

From Fr. Yake's Desk – A Reflection on the Family

The occasion of Fathers' Day, June 21, offers an opportunity to focus upon fatherhood in modern culture, the significance of its role, and its unique Christian vocation to holiness. Mothers' and Fathers' Days are not ecclesial (Church) celebrations but it has been customary to join the civil celebration by acknowledging with gratitude these vital roles at Sunday Mass.

The family has long been nominated as the central and indispensable cell or building block of civilization. It is from families where children are formed in positive values to enable them to achieve their potential and the goals wherein they will find fulfillment. The Church has called the family the "domestic Church" because it is not only where Christian faith is passed on, but it is where the Christian worldview of love is the formative instrument and experience for building character in its members.

An Internet description of the domestic Church reads, "According to the Second Vatican Council's Dogmatic Constitution on the Church: "The family, is so to speak, the domestic church." (*Lumen Gentium* #11) This means that it is in the context of the family that we first learn who God is and to prayerfully seek His will for us." One can find lists of concrete ways that the family can implement this task and so fulfill its esteemed role through Internet sources.

Much has been written on the family and cultures have defined parental roles according to their traditions but here to state briefly some contemporary views to offer a modern context to enable an appreciation of the significance of the father's place within the family.

G. K. Chesterton, (1874-1936) a prolific English writer, philosopher, lay theologian, and literary and art critic greatly esteemed the family but he believed that it, the ultimate human institution, was under assault. He commended the role of the family because it offers its members a place of anarchy, diversity, and inconsistency. The variety of persons in a family is like a

kingdom or world in which individuals are compelled to deal with different personalities. Like a puppy who fights to wrest a twig from a stronger force, children are getting their bite from the family and this best forms them to take their place and to succeed in a world that is made up of different types. Belonging and being valued in a family offer the strength that the young need to engage future challenges. In the prayer that Jesus gave us he said that we should pray for “daily bread” and that means to pray to enjoy belonging to a human family. Rev. Ronald Rohlheiser put it, to be able to put your legs under a dinner table and to share with others is a great gift and a humanizing opportunity.

Among other things and perhaps as a result of witnessing the ‘Roaring Twenties,’ Chesterton prophesied the acceptance of birth control and abortion as key elements contributing to the destruction of the family. In his book, *What is Wrong with the World*, he indicated that the attack was coming from Hudge and Gudge: Big Government and Big Business. How? Hudge and Gudge conspire to take everything away from Jones. Jones represents the common man who married for love, who only wants ordinary things, and who lives for his family, the only place to experience liberty. Hudge and Gudge are the enemies of Jones who needs to rely on them to support his family. By seeking to alter the condition of Jones’ soul to fit their conditions of collectivism and progress through industrialization, rather than having them function so as to respect Jones’ soul, they resist Jones’ values and so put great pressure on the family. Chesterton concluded that society would crumble from the bottom up as the family is the foundation of civilization. Even the functions of religion will be taken over by narrow, secular interests of modern specialization.

Fatherhood seems to be especially targeted. I addressed this issue in my book, *The Theory of Religious Ministry to Youth*, because in my twenty-eight years of High School Chaplaincy I noticed that ‘Daddy Issues’ often dominated in teens’ troubled lives. A major hindrance to evangelization is not that teens have a problem with faith because I found that they are very spiritual; the

obstacle to finding their way to God is that divinity is not witnessed by their fathers; arguably the one with the most influence on their children's beliefs. Granted, secular culture is atheistic but a father's faith exercised with conviction can override culture. Culture only becomes parental with youth in the absence of parental discipline in the home. In the June, 2020 edition of *Columbia*, in an article by Soren Johnson entitled, *Dad's Big Day –and Influence*, he cited a 2000 report in the journal, *Population Studies*, where author Eric Sammons stated, "Only 2% of kids whose fathers don't practice the faith will end up practicing that faith!" Then Johnson concluded, "If dads disengage from faith, their kids are prone to dismiss it." (p. 11)

That which follows is a taste of modern research on fatherhood and the family that I used in my book.

On this issue poet Robert Bly wrote, "... the ridicule of masculinity that has poured out of comic strips, from Dagwood Bumstead to Homer Simpson, from sitcoms and Letterman monologues, and from university classrooms, has had a profoundly damaging effect on young men. Gender feminists have contributed to this problem, encouraging stereotypes of masculinity that would be totally unacceptable if directed toward any other group." (Robert Bly. *The Sibling Society*. Reading, MA: Addison-Wesley Publ. Co., 1996. p. 120.) My comment followed, "The disrespectful manner that attends Bart Simpson's relationship with his father, "Homer," is I'm sure, not shocking or recognized as inappropriate by young viewers."

Lawrence Friedman's book, *The Horizontal Society*, also attests to the fact that our sense of identity is altered, and with the loss of the "vertical," that is, authorities, young persons reach out for like-minded relationships in order to find freedom from disconnectedness and loneliness. *Horizontalness* of culture or globalization means a mass culture, fallen borders, and the need to maintain self in culture by strict obedience to its fads. The need for money is absolute, for it is the means to keep up, to be connected. Freed from "vertical" anchors (the tradition) persons can shape

their own lives, seek self-fulfillment without commitment by the illusion of choice. Freedom becomes license and persons begin to long for stability, order, and authority. In the horizontal society people live the ambiguity of feeling omnipotent but rudderless. (I might offer an example from our current chaotic situation as evidence of *horizontal* rule. The new 'government by protest' aka anarchy, sees weak politicians cater to the loudest voices so leadership no longer exists, for example, tearing down statues symbolic of the nation, of the tradition, of authority. Socrates did not believe in democracy because voters do not understand the issues and the result will be that the loudest and most violent will reign, i. e. anarchy. The Left will vilify anyone who dares to lead.)

An old statistic records that suicide is the greatest killer of youth: Dr. H. Henlin suggested three reasons that suicide appeals to the young: they are programmed by their families to kill themselves, parents don't want to sacrifice for their children who are a burden, and children are linked to parents by "chains of emotional deadness," and thus their offspring may choose suicide, that is, to the *existence* of deadness that they are living. (Brenda Rabkin. Prairie Messenger, "Teenage Suicide" Vol. 56, #9, July 23, 1978.) Family life, being in crisis, has imposed a crisis upon the young who necessarily depend on the family for their most basic needs: safety and security, psychological (emotional), physical, spiritual, etc.

High school teacher Jim Burke maintained that life at home has become so life-less that many young persons are gravitating to peer gangs where fashion has become the means of self-worth and identity. He wrote of teen gangs, "It is here that the students who belong to The Great Disconnected... trying to create their own families. They do this because so many of them have no family at home that provides them with affection, with a sense of belonging. They feel that no one at home cares about them..." (Jim Burke. Educational Leadership, "New Generation, New Challenges, Teenagers, Clothes, and Gang Violence. Sept. 1991.) The evidence of young lives in peril reflects the degree to which modern society

has stepped away from its natural vocation to nurture and protect its young and thereby assure its own survival.

Clinical Psychologist and assistant clinical professor of psychiatry at the Harvard Medical School, William Pollack, in his book, *Real Boys: Rescuing our Sons from the Myths of Boyhood*, (New York: Henry Holt & Co. 1999), delineated the emotional effects of disconnection that has created the troubling “boy code.” The “Boy Code” is a set of strict rules that boys are made to comply with regardless of their actual personalities: keep a stiff upper lip, not show their feelings, act real tough, not act too nice, be cool, just laugh and brush it off when someone punches you. (p. 23) The “Boy Code” stereotypes boys, consigning them to a life of punishing alienation. James B. Nelson has also observed this ‘macho’ stereotype in his book, *The Intimate Connection: Male Sexuality, Masculine Spirituality*. (Philadelphia: The Westminster Press, 1988.) His analysis broadens the scope of the argument by demonstrating that the crisis today is not limited to fatherhood but manhood itself is threatened.

Abandonment is a theme that runs through Robert Bly’s, *The Sibling Society* where he wrote of the influence of feminism that encouraged women to vacate the home for a career and with abortion on demand their exit from motherhood is assured. Bly took an historic point of view by recalling with sadness and surprise that an institution as old and seemingly immovable as the nuclear family could collapse so easily with nothing to replace it. He then stated the then unknown tragic consequence; “...how complete the abandonment of children would become. What seemed eternal --the father and mother house --was only a house of cards.” (p. 171) Bly cited Michael Ventura on the mystery of the end of the family as a global phenomenon. Ventura stated what he believed to be the current trend: “...a paradigm of family life that has existed everywhere for millennia, is breaking down everywhere at the same time. A mass change is occurring on a

fundamental, unconscious, compulsive level of the human psyche, for reasons that are neither personal nor national.... something as basic as family, is being destroyed everywhere, by everyone, as though by some unconscious general consensus --and no one knows why.”

In *Lost Boys: Why Our Sons Turn Violent and How We Can Save Them*, psychologist Dr. James Garbarino suggested building a spiritual foundation as well as social and psychological ones. He argued for a community for troubled boys that is modeled on a monastery where there is peace, contemplative reflection (prayer), service, cooperation, connection with adults, friendship, dialogue, spiritual values, music that encourages calmness and reflection, empathy, gentleness and trust between adults and adolescence. He addressed ten facts of life for violent boys and how these issues should be treated. These facts are: 1. Child maltreatment leads to survival strategies that are often antisocial and/or self-destructive, 2. The experience of early trauma leads boys to become hypersensitive to arousal in the face of threat and to respond to such threats by disconnecting emotionally or acting out aggressively, 3. Traumatized children require a calming and soothing environment to increase the level at which they are functioning, 4. Traumatized youth are likely to evidence an absence of future orientation, 5. Youth exposed to violence at home and in the community are likely to develop juvenile vigilantism, in which they do not trust an adult’s capacity and motivation to ensure safety, and as a result believe they must take matters into their own hands, 6. Youth who have participated in the violent drug economy or chronic theft are likely to have distorted materialistic values, 7. Traumatized youth who have experienced abandonment are likely to feel life is meaningless, 8. Issues of shame and feelings of emptiness are paramount among violent youth, 9. Youth violence is a boy’s attempt to achieve justice, as he perceives it, 10. Violent boys often seem to feel they cannot afford empathy. (From James Garbarino, *Lost Boys: Why Our Sons Turn*

Violent and How We Can Save Them, (Toronto: The Free Press, 1999). This summary was excerpted from The Toronto Star, April 24, 1999, p. C4. Garbarino pleads for the creation of an environment of rehabilitation. Although he addresses himself to violent boys Garbarino's findings apply to girls, and to youth, generally, "... we know that girls' souls are also dying. Girls are joining gangs; a certain hardness and brutality is appearing; girls are also in prison now for shootings of total strangers." (Bly. *The Sibling Society*, p. 181.) This research and literature enable us to comprehend the role of the father to protect their children from the terrors that beset them.

I believe that the Church, specifically *via* the Sacrament of Baptism, offers a powerful tool of child protection. Baptism, death to worldly values in exchange for life in Christ, needs to be the ongoing critical consciousness of the Christian family as it travels into the future. Unfortunately the sacrament is viewed incorrectly as bestowing eternal salvation without any need to refer to it again but the attitude after the sacrament seems to be, 'Let's engage and conform to the world.'

Without naming specific challenges to family life as I have above St. John Paul wrote, *Familiaris Consortio*, an Apostolic Exhortation on the *Role of the Christian Family in the Modern World* to emphasize the indispensable value of the family to the welfare of society. His purpose was to highlight the fact that, "the Church offers her services to every person who wonders about the destiny of marriage and the family." (p. 11. Noted from *Gaudium et Spes* #52) He devoted section 25 to 'Men as Husbands and Fathers.' He called these roles gifts that are challenged today as, "social and cultural conditions so easily encourage a father to be less concerned with his family...efforts must be made to restore socially the conviction that the place and task of the father in and for the family is of unique and irreplaceable importance." (p. 42-43) John Paul denounced the "phenomenon of machismo" that is a

falsification of the paternal role to the detriment of the family. He emphasized that the Church esteems fatherhood as a “reliving on earth the very fatherhood of God” Eph. 3:15 (p. 43) Christian fatherhood is divinely willed to introduce children “into the living experience of Christ and the Church.” (p. 43) In this Apostolic Exhortation the Pope had observed what Chesterton had prophesied about Hudge and Gudge and their war on Jones. How to regain masculinity, manhood, and fatherhood in a world that has corrupted their honoured place in the family and in society?

It seems an impossible challenge to accomplish alone because secular culture dominated by the Left insists on conformity to its atheistic aims but by belonging to an organization of Catholic men individual men and fathers may access their former respected role. I am suggesting the Knights of Columbus whose mission is to have men take their rightful place as leaders who serve their family and their community. “In his Apostolic Exhortation, *Into the Breach*, Bishop Thomas J. Olmsted outlines the challenges faced by men of faith in the world today. *Into the Breach* is a call to battle for Catholic men which urges them to wholeheartedly embrace masculine virtues in a world at crisis. By reading and discussing Bishop Olmsted’s inspirational words and the accompanying study guide with like-minded men of faith, councils will prayerfully examine the enormous breach in the battle line that lies before them. In doing so, they will begin to devise a personal plan of spiritual battle.” (Internet Source) Over my years with the Knights, since joining Our Lady of Grace Council in 1972, I have been edified by their resolve to take back manhood and fatherhood through the image of knighthood. Their excellent and inspiring publication, *Columbia*, a monthly magazine, provides news from a Catholic perspective to confront Leftist media and it tells the story of real men engaged in their natural and supernatural role despite the influence of Hudge and Gudge.

God holds all of us responsible for the gifts that he gives and our young people, as I have demonstrated above, desperately need the gift of fatherhood, the concerned involvement of masculine men in their lives. In an interview with journalist, Bill Moyers, (re the documentary, *A Gathering of Men*) Robert Bly spoke of the pain of the young and he indicated that every time he sees a man alone on a street he wants to beg him to assume his crucial place in the family.

Prayer to St. Joseph, a Model of Paternal Charity

(This prayer was found in the 50th year of Our Lord Jesus Christ. Imprimatur 9/25/1950 Hugh Doyle, Bishop of Pittsburg)

Oh, St. Joseph, whose protection is so great, so strong, so prompt before the throne of God; I place in you all my interests and desires.

Oh St. Joseph, do assist me by your powerful intercession, and obtain for me from your divine Son all spiritual blessings through Jesus Christ, our Lord; so that having engaged here below your heavenly power, I may offer my thanksgiving and homage to the most loving of Fathers.

Oh St. Joseph, I never weary contemplating you and Jesus asleep in your arms; I dare not approach while he reposes near your heart. Press him in my name and kiss His fine head for me and ask him to return the kiss when I draw my dying breath.

St. Joseph, patron of departing souls, pray for me.

2. A Letter from Bishop Kirkpatrick

June 20, 2020 The Immaculate Heart of the Blessed Virgin Mary
Dear Clergy, (Pastoral Letter 20/2020)

On June 15, representatives of the Christian, Jewish and Muslim faith communities had an online meeting with Dr. Robert Strang. In addition to providing us with an update, he indicated that there could be an announcement soon about increasing the number of those who may gather from 10 to 50 people. Yesterday we received that announcement. This is good news, in that it means that we may now plan for the re-opening our places of worship. I asked if the province would consider allowing a percentage of people gathering in our places of worship. We were told that this might be considered in the future but any percentage would need to be based on the seating capacity while maintaining 2 meters or 6 feet physical distancing.

As a Diocese, we must work together and assume the responsibility for re-opening our churches for the public celebration of Mass and the sacraments. A sub-committee of the Council of Priests has been finalizing guidelines for when the bishop announces the re-opening our churches. Having reviewed a number of guidelines from many dioceses, we have chosen to follow the directives issued by the Archdiocese of Halifax-Yarmouth with some modifications.

Please remember that even if, the province allows for a larger gathering of people, it is still up to the bishop to decide when we are ready to re-open our churches after consultation with our pastors. We have already had that discussion at our recent Council of Priests meeting and a number of pastors have already expressed great concern for the safety of the faithful if we are not prepared. We need your full co-operation and patience as we do our very best to welcome back the faithful, even in limited numbers.

As Bishop, I am prepared to allow that our churches may re-open for public worship with no more than 50 people present beginning the weekend of July 4/5 the 14th Sunday of Ordinary Time PROVIDED we can follow our diocesan protocols which require cleaning and disinfecting, as well as ensuring the required physical distancing at all times. Not all of our parishes are prepared to re-open so soon and that is fine. We need to be confident that we have the volunteers we need as well as, the cleaning supplies and instructional information in place. Those who may not be able to attend church for health reasons or due to capacity restrictions are dispensed from the obligation to attend Sunday Mass. I encourage parishes to continue to livestream, video or provide radio coverage of Masses.

Bishop Kirkpatrick

Guidelines for Safe Re-Opening of our Churches Diocese of Antigonish

Guidelines

The standards and recommendations outlined in this document have been developed with expert consultation. Minimum standards are provided which are prudent and in keeping with medical, legal and risk management advice, and that are, accordingly, to be implemented in all parishes throughout the Diocese. They are intended to be “best practices” for our Church and for the safety of our parishioners. While implementing these directives provide no guarantee that the COVID-19 virus will not be contracted, they are the best and most practical measures to ensure the safety of our people. While these guidelines may feel strange or uncomfortable, following reasonable restrictions during this pandemic to contain the virus is a matter of faith, charity and justice. Thank

you in advance for your assistance in implementing these measures for the health and safety of our community. We also thank the faithful for their patience as we work together in partnership to join once again in celebrations in our churches.

Government Notices & Orders

During this time of pandemic, government orders concerning closing of public institutions such as churches and church facilities must be observed and obeyed. Nothing in this direction should be construed as contradicting the lawful order of public authorities. Should any public authority request that a church facility be closed due to health and safety concerns, such an order should be complied with and immediately reported to the diocese.

Norms Applicable to All Churches and Parish Facilities

Before opening the church, the Pastor must be satisfied that these guidelines can be followed. If there are concerns regarding the ability to follow these guidelines in his parish, he should consult with the Bishop.

Implementing the plan

Each church and office shall designate a minimum of two persons to implement the guidelines and directives outlined in this document. A parish priest may be one of the two who takes on this role, particularly in smaller parishes; however, he must be able to fulfill this role without exception.

General Norms

Prior to the opening of churches and adjacent facilities, the following norms must be implemented in all churches, and where applicable, all parish halls and offices where the public may attend. The Universal Application of Physical Distancing In all cases, when community gatherings take place, or when individuals are using the church or other facilities, a physical 2 m (6 ft.) distance, is to be strictly maintained. This is necessary to avoid:

- personal contact
- transmission of any particle fluid/spray from one's mouth or nose
- deposit residue on surfaces from one's hands or face.

Use of Personal Protective Equipment (PPE)

While the use of personal protective equipment (masks, gloves, plastic screens) does not guarantee that one will neither give nor receive a virus, they are, if used correctly, a means of lessening the potential of transmission. Their use is recommended in any situation where physical distancing cannot be maintained.

It is recommended that anyone stationed at an entranceway, where there will be a great number of people passing, wear a mask/face covering and disposable gloves (or ensure that hands are washed or sanitized on a frequent basis).

In order to mitigate the potential spread of the virus, all those over the age of two are encouraged to wear a mask/face covering when physical distancing is not possible. While not mandatory, they are highly recommended for the congregation. Should anyone present become ill during Mass, they should be asked to leave and seek medical assistance. Anyone who might attend to the ill person should wear disposable gloves and a protective mask, and should further wash thoroughly after any contact, even if gloves and a mask are worn.

Monitoring for Symptoms

Those who will be involved in ministry during the Mass (or any other Sacraments) should ensure that they do not have any symptoms of the virus, e.g., cough, fever, headache, etc. If the individual shows ANY compatible symptoms, they must not enter the church and are asked to seek medical help. Parishioners are strongly encouraged to self-screen before attending church. Those who exhibit fever or any other indications of a viral infection are asked to seek medical attention before coming to church.

Capacity Control

Once churches are permitted to re-open and physical distancing continues to be required, churches will face the challenge of determining how to ensure compliance with capacity restrictions. To help regulate capacity, parishes may wish to consider the following:

- a) Use of an online type reservation system for Mass (through EventBrite, SurveyMonkey, Sign-Up Genius, etc.) along with phone reservations for those without computer access.
- b) Designate Masses for particular communities e.g., Saturday evening Mass for seniors, Sunday 9 a.m. for those with last name A-G, 10:30 a.m. H-L, etc.
- c) First come, first served – line up similar to what is done at other businesses currently open with limited capacity. Have people register at a computer as they enter the church.
- d) Ask those who attend Mass to bring a card with their name and phone number so that we have a record of those who attend a particular Mass.

It is recognized that none of these methods is perfect – it will remain a challenge to find the most efficient way to meet capacity restrictions in a pastorally sensitive way. However, once open, it is important that a volunteer be responsible for ensuring the church is not over capacity at any time.

Each parish will keep a list of those who attend for a period of 30 days including date and times of Mass.

Cleaning of Churches

All staff or volunteers engaged in cleaning should wear a mask and disposable gloves, wherever possible. In addition, hand sanitizer should be available if handwashing is not readily available. Masks are to be disposed of when dirty or no later than the end of the day or thoroughly washed in the case of reusable masks. Gloves should be changed as often as necessary (usually at the end of any task or after cleaning a washroom facility).

All surfaces (floors, seating, and kneelers) are to be wiped at least once per week with warm water and an approved multi surface cleaner / disinfectant purporting to kill 99.9% of germs and viruses (note this would include products like Lysol, Pine-Sol, etc.). It is recommended all pew fronts and the tops and sides of benches are to be wiped with a sanitizing agent after each event. A cleaning checklist shall be kept for each building.

During the week, if the church is open for private prayer or for liturgies with small groups, it is recommended that seating be restricted to minimize cleaning areas. Disinfectant cleanser to be used should not be damaging to wooden surfaces, but should be germicidal, meaning having an alcohol content of 70% or 0.5% hydrogen peroxide or 0.1% sodium hypochlorite (bleach) or electrolyzed water (hypochlorous acid).

It is generally accepted that any surface contagion on floors, pews and other surfaces will live no longer than 72 hours. If there are gaps of 72 hours between the use of the church, no further cleaning/disinfecting need take place. When someone falls sick in the church, the area within a 2 m (6 ft.) radius is to be thoroughly cleaned before it can be used again.

<https://www.canada.ca/en/health-canada/services/drugs-health-products/disinfectants/covid-19/list.html>

Keltic Rentals and Tools, 70 Dodd St., Sydney N.S. B1P 1T6 (902)-539-6006
Wood Wyant (agent) Randy MacLeod (902) 331-0416
Home Hardware - there are various outlets in most communities.

If you have the names of other suppliers, please share that information.

Church Entrances

Where possible, weather permitting, it is recommended that the doors of the church should be open to avoid contact with handles. If this is not possible, ushers, wearing masks and disposable gloves (if available), should assist. A single entrance should be used wherever possible. Place garbage containers at entrance/exit doors. Empty after each Mass.

Church Halls

Prior to opening a parish hall, the pastor shall ensure that all requirements are met. Halls should only be used for additional seating for Mass or for offering the Sacrament of Reconciliation. The same physical distancing guidelines should apply. An usher should be present in the hall to ensure compliance.

Confessionals

Most confessionals are too small to ensure physical distancing. Where available, a larger room elsewhere in the parish facility should be used. Penitents are encouraged to wear a mask/face covering. The penitent who wishes to remain anonymous may use a portable kneeler with a screen. Alternatively the penitent may stand. Where physical distancing cannot be achieved, an impermeable screen is to be placed between the penitent and priest. The screen is to be cleaned between each confession.

Crying Rooms and Small Chapels/Devotional Areas

These rooms are to be closed during the pandemic.

Disinfectant Hand Sanitizer Stations

Each church should have a minimum of two locations at the entrance and exit doors of the church. Parishioners should be directed to sanitize their hands before entering the church. A volunteer may also assist with dispensing sanitizer. Dispensers should be cleaned and refilled regularly.

Elevators

Only one person (with an assistant, as needed) is to use the elevator, preferably with an attendant who will ensure that doors and handles are kept clean after each use.

Floors and Aisles

In high traffic areas, (entrances and aisles) tape should be used to designate spacing of 2 m (6 ft.) increments and indicate the direction of movement. The tape should be inspected after every Sunday to ensure it is in good condition and remains visible.

General Safety

Prior to commencement of Mass, the ushers should ensure that all slip, trip and fall hazards are identified and corrected, all cleaning and sanitizing measures have been adhered to, all entrance and exit doors are in normal working condition, all signage is adequately displayed and all social distancing measures are functional, i.e., pew closures, floor markings, signage, etc.

Holy Water Fonts

Holy water fonts are to remain empty until they may be used safely.

Hymnals, Prayer Books, Envelopes

To avoid surface contact, all hymnals, prayer books and other papers are to be removed from the pews at this time. All other printed material (pamphlets, newspapers, etc.) should be removed from the vestibule. Bulletins should be posted electronically and not distributed at this time.

Meeting Rooms

All adjacent meeting rooms are to remain closed during Sunday Mass. Parish meetings may be held provided all restrictions are considered, e.g., masks, physical distancing, cleaning regime, staying home if you are sick, keeping attendance, etc.

Money Counters

Persons handling money from collections should wear disposable gloves or have access to hand sanitizer and be encouraged to wash their hands regularly.

Overflow Crowds and Standing Room (in the church)

This is to be discouraged unless there is sufficient space to allow for distancing and for aisles to be clear so that traffic is not impeded.

Parish Offices

Parish offices may be opened provided all restrictions are considered, e.g., masks, physical distancing, cleaning regime, and staying home if you are sick, keeping attendance, etc.

Posting of Notices/Announcements

It is important to post notices in prominent places at all entrances to the church (as well as through social media and the parish website) regarding the guidelines implemented during this time of pandemic. Announcements regarding the reception of Holy Communion, departure and other details can best be made prior to the beginning or conclusion of the liturgy.

Sacristy

Entrance to the sacristy is to be limited to those who are required to prepare for the liturgy. If the room is small and does not allow for the required distancing, one person at a time should use the room. All surfaces in the room are to be kept clean. Those who are cleaning the facilities or who are involved in sacristan duties before or after the liturgy should wear disposable gloves wherever possible.

Sanctuary

Seating in the sanctuary should be limited and arranged to ensure 2 m (6 ft.) distancing.

Seating

During the pandemic, to ensure that physical distancing takes place, seating should be staggered in patterns to promote two-meters (six-foot) distances. Seating patterns should avoid individuals sitting next to an aisle. Seats may be designated by tape markings. Families from the same household may be seated together but must be 2 m (6 ft.) from any non-household members.

Seating for those with Special Needs

Those who attend church with a personal mobility device should be guided to a designated area with sufficient space to allow a 2 m (6 ft.) space between each person.

Supervision

Churches should never be left open unsupervised. Compliance with physical distancing should be the responsibility of a staff member or volunteer. Refusal to comply should be reported to the pastor or member of the pastoral team.

Washrooms

Church washrooms are to be restricted to use when necessary only. No more than one person/family (living at the same address) at a time should use a washroom. Notices to this effect are to be posted outside the washroom. Hand washing signs are also to be placed in the washroom. Any washroom that is soiled must be closed pending cleaning with an approved multi surface cleaner/disinfectant that promotes killing 99.9% of germs and viruses. A sanitizing dispenser should be placed outside each washroom, wherever possible.

Water Fountains

Water fountains or coolers should be turned off for the duration of the pandemic. They should be clearly marked as being “out of service”.

Celebration of the Eucharist

The Assembly

All in the assembly (with the exception of the priest and ministers) are strongly encouraged to wear a mask. No fans should be directed at the Assembly which could spread any droplets.

Ministers of Hospitality

Ushers or ministers of hospitality are to be present before Mass at the entrance(s) to the church to direct people to the hand sanitizers and to their seats while observing physical distancing.

Prayers before Mass

Where it is the custom for the people to pray the Rosary or other devotional prayers before Mass, this practice may continue.

The Priest and Deacon

The priest and deacon are not to wear a mask or disposable gloves during the Mass. However, they must wash/sanitize their hands before and after Mass and before and after distributing Holy Communion.

Music during Mass

Unfortunately, singing provides a significant opportunity for the projection of particles from the mouth. Parishioners attending Mass are asked not to sing at this time to minimize the potential spread of the virus.

A cantor (accompanied by a single instrumentalist) may sing at Mass as long as the cantor is a minimum of 3 m (10 ft.) from anyone else while singing. Prior to the start of the Mass, it should be announced to the assembled that they should not sing. In a church where physical distancing can be ensured between choir members, then such a choir is possible but only if the choir members are a minimum of 3 m (10 ft.) from one another and any other person in the Church.

Entrance Procession

The entrance procession takes place directly from the sacristy. They may just bow to the altar instead of kissing it. If the sacristy is located at the main entrance to the church, every effort should be made to maintain physical distancing (i.e., by having people seated away from the centre aisle). The cantor may sing an entrance hymn. It is recommended

that only the priest (and deacon) and possibly a single server (not vested) participate in the procession. The Book of the Gospels should be placed on the altar before Mass.

The Introductory Rites

The priest leads the Introductory Rites in the usual manner from the chair. It is recommended that the presiding celebrant should use *Excerpts from the Roman Missal* otherwise known as the Book of the Chair rather than have a server hold the book.

Liturgy of the Word

The Liturgy of the Word takes place in the usual manner. In order to minimize contact with the Lectionary, it is recommended that only one lector proclaim the Scripture readings from the Lectionary already placed on the ambo. The lector may be seated in the assembly and should be close to the ambo. The Psalm is sung by the cantor at the ambo. Following the second reading, the lector removes the Lectionary so that the deacon or priest can proclaim the Gospel. No candles are used for the Gospel. The Creed is professed and the Prayers of the Faithful are offered as usual.

Children's Liturgy of the Word

The celebration of the Children's Liturgy of the Word shall not take place during the pandemic.

Offertory

The bread and wine are not presented in procession as usual. The bread and wine are placed on the credence table near the altar before Mass. If the credence table is placed beside the altar, there is no need for a server to assist at the altar. The monetary collection is to be received at the doors of the church at the end of Mass where people can place their donations in baskets supervised by ushers from a safe distance.

Credence Table

In addition to all that is needed for the Eucharistic Prayer and Communion, hand sanitizer should be placed on the credence table to be used by the priest and ministers before and after distributing Holy Communion.

Vessels on the Altar

It is recommended, where possible, to place the ciboria containing hosts for the assembly at some distance from the priest's chalice and paten. If the ciboria have covers, these may remain in place during the Eucharistic Prayer.

Eucharistic Prayer

The Eucharistic Prayer is prayed by the priest with the assembly making the usual responses and acclamations. Whenever the priest is praying with hands joined, it is important that his hands not be near his face. The deacon maintains physical distancing throughout the Mass and he does not elevate the chalice.

Communion Rite

The Greeting of Peace shall not take place during the pandemic. Holy Communion is distributed by the priest and extraordinary ministers of Communion (only if necessary). All ministers of Holy Communion are to sanitize their hands before distributing the Eucharist.

Concelebrants are to receive Holy Communion by intinction and the principal celebrant (or the last to receive) consumes the Precious Blood directly from the chalice. If the number of concelebrants is small, and there are sufficient chalices, then each concelebrant should use an individual separate chalice. The Deacon, at this time, does not receive from the chalice.

The dialogue between the Eucharistic Minister and communicant occurs at a 2 m (6 ft.) physical distance. After the dialogue, the communicant approaches the Eucharistic Minister who carefully places the Body of Christ in the communicant's hand without touching the person.

Upon the strong recommendation of medical authorities, Holy Communion shall be received only in the hand at this time. Communion on the tongue will resume after the pandemic.

If using them, those receiving Holy Communion are instructed to remove their masks, using the straps and without touching the front of their masks, while the person ahead of them is receiving Holy Communion.

It is desirable that the priest remind the people that they are to place one open hand upon the other to receive the Sacred Host.

Ushers need to direct people to the Minister of Communion to ensure physical distancing. Depending on the layout of the church, it may be necessary to distribute Holy Communion to one section at a time so that distance is maintained when people are both coming forward to receive and when they are returning to their seats. Pastors will need to train the ushers beforehand and a simple announcement will need to be made until people are used to this new procedure for the Communion procession.

Following the distribution of Holy Communion, the remaining Eucharist may be consumed or placed in the tabernacle in the usual manner. All vessels are placed on the credence table, to be taken by a server or sacristan to the sacristy following Mass. There they will be washed with soapy water.

Communion to the Sick and Homebound

In the present pandemic, spiritual communion will be encouraged for the sick and homebound. Thus, communion to the Sick and Homebound will not take place for the time being.

Concluding Rites

The concluding rites take place in the usual manner. Any necessary announcements may be made. In particular, people are to be reminded to place their offerings in the baskets provided and to follow the direction of the ushers or ministers of hospitality when exiting the church in an orderly way, while maintaining physical distancing. Parishioners are instructed to leave the church without spending social time with the priest and fellow parishioners at the door or in the parking lot. The use of printed bulletins shall be suspended to reduce physical contact.

Other Rites Celebrated in the Church

Since these rites take place in the church, the requirements for preparing the space, physical distancing, the use of music and procedures for liturgical ministers as they apply to the particular rite are to be observed.

Baptism The baptism of infants and young children are celebrated in the usual manner. In order to respect physical distancing and limit the number of participants, it is recommended that baptisms not be celebrated during Mass at this time. Nor are they to be celebrated communally, i.e., with several families at a time. With the exception of maintaining physical distancing among family and friends, and the priest or deacon sanitizing his hands before and after the pouring of water and anointing, the Sacrament of Baptism is celebrated in the usual manner according to the Rite of Baptism. The water in the font is to be replaced after each baptism.

Christian Initiation of Adults

The Christian Initiation of Adults (including children of catechetical age) is celebrated during Mass, since the rite includes the Sacraments of Baptism, Confirmation and the Eucharist. The Reception into Full Communion is also to be celebrated during Mass. It is recommended that these rites not take place at this time during the Sunday Mass.

Marriage

Weddings may be celebrated with small communities, according to the number of people permitted by health authorities. The norms for physical distancing pertain to all present with the exception of the bride and groom.

Reconciliation

Opportunities for the celebration of Reconciliation are to be posted for the faithful. An appropriate location where physical distancing can be maintained should be chosen. For those waiting to celebrate the sacrament, physical distancing must be observed.

Funerals

Funeral Masses may be celebrated in the church, according to the number of people permitted by health authorities. Priests and deacons will collaborate with Funeral Home staff to take all the necessary precautions to ensure the health and safety of all who participate.

First Communion and Confirmation

At present, First Communion and Confirmation are not able to take place. When larger gatherings are permitted, communication will be shared with parishes regarding these sacraments.

Daily Mass

Daily Mass may take place but all restrictions must be followed.

3. The Venerable Carlo Acutis whom I referred to in the last presentation on the Eucharist will be beatified on Oct. 10 in Assisi. This is a wonderful opportunity to have our youth connect with a youth of faith despite secular culture. Carlo died of leukemia in 2006 at the age of 15. I suspect that he may be nominated the patron of the Internet because he was an expert in the computer and used his skills to collect data on Eucharistic miracles from around the world. He offered his sufferings for the Church and he is quoted as saying that the Eucharist was his highway to heaven. His body was found to be incorrupt.

<https://youtu.be/TNeuoplXUK0>

4. I received this from CitizenGo:

Dear John,

Prime Minister Justin Trudeau has gone too far.

On June 9th, Canada's International Development Minister Karina Gould announced on behalf of the Trudeau government that Canada would be dedicating **\$8.9 million to funding abortions and contraceptives overseas**. This is another attempt from the Left to take advantage of the current crisis to push its insane agenda, like the ones we've mentioned in some other emails in the last weeks.

This is, of course, an absolutely disgusting use of taxpayer money. Every abortion destroys the life of a unique human being, and we at CitizenGO have always tried to be a voice against this atrocity. But what makes this even worse is that he is making this announcement during COVID-19, which has killed thousands of Canadians in the past few months and has left many Canadians struggling. **Despite being in a worldwide pandemic that has caused Canada to take on enormous debt, Trudeau is throwing away money to assist people in developing nations to kill their preborn children.**

Please SIGN our petition to demand that he halt this funding of \$8.9 million towards abortion and contraception overseas. Let Trudeau know that you oppose this decision, and that Canadians expect far better from their leaders during this pandemic.