



The Anglican Diocese of Moosonee

Indoor Worship Checklist (Amber Stage)

	Notes
<p><i>Preparation</i></p> <p>Develop a plan for the worship space - whether the space(s) being used is/are the nave, sanctuary/chancel, or parish hall - that allows seating no closer than two metres (a little over 6ft) between persons. Seating may be roped or taped off, or otherwise marked to indicate where people may sit. Those from the same “household bubble” do not need to physically distance. Chairs or pews may be removed temporarily to facilitate seating that maintains physical distancing. In most cases only every other row will be available for seating (vacant row in between) and seating will be offset from row-to-row. Use signage and/or floor markings to indicate directions of movement through the space. The following websites provide instructions and diagrams you may find helpful:</p> <p>https://www.archchicago.org/documents/70111/2833001/Physical+Space+Planning+Guide.pdf/09da3ef4-8c63-4c41-8a11-f4def3253549</p> <p>https://fwdioc.org/social-distancing-at-mass.pdf</p>	
<p>The maximum allowed number of people at a single service is the smaller number of:</p> <ul style="list-style-type: none"> i) Calculated figure from above ii) 30% of usual seating capacity iii) 50 persons. <p>The number allowed includes all persons who are providing leadership in the service.</p>	
<p>If the above figure is lower than the usual weekly attendance, determine if your congregation will provide</p>	

<p>additional services for people to gather and, if so, develop a plan for the number and types of services offered, and the days on which they will take place. Your plan should include how you will determine who attends any particular service. You are encouraged to leave at least 10% of seating to allow for guests and seekers. Consider contacting and drawing up a list of parishioners who would be willing, upon request by sidespersons or wardens, to leave in order to make room for visitors. (If these persons already have been seated, high touchpoints such as the back of the pew in front of their seat should be disinfected before the newcomer is seated.)</p>	
<p>If the congregation is unlikely to divide naturally into smaller units, it is recommended you determine a means of ensuring the maximum number of persons permitted is not exceeded at any service while still allowing all who desire to have an opportunity to share in common worship on a regular (though not necessarily weekly) basis. Possible mechanisms in this regard include:</p> <ul style="list-style-type: none"> - Dividing the parish list alphabetically and assigning service times. In larger parishes, a parishioner may be able to attend only bi-weekly in order to keep the number of services in a week to a manageable number. - Asking parishioners to register for the service they wish to attend. This could be done through email or phone to the parish office or a suitable volunteer, or through an on-line registration system such as Evite or https://reopen.church 	
<p>If a number of additional services are to be added to the usual Sunday or weekly schedule, the Incumbent is not required to preach and/or preside at all liturgies. This may mean some rites scheduled will be Liturgy of the Word, Morning or Evening Prayer, Taize, etc.</p>	
<p>If multiple liturgies are held on the same day, they should be scheduled so there is a minimum of one hour between the end of one service and the beginning of the next to allow for cleaning and disinfection. Identify high-touch areas (doorknobs, light switches, railings, elevator buttons, bannisters, kneelers, the backs, tops and arms of pews, etc.) These are to be disinfected between services.</p>	

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<p>If possible, designate one entrance and one exit. If the building and/or worship space do not allow for this, create clearly marked waiting areas for those entering and exiting in order to maintain physical distancing.</p>	
<p>Introduce more fresh air by increasing the ventilation system air intake or opening windows. Avoid central air recirculation where possible. Do not use fans.</p>	
<p>Have signage about hand hygiene in all washrooms. Determine how many people will be allowed in a washroom at one time. Use signage and/or floor indicators to show physical distance for those waiting for the washroom.</p> <p>Should you find it preferable to purchase such signage, here is a supplier link recommended by the Diocese of Toronto:</p> <p>https://safetymedia.com/category/healthCOVID19/covid-19-signage-and-displays</p> <p>Check your local health unit’s website for resources, too.</p>	
<p>Have signage about hand hygiene, use of masks, physical distancing, and COVID symptoms at the entrance and exit, in the entrance to worship space, in the sacristy and other possible meeting areas of anyone attending. (Such signage will be available on or via your local health unit’s website). Have hand sanitizer containing at least 60% alcohol by volume available at these locations and placed at other easily accessible locations in the worship space.</p>	
<p>Coat racks should be removed or marked as inaccessible to prevent congestion around them before or after services. People should keep all belongings with them in their pew.</p>	
<p>To prevent overcrowding, limit access to the vestry, sacristy, and other small rooms prior to, and after services. Stagger times for those charged with using the spaces in their ministries of preparing for, or cleaning up after liturgies. Close off areas and rooms that will not be in use and put up signs indicating their closure.</p>	

Consider acquiring an infrared thermometer to take the temperature of those about to enter the worship space. These are priced usually in the \$60-85 range.	
Masks must be worn by all persons over 2 years of age who are capable of removing their own face coverings and who do not have a health condition that would contraindicate the wearing of a face covering. Have masks on hand for those who forget to bring one. If using cloth masks, we encourage you to give them away rather than be responsible for laundering them after each use. (Ask parishioners to make and/or donate cloth masks for this purpose.) Where proper distancing can be maintained, presiders, preachers, and lectors may use face shields when addressing the congregation to better serve those who have hearing difficulties to allow for lip reading.	
Fonts should be dry during the amber stage.	
Remember those parishioners with special needs who may require individualized consideration. Consult with them or their caregivers about needed supports to return safely for corporate worship.	
Train sidespersons and greeters on the protocols for contact tracing, social distancing, hand hygiene, masks, how to usher and seat worshippers, how to attend to identified persons with special needs, and any variance in emergency procedures necessitated by changes in protocol during the Amber Stage.	
<i>Common Worship</i>	
An attendance log for each service must be kept for the purpose of contact tracing. Contact information should be stored safely for a period of three years, maintaining privacy standards. The contact information of one person greater than 18 years of age from each household must be recorded, and of individuals of any age who are the only person present from their household. This may be done by filling out a log sheet, or by checking off names on an abbreviated parish list developed for this purpose, with a log sheet available for guests or new members. A sample	

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contract tracing form is available on the Diocesan website.	
Individual service leaflets should be available and/or the rite for the liturgy projected onto overhead screens. We ask that hymnals/prayer books not be handled or shared. Leaflets can be left on seats/pews open for worship, laid out in a way in which people only touch the leaflet they will use, or distributed by one or two greeters who are masked and regularly sanitizing their hands. Ask worshipers to take their leaflets home with them for recycling.	
Children under 10 years old should remain with their families. Pencil and paper activities or small craft packets may be provided. These are to be taken home by the family at the end of the service. Families may bring snacks and drinks for children, but these may not be shared with others. Programs for children ten years of age or older, and for Youth may be held in groups of 10 or less provided that the spaces used allow for physical distancing. Masks are to be worn and physical distancing is to be observed. No food or beverages are to be served or shared. No singing is permitted at this time.	
In parishes where a procession is part of the gathering and dismissal rites, members of the procession must be properly distanced. We recommend the use of torchbearers be suspended, since the exercise of this liturgical ministry does not allow for physical distancing.	
<u>Music:</u> Congregational singing is suspended. If proper physical distancing can be observed, service music may be provided by instruments, cantors, soloists, duets, or trios. For singers, and wind and brass instrumentalists, there must be adequate physical space so they are no closer than 4 metres (13ft) to each other, other liturgical leaders, or the congregation.	
<u>Liturgical movement:</u> If there is more than one person in the chancel area, liturgical movements should be rehearsed ahead of time to avoid being within 6 feet of one another at all times. For example, two persons should not acknowledge the altar side-by-side. Liturgical dancing is suspended at this time, unless the ministry is exercised by a single individual and physical distancing of 4 metres (13ft)	

from all others present is maintained at all times.	
<u>Presider:</u> The location from which one presides is to be at least 4 metres from the nearest congregant, as projecting one's voice will propel more air from the lungs than does conversational speech. If this is not possible, a mask or face shield is to be worn.	
<u>Preachers:</u> Homilists must remain in a stationary location while preaching or have carefully marked out where they may safely walk while maintaining physical distance. The distance to the nearest congregant must be at least 4 meters (13ft).	
<u>Lectors:</u> As lectors have a tendency to touch the lectern, and sometimes need to turn a page in the lectern Bible or lectionary book during their proclamation, one reader will proclaim both the first and second readings. (It is permissible for the same individual also to read the Gospel passage, if no Deacon is present.) If the lectern/ambo is sufficiently distanced (4 metres or more) from the congregation, masks may be removed while reading. If a face covering must be worn, a clear shield is preferable.	
If microphones are used, there must be a single microphone dedicated to each individual requiring the use of one. Microphones are not be passed or shared during a service. Microphones are to be sanitized between services if different individuals will be using them.	
<u>Intercessors:</u> The distancing, microphone, and mask/face shield requirements for presiders, preachers, and lectors apply to those who lead the Prayers of the People. If insufficient microphones are available, or other protocols cannot be observed, the Deacon, Presider, or Lector may be designated to lead the Prayers of the People.	
Collection plates and baskets are not to be passed person-to-person. Worshipers may deposit their offering into plates or baskets prominently placed out to receive them.	
If the offering plate is presented at the altar, the presenter should hold it during the Prayer over the Gifts. It should	

not be handed to a server or Presider and then handed back.	
Thuribles or incense bowls should not to be passed betweenthurifers and/or clergy.	
<u>Greeting after the service:</u> To allow for prompt exiting from the worship space, clergy and liturgical leaders should not remain at the back of the church to greet the congregation. Presider, preacher and/or greeters may stand outside, or in the narthex/foyer if there is ample room, to wave goodbye to worshipers and allow for a prompt exit.	
<i>Eucharist</i>	
<u>Altar Guild:</u> Chancel guild members must adhere to physical distancing guidelines as much as possible while preparing the worship space. Masks are to be worn. Hands must be washed well with soap and water (or sanitizer if no water is available) at the beginning of the preparation, and again immediately before touching the Eucharistic vessels if other tasks have been performed prior to setting the altar and credence table.	
The elements for Holy Communion are placed in the sanctuary before the liturgy, and are not to be processed during the Preparation of the Gifts.	
<u>Gospel Procession:</u> This movement is to be suspended during the Amber Stage unless a set location for reading the Gospel that allows for physical distancing is chosen and the Deacon/Gospeller wears a mask or face shield. There are no torches in the procession due to the difficulty in maintaining physical distance when walking side-by-side or illuminating the Gospel Book. If a crucifer is used, the Gospeller and crucifer must be 12 meters (13ft) apart during the reading of the Gospel. The Gospeller holds the Gospel Book.	
<u>Greeting of Peace:</u> After the ritual dialogue, worshipers are not to shake hands or hug. Ritual gestures such as bowing, smiling, a bow of the head with hand over the heart, or a Namaste gesture from the place they are seated are	

appropriate and to be encouraged.	
As the Table is prepared (and the offering of the people brought forward) it is appropriate for the action to be accompanied by reverent silence, instrumental music, or a song offered by a soloist/duo/trio/quartet. At this time the Presider and others handling Eucharistic vessels or elements sanitize their hands or, if convenient, leave the sanctuary to wash their hands well with soap and water.	
The Preparation of the Gifts is to be done by a single person (Deacon, or Presider if no deacon is present) without the aid of a server in order to reduce the number of persons touching the vessels. If the Incumbent is not ordained, they may serve in the role of the Deacon for the preparation of the Table and administer the bread at the time of Communion.	
<u>The Great Thanksgiving:</u> The Presider should stand at a distance (2 metres) from the bread and wine during The Great Thanksgiving, if possible. It is recommended the Presider wear a face shield or a mask. The bread should be shielded by a veil, the cup with a veil or pall, and ciboria with lids throughout the prayer. There is no need for the Presider to touch the elements or vessels during the Eucharistic Prayer. It is sufficient to maintain the orans posture throughout the prayer, or to also extend hands toward the elements during the epiclesis. Only the Presider may stand at the altar. All other persons in the chancel must maintain physical distancing.	
If the presider has not been wearing a face covering during the Great Thanksgiving, one must be put on before the Fraction Rite.	
The presider and any other persons distributing communion sanitize their hands immediately before the distribution begins.	
<u>Sharing of Communion:</u> One or more standing stations may be used. Avoid the use of the communion rail. A route must be designed to and from the station that will cause	

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<p>minimal need to pass others in the aisle. Mark floors and remind congregants prior to the Liturgy and in the worship leaflet/screen projection to stand physically distanced when waiting in line for communion. Alcohol-based hand sanitizer is to be used by communicants immediately before the reception of Eucharist.</p>	
<p>As we enter the Amber Stage, except for the Presiding Celebrant, only the bread is received by communicants. Bread is to be received by hand only.</p>	
<p>Before approached by the communicant, the ministrant holds up the bread to be administered and says, “The Body of Christ.” Then the communicant approaches the ministrant, who carefully places the bread on the outstretched hands of the communicant, being careful not to make contact. If accidental contact is made, the ministrant should sanitize their hands before continuing.</p>	
<p>After receiving the bread, the communicant moves to a designated location, removes their mask, consumes the host, replaces their mask and returns to their pew.</p>	
<p>If the limitations of space do not allow for the safe execution of the procedure above, or if determined to be preferable for other reasons, Communion may be administered by having people stay in their seats with the Presider (and other ministrants) bringing the bread to them.</p>	
<p>Blessings during Communion must be given without touch.</p>	
<p>Prayers for healing without contact are permitted. (Anointing with oil is reserved for pastoral visits only, when rigorous hand hygiene can occur both before and after the anointing.)</p>	
<p><u>Ablutions</u>: If someone other than the Presider performs the ablutions, under no circumstances should anyone else drink from the chalice. This may mean leaving it for the Presider after the service, or pouring any consecrated wine in the chalice and the first rinse of water down a piscina or directly on the ground.</p>	

<i>After the Liturgy</i>	
No food or beverages are served or shared following the liturgy.	
Those who count the offering are to wear masks while counting, and must wash their hands thoroughly once finished counting.	

Baptism Checklist

<i>In addition to the above guidelines for worship...</i>	Notes
Preference should be given for the Celebration of Baptism during the principal Sunday Eucharist, ideally on the occasions particularly appropriate for baptism (BAS, 146-147). If and infant or child candidate’s family and friends planning to attend are of such number that there would be little room for other parishioners to be present, a baptismal service may take place at a time other than the principal Sunday Eucharist, and the Territorial Archdeacon informed ahead of time. In such an instance, those at the service must include at least four persons from the congregation, other than the Presider, who are not related to the baptismal candidate, to represent by their presence the larger Body of Christ. Likewise, baptism should still take place in the context of the Holy Eucharist.	
Communicate to the family and anyone who may attend that those who are experiencing symptoms of COVID-19, a cold, the flu, or who are ill; have been exposed to someone exhibiting such symptoms; or who have traveled outside of Canada in the last 14 days must stay home. This also applies to clergy.	
The Peace and any other greetings by those attending are shared without physical contact.	
The Presider wears a face covering unless two-metre distance can be maintained. No hugs or handshakes.	

Mark the floor in advance for physical distancing for those standing around the font. Household groups around the font should maintain physical distance from other household groups, even if related to one another. Masks are required.		
The font is sanitized and filled with clean water.		
Ideally, only one candidate will be baptized at any service. However, if there is more than one candidate, water should be poured freshly from a flagon or other vessel over each candidate into the font so water that has been used for one candidate is not poured over any other candidate. Another option is to place a fresh bowl of water in the font for each candidate.		
The person to be baptized, if an infant, remains in the arms of an individual from their household.		
The baptized may be anointed with Chrism simply by having the oil poured over them above the font, or by means of a clean new cotton ball. In the latter approach, if there is more than one candidate, a new cotton ball is used for each. Cotton balls are burned after the baptism.		
A member of the baptismal party lights the baptismal candle from the paschal candle as the words of presentation are said.		
If the newly baptized is an infant and is to receive Communion, a spoon with a few drops of wine may be used. There should be a separate spoon for each candidate, and the Presider should not drink from the chalice until the infant candidate(s) have received.		