

ROMANIAN CATHOLIC DIOCESE
Eparchy of St. George in Canton



Office of the Bishop
Prot. No. 2020/50.07

May 29, 2020

**Protocol for Returning to Public Celebration of Divine Services in Parishes and Missions of
the Romanian Catholic Diocese During the COVID-19 Pandemic**

Guiding Principles

1. First, as our Divine Liturgy reminds us, in this perilous situation as in all the situations of our lives, "God is with us, with His grace and loving-kindness, at all times, now and always and forever and ever." God is our "Abba," our father, of infinite love and everlasting mercy. Whatever may become of us, our church or our country, the One who took on our weakness, conquered it by his death, and ascended with his human nature to the right hand of God the Father, has not abandoned us and will never abandon us. Jesus Christ is the face of infinite mercy. We can and must trust him. The Holy Spirit, moreover, has been given to the Church and to each one of us at our baptism to be our comforter and guide.
2. We are a community of faith. This means that being together is an essential element of our identity. Whatever is forcing us apart can never be accepted as normal for the Church. We must pray God fervently that he may overcome all that separates us from one another, whatever the cause. In the highly polarized social situation that is the context of the coronavirus pandemic in the US, strong differences and a lack of trust can lead to antipathies that may be just as toxic to the Body of Christ as the novel coronavirus is to our physical bodies. In order to serve the common good as is our human and Christian duty, we in our freedom willingly submit to the rational requirements of science and medicine as well as the just demands of the law. For this reason, the legitimate authority of the Church has, among other things, forbidden the public celebration of Divine Services until now. The time and manner of resuming Divine Services will take place as determined by Church authority as well.
3. We must bear in mind at all times that the COVID-19 pandemic is still with us, and that the number of cases and deaths continues to increase. This is a virulent, highly contagious and potentially fatal disease whose threat to the lives of our people cannot be underestimated. It is not a cold nor the flu; neither is it a hoax or the result of a conspiracy. It is a reality that has intruded upon our lives in a most unwelcome way, resulting in the disruption of our customary lives and of our societies worldwide. Social distancing and other mitigation efforts have, in many places, kept local healthcare facilities from becoming overwhelmed, but this cannot be taken to mean that the epidemic is under control either in the US or in Canada. It

ought to be kept in mind that this protocol could be revoked and public services cancelled once again if the situation warrants.

4. Poverty also kills. As a society, we must do our best to ensure that the most vulnerable among us are cared for and that the capacity of each person or family to provide for its needs is maintained as much as possible. As we return to work (if we are fortunate enough to still be employed) and other activities of daily life, both prudence and courage must guide our choices regarding what to do and how to do it. Christ's commandment to "love one another as I have loved you" (John 15:12) inspires us further to go beyond the requirements of justice and prudence in order to carry out those generous and charitable activities that manifest the love of God in our lives.
5. Whatever choices we make, and in whatever ways in which the following guidelines are implemented, we shall take care to observe all that the laws and health regulations of the place in which we live demand.
6. Provided that the circumstances mentioned in item 7 below permit, **the public celebration of Divine Services may commence as early as Great Vespers (where it is served) on the evening of May 30**, beginning the celebration of the great feast of Pentecost on the new calendar, or the Sunday of the Holy Fathers of I Nicaea on the old. **The maximum number of people must not exceed the lesser of 50% of the building's fire department rated capacity**, or whatever lower limit may be required by law. Priests are therefore granted the faculty to binate, wherever it may be necessary to accommodate the faithful. Additionally, the celebration of Great Vespers before Sundays and feasts is encouraged, in order to provide additional options for the faithful to attend a service as part of a smaller group.
7. Priests who have concerns about presiding at public worship due to age, underlying health reasons or are unable to implement these instructions should contact their Dean, the Vicar General (Fr. Iuliu Muntean) or Bishop John Michael to determine a reasonable course of action.
8. As Catholics, we Eastern Catholics are part of a larger church family wherever we are in the world. In the US and Canada, Catholics of the Latin rite are the majority within this family. Therefore, in addition to obeying local laws and the directives of the Romanian Catholic Diocese, our parishes and pastors shall ensure that **nothing be done to undermine the pastoral efforts of the Roman Catholic (arch-) diocese in which they are geographically located. This applies specifically to when churches may be opened, when services may resume, and what the limits on the number of participants are in order to comply with local laws.** For several of our mission communities, access to their usual place of worship will not be granted anyway until the building is opened by competent authority. For others, it is the duty of the pastor/administrator to know what is being required in the local diocese and what limits are imposed by the local bishop. **This does not**

apply in any way to the manner in which the Holy Mysteries (sacraments) of our church are celebrated or, in particular, to the way in which Holy Communion will be distributed at the Divine Liturgy.

Preparing the Church for Public Celebration

(Resource: Diocese of Cleveland)

9. All pews and seating shall be marked with tape or other removable markers for 6 feet (two meters) of distance between worshippers with labels indicating social distancing. Every other pew must be closed off, so that there will always be an empty pew in front of and behind worshippers. Ideally, this could be staggered, for example, so that the first open pew on the left side would be the front pew and the first open pew on the right side would be the second pew from the front. Exactly how this can be done is determined by the physical layout of the seating in each building.
10. Hand sanitizer must be available at each entrance of the church, as well as anywhere in the building where it may be necessary or useful.
11. Signs are to be prepared and affixed to the doors of the church, such as "Please use front entrance," or "Masks Required," or "Please observe social distancing," or "Please sanitize your hands before entering, when exiting, after contact with your face," or "Maximum of 50% of occupancy."
12. Prepare for a "both-and" rather than "either-or" experience of liturgy. Livestreaming, recorded messages should continue in order to reach parishioners until such time as it is completely safe to return to normal public worship.
13. Parishioners should be encouraged to take their temperatures prior to coming to church. Any parishioner with a temperature of 100.4° F (38° C) should stay home. Anyone not feeling well should be encouraged to stay home. To assist with this, it may be helpful for parishes to purchase "touch-free" thermometers in the event someone who appears ill has not taken his/her temperature at home.
14. In particular, parishioners older than 65 and those with underlying health conditions that render them particularly susceptible to a more severe case of COVID-19, such as obesity, diabetes, chronic kidney, lung, or liver conditions, or who are currently or have recently undergone chemotherapy or any other treatment that reduces the body's ability to fight infection are strongly urged to remain at home and continue to share in the liturgy via live-stream.
15. The dispensation from the obligation to attend Divine Liturgy on Sunday and holy days remains in effect until further notice.

Before Liturgy

16. The faithful are obliged to wear a mask (or other face covering) upon entering the church and during the celebration of Divine Liturgy, except for the brief moment of receiving Holy Communion. A supply of disposable masks should be kept by the parish (though not left out in the open) in the event that someone arrives without a face covering. The only exception would be persons who are legitimately prevented from wearing masks for medical reasons, and any children under the age of two, for whom the wearing of masks poses a suffocation hazard. It should be understood by everyone that the wearing of a face covering does not necessarily protect *you*; it protects everyone else *from you*. If someone does not care enough about the health of others to do this, one may legitimately wonder what that person is doing in a Christian assembly in the first place.
17. **Ushers:** Each parish must have one or more persons properly trained to serve as “ushers.” Their duties would include:
 - a. Opening the entry doors (where they cannot be propped open) to minimize the amount of touching of door handles and knobs.
 - b. Seeing to it that everyone attending services is wearing a face covering and providing a disposable mask if they do not.
 - c. Encouraging/enforcing social distancing in the church, which would include discouraging standing in the narthex and corridors of the church or congregating outside, especially near the entrance.
 - d. Assisting people to pews specifically marked.
 - e. Counting the number of people entering the church to assure that the number of people present does not exceed 50% of the church’s total capacity.
 - f. Monitoring the collection basket (see below) to prevent theft.
18. All pews shall be wiped down with disinfectant after each Liturgy. This includes kneelers as well.
19. All service books and booklets, hymnals, and other materials must be removed from the pews and stored for the duration of the pandemic. No materials may be left in the pews. The faithful are encouraged to bring their own books or booklets to church and to take them home with them when they leave. These may be provided by the parish.

20. Restrooms, door handles, push plates and knobs are to be sanitized after each service.
21. Holy water fonts are to remain empty until further notice, and candle stands should be “pre-supplied” or filled with candles to minimize touching. An usher may be designated responsible for collecting candle offerings in a special basket or dish so as not to touch the cash or other items being placed into it. He or she may also be designated to light the candles being offered.
22. The center and side aisles are to be marked with tape to indicate 6-foot distances. More on receiving Holy Communion will be given below.
23. Clergy, servers, cantors, and other ministers are to maintain 6-foot distances between them and should not greet parishioners as they enter church.
24. Cry rooms, etc., should not be used unless they can be sanitized after each use and it can be reasonably assured that those in the rooms, if they are not from the same family and living together, can maintain the required 6-foot distance.
25. Icons, crosses, etc. that are normally available for the veneration of the faithful, but they must not be kissed or touched. A sign should be placed on the analogion asking people not to touch the icons. If this is not scrupulously observed by the faithful, the priest may choose to remove these objects. Icons on shorter stands for veneration by children should be removed.
26. A room or other location should be predetermined so that a person exhibiting symptoms of COVID-19 may be isolated until he/she can be taken home or to a health care facility. This room or area is to be used for this purpose only and must be completely sanitized after use.

During Services

27. Entry and exit doors are to be adequately designated and monitored. If possible, you may designate one entry way in order to count the number of participants entering. Entry doors should be propped or held open before Liturgy and exit doors should be propped or held open at the end of Liturgy to prevent people from touching the door handles, knobs or push plates.
28. Families may sit together but are to maintain six feet of distance between their family and other families or individuals throughout the celebration of Liturgy.
29. Seating is to be arranged such that six feet of distance should be maintained between members of one household and another.

30. As suggested above, one or two pews should be left vacant in between congregants such that six feet of distance can be maintained in all directions.
31. Collection baskets shall not be passed from one congregant to another, nor shall ushers take up the collection from the congregation. Stationary baskets are to be used for donations from the assembly and are to be monitored by the ushers until the donations are collected and handled according to proper protocols in place for handling the collection.
32. To the extent possible, windows and doors should be kept open, even while using heating or air conditioning, in order to maximize fresh air and minimize the amount of virus (viral load) in the enclosed space of the church.
33. Where it is the custom, the sign of peace among the faithful must be omitted or performed by means of a visible gesture while maintaining distance. This does not apply within households sitting together.
34. **Cantors:** The cantor's stand must be at least six feet from where anyone else may be standing or sitting. If there is more than one cantor in a parish, they are to maintain social distancing or serve one at a time, in turns. The cantor need not wear a mask if it impedes singing, but extra care and even greater social distancing should be employed, since singing itself can spread droplets beyond the 6-foot minimum distance.
35. For the time being, choirs are to be discouraged. Likewise, any sprinkling of persons or things with holy water (other than the deceased at a funeral) or anointing with oil (such as at great feasts) must be omitted. The celebration of artokasia during Great Vespers is to be suspended for the time being.
36. **Servers:**
 - a. Servers are to wear masks except when receiving communion. They must wash and sanitize their hands before and after services and ideally after handling any item. At the discretion of the celebrant, gloves may also be used.
 - b. The number of servers employed must not exceed the number that may maintain 6-foot separation in the altar. **Social distancing must be maintained by everyone in the altar at all times.** The exception would be during the distribution of Holy Communion, which will be described below.
 - c. Servers may never stand two or more abreast. All the entrance processions must be single file, with 6 feet separating each person.
 - d. Whatever item a server may be responsible for (candle, censer, cross or fan), he should continue to use it throughout the rest of the service. It should not be handled by anyone else during the service and must be sanitized

afterward.

- e. Hand sanitizer may be kept on the holy table for frequent use by the clergy. If this is not practicable, one or more servers should be designated to provide hand sanitizer to the priest and deacon frequently.
- f. Sharing vestments is strongly discouraged. Each server should choose a vestment that he will wear and take it home, rather than hang it in a common closet, between services. This may require the use of several colors of servers' vestments at the same time, which is to be expected under the circumstances.

37. Holy Communion: This is the moment that presents the greatest challenge in terms of avoiding the spread of the coronavirus.

- a. All clergy and servers will wear face coverings during the distribution of communion. Although neither necessary nor ideal, the priest may wear gloves principally for his own protection, but with or without gloves, hand sanitizing is to be performed as indicated below. If available, a face shield, while it may be considered unsightly in the context of liturgy, may provide additional protection to the priest, deacon or servers and may be worn in view of the inability to maintain distance between them and the communicant. If they are used, they are to be sanitized by the person wearing them immediately upon removing them and setting them aside.
- b. Prior to the distribution of Holy Communion, a table or stand is to be placed near the priest. The priest should explain in detail how communion will be distributed, encouraging the faithful to open their mouths wide and tilt their heads back so that a particle may safely be dropped into their mouths.
- c. An eilton (purificator) is to be opened on top of the table and a bottle of hand sanitizer set upon it. Upon exiting the altar ("In the fear of God..."), the chalice and diskos are to be set on this table and the priest(s) and deacon(s) are to sanitize their hands in the view of the congregation. They may then pick up the sacred vessels and proceed with distribution.
- d. **For the time being, intinction is the only authorized means of distributing Holy Communion.** Priests who wish to distribute in another manner are to explain their preference to the bishop and seek his written approval. It is not anticipated that any means that excludes communion under both species will be permitted.

(This note from the Archdiocese of Portland may be worth considering:

"This morning we consulted with two physicians regarding this issue, one

of which is a specialist in immunology for the State of Oregon. They agreed that done properly the reception of Holy Communion on the tongue or in the hand pose a more or less equal risk. The risk of touching the tongue and passing the saliva on to others is obviously a danger however the chance of touching someone's hand is equally probable and one's hands have a greater exposure to germs.”)

- e. The bread to be used must be of sufficient density, and the particles cut to a sufficient length and girth to enable them to be placed into the open mouth of the communicant without the priest touching the communicant's lips, tongue, or any part of his or her face.
- f. Regardless of the number of clergy distributing Holy Communion, communicants are to approach the chalice in a single file line in the center aisle and must return to their places via side aisles so as to maintain one-way movement through the church. While standing in line or returning to their pews, communicants are to observe the tape markings on the floor to maintain distance between them.
- g. In the event of contamination by touching the communicant's lips, tongue or face, the priest must set the vessels back on the table and sanitize his hands using the hand sanitizer before proceeding to the next communicant.
- h. If the contamination occurs as the result of a cough or sneeze by the communicant, the priest may also wash or sanitize his hands and face, but he should also exchange the phelonion and cuffs he is wearing for another set and allow the contaminated vestments to air out completely before putting them into a closet or wearing them again. An aerosol spray disinfectant may be desirable before using the vestment again. **Important:** *in the event of this kind of contamination, neither the diskos nor the particles on it may continue to be used for distribution* (more on this below) and both clergy and servers may want to wash or sanitize their hands and faces immediately.
- i. Despite the above measures already ensuring that the distribution of communion will take longer than usual, it is advisable that the priest take only a limited number of particles out of the altar at one time, so that if anyone, including he, should cough, sneeze or spit on the diskos being used for communion, those particles and the diskos they are on may be set aside and others taken out and used. A concelebrating priest, deacon or subdeacon may facilitate this process by bringing additional particles out from the altar as needed.
- j. Any particles that are contaminated by the above should not be consumed. Rather, they should be placed in a suitable vessel and soaked in a sufficient quantity of water so as to cause them to break apart completely, as if

dissolving. This mixture should then be poured down the sacrarium, if there is one, or if not, buried in the earth in a spot that no one is likely to step on. Alternatively, the particles may be wrapped in paper and burned, so long as this can be done safely and discreetly, and the particles are burned completely such that only ash remains. Regardless of the method used, this disposal is to be performed by a priest or deacon only, who must stay with the process through its completion. Any vessels that are used must, of course, be sanitized afterward.

- k. When approaching the chalice (but not before), the communicant is to pull his or her mask below the chin, tilt the head back somewhat and open the mouth wide. It is not the custom in the Byzantine rite for the communicant to say "Amen," and this should also be explained to the people so that it may be avoided. Upon receiving the Holy Gifts, the communicant immediately replaces the mask above the nose and, making a metany or the sign of the cross, turns aside and returns to his or her pew via the side aisle as noted above.

Particularities to be Observed by Celebrants

38. The entire liturgy is to be celebrated without physical contact, i.e., no hand-kissing or physical kiss of peace. The priest (and the deacon, if there is one) is to sanitize his hands before touching anything other than his service book. The hand cross is to be used only at the final dismissal, and it must be sanitized along with the sacred vessels after liturgy. A server may dispense the hand sanitizer into the hands of the priest, but the server must be wearing a mask and the priest will take care not to open his mouth to speak any time a server approaches within 6 feet.
39. Because of the danger of droplets from the priest's mouth easily contaminating the Holy Gifts during the singing and recitation of the prayers, the diskos and chalice must remain covered at all times. The diskos may simply be covered by an extra eilikon, as is done frequently with the chalice already, although a suitable plastic or other impermeable covering may also be used, such as the pall used in the Latin rite for the chalice or a decent solid lid for the diskos. An exception would be the time between "Holy, holy" before the institution narrative and the triple Amen at the end of the epiklesis, during which time the gifts should be uncovered. Except for the words of institution, the prayers are to be performed *sotto voce*, and the priest is to stand as far away from the Holy Table as possible during this time.
40. If there is no deacon to perform the elevation at "Thine own of thine own," the priest must take care to elevate the chalice and diskos above the level of his mouth before singing the words. Cover everything again immediately after the Amen's of the epiklesis. Thereafter, the gifts once again uncovered for "Holy things unto the holy,"

but the priest must be careful again to elevate the lamb above the level of his head before singing the words, "Holy things unto the holy."

41. In a concelebration, or when there is a deacon serving, the only person to receive from the chalice is the one who will perform the purification after the Divine Liturgy. All other concelebrating priests and deacons are to receive the Precious Blood by means of intinction, or by each providing his own chalice and eiliton, which he personally will sanitize after liturgy.
42. The sacred vessels and all other objects that are touched or held in the course of the liturgy are to be cleaned thoroughly and sanitized immediately after liturgy. The vessels in particular should be washed in warm, soapy water before sanitizing, if possible.

After Liturgy

43. The custom of the faithful coming forward to venerate the cross and greet the priest must, sadly, be suspended for the time being. Instead, families should exit the church in an organized manner, continuing to wear their masks and maintaining distance between them and other households until they are in their cars. Ushers or servers may assist the process, but it may also be a good occasion for the priest himself to dismiss each pew, one by one, and greet the people while maintaining distance. Please note that whoever is helping out with the orderly departure, including the priest, must also wear a mask. There should be no physical contact, such as a handshake or hug.
44. Antidoron (*nafura, prescura*), if it is distributed, must be offered at the back of the church, in the narthex, or outside by servers or volunteers who must wear face coverings. Whoever is distributing the antidoron should don a fresh pair of gloves after sanitizing his/her hands (and then the gloves on the hands) and ideally use tongs to place pieces of the blessed bread into the hands of people as they leave the church, being careful not to touch their hands with the tongs. If this cannot be done safely, antidoron should not be distributed at all. It is not permissible to have the faithful reach into the bowl or basket for a piece of the antidoron.
45. Bulletins for the faithful should be placed on tables near the exit of the church. They should be spread out on the tables to avoid any unnecessary touching.
46. There are to be no receptions, fellowship, or other social gatherings following liturgy.
47. Pews and other high trafficked areas of the church are to be wiped down using wood soap and water before the next service, with the removal of trash and other

items from the pews. All those who are cleaning or preparing the church should wear gloves and masks. (Some recommendations from the Diocese of Columbus: Avistat disinfectant spray. Oxivir has also been recommended. For wood surfaces, consider using Avistat or P&G Proline Spic and Span. There is no product on the market specifically for disinfecting wood surfaces. The products recommended will work but without a guarantee. If one is concerned, test the product first on an inconspicuous area and do not leave the wood wet with the product for extended periods of time.)

Celebrating Other Mysteries

48. Confession:

- a. The recommendations found in “Guidelines for Sacraments and Pastoral Care Part I: The Sacrament of Confession,” (Working Group on Infectious Disease Guidelines for Sacraments & Pastoral Care, April 6, 2020) have been made available to the clergy and should be observed. These recommendations are extensive and provide all the guidance needed to enable priests to hear confessions in our churches and elsewhere. It includes guidelines for visiting a parishioner in the home or hospital, as well as the formula for the Apostolic Pardon found in the *Enchiridion of Indulgences (1999)*. This document may be found [here](#).¹
- b. Absolution is to be given by means of a gesture only, without physical contact of any kind, either by the priest’s hand or by any part of his vestment, such as the epitrachelion (stole).
- c. Even if a suitable space is found in the church that allows confessor and penitent to be separated by 6 or more feet, parishes are encouraged to consider purchasing or constructing a portable barrier of Plexiglas or some other transparent material that can be placed between the two.
- d. It goes without saying that confessions may not be heard using a telephone or any other electronic device other than a hearing aid. Priests are reminded of the earlier directive to be sure to leave their cellular phones outside of the confessional area for the sake of privacy and security.

49. Anointing:

- a. Likewise, the recommendations found in “Guidelines for Sacraments and Pastoral Care Part II: Anointing of the Sick,” (Working Group on Infectious Disease Guidelines for Sacraments & Pastoral Care, May 1, 2020) have also

¹<https://static1.squarespace.com/static/580e5b23579fb3fdc10ab03c/t/5e8ba37d488c3b3b52f4bc4d/1586209662172/Guidelines+on+Sacraments+and+Pastoral+Care+%284.6.2020%29.pdf>

been made available and should also be observed. This document may be found [here](#).² There is further guidance in the National Association of Catholic Chaplains/Catholic Health Association document, “Questions and Answers regarding sacramental practice during the COVID-19 Pandemic,” which has also been made available to the clergy and is also available [here](#).³

- b. Only enough oil for the single anointing is to be brought to the patient. If using traditional oil stocks, such as are used in the Latin rite, it is advisable to place a cotton ball with a small amount of oil in the stock. The oil is to be disposed of (see below) and the stock or other vessel sanitized.
 - c. Anointing is to be performed using a disposable cotton swab only. If performed in a hospital setting, the swab and remaining oil are to be disposed of in the patient’s biohazard container. Otherwise, these items are to be removed by the priest in a sealed plastic bag and then burned or buried for disposal.
50. Keep in mind that the resources listed in #48 and #49 above were written with the Latin rite in mind. Appropriate adaptation to the Byzantine rite and ethos is urged.

51. **Baptisms, weddings and funerals:**

- a. To the extent possible, the celebration of these events in the lives of our people should be put off until the situation created by the pandemic has changed and mitigated significantly.
- b. In all cases, state and local laws and regulations are to be observed as to the number of people permitted in a gathering.
- c. If possible, funerals should be performed at the funeral home or limited to a brief, outdoor graveside service. There should be no *pomana* or meal served at the church. A more elaborate *parastas* (memorial service) with a reception may be held at a later date, when this can be done safely.
- d. When a *parastas* or *paos* is celebrated, only the cohabiting immediate family may stand in the immediate vicinity of the *parastas* table, behind the priest and at least 6 feet away. Clergy and cantors must wear masks as well as the family. All others are encouraged to remain in their places in the pews. The otherwise beautiful custom of placing the hand on the shoulder of someone nearby must, unfortunately, be discontinued for the time being. Similarly, either the priest alone or the immediate family (one person or several) may

²<https://static1.squarespace.com/static/580e5b23579fb3fdc10ab03c/t/5eac47a4fdf2d726c1a51b4d/1588348836756/Guidelines+on+Anointing+%285.1.2020%29.pdf>

³ <https://www.nacc.org/wp-content/uploads/2020/03/QA-regarding-sacramental-practice-during-the-COVID-3.31.20.pdf>

lift the bread or *coliva*. If it is the family, they may approach the table after the priest has moved more than 6 feet away.

- e. It would be well for the priest to explain the possibility and the means of emergency baptism by the parents themselves if necessary.
- f. When a wedding cannot be delayed, the limitations of state and local regulations as to the number of guests must be followed, and distancing must be maintained in the church as during Divine Liturgy, even among the members of the bridal party. Any processions into the church must be single file.
- g. Receptions at the church for such events are to be discouraged. However, if public catering services and event centers are permitted to function locally, a reception may be held in the church's social hall, provided all the restrictions that apply to event facilities are strictly observed and strict sanitation measures are employed before and after the event. Buffet service is forbidden, and a serving line may not be used in the absence of a solid physical barrier between servers and guests. If the social hall has a bar, it may not be used. Drinks of all kinds are to be made available at tables only. Guests are to be discouraged from standing around or congregating.

Conclusions

- 52. In general, scrupulous cleaning and sanitizing are expected throughout the parish, including the rectory and/or parish office. Social distancing must be maintained at all times and for all purposes. Pastors and administrators ought to develop a concrete plan for the ongoing, frequent and regular cleaning and sanitizing of publicly accessible surfaces, including restrooms, desks, tables, chairs, doorknobs and push plates. In addition, water fountains should be disabled.
- 53. Attention to these matters is very much appreciated. You are urged to use good judgment and return to the public life of the parish in a safe and secure manner. There are likely to be specific issues that are not covered in this document. Please consult the Chancery with any questions that arise.
- 54. This protocol goes into effect at 5:00 PM EDT and remains in effect until modified or revoked by the bishop.



(Most Reverend) John Michael Botean, D.D.
Bishop of the Eparchy of St. George in Canton