



**DIOCESE OF
SAN JOSE**

Resumption of Public Masses and In-Person Ministry During COVID-19 Pandemic

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Introduction

- The temptation is to resume in-person ministries utilizing a pre-pandemic model. That will not be possible for several reasons.
 - There are fewer resources. Many parishes have downsized staff and limited hours of the remaining staff. All parishes have experienced reduced collections.
 - Parishes have changed. This is an opportunity to reassess the needs of our people, the ministries in which we engage, and the goals we had previously set, which perhaps are no longer as relevant as they were prior to the pandemic.
 - Our people have also grown and changed during this time of sheltering at home, practicing physical distance, and wearing face coverings to go to stores.
- The “re-opening” of our parishes and the resumption of public Mass, the celebration of other sacraments, and other parish activities will not be an event but a phased process.
 - Physical distance will continue until a vaccine is developed and becomes widely available - or enough of the population has developed antibodies (herd immunity).
 - If there is an increased incidence of infection, the process may need to be slowed or even reversed.
- Resumption of in-person parish activities will need to be coordinated
 - California Bishops are coordinating a statewide approach to resume parish and Diocesan ministries.
 - The Diocese of San José has developed these policies, guidelines, and suggestions to assist pastors and parish leaders in resuming in-person ministry in a consistent and thoughtful manner.
 - Principles, on which the policies and guidelines based, are stated.
 - Policies will be observed uniformly throughout the Diocese of San José.
 - Guidelines will need to be adapted for each parish to respect their needs, history, cultural reality, physical plant, and financial position.
- Now is the time to plan and to reconsider the needs and capacities of each community.
 - This planning process may need to include neighboring parishes and communities of special concern. It will be most successful if it is done in dialogue both internally and externally. This does not need to be in a policy document.
 - The pandemic provides an opportunity to reconsider the mission of our parishes and how we resource our ministries.
- Ultimately, successful implementation will count on practicing physical distance paired with practicing excellent hygiene and wearing of face coverings. Patience and charity are essential as we work together to transition back to public liturgical celebrations.

Guiding Principles and Understandings

1. The health and the common good of all people are priorities.
2. There must be proper safeguards to prevent infection. Consequently, there will be limitations imposed on practices and procedures that have been normative in the past.
3. Practicing safety precautions is pro-life: it shows concern for the life and health of all.
4. All modifications to liturgical practices must reflect the sacred nature of the sacraments and their communal nature.
5. Wearing masks or other face coverings, practicing physical distance, hand sanitizing, and refraining from attending Mass and events when appropriate is not only an act of charity, **but a moral imperative**, as the health and lives of others are at stake.
6. The resumption of in-person ministry in parishes, schools, and other Catholic ministerial locations must be done in a manner that provides spiritual and temporal care to the people of the Diocese of San José.
7. Parishes will have different capacities for in-person sacramental celebrations due to local facilities and staffing.
8. Cultural adaptations and considerations are necessary for individual parishes.
9. Pastors will need to coordinate re-opening plans to minimize unintended problematic impacts on neighboring parishes and confusion among the faithful.
10. The bishop will dispense the faithful from the obligation of Sunday Mass until adequate capacity and safe access can be developed across the Diocese of San José.
11. The integral connection between the celebration of Eucharist and the reception of Communion should be honored in the liturgy.
12. Parish plans will need to include all areas of parish life, including faith formation, retreat opportunities, parish offices, social gatherings, and social outreach.

Quick Reference Guide of Liturgical Adaptations

- The obligation to attend Sunday Mass is suspended until further notice.
- Persons who are most vulnerable to this virus should refrain from attending Mass and other parish gatherings.
- Persons who have been exposed to COVID-19 or are ill should not attend Mass or other parish gatherings.
- The number of persons who can attend any one Mass is limited to *(to be determined by Santa Clara County Public Health Department)*
- Six feet of physical distance must always be maintained. Families (or other persons) who share a residence do not need to observe physical distancing.
- Face masks or coverings are required (for persons over the age of 6 years) to enter churches, parish offices, schools, and any other Diocesan facility. (See liturgical guidelines below regarding the use of face coverings by presiders and liturgical ministers.)
- Hand sanitizer is to be used when entering any parish, school, or Diocesan facility. People are encouraged to bring hand sanitizer with them to any parish or Diocesan function.
- Holy water fonts are to remain empty
- All hymnals, missalettes, and worship aids are to be removed from the church.
- The use of paper parish bulletins is suspended
- The congregation may sing, but only while wearing face masks.
- Children must remain under the close supervision of parents/family at all times.
- Collection baskets are not to be passed during the liturgy. Baskets or containers can be placed at the entrance or exit of the church, or in the altar area for donation deposits.
- The distribution of Communion under the form of wine is suspended.
- The distribution of Communion on the tongue is suspended.
- The faithful approach the priest/deacon/extraordinary minister wearing their face masks and extending their hands, maintaining as much distance as possible.
 - After receiving Communion on the hand, they move 6- feet to the side away from the minister.
 - With their free hand, they lower their face mask, consume the host, reposition their face mask, and return to their seat.
- All worship spaces must be sanitized between services.
- Social gatherings are not to be held before or after Mass.

Provisions for Public Masses

General Considerations

1. Limits on public gatherings will be set by state and local governments. All parishes will strictly follow these limitations.
2. Physical distance of 6 feet must be maintained between persons, not of the same household.
3. All persons above the age of 6 years will need to wear a face mask or other adequate face covering.
4. People who are in high-risk categories should refrain from attending public worship, parish activities, or coming to the church for private prayer and devotion, including
 - a. Persons over the age of 65
 - b. Persons with underlying health issues or compromised immune systems
5. Persons who have been exposed to COVID-19 should not attend Mass or other parish gatherings.
6. People who are ill should refrain from attending public worship, parish activities, or coming to the church for private prayer and devotion, including
 - a. People with a cough or who are sneezing;
 - b. People who are running a fever of 100°f or higher;
 - c. People who are feeling ill.
7. Outdoor Masses
 - a. Masses may be celebrated outdoors.
 - b. Provisions to ensure a physical distance of 6 feet must be made.
 - c. Consideration must be given to limiting access to the outdoor space to
 - i. Control crowd size (if limited by public officials)
 - ii. Manage the flow of persons in and out of the space to ensure required physical distancing is maintained
 - iii. Safeguard the sacred character of the celebration
 - iv. The parish should coordinate with neighbors regarding noise, parking, and access.
 - d. If persons bring their own chairs, disinfecting the space will be limited to access points and “sanctuary space.”
8. “Drive-in Masses”
 - a. Drive-in Masses are not recommended.
 - i. During the hot summer months, people would start their cars and run air conditioners.

- ii. Maintaining a sense of the sacred and an experience of communal gathering would be difficult.

9. Live Streaming Masses

- a. Live streaming of Masses will need to continue to minister to those who cannot attend Sunday Masses.
 - i. Live stream equipment should be arranged with respect to the environment and the sacred nature of the celebration.
- b. Simultaneous live streaming or closed-circuit connections to an alternate (auxiliary) location on the parish campus can be a good option at some locations.
 - i. This is an appropriate alternative to increase capacity. Logistics for taking the Eucharist into the auxiliary space for distribution of Communion would need to be developed for each space.
 - ii. This practice should be used only when it is not possible for another priest to celebrate a simultaneous Mass in the alternate location.
- c. Notification (posting of signs) that the celebration will be live streamed and that attendance grants permission for the person's image to be used and waives the parish and the Diocese of any liability must be communicated.
- d. At least one Mass should NOT be live streamed, so that those who do not wish to have their image recorded can attend Mass.

10. Pastors may need to reconsider pre-pandemic Mass schedules. Mass times and frequency relevant to the current situation should be reviewed. Additional Masses may need to be scheduled, if possible.

11. If the blessing of religious objects is part of parish practice, a general blessing of objects may be done by having the faithful hold the objects up as the priest or deacon bestows the blessing.

- a. The individual blessing of objects after a celebration is discouraged; if it is done, physical distancing must be practiced, and holy water is not to be used.

12. If there is a known case of infection at a parish location, please contact the Diocesan Office of Risk Management immediately.

Facilities Considerations

1. A seating plan needs to be developed for each space to ensure a 6-foot physical distance between those who are not of the same household.
2. The floor should be marked in 6-foot intervals in aisles where the faithful will line up for Communion.
3. If possible (in churches with chairs), the width of aisles should be increased to enable a single Communion line with 6-foot lateral distance.
4. All worship aids, missalettes, hymnals should be removed from the church/worship space.
5. The distribution of paper parish bulletins is suspended.
6. Access into the worship space should be limited (ideally, one entrance and one exit).
 - a. This enables limiting the crowd size and the flow of persons into the space.
 - b. Fewer ushers or other volunteers will be needed.
 - c. However, the entrance and exit must allow for distancing.
7. Hand sanitizer needs to be available at the entrance and exit.
8. Appropriate signage needs to be developed to communicate procedures and who should refrain from attending Mass and other celebrations.
9. Access, seating, and flow within the space will need to be considered.
 - a. Cordoning off rows and indicating seating within rows will be necessary.
 - b. A flow plan for entering, distribution of Communion, and exiting the space will need to be developed for each location.
 - c. Logistics for Communion distribution and exiting should be announced at the appropriate times.
10. Access to the sacristy should be limited, as the space is small and physical distance is difficult to maintain.
11. All baptismal fonts and holy water dishes are to remain empty.
12. A plan for disinfecting the church after each Mass needs to be developed
13. Restroom access and disinfecting will need to be addressed at each location.
 - a. Prepare the restroom area in this, or a similar way:
 - i. Only one person at a time may occupy the restroom.
 - ii. At the entrance to the restrooms, the floor should be marked in 6-foot intervals, beginning 6 feet from the door.
 - iii. Place antibacterial/viral wipes in each stall.
 - iv. Post a sign on the door and in each restroom indicating the following: “Only one occupant in the restroom at a time.”
 - v. When waiting, stand at least 6 feet apart (as indicated by floor markings)

vi. Perhaps signs in the restroom:

1. “Clean toilet seat with antibacterial wipes before and after use.”
2. “Please dispose of these wipes in the trash. Do not flush them.”
3. “Wash hands thoroughly with soap and warm water for at least 20 seconds before leaving the restroom.”

14. Parking lots should be marked to facilitate physical distancing between parishioners before and after Masses or other gatherings.

Ministerial Considerations

1. The number of liturgical ministers should reflect the present needs of the community and not the usual liturgical practice before the pandemic.
2. Before the resumption of public Masses, ushers and volunteers must be adequately trained. Training must include:
 - a. Principles of physical distance and the use of hand sanitizer
 - b. Welcoming people and thanking them for their patience
 - c. Inviting people to accept liturgical adaptations and limitations as an exercise of charity, an effort to promote the common good, and a moral obligation.
 - d. What to do if a person refuses to wear a face covering or observe the physical distance.

Presider

3. A priest with any respiratory infection or illness should not preside publicly during this phase.
4. Priests need to decide if their health/age precludes them from the public celebration of liturgies.
5. If an elderly or health compromised priest feels comfortable presiding and preaching, he should refrain from distributing Communion. (That is the moment of greatest risk of infection.)

Sacristan

6. The sacristan or other person preparing the vessels will wear a face covering and gloves.
7. They are not to touch the altar bread.

Musicians

8. Choirs are suspended until further notice.¹
 - a. Physical distance is difficult to maintain in a choir.
 - b. Since the virus is spread through droplets from respiration, the exertion needed for singing spreads the droplets beyond 6 feet.
9. A cantor may sing if physical distance is observed and they remain at the cantor stand, even when singing the responsorial psalm.
 - a. They need not wear a face covering while singing if they can maintain a distance of 12 feet from others.

¹ This is in accordance with scientific research and the opinion of the National Association of Teachers of Singing (NATS), the American Choral Directors Association (ACDA), Chorus America, the Barbershop Harmony Society, and the Performing Arts Medical Association (PAMA).

- b. Microphones should be disinfected before and after use.
- 10. Wind instruments are not to be used.
- 11. If playing a common instrument (piano), disinfect keyboard and other touched surfaces before and after playing.
- 12. Instrumentalists must wear a face covering.

Altar Servers

- 13. During this phase, altar servers should not be used.

Ushers

- 14. An usher or other volunteer, wearing a face covering, will be needed at each entrance, exit, and the bathroom to ensure compliance with the protocols.
- 15. Age, health, and mobility are to be considered when selecting ministers.

Lectors

- 16. For churches with limited space, it is recommended to have one lector do all readings and the psalm response if it is not lead by the cantor.
- 17. In larger spaces, an additional lectern can be added for a second reader. Lecterns should not be shared, and the lectionary should not be passed from person to person
- 18. Lector will remove their face covering when approaching the lectern and proclaiming the readings.

Extraordinary Ministers of the Eucharist

- 19. As we will accommodate fewer persons in the worship space, fewer ministers of Communion should be needed.
- 20. The number of Eucharistic ministers should be limited.
- 21. Age, health, and mobility are to be considered when choosing appropriate ministers.

Preparations before Mass

23. Signage should be developed at each location in the appropriate languages to clearly convey the modifications that are in practice.
24. If Mass is celebrated in a church, access to the church must be limited before the celebration.
25. Ideally, access into the church should be through one entrance so that physical distancing, hand sanitizing, and seating can be facilitated.
26. All persons will use hand sanitizer upon arrival, when they come forward for Communion, and again when they depart. People are encouraged to bring hand sanitizer with them to any parish or Diocesan function. Parishes should have hand sanitizer available at entrances and exits.
27. An usher or other volunteer – maintaining strict physical distance and wearing a face covering – should welcome each person/family, ensuring that everybody over the age of six is wearing a face covering and uses hand sanitizer upon entry.
 - a. The volunteer can then instruct the person/family on seating and access.
 - b. Alternatively, another volunteer familiar with the seating plan can lead the person/family to their seat(s).
28. Temperature screening is not recommended for all parish communities. An individual parish may choose to use temperature screening, but volunteers would have to be chosen prudently and appropriately trained.
29. The number of ciboria needed for distribution of Communion should be pre-filled with hosts. The presider's ciboria should contain one 2 3/4" altar bread. The large 6" altar bread that breaks into 24 smaller hosts is not recommended at this time.
30. Only one chalice is needed unless there are priest concelebrants, in which case one chalice per concelebrant is recommended. Distribution of the Communion under the species/form of wine is suspended throughout the Diocese.

Introductory Rites

1. It is essential for the pastor, in the early days of the resumption of public Masses, to welcome the assembly, thank parishioners for their patience and understanding, and assure them of ongoing pastoral support.
2. The presider and other liturgical ministers (except for ushers and instrumentalists) are not to wear face coverings or gloves when more than 6 feet from others. This would undermine the human and relational element of the sacraments.
3. The entrance procession to maintain required physical distance should come from the sacristy or other convenient location; the route may need to be modified to ensure 6-foot distance at all times.
4. Reverencing of the altar by the priest(s) and deacon is done. The altar can be disinfected between Masses.
5. The missal may be placed on the altar or a stand by the presider's chair. It is not to be held by the deacon or another person.
6. If a deacon is present, the priest (or bishop) imparts the blessing before the proclamation of the Gospel at a 6-foot distance.
7. Children must always remain under the close supervision of parents/family at all times.

Liturgy of the Word

8. For churches with limited space, it is recommended to have one lector do all readings and the psalm response if it is not lead by the cantor.
9. Because droplets from respiration can stay in the air for several minutes, the priest reads the Gospel from the presider's chair.
10. In larger spaces, an additional lectern can be added for a second reader. Lecterns should not be shared, and the lectionary should not be passed from person to person

Liturgy of the Eucharist

11. Individual collection baskets that are passed from person to person are not to be used.
12. Having collection baskets available as people enter or leave the church is recommended. They may also be placed in the altar area for the deposit of donations. Appropriate security precautions should be made, and money handling procedures followed.
13. The offertory procession is omitted.
14. The deacon or the priest himself places the ciboria on the altar. If hosts for the Communion of the faithful are to be consecrated, they could be placed on a second (and third, if necessary) corporal towards the side of the altar. This allows the priest to proffer the words of consecration directly over the host he will consume, with the other hosts on the altar but not directly in front of the priest as he prays the Eucharistic prayer.
15. The priest prepares the chalice. If a deacon is present, he may prepare the chalice at the credence table or the side of the altar, maintaining the appropriate 6-foot distance. The presider steps aside, the deacon places the chalice on the altar. Then the priest takes the chalice and says the offertory prayer.

16. The lavabo is done by the priest unassisted.
17. Throughout the Eucharistic Prayer, the deacon is to remain 6-feet from the presider. During the Doxology, the deacon does not elevate the chalice.
18. No holding hands during the “Our Father.”
19. The invitation to share a sign of peace may be done. People should share a *distanced* sign of peace, such as a bow, to others. A physical sign of peace may be shared among family/household members.

Distribution of Communion:

20. The distribution of Communion continues at the prescribed time of the Eucharistic liturgy.
21. Immediately before the “Lamb of God” – as part of the abbreviated fraction rite as the ciboria are already prepared – the priest uses hand sanitizer.
22. Any extraordinary ministers, wearing face coverings, discretely use hand sanitizer during the “Lamb of God.”
23. The presider is the only one to receive the Precious Blood from the main chalice. Each concelebrant should have a separate chalice from which to receive the Precious Blood.
24. The priest and deacon are to put on their face coverings once they have received before distributing Communion to others.
25. If a deacon is present, he does not receive the Precious Blood. He receives Communion with the extraordinary ministers. He should be the first to receive.
26. The priest then distributes Communion to the extraordinary ministers.
 - a. They approach the priest wearing their face masks.
 - b. They receive Communion on the hand.
 - c. They move 6 feet away from the priest.
 - d. They lower their mask, receive Communion. After receiving Communion, they readjust their face masks and then re-sanitize their hands.
27. They then go to the altar and pick up one of the ciboria placed on the altar with the Consecrated Hosts. This minimizes contact between the priest and the ministers.
28. Before receiving Communion, the faithful are to use hand sanitizer – one of the liturgical ministers or the presider may need to make an appropriate announcement. People should sanitize their hands as their row is invited to join the Communion line.
29. Communion is to be distributed on the hand. The reception of Communion on the tongue is suspended.
30. Communicants are not to wear gloves as they receive Communion.
31. The priest, deacon, and extraordinary ministers are to use their hands while distributing Communion (tongs, tweezers, or other instruments are not to be used).

32. The faithful keep their face coverings on and join the line, maintaining the required physical distance.
33. The faithful will approach the priest/deacon/extraordinary minister, wearing their face coverings and extending their hands, maintaining as much distance as possible.
 - a. The consecrated host is placed on the hand of the communicant.
 - b. The communicant moves 6-feet to the side, away from the minister.
 - c. With their free hand, they lower their face mask, consume the host, reposition their face mask, and return to their seat.
34. Care should be taken to avoid skin to skin contact. (If physical contact occurs, there should be a small table at each Communion station to allow hand sanitation for the extraordinary minister between communicants.)
35. If Communion from the tabernacle is required, the ciborium from the tabernacle should be placed on the altar. A minister can approach, place their ciborium on the altar, purify their hands, and refill their ciborium.
36. To minimize exposure, the practice of persons coming forward to “receive a blessing” instead of receiving Communion should be discouraged.
37. Following the distribution of Communion, the priest, deacon, and ministers sanitize their hands. Care should be taken to maintain distance at this time. It is best if each minister has their own hand sanitizer.

Concluding Rites

38. Following the prayer after Communion, the presider should inform the assembly about procedures for leaving the church or worship space in an orderly fashion, maintaining the required physical distance.
39. At the conclusion of Mass, the final blessing is given.
40. Only the priest (and deacon, if present) process out.
41. It is recommended that the priest go directly to the sacristy and avoid greeting people. (Greeting people after Mass would make it difficult to maintain physical distancing, as people would informally assemble.)

After Mass

42. Following any public celebration, the entire worship space must be disinfected before the next celebration.
43. Social gatherings are not to be held before or after Mass.

Ritual Adaptations

All sacramental celebrations must adhere to the principles and policies outlined in the main body of this document. The following adaptations address challenges presented by distinct sacraments and rituals.

Rite of Infant Baptism

1. Attendance should be limited to parents, siblings, and sponsors.
2. Families should be seated throughout the church to maintain the required physical distance of 6 feet between persons outside of a particular household.
3. Persons over the age of 6 years are required to wear face coverings at all times.
4. The priest or deacon enters the worship space without a face covering and stands at the altar (or font depending on space and parish practice).
5. He asks the questions for parents and godparents from a distance.
6. He does not trace the sign of the cross on the forehead of each child. He makes a general sign of the cross over all those who are to be baptized.
 - a. I claim you for Christ in the Name of the Father, and of Son, and of the Holy Spirit.
7. He then invites the parents and godparents to sign the children individually.
8. The anointing with the Oil of Catechumens is omitted.
9. At the time of baptism, the priest or deacon goes to the font.
10. The font is empty.
11. A pitcher of water is blessed.
12. The priest or deacon then puts on his face mask and sanitizes his hands.
13. He baptizes the child in the usual manner, pouring water from the pitcher. He does not touch the child. Towels should be available for parents to dry the head of the child.
14. The anointing with Chrism follows immediately.
 - a. The priest or deacon sanitizes his hands.
 - b. He moistens his thumb with Chrism.
 - c. He anoints the child using his thumb and then wipes the Chrism off his hand onto a cloth. (After the celebration the cloth is burned.)
 - d. The family returns to their seats, and the next family is called to the font.
 - e. While the families are moving, the priest wipes down any surfaces of the font that may have been touched with a disinfectant wipe.

- f. He disposes of the wipe appropriately and then re-sanitizes his hands.
15. After the actual baptism, the priest may remove his face covering and sanitize his hands.
16. Individual baptismal candles are to be placed at the family seating places before the celebration (gloves must be worn, and the candles should not be touched).
17. The godparents can be invited one by one to light the candle from the Paschal Candle. The Paschal Candle should be situated so the baptismal candles can be lighted without touching the Paschal Candle.
18. Following the final blessing, the priest returns to the sacristy without taking pictures.
19. Families are invited to leave the space without removing their face coverings.
20. Posing for pictures in the worship space is discouraged, as families would tend to remove their face coverings and assemble at the baptismal font and in front of the sanctuary.
21. Family pictures are allowed outside, maintaining the required physical distance

First Communions

1. First Communions are to be celebrated in small groups of families, following all capacity and physical distance protocols outlined in the general document.
2. Attendance to the celebration should be limited to immediate family (parents and siblings). Grandparents are most likely in a high-risk group and should be encouraged not to attend the celebration.
3. There is to be no procession of the children into the space. First communicants are to be seated with their families throughout the celebration.
4. The format of the celebration follows the protocols for Sunday Mass outlined in the main document.
5. First communicants are not to be lectors or read the prayers of the faithful.
6. The congregation may sing, but only with face coverings on.
7. The distribution of Communion is to follow the pattern outlined in the main document. Children and families should be instructed on how this will be done by the catechists before the celebration and again by the presider or catechist immediately before the distribution of Communion.
8. Parents may need to assist their children with their face coverings.
9. There are to be no photographs taken at the time of Communion. This would impede flow and undermine physical distance.
10. If a parish wants to offer photos to the family, one photographer, at an appropriate physical distance, may be used.
11. Following the final blessing, the priest returns to the sacristy. He does not take photographs with the first communicants and families.
12. There is **no group photograph** of the first communicants.
13. Families are instructed to leave the church without taking photos. Doing so would mean that physical distance would not be maintained as families pose for photos around the sanctuary, and individuals would want to remove their face coverings.

Celebration of Reconciliation

1. The Sacrament of Reconciliation is to be celebrated in a location where physical distance can be maintained, and confidentiality assured.
2. The penitent should have the option of maintaining anonymity.
3. The sacrament can be celebrated outside if distancing and confidentiality can be maintained.
4. Confessionals or reconciliation rooms are not to be used.
5. Larger spaces (such as parish halls) can be configured appropriately.
6. Any places where people may congregate as they wait for a confessor should be marked for physical distance requirements.
7. The priest and penitent should wear face coverings.
8. As the penitent leaves, the priest instructs him/her to wipe down the kneeler or chair with disinfectant wipes provided for them.
9. It may be advisable to have the penitent stand, so disinfecting would not be necessary.

Celebration of Confirmation

1. Confirmations are to be celebrated in small groups of families, following all capacity and physical distance protocols outlined in the general document.
2. Attendance to the celebration should be limited to immediate family and one sponsor (parents and siblings). Grandparents are most likely in a high-risk group and should be encouraged not to attend the celebration.
3. There is to be no procession of Confirmandi into the space; they are seated with their family and sponsor throughout the celebration. Each family is appropriately distanced from others.
4. The format of the celebration follows the protocols for Sunday Mass outlined in the main document.
5. Singing may take place, as long as face coverings are worn.
6. The invocation of the Spirit is given from the presider's chair.
7. The anointing a table with the Chrism and hand sanitizer is located where the anointing is to take place.
8. At the time of Confirmation, the bishop or priest puts on a face covering and sanitizes his hands.
9. The Confirmandi and sponsors are invited forward. Physical distancing must be kept between the candidate and sponsor.
10. The bishop or priest moistens his thumb with Chrism.
11. At arms-length, the bishop or priest anoints the Confirmand.
12. He offers the sign of peace without physical contact.
13. He wipes his thumb on a cloth, and the sanitizes his hand and each anointing. (After the celebration the cloth is burned.)
14. No pictures are to be taken, as this would disrupt the flow and could undermine physical distance.
14. Following the final blessing, the bishop/priest returns to the sacristy. He does not take photographs with the newly confirmed and families.
15. There is **no group photograph** of the newly confirmed.
16. Photos may be taken if distancing is maintained.