family.</td>
<td>If the baptism involves an infant or infants from a single family, it may take place at Mass.</td>
</tr>
<tr>
<td>• Baptism is celebrated only outside of Mass.</td>
<td>• Baptism is celebrated only outside of Mass.</td>
<td>If the baptism involves infants from more than one family (if space allows), it is only celebrated outside of Mass.</td>
</tr>
<tr>
<td>• Rather than moving through the church, the entire rite takes place at the font.</td>
<td>• Rather than moving through the church, the entire rite takes place at the font.</td>
<td>Signing:</td>
</tr>
<tr>
<td>• The signing of the infant takes place without touch (except by the parents).</td>
<td>• The signing of the infant takes place without touch (except by the parents).</td>
<td>- If the baptism involves only a single infant/family: the cleric and the parents sign the infant.</td>
</tr>
<tr>
<td>• Books are not shared. The presider should proclaim the readings.</td>
<td>• Books are not shared. The presider should proclaim the readings or a reader may be used.</td>
<td>- If the Baptism involves infants from more than one family: the signing of the infant takes place without touch (except by the parents).</td>
</tr>
<tr>
<td>• The anointing with OC is omitted. The alternate prayer is used.</td>
<td>• The anointing with OC is omitted. The alternate prayer is used.</td>
<td>• A reader should be used.</td>
</tr>
<tr>
<td>• Water (in pitcher) is blessed. Water is poured over the head of the infant and into the empty font (or other bowl). The water is later poured into the ground.</td>
<td>• Water (in pitcher) is blessed. Water is poured over the head of the infant and into the empty font (or other bowl). The water is later poured into the ground.</td>
<td>The anointing with OC may take place.</td>
</tr>
<tr>
<td>• A cotton ball is used for the anointing with Chrism. The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it</td>
<td>• A cotton ball is used for the anointing with Chrism. The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it</td>
<td>o Use cotton ball (a different one for each infant being baptized).</td>
</tr>
<tr>
<td>Confirmation</td>
<td>Confirmation</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>- The faculty to Confirm is granted to pastors and to other priests who have full pastoral care of the faithful in their charge.</td>
<td>- The faculty to Confirm is granted to pastors and to other priests who have full pastoral care of the faithful in their charge.</td>
<td></td>
</tr>
<tr>
<td>- To maintain the seating limits in the church, consider:</td>
<td>- To maintain the seating limits in the church, consider:</td>
<td></td>
</tr>
<tr>
<td>- Celebrating individual or small group Confirmations across a series of Masses</td>
<td>- Confirmation should be celebrated only in the context of Mass</td>
<td></td>
</tr>
<tr>
<td>- If the class is small enough and it is desired to Confirm as a group, consider a separate Mass or Confirmation outside of Mass</td>
<td>- Celebrating individual or small group Confirmations across a series of Masses</td>
<td></td>
</tr>
<tr>
<td>- Rite of Confirmation</td>
<td>- If the class is small enough and it is desired to Confirm as a group, consider a separate Mass</td>
<td></td>
</tr>
<tr>
<td>- Cloth face coverings or masks are worn.</td>
<td>- Rite of Confirmation</td>
<td></td>
</tr>
<tr>
<td>- Sponsors maintain the prescribed distance (and avoid placing the right hand on the shoulder).</td>
<td>- Cloth face coverings or masks are worn.</td>
<td></td>
</tr>
<tr>
<td>- Water (in pitcher) is blessed. Water is poured over the head of the infant and into the empty font (or other bowl). The water is later poured into the ground.</td>
<td>- Or, if only a single infant is involved, the cotton ball may be omitted.</td>
<td></td>
</tr>
<tr>
<td>- Anointing with Chrism.</td>
<td>- Water (in pitcher) is blessed. Water is poured over the head of the infant and into the empty font (or other bowl). The water is later poured into the ground.</td>
<td></td>
</tr>
<tr>
<td>- Use cotton ball (a different one for each infant being baptized).</td>
<td>- Or, if only a single infant is involved, the cotton ball may be omitted.</td>
<td></td>
</tr>
<tr>
<td>- Or, if only a single infant is involved, the cotton ball may be omitted.</td>
<td>- The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it from the paschal candle.</td>
<td></td>
</tr>
<tr>
<td>- The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it from the paschal candle.</td>
<td>- The ephphatha is omitted if more than one infant is being baptized; otherwise, it may be used.</td>
<td></td>
</tr>
<tr>
<td>- The ephphatha is omitted if more than one infant is being baptized; otherwise, it may be used.</td>
<td>- The family should provide the white garment if at all possible. A parent takes the candle from the box and lights it from the paschal candle.</td>
<td></td>
</tr>
<tr>
<td>- The ephphatha is omitted.</td>
<td>- The ephphatha is omitted if more than one infant is being baptized; otherwise, it may be used.</td>
<td></td>
</tr>
</tbody>
</table>

- Takes the candle from the box and lights it from the paschal candle (it is not passed from one person to another). The ephphatha is omitted.
<table>
<thead>
<tr>
<th>First Communions</th>
<th>First Communions</th>
</tr>
</thead>
<tbody>
<tr>
<td>• To maintain the seating limits in the church, consider:</td>
<td>• To maintain the seating limits in the church, consider:</td>
</tr>
<tr>
<td>○ Celebrating individual or small group First Communions across a series of Masses</td>
<td>○ Celebrating individual or small group First Communions across a series of Masses</td>
</tr>
<tr>
<td>○ If the class is small enough and it is desired, consider a separate Mass</td>
<td>○ If the class is small enough and it is desired, consider a separate Mass</td>
</tr>
<tr>
<td>• Reminder: the Precious Blood is not distributed.</td>
<td>• Reminder: the Precious Blood is not distributed.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>RCIA</th>
<th>RCIA</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Once churches are opened for public worship, the Candidates are to be received and Confirmed.</td>
<td>• See “RCIA” above. See “Confirmation” above.</td>
</tr>
<tr>
<td>○ To maintain the seating limits in the church, consider:</td>
<td>○ The white garment may be given.</td>
</tr>
<tr>
<td>• Celebrating individual or small group Receptions/Confirmations across a series of Masses</td>
<td>• The other Rites are to be adapted so as to reflect the general principles laid out at the beginning of this document.</td>
</tr>
<tr>
<td>• If the group is small enough and it is desired, consider a separate Mass</td>
<td>• See “RCIA” above. See “Confirmation” above.</td>
</tr>
<tr>
<td>○ See “Confirmation” above for ritual details.</td>
<td>○ The white garment may be given.</td>
</tr>
<tr>
<td>• Catechumens:</td>
<td>• The other Rites are to be adapted so as to reflect the general principles laid out at the beginning of this document.</td>
</tr>
</tbody>
</table>
The Diocese will establish a date for the full initiation of the Catechumens.

Depending on the number of Catechumens in a parish:
- They may be initiated individually or in small groups across a series of Masses that weekend (being attentive to keeping the time together as short as possible), or even into the following week.
- Or, if the group is small enough, a separate Mass for the catechumens may be scheduled.

Rite:
- Water (in pitcher) is blessed. Water is poured over the head of the catechumen(s) and into the empty font (or other bowl). The water is later poured into the ground.
- Omit the white garment to avoid passing items between persons.
- The godparent retrieves and lights the candle (it is not handed to them). The catechumen grasps a different part of the candle.
- See “Confirmation” above.

<table>
<thead>
<tr>
<th>Weddings</th>
<th>Weddings</th>
<th>Weddings</th>
</tr>
</thead>
</table>
| - Including the cleric, only 10 may be in attendance.  
- Weddings are celebrated only outside of Mass; Communion is not distributed. | - Weddings outside of Mass are preferred.  
- The entrance procession may take place if 6’ distances can be maintained. | - Weddings may be celebrated within Mass.  
- The entrance procession may take place if 6’ distances can be maintained.  
- Readers and a server may be used, as at Mass. |
<table>
<thead>
<tr>
<th>Funeral Rites</th>
<th>Vigil</th>
<th>Funeral Rites</th>
</tr>
</thead>
<tbody>
<tr>
<td>* The community gathers in the front of the church. The procession is omitted.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Books are not shared. The presider should proclaim the readings.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Only the couple handles the rings. The rings are blessed on a tray. The couple take the rings from the tray; the rings are not handed to them by the cleric or witness. The arras may be handled the same way. Because the lazo requires others to impose it, it is omitted.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Books are not shared. The presider should proclaim the readings or a reader may be used.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Only the couple handles the rings. The rings are blessed on a tray. The couple take the rings from the tray; the rings are not handed to them by the cleric or witness. The arras may be handled the same way. Because the lazo requires others to impose it, it is omitted.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Dismiss the assembly by row.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* It is preferred that only the couple handles the rings and arras (if used). Because the lazo requires others to impose it, it is omitted.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Dismiss the assembly by row.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Funeral Rites

- Including the cleric, only 10 may be in attendance.
  - In order to allow for family needs, consider having different persons present at the vigil, funeral, and committal. At the committal, families may wait in their cars and then visit the grave in turn (maintaining social distancing).
- The body is not to be approached or touched.
- Vigil
  - May be omitted of necessary. If celebrated, observe civil guidelines regarding the number who may be in attendance at a funeral home. Always maintain 6’ distance.
  - Books are not shared. The presider should proclaim the readings or a reader may be used.
  - The body is not to be approached or touched.
- Funeral Liturgy
  - Celebrated only outside of Mass
  - The placing of the pall may take place, as long as the same person(s) place and remove the pall and either:
    - It is laundered after every funeral.
    - Or it is not used for at least 72 hours.
  - The placing of the Christian symbols is omitted.
  - The procession may take place, observing 6’ distances.
  - Books are not shared. The presider
- Committal
  - The sign or gesture of leave-taking

Funeral Rites

- Vigil
  - May be omitted if necessary. If celebrated, observe civil guidelines regarding the number who may be in attendance at a funeral home. Always maintain 6’ distance.
  - Books are not shared. The presider should proclaim the readings or a reader may be used.
  - The body is not to be approached or touched.
- Funeral Liturgy
  - Celebration outside of Mass is preferred for reasons of time.
  - The placing of the pall may take place, as long as the same person(s) place and remove the pall and either:
    - It is laundered after every funeral.
    - Or it is not used for at least 72 hours.
  - The placing of the Christian symbols is omitted.
  - The procession may take place, observing 6’ distances.
  - Books are not shared. The presider

Funeral Rites

- Vigil
  - Observe civil guidelines regarding the number who may be in attendance at a funeral home. Always maintain 6’ distance.
  - A reader may be used.
  - The body is not to be touched (or approached if the cause of death was COVID-19).
- Funeral Liturgy
  - May be celebrated within Mass.
  - The placing of the pall may take place, as long as the same person(s) place and remove the pall and either:
    - It is laundered after every funeral.
    - Or it is not used for at least 72 hours.
  - The placing of the Christian symbols may take place as long as the same person places and removes the symbol(s) and the symbol(s) can be cleaned and disinfected after each funeral.
  - The procession may take place, observing 6’ distances.
may not include touching or kissing a common object, such as the coffin.

<table>
<thead>
<tr>
<th>Reconciliation</th>
<th>Reconciliation</th>
<th>Reconciliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>• When the church is open, the priest may schedule times for confession.</td>
<td>• When the church is open, the priest may schedule times for confession.</td>
<td>• When the church is open, the priest may schedule times for confession.</td>
</tr>
<tr>
<td>• No more than 10 persons may be in the church at any one time.</td>
<td>• No more than 10 persons may be in the church at any one time.</td>
<td>• Use cloth face coverings (as recommended by public health).</td>
</tr>
<tr>
<td>• Use cloth face coverings (as recommended by public health).</td>
<td>• Use cloth face coverings (as recommended by public health).</td>
<td>• The confessionals are not used.</td>
</tr>
<tr>
<td>• The confessionals are not used.</td>
<td>• The preferred place for confession is in the church. An open space that allows for both privacy and the circulation of air should be chosen. An impermeable screen should be provided.</td>
<td>• If necessary, confessions may be heard outdoors or through an office window (but not in a “drive-up” arrangement).</td>
</tr>
<tr>
<td>• The preferred place for confession is in the church. An open space that allows for both privacy and the circulation of air should be chosen. An impermeable screen should be provided.</td>
<td>• If necessary, confessions may be heard outdoors or through an office window (but not in a “drive-up” arrangement).</td>
<td>• The use of Form II (communal) celebration of the sacrament requires both privacy and the maintaining of social distance. Time together should be limited to 30 minutes. If this cannot be done, instead of Form II, extended time for private confession (Form I) may be offered.</td>
</tr>
<tr>
<td>• If necessary, confessions may be heard outdoors or through an office window (but not in a “drive-up” arrangement).</td>
<td>• Form II is not celebrated. Form III is not permitted.</td>
<td>• The use of Form II (communal) celebration of the sacrament requires both privacy and the maintaining of social distance. Time together should be limited to 30 minutes. If this cannot be done, instead of Form II, extended time for private confession (Form I) may be offered.</td>
</tr>
<tr>
<td>Pastoral Care of the Sick and Dying</td>
<td>Pastoral Care of the Sick and Dying</td>
<td>Pastoral Care of the Sick and Dying</td>
</tr>
<tr>
<td>• Routine visits to those at home or in institutions for communion are suspended.</td>
<td>• The following applies to pastoral care of those who do not have, nor are suspected to have, COVID-19.</td>
<td>• The following applies to pastoral care of those who do not have, nor are suspected to have, COVID-19.</td>
</tr>
<tr>
<td>• The ministry of all EMHCs is suspended.</td>
<td>o The pastoral care of those with COVID-19 is reserved to the</td>
<td>o The pastoral care of those with COVID-19 is reserved to the</td>
</tr>
<tr>
<td>In an emergency, exceptions may be</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
- Communion is limited to Viaticum (end-of-life care) or if specifically requested as part of ministry to the seriously sick.
- Communal celebration of Anointing of the Sick is suspended.
- Priests making visits for end-of-life or similar care are to follow the prescribed protocols.
  - Protocols for End-of-Life care to those not infected with COVID-19 (see Part 3, Appendix)
  - Protocols for priest delegated to care for those with COVID-19 (separate document).

- For the safety of all, as much as possible, care for those who are home-bound or in institutions should take place by phone or other electronic means.
- Routine visits to those in institutions for communion are suspended.
  - See the Appendix (Part 3) for details.
- If a home visit is deemed necessary:
  - EMHCs do not make home visits. Pastors may grant an exception to parish nurses.
  - See the Appendix (Part 3) for specific protocols
- Communal celebration of Anointing of the Sick is suspended.

- Designated priest and governed by its own protocols.
- Pastoral visits to those in institutions by priests, deacons, and parish nurses are permitted.
  - The procedures and restrictions in place at the institution must be observed.
  - Diocesan protocols (Part 3, Appendix) must be followed.
  - Visits to LTC facilities with COVID-19 patients is still limited to the designated priest (see above).
  - See specific protocols (Part 3, Appendix).
- If a home visit is deemed necessary:
  - In addition to clergy and parish nurses, EMHC’s may do so as long as they do not fall into a high-risk category for COVID-19.
  - See specific protocols (Part 3, Appendix).
- The communal celebration of the Anointing of the Sick at Mass is strongly discouraged. If celebrated, a single-use instrument (such as a cotton swab) is used for the anointing. Laying on of hands is done over the person rather than by touch.
  - Keep total time together to 30 minutes.
  - The bishop may suspend the communal celebration of Anointing of the Sick.
SIGNAGE

Included here are some sample signs that parishes may wish to post.

Signs are also available from the CDC:
https://www.cdc.gov/coronavirus/2019-ncov/communication/print-resources.html

The Iowa Department of Public Health:

The Minnesota Department of Health:
https://www.health.state.mn.us/diseases/coronavirus/materials/index.html

And the WHO:
PLEASE DON’T COME IN IN

IF YOU HAVE

SYMPTOMS OF COVID-19:
FEVER (100°F or more) / CHILLS
DRY COUGH / SORE THROAT
HEADACHES / BODY ACHES
NAUSEA / VOMITING / DIARRHEA
LOSS OF TASTE OR SMELL
PLEASE DON’T COME IN

IF YOU ARE AT RISK
(or live with someone at risk)
FOR SEVERE COVID-19
THOSE 65 and OLDER
THOSE WITH:
Chronic Lung Disease or Severe Asthma
Serious Heart Conditions
A Weakened Immune System
Diabetes, Liver Disease, Severe Obesity
Chronic Kidney Disease (on Dialysis)
PLEASE DON’T COME IN

IF YOU HAVE or MAY HAVE BEEN EXPOSED TO SOMEONE WITH COVID-19 in the last 14 days

OR

If your work puts you at high risk for exposure to COVID-19
PLEASE DON’T COME IN WITHOUT A FACE COVERING

And They Will Know We Are Christians
By Our Love

Masks Save Lives
Wear One, For Christ's Sake

graphic courtesy of the Kentucky Council of Churches