

**Diocese of San Angelo**  
**Phase Two Protocols for Public Liturgies**  
**Version 1.0**  
**April 29, 2021**

**I. INTRODUCTION**

Due to the COVID-19 pandemic, and in the spirit of providing a safe environment for worship and ministry, the Diocese of San Angelo in 2020 developed and implemented various COVID-19 pandemic protocols. Under current conditions, effective May 8, 2021, the diocese is transitioning to “Phase Two Protocols for Public Liturgies” (Version 1.0).

This change in Protocols for Public Liturgies is being amended due to the following factors:

1. The percentage of active cases is currently low. While new cases are occurring, they are being outpaced by those recovering from the coronavirus.
2. Medical facilities, staff, and knowledge are in a much better position to treat infected individuals.
3. In the few instances where new infections outpace the recoveries, people are recovering, and the virus is not as fatal as it once was.
4. All Trauma Service Areas within the diocese have abundant capacity.
5. The vaccines authorized for distribution in the United States are currently being delivered throughout the diocese.
6. Government guidance has consistently listed the distribution of vaccines as the primary method to overcome the pandemic.

In response, the Diocese of San Angelo, in an effort to make the sacraments available in a safe manner in the current conditions, is implementing Phase Two Protocols for Public Liturgies. Should conditions change in the above listed factors, the Diocese of San Angelo will return to more restrictive protection measures.

**A. Opening of Church Buildings**

- Face masks for attendees are not mandated but are strongly encouraged.
- In the Phase Two Protocols, every pew may now be used.
- Social distance requirements which were six feet under Phase One protocols are reduced to three feet under Phase Two protocols.

- Holy water must not be placed in open fonts, but touch-free automatic holy water dispensers can be used. Volunteers may also be used to dispense holy water to attendees in a touch-free manner.
- Hymnals, missalettes and or multi-use worship aids may be used. However, if available, the use of projection or single-use worship aids is encouraged for those who do not wish to use shared aids.
- The CDC has determined that the probability of coronavirus transmission from surfaces is extremely rare; therefore, parishes are no longer required to sanitize church building surfaces after each Mass. Parishes may utilize a prudent cleaning and sanitization schedule appropriate to their needs.
- When possible, churches should be kept open every day for a certain amount of time, and the parishioners should be informed of those hours, so they may enter for individual prayer.

B. Sundays and Holy Days of Obligation:

The general dispensation from attending Mass on Sundays and holy days of obligation expires on the weekend of Pentecost Sunday, May 23, 2021. Catholics in the Diocese of San Angelo are dispensed from the obligation ONLY if they are:

- a. age 65 or over, or
- b. are caring for the sick, or
- c. are sick, including those who have tested positive for the coronavirus and those who have had close contact with someone who has tested positive for the coronavirus, regardless of how well they feel, or
- d. have underlying health conditions, or
- e. are truly and sincerely fearful that they may contract the coronavirus. A true and sincere fear is one that has prevented a person from attending non-required activities, such as eating at a restaurant, gatherings with family and friends, attending a movie theater, etc.

Those who do not meet any of the above criteria are obligated to attend Mass on Sundays and holy days of obligation. This obligation is not satisfied by watching a virtual or livestreamed Mass.

Those who do not receive Communion are encouraged to make an Act of Spiritual Communion. A text for this prayer is available at [www.sanangelodiocese.org](http://www.sanangelodiocese.org).

C. Those who are sick:

We care for the Body of Christ by first taking care of our own body. The obligation to participate in Mass is not required for those who are sick. A person who is sick should not worsen their illness by trying to get to church, and they should not put others at risk of catching their illness. It is not sinful to miss Mass if one is sick; it is actually an expression of care for the health of others.

For those who are seriously ill, the Church wants to celebrate with them the Sacrament of the Anointing of the Sick. This can be arranged by contacting the parish office. Those who have symptoms of the coronavirus should seek medical attention.

D. Celebration of Public Mass:

The public celebration of Mass and distribution of Holy Communion must be done in a way that is safe and responsible. This requires careful preparation, good communication, and awareness of the current conditions in the local area. Parishes are encouraged to utilize a pandemic response team to work on the many tasks of implementing these protocols. Throughout this process, we must take into account both the physical and spiritual welfare of our people.

In any given parish or area, if a new flareup of the coronavirus occurs after the parish has moved to Phase Two Protocols, then the parish should move back to a more restrictive option from the Phase One Protocols of December 18, 2020.

## II. PHASE TWO GUIDELINES FOR THE MASS

### A. Phase One Protocol options may still be utilized.

Even in light of the current conditions, all of the Phase One Protocols for Public Liturgies are still available for use. The pastor has the option of using any of the following Phase One approaches, or a combination of them:

- Remote Transmission of Mass
- Parking Lot Mass
- Outdoor Mass
- Distribution of Holy Communion Outside of Mass
- Reduced-Crowd Indoor Public Mass

Additionally, for the aged, the sick, those who are under quarantine, or for those with sincerely held fears about contracting the coronavirus, it is recommended that the parish Mass still be made available to the parishioners through remote transmission, such as livestreaming, Internet, pre-recording, television, or radio.

**B. Remote Transmission of Mass:**

In the current conditions, parishes are encouraged to make Sunday Mass available remotely, through livestreaming, Internet, pre-recording, television, or radio, in English and Spanish, according to the language of the people.

The use of social media and remote transmission of Masses to parishioners helps them to be more aware of developments in the life of the parish community, and to stay connected to the Church.

**Practical Considerations for the Remote Transmission of Mass:**

1. Platforms

There are many platforms to consider, including Facebook, Vimeo, YouTube, Twitch, etc. Sometimes, the company that hosts the parish website offers livestreaming as an option to its customers.

2. Livestreaming Advisory

Please keep in mind that there are those who might not want their images to appear in the media. For this reason, when you are livestreaming Mass, please keep the camera focused only on the altar and ambo, rather than filming the assembly.

Two occasions that could be problematic could be weddings and funerals. Video of the couple coming down the aisle and leaving after the wedding ceremony, and video of the priest receiving the body at the beginning of a funeral is likely to show video footage of some attendees in the church.

To avoid issues or complaints that may be associated with these liturgies, please post the following signage at the entrance to the church whenever a liturgy is being transmitted or recorded.

**This Mass is being recorded for those who are not able to attend in person. Please be aware that by attending this liturgy you acknowledge and consent that you may be recorded during this event.**

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**Esta Misa se está grabando para aquellos que no pueden asistir en persona. Tenga en cuenta que al asistir a esta liturgia usted reconoce y acepta que puede ser registrado durante este evento.**

### 3. Livestreaming Music

It is imperative that you have the necessary copyright license to livestream/post your Mass/Liturgy. If your parish already has a license for your weekly Masses, it might not include the "Livestream" add on; please review your licensing agreement. If your parish does not already have a license, some options are:

#### a. Purchase the License – One License Music (or other source)

When livestreaming and/or posting a pre-recorded Mass/Liturgy that includes music, the license number must appear either on your video or in the description. The podcast/livestream must include the following words at the end of the service, in the video description, or on the website containing a link to the podcast/live stream:

*"Permission to podcast/stream the music in this service obtained from ONE LICENSE with license #A-000000 (insert parish license number). All rights reserved."*

For a list of questions and answers on using music in livestreaming and licensing, visit <https://onelicense.net/how-it-works#podcast> General licensing information can be found by visiting <https://onelicense.net/faqs>

#### b. Use only hymns that are in the public domain. A list of public domain English hymns can be found at <https://musicasacra.com/music/english-hymns-in-the-commons/>

#### c. Mute the hymns when the liturgy is made public.

### 4. Livestreaming Liturgical Texts

#### a. Copyright Permissions – Scripture, Liturgical Texts

The Confraternity of Christian Doctrine and the USCCB have extended the following permission:

*"No permission is required for livestreaming of Masses and the Divine Office via social media. Relevant liturgical law should be observed regarding the choice and use of texts"*

#### b. Copyright Permissions – I.C.E.L Liturgical Texts

From the International Commission on English in the Liturgy (ICEL):

*"No ICEL permission is required to stream or record liturgies. If you wish to put a transcription or guide alongside the recording, this is permitted"*

*(assuming the usual conditions about the text being reproduced correctly and the acknowledgement is placed somewhere appropriate) for the duration of the pandemic.” For the text of the usual acknowledgement, please visit <http://www.icelweb.org/copyright.htm>*

### **C. Phase Two Mass Protocols:**

1. These protocols may be used for Mass on any day of the week. They may also be used for special Masses, such as First Communion, Confirmation, RCIA Christian Initiation, Weddings, and Funerals.
2. The following persons are encouraged to stay home and participate remotely:
  - a. Those who are sick, including those that have tested positive for the coronavirus and those who have had close contact with someone who has tested positive for the coronavirus, regardless of how well they feel.
  - b. Those with underlying health conditions
  - c. Those who are truly and sincerely fearful that they may contract the coronavirus. A true and sincere fear is one that has prevented a person from attending non-required activities, such as eating at a restaurant, gatherings with family and friends, attending a movie theater, etc.
3. While the Diocese of San Angelo will utilize the more relaxed Phase Two Protocols for Public Liturgies, each parish or mission cluster is encouraged to offer at least one opportunity for people to attend Mass on Sundays and holy days of obligation with adherence to Phase One Protocols. This will accommodate those who are uncomfortable with or leery of the more relaxed Phase Two Protocols.

Phase One Protocols include 6-foot social distance between non-family groups, skipping every other pew, and wearing facemasks.

Options for Phase One Protocol accommodations:

- a. Celebrate a separate liturgy that has full Phase One Protocols in place.
- b. Reserve an appropriate section within the church or parish facilities that will practice Phase One Protocols.
- c. Designate one of the churches or missions in a cluster to use full Phase One Protocols while the others have relaxed protocols.
- d. Utilize any other appropriate manner to accommodate those individuals who are not comfortable with the Phase Two Protocols.

The pastor will decide how to offer these liturgies in a way that will work best for his community.

4. Reducing time and increasing ventilation:
  - a. To reduce the COVID-19 infectivity rate, ventilation should be increased, and the amount of time in the enclosed space should be reduced.
  - b. The replenishment of fresh, clean air should be increased by the use of ventilation systems and the opening of doors and windows as much as possible.
5. Proper spacing is required between attendees:
  - a. In the Phase Two Protocols, every pew may now be used.
  - b. There should be at least three feet of separation between parties in any row, except as follows:
    - Two or more members of the same household may sit next to one another in the same row, with three feet of separation on either side of the family group.
    - Two individuals who are not members of the same household but who are attending together may sit adjacent to one another, with three feet of separation on either side.
6. Facemasks for attendees are not mandated but are strongly encouraged.
  - All are encouraged to bring their own face mask or cloth face covering. An adequate supply of face masks or cloth face coverings should be made available for all clergy, staff, volunteers, or attendees who do not have their own and will actively participate in their ministry. Detailed requirements will be discussed below.
  - The priest celebrant, concelebrating priests, deacons, and Eucharistic Ministers must wear a facemask or cloth face covering while distributing Communion.
  - During the other parts of the Mass, the priest's use of a face mask or cloth face covering depends upon the proximity of others. If he does not use a face mask or cloth face covering in some parts of the Mass, he must remain more than 3 feet from the congregation or other ministers. If the deacon or concelebrating priest is within 3 feet of the celebrant, then the celebrant must be wearing a face mask. If an altar server holds any book

for the priest or is within three feet of him, the priest must be wearing a face mask. The Missal may be placed on a stand at the chair or even on the altar when he recites the presidential prayers, rather than having a server hold the book near him. If the priest celebrant does not wear a face mask during the consecration, the ciboria must be covered. For the consecration, the ciboria of hosts for the people should be placed on a corporal on the far edge of the altar *mensa*, not directly in front of the priest as he speaks the Eucharistic prayer.

- All other clergy, staff, and volunteers are to wear face masks or cloth face coverings (over the nose and mouth) at any time that they are within 3 feet of another person while actively involved in their ministry. This includes concelebrants, deacons, readers as they proclaim the readings, ushers, altar servers, and Communion ministers as they distribute Communion.
- Due to the nature of their ministry and the primary transmission of the coronavirus, choir members without masks must remain 6 feet apart from other choir members or the congregation. Choir members who are within 3 feet of one another or the congregation must wear a mask.

This may lead to smaller choirs or no choir at all. Parishes should plan carefully regarding choirs, because germs and droplets expelled during singing can travel farther. Vigorous singing, especially in close proximity to others, may increase the risk of viral spread.

- When there are concelebrating priests, only one priest drinks from the chalice. All other priests use intinction without touching the chalice.
- The priest or deacon who purifies a chalice should be the only one who drinks from that chalice.
- The wearing of a clear face shield in addition to the face mask or cloth face covering by those distributing Communion is optional. A clear face shield is not to be used by the minister as a substitute for the face mask or cloth face covering.

#### 7. Health Protocols for clergy, staff, and volunteers:

- All clergy, staff, and those volunteers assisting in these liturgies must be trained on appropriate cleaning and disinfection, hand hygiene, and respiratory etiquette.
- All clergy, staff, and those volunteers assisting in these liturgies are to be screened before coming into the building. They are to be sent home if they have any of the following new or worsening signs or symptoms of possible COVID-19:

Cough, shortness of breath, difficulty breathing, chills, repeated shaking with chills, muscle pain, headache, sore throat, loss of taste, loss of smell, diarrhea, feeling feverish, having a measured temperature greater than or equal to 100.0 degrees Fahrenheit, or known close contact with a person who is lab confirmed to have COVID-19.

- They are not to be allowed to return until they have met the criteria in the health protocols of the document from the office of the Attorney General entitled *Guidance for Houses of Worship During the COVID-19 Crisis*.
- Clergy, staff, and volunteers are to wash or sanitize their hands upon entering the church building.
- Those who set things up for Mass (sacristans) are expected to wash or sanitize their hands when setting things up and putting things away.
- Clergy, staff, and volunteers are to maintain three feet of separation from other individuals. If such distancing is not feasible, such as in the distribution of Communion, then face masks or cloth face coverings are required.

8. Health protocols for the facilities where Mass is held:

- The CDC has determined that the probability of coronavirus transmission from surfaces is extremely rare; therefore, parishes are no longer required to sanitize church building surfaces after each Mass. Parishes may utilize a prudent cleaning and sanitization schedule appropriate to their needs.
- Make hand sanitizer, disinfecting wipes, soap and water, or similar disinfectant readily available. Encourage those entering or exiting to perform hand hygiene.
- Make hand sanitizer available to attendees near all entry points of the church building.
- Place readily available signage to remind everyone of the best hygiene practices, including at least the following items: hand washing, face covering, respiratory etiquette, refraining from shaking hands, and social distancing.
- If food is made available to people after Mass, those who are serving food and those who are going through self-serve buffet lines must wear face masks.
- Maintain rigorous sanitation practices like disinfection, handwashing, and cleanliness when serving Communion.

9. Greeting people:

- Those who greet people at the entrances of churches should refrain from physical contact, instead using smiles, eye contact, kind words, and waves.
- Ushers may wear gloves.

10. Holding hands:

In this particular time of public health concern over the coronavirus, we should refrain from holding hands during the Lord's Prayer.

11. Offertory Collection:

Collection baskets are not to be passed through the pews. At the pastor's discretion, either of the following two alternatives may be used:

- a. Long-handled collection baskets may be used by the ushers.
- b. Boxes or other containers may be set up at central collection points where the faithful can place their contributions. These should be monitored for security reasons.

12. Offertory Procession:

- Those who bring up the gifts are to wear a mask or cloth face covering. The gifts of bread and wine should be in covered containers.
- Priests and deacons should sanitize their hands before preparing the altar.

13. The Sign of Peace:

- Whenever the sign of peace is exchanged, it should be done without touching or shaking hands.
- Some gestures that might be used are a smile, eye contact, a simple bow of the head, or a wave.

14. Distribution of Holy Communion within the Mass:

- All those distributing Communion, including clergy, must use a face mask or cloth face covering.

- Hand sanitizer should be readily available at the Communion station, either on a small table located nearby, or held by an altar server nearby.
- Holy Communion is to be distributed to the people (including deacons) only under the form of the Body of Christ. Intinction is not to be used for distribution to the people or to the deacons.
- All ministers of Holy Communion, both ordinary and extraordinary, should wash their hands with soap and water before and after Mass. Extraordinary Ministers of Holy Communion use a sanitizing gel or antibacterial wipe just before they come to the sanctuary.
- After the priest consumes the Body and Blood of Christ, he puts on his face mask or cloth face covering, then he sanitizes his hands, and then he distributes the hosts to the people. After distributing Communion, he purifies his fingers and sanitizes his hands. He may then remove his face mask for the Prayer after Communion.
- To reduce the likelihood of spreading disease, people are strongly encouraged to receive Holy Communion in the hand rather than on the tongue. Nevertheless, it is ultimately the choice of the communicant whether to receive the Body of Christ in the hand or on the tongue. No one is to be denied the Eucharist over this matter.

The minister gently drops the host into the open hand or mouth of the communicant without touching.

If there is accidental touching of the minister's hand with the hand or the mouth of the communicant, the minister should pause, set the ciborium on the corporal on the nearby table at the Communion station, disinfect their hand, then continue serving Communion to others.

- Gloves:

It is not required that those distributing Communion wear gloves. It was previously thought that gloves must be worn by those who serve Communion. However, experts in public health have informed us that glove usage is not superior to hand washing for the prevention of the spread of germs. Gloves absorb germs, they can lead to a false sense of cleanliness, they can attract particles, and they make it more difficult to notice when one's hand has touched something. Ministers without gloves can be more aware of whether their clean hands are coming into contact with communicants' hands.

- For the safety of others, those receiving Communion are encouraged, but not required, to wear their facemasks or cloth face coverings. A 3-foot

social distance must be maintained between non-related communicants while waiting in line to receive Communion.

15. Conclusion of the Mass:

After the final blessing, it is recommended people leave the church progressively, not all at once.

16. Distribution of Holy Communion After Mass:

After Mass, the indoor or outdoor distribution of Holy Communion should be made available after the final blessing, as needed. Communion is not to be taken to people in their vehicles or to be delivered in a drive-through method.

### III. SACRAMENT OF RECONCILIATION

A. Individual Confession:

1. Priests are to make the Sacrament of Reconciliation available to their people, both at scheduled times and by appointment.
2. The priest must be physically present to the penitent in person, and he must be able to hear the penitent without the aid of electronic devices such as a wired phone, a mobile phone, an intercom, a walkie-talkie, or other audio or video transmitting devices. Of course, the priest or penitent may use a hearing aid to amplify natural sound.
3. In the present pandemic conditions, the individual celebration of the Sacrament of Reconciliation should not take place in the confined space of the confessional room.

In a small room, there is not enough air circulation to mitigate the risk of contamination by airborne pathogens.

Instead, individual Confession should take place in a larger, ventilated space indoors, or outdoors. For example, if the church is large, Confessions could take place in the body of the church, or perhaps in a gymnasium or parish hall.

4. To better protect against the transmission of disease, all Confessions should be anonymous and behind a protective screen. Health officials have advised us that we should put a cloth over the screen as extra protection against the transmission of germs. Priests and penitents are required to wear a facemask or cloth face covering any time they are within 3 feet of one another.
5. If there is any line, the people in line must be spaced at least 3 feet apart. A simple way to achieve this is to put physical marks on the ground or on the floor.

Penitents are strongly encouraged to wear a face mask or cloth face covering while waiting in line.

6. “Drive-through Confessions” are possible. Penitents may remain in their vehicles, as long as there is no one else in the vehicle with them. In a drive-through Confession, the priest should maintain at least a 3-foot distance from the car window.
7. As always, and in all cases, the sacredness of the sacramental seal must be safeguarded.

**B. General Absolution:**

1. This, the third form of the Rite of Penance, necessitates a gathering of people. It is not to be used for an individual penitent. It would be used in a situation where a gathering of people is already in place, such as a prison, a jail, a nursing home, or a hospital ward, where the infected people are in imminent danger of death. The priest would need to explain to the people how to participate in the rite. All prudent measures should be taken so that the penitents can hear the absolution, such as a public address system.
2. In the Diocese of San Angelo, general absolution may be imparted lawfully only in cases of grave necessity, where many people present and in need of absolution have the coronavirus and are in imminent danger of death.
3. In order for this absolution to be valid, the individual penitents must have the firm resolution to have recourse to sacramental Confession as soon as possible.

The priest who grants general absolution is obliged to inform the diocesan bishop ahead of time insofar as possible or, if he cannot, to inform the diocesan bishop as soon as possible afterward.

4. For more explanation of general absolution, please see chapter III of the *Rite of Penance*.

**C. Those who have no recourse to sacramental absolution:**

When a person finds it impossible to receive sacramental absolution, they obtain forgiveness of sins, even mortal ones, through a sincere request for forgiveness, coming from a love of God, with perfect contrition and the firm resolution to make a sacramental Confession as soon as possible (CCC, no. 1452).

**IV. EUCHARISTIC ADORATION**

- A. When possible, it is good to make Eucharistic Adoration available to the people. This may involve adoration of the Blessed Sacrament inside the tabernacle, or exposition, or even Eucharistic processions.
- B. Any processions should include proper social distancing. Any procession that includes public streets requires permission by local civil authorities.
- C. Planning should include sufficient security personnel.
- D. Holy Hours may be conducted indoors or outdoors.

## **V. BAPTISM**

- A. Baptisms are subject to the same social distancing, face mask, and spacing requirements as Mass in the church.
- B. If baptizing more than one person, if the minister touches the person, the minister disinfects his hands before baptizing the next person.
- C. Carefully avoid cross-contamination of water and oils. To avoid the spread of germs, the water that has been poured over someone should not be reused to baptize another.
- D. The minister is to disinfect his hands after anointing each person.

## **VI. CONFIRMATION**

- A. The faculty that was previously granted to pastors to confirm candidates during the time of the coronavirus protocols is hereby withdrawn. The standing faculties to confirm, according to the priests' faculties document, remain.
- B. Confirmation Masses are subject to the same social distancing, face mask, and spacing requirements as other Masses in the church.
- C. A small table should be set up near the place where the anointing will take place. A sufficient amount of the Chrism should be placed on that table before the liturgy begins, in an open bowl, along with the other materials needed to administer the anointing safely.
- D. The anointing with Chrism: There are two options for the anointing with Chrism:
  - 1. The Chrism may be administered with the thumb of the priest/bishop directly applying it to the forehead of the candidate. In this case, the priest/bishop is to clean and disinfect his thumb after anointing each person. This could be done by the use of disposable disinfecting wipes, using one wipe to clean the thumb after each anointing. All of these used wipes are to be burned or buried at a later time. Another good option is to dip the thumb in a bowl of alcohol to disinfect it after each anointing.

2. The Chrism may be administered by the use of an instrument, such as a cotton swab or cotton ball. This does not impede the validity of the sacrament. In this case, each person is anointed with a new, clean instrument, and all of these instruments are burned or buried at a later time.
- E. After each anointing, handshaking is to be omitted. An otherwise appropriate gesture could be a simple bow.

## **VII. FIRST HOLY COMMUNION**

- A. These Masses are subject to the same social distancing, face mask, and spacing requirements as other Masses in the church.
- B. The Precious Blood is not to be distributed during Phase Two.

## **VIII. RCIA SACRAMENTS OF INITIATION**

- A. These liturgies are subject to the same social distancing, face mask, and spacing requirements as other Masses in the church.
- B. If baptizing more than one person, if the minister touches the person, the minister disinfects his hands before baptizing the next person. To avoid the spread of germs, the water that has been poured over someone should not be reused to baptize another.
- C. A small table should be set up near the place where the anointing will take place. A sufficient amount of the Chrism should be placed on that table before the liturgy begins, in an open bowl, along with the other materials needed to administer the anointing safely.
- D. The anointing with Chrism: There are two options for the anointing with Chrism:
1. The Chrism may be administered with the thumb of the priest/bishop directly applying it to the forehead of the candidate. In this case, the priest/bishop is to clean and disinfect his thumb after anointing each person. We recommend the use of disposable disinfecting wipes, using one wipe to clean the thumb after each anointing. All of these used wipes are to be burned or buried at a later time. Another good option is to dip the thumb in a bowl of alcohol to disinfect it after each anointing.
  2. The Chrism may be administered by the use of an instrument, such as a cotton swab or cotton ball. This does not impede the validity of the sacrament. In this case, each person is anointed with a new, clean instrument, and all of these instruments are burned or buried at a later time.
- E. After anointing, handshaking is to be omitted. An otherwise appropriate gesture could be a simple bow.

## **IX. QUINCEAÑERAS**

- A. Quinceañera liturgies may be celebrated with either Phase One or Phase Two Protocols. The pastor is to present the family with both options and decide which protocol option is best. The decision on which set of protocols the liturgy will follow must be disseminated as expeditiously and comprehensively as possible.
- B. The Precious Blood is not to be distributed during Phase Two.

## **X. WEDDINGS**

- A. Wedding liturgies may be celebrated with either Phase One or Phase Two Protocols. The pastor is to present the bride and groom with both options and decide which protocol option is best. The decision on which set of protocols the liturgy will follow must be disseminated as expeditiously and comprehensively as possible.
- B. The Precious Blood is not to be distributed during Phase Two.

## **XI. ANOINTING OF THE SICK AND VIATICUM**

- A. Priests are to make these sacraments available to those who need them, but they must practice careful precautions to avoid the transmission of disease. Anointing should be done by the priest wearing a face mask or cloth face covering and disposable gloves and using a disposable cotton swab. Steps should be taken to avoid contaminating the oil stock. The priest should clean and sanitize his hands before and after the encounter.
- B. In order for the anointing to be valid, the priest must be physically present to the penitent in person. The priest himself must both pronounce the entirety of the sacramental formula and anoint the recipient's body with the oil of the sick. The priest may not delegate the act of anointing to another person.
- C. For a very thorough explanation of how to administer the sacrament of Anointing of the Sick during the time of a pandemic, please see the 11-page resource provided by the Thomistic Institute at the Pontifical Faculty of the Dominican House of Studies in Washington, D.C. This resource is posted on the Priest Portal of the Diocese of San Angelo website.
- D. For Masses with communal Anointing of the Sick, the priest must disinfect his hands after anointing each person.

## **XII. FUNERALS**

- A. We must pray for the dead and bury them.

- B. Priests and deacons should talk with the local funeral homes to inform them of the change of our protocols.
- C. Funeral liturgies may be celebrated with either Phase One or Phase Two Protocols. The pastor is to present the family with both options and decide which protocol option is best. The decision on which set of protocols the liturgy will follow must be disseminated as expeditiously and comprehensively as possible.