

VOX NOSTRA

Vol IX

SEPTEMBER 2021

No. 9

Dear Rev. Fathers, Brothers and Sisters,

1. NATIVITY OF THE BLESSED VIRGIN MARY

We celebrate the Nativity of the Blessed Virgin Mary, dearly known as *Monthi Fest*, on 8th September 2021. We always look forward to the celebration of the birthday of our earthly mother and gratefully remember her selfless love and sacrifice in our growth. Fittingly then, how much more joyfully should we not celebrate the birthday of our heavenly mother, who always shows her maternal care towards the followers of her son, Jesus Christ? As we celebrate this feast as family feast in our homes, and since we are in the year of *Amoris Laetitia* Family, let us strive to make use of the days of the novena and feast to catechize our faithful on the importance of the family in the light of *Amoris Laetitia*. As our families are struggling these days due to the enduring impact of the pandemic, our compassion and pastoral accompaniment would help them to experience solace and hope in the face of their day-to-day struggles. We could thus make this feast truly a *family feast* this year. Since processions are not permitted by civil authorities, I exhort all parish priests to strictly adhere to this Covid-19 protocol on the feast day. I wish you, dear Rev. Fathers and your dear parishioners and religious communities of men and women, a very happy *Monthi Fest*. ***Happy Monthi Fest to you, all!***

2. DAY OF THE GIRL CHILD

As we joyfully celebrate the feast of the nativity of Infant Mary, the Catholic Church in India has given a call to all of us to protect every girl child as a wonderful creation of God by dedicating this day to the girl child. Given the reports of various atrocities against the girl child in various parts of our nation, the call of the Indian Church recognizes and reminds us that there is a long way to go so

that the people of all religions and regions accept gender-equality and honor the rights of every girl child. Hence, I appeal to all of you to highlight the importance of the girl-child too on the feast of the Infant Mary in your homily with special prayers included in the prayers of the faithful.

3. DEATH ANNIVERSARY OF BISHOP BASIL D'SOUZA

5 September 2021 marks the 25th death anniversary of Late Bishop Basil Salvadore D'Souza, former Bishop of undivided Mangalore Diocese. With grateful heart, let us remember him for his dedicated service as the shepherd of Mangalore Diocese for 31 years. During his tenure, he was instrumental in the all-round development of the diocese and also in the implementation of the renewal intended by Vatican II. I kindly request you to inform the faithful about this death anniversary and pray for him during the mass on this day with an insertion of a prayer of the faithful for this intention at all masses.

4. TEACHERS' DAY

We celebrate the Teachers' Day on **September 05, 2021**. Teaching, as we know, is a vocation – a call from God to form the students. On this day we remember, with gratitude, all those who moulded us. We salute the teachers who are engaged in forming the tender young minds and hearts entrusted to their care. Let us pray for the teachers who render dedicated and selfless service in our educational institutions. May the good Lord bless them, their families and their work. **Happy Teachers' Day!**

5. OUR LADY OF SORROWS - SALVI

The devotion of conducting the *Salvi*, from **9 to 15 September**, present in some of our parishes, needs to be fostered. This is an occasion to meditate on the seven sorrows of our Lady along with the mystery of the Cross. Let us set before our faithful, the seven sorrows of our lady as a model to keep faith and hope in the Lord in the face of unending hardships and struggles in the time of uncertainties in the present as well as future. Do encourage the faithful to participate in this devotion whereby they grow in their devotion to our Mother of Sorrows. May our Lady be an inspiration to all of us, priests and the religious, to find meaning in our own

life-struggles and also in the challenges we face during our ministry in parishes and institutions.

6. SEMINAR FOR PRIESTS

A seminar for priests on finance and accounting has been organized on **13 September 2021 from 9.30 am to 1.00 pm** at the Conference Hall, Bishop's House, Udupi. CA Sunil Gonsalves has kindly consented to be the resource person. I request all parish priests to attend this seminar that will help us understand our recent discussions and proposed changes on financial matters.

7. SEMINAR FOR ACCOUNTANTS

A seminar by CA Sunil Gonsalves for the accountants of our parishes has been organized on **17 September 2021 from 10.00 am to 4.00 pm** at the Conference Hall, Bishop's House, Udupi. I request all parish priests to send the accountants of your parish to this seminar that will help them to update on the recent changes in the financial laws and book-keeping.

8. PASTORAL CONSULTATION 2021

As suggested at the meeting of the Council of Priests held on 17 August 2021, I convoke the pastoral consultation 2021 on **Wednesday, 29 September 2021, from 9.30 am to 4.00 pm** at Milagres Tri-centenary Hall, Kallianpur. The consultation will be held only for a day and the focus will be the Pastoral problems/issues besides the discussion on the MOP and the legal compliances in relation to parish-trusts. The annual general body meeting of the PWS will also be held during this consultation. I request the deans of all the five deaneries to convene the deanery priests' meetings, collect pastoral problems/issues and send them to me by the **10 September 2021**. The Agenda Committee will prioritize them and finalize the Agenda for the Pastoral Consultation 2021.

9. DIOCESAN PASTORAL COUNCIL

During the first meeting of the newly formed Diocesan Pastoral Council (2020-22) on 20 August 2021, Mr Leslie Arouza, Thottam, Director, Family Commission, was elected the Secretary of the Diocesan Pastoral Council. In the same meeting, Mr Edward Larson D'Souza, Petri and Mrs Irene Pereira were elected as the diocesan

representatives for Catholic Council of India, and Mr Ronald Saldanha, Mount Rosary, Mr Rosario D'Souza, Udupi, Mrs Pramila D'Sa, Piusnagar and Mrs Mary D'Souza, Udyavar were elected the diocesan representatives to the Catholic Council of Karnataka. We congratulate the new office-bearers and implore God's abundant blessings in their new responsibilities.

10. GUIDELINES ON THE USE OF AUDIO-VISUALS IN CHURCHES

For many years now, most of our parishes are using different audio-visual means for fostering active participation in the celebration of the liturgy and also for catechesis. The means should never be a distraction in the liturgical celebrations. Since there were no clear guidelines for our diocese in this regard, we are happy to issue necessary guidelines for the use of audio-visual means in our churches. Please find them in pages 12-19. I request the parish priests to implement these guidelines with earnestness, conscientize the faithful and provide proper training to those who operate these audio-visuals in your parishes.

11. MAINTENANCE OF REGISTERS/ DOCUMENTS/FILES

I had issued a circular letter in December 2013 on parish registers and documents, explaining the responsibilities of parish priests in maintaining the parish registers and files, and also had given a list of registers/records and files to be maintained in every parish. Yet, it was my experience during pastoral visits that sufficient attention has not been paid towards this responsibility. This will definitely help us respond quickly whenever there are enquires from the government departments/ authorities.

Yours sincerely in Christ,

+ 

+ **Gerald Isaac Lobo**

GUIDELINES FOR THE USE OF VISUAL DISPLAY SYSTEMS IN LITURGICAL CELEBRATIONS

Introduction

Digital technology and other media are playing an increasing role in liturgy and community prayer. The Church has continually embraced emerging media in the service of its mission. Its use can enhance the ability of the assembly to more fully, consciously, and actively participate in the liturgy.

Many churches now have installed visual display systems. These, if used well, can encourage the participation of the assembly. But, if used without due care and consideration, they can be counter-productive. The danger of overuse of visual display systems over some period can make the assembly not respond or participate unless prompted on a screen. It can leave the assembly's attention rarely focused on the liturgical action.

Little guidance for the use of new technology has been given thus far, and liturgical norms do not specifically address many of the questions that have begun to emerge. The Vatican II considered it as an inherent right of the Church to have at its disposal and to employ media insofar as they are necessary or useful for the instruction of Christians and all its efforts for the welfare of souls. It also spoke about the duty of Pastors to instruct and guide the faithful so that they, with the help of the media, may further the salvation and perfection of themselves and of the entire human family (Inter Mirifica, #3). Inspired by these teachings of the Church, we must carefully discern the opportunities available and, more importantly, the needs of the Church in the light of liturgical guidelines or norms for the digital age. It is in this spirit we have developed and issued these guidelines.

I Technical Aspects: Screens, Position and Projections

1. Screens and Their Locations

- a. Screens should be easily visible to the congregation but discreet enough so as not to dominate the liturgical space. They should not block the view of the altar, ambo, presider's chair, or main crucifix in the sanctuary.
- b. Screens and wall projections should be large enough for easy reading. Installation of TV/display monitors should be done professionally and aesthetically. The monitors/display should not diminish the sense of liturgical environment.

2. Presentation and Projection

- a. Projection on to a blank wall is permissible. However, projection on to the wall directly over the main altar should be avoided as far as possible.
- b. Background graphics should be avoided since they may make the text more difficult to read and usually become a distraction.
- c. Fonts should be simple and easy to read. The text should be large and clear enough to be read easily from all parts of the worship space. Large text blocks, such as the Nicene Creed are to be formatted according to proper sense lines in accord with the Roman Missal to ensure easier reading from line to line and screen to screen.
- d. Script, fancy, or ornamented fonts should be avoided. The use of a consistent theme throughout should be implemented. The use of one background colour, one text colour and size, discreet ornamentation, and the consistent position and placement of text throughout a presentation minimizes distractions and eye fatigue.
- g. Transitions between slides/screens should be simple, quick, and as transparent as possible. Distracting motions, such as bouncing balls, moving cursors, animated pictures, and flashing texts should also be avoided. Otherwise, they will cause the congregation to focus on the screen rather than on the liturgical actions.

- i When deciding what should be included in a presentation/ projection for use at a liturgical celebration, the Parish Priest should be consulted and his guidance sought.

II. Operating Visual Display Systems

- a Presentations prepared for liturgical celebrations should always be clear, simple, professional, and consistent in their design.
- b The slide size should be correctly selected to suit the proportions of the visual display screens; otherwise, the presentation will appear distorted when displayed.
- c Those who prepare presentations for liturgical celebrations need to have an understanding of the liturgy, the order of the ritual elements within a celebration, and of the potential for a presentation to affect the full, conscious and active participation of those who take part.
- d A few parishioners should be prepared adequately for operating the computer during liturgical celebrations. In particular, they should possess the following skills: (a) An understanding of the Order of Mass (i.e. what happens and when); (b) The ability to manage the visual display system as required (e.g. muting displays when adjustments need to be made); (c) The ability to operate the system accurately and efficiently, minimizing any distractions; (d) Basic computer troubleshooting.
- e Computer/display operators are also part of the liturgical assembly and should actively participate in the celebration.
- f The computer and display screen setup should take place in plenty of time before the celebration begins. Besides respecting the right of those who come early to pray before the liturgy begins, it will allow time to attend calmly to any unexpected technical issues that may arise.
- g Operating a presentation during the liturgy should be efficient and discreet. Timing is crucial. Slides must be displayed so that the assembly can sing and respond confidently when they are supposed

to. When a song or prayer has to be presented over multiple slides, the flow of the song or prayer needs to be maintained.

- h. Once the liturgy has begun, the visual display system should be used only when needed. At all other times, the screen should remain blank and static. Consideration should be given to mute the display screen's output if an unforeseen technical adjustment needs to be made on the computer during the celebration.

III. Visual Display During Mass/Liturgy

- a. A single image may be displayed before or after the liturgical celebration as a means of focusing the assembly and encouraging personal reflection and prayer. Such image should be related to the particular season, feast day, or celebration
- b. People are encouraged to sing or recite known prayer texts from memory. The text of the Lord's Prayer, for example, is known well enough not to be displayed at school and parish celebrations. Texts should be provided only when necessary. The preference is for the assembly to pray and respond from memory.
- c. During a liturgical celebration, the focus of the assembly should always be on the action taking place rather than on static, artificial representations. Project only what is necessary to help the congregation to a fuller participation in the liturgy. See and follow the Appendix below: A Guide to Using Visual Display within the Order of Mass.
- d. Prayers spoken by the Presiding celebrant (e.g., the Collect, Prayer of the Offerings, Eucharistic Prayer, Prayer After Communion, etc.) or by the Deacon or other ministers (e.g. petitions of the Prayers of the Faithful) and Scripture Readings at the Liturgy of the Word should not be projected. The assembly is encouraged to listen to the Proclamation of the Word.
- e. If hymnals or song books are available in the pews, a simple slide reference to the name of the song and its number in the proper book may be sufficient.

- f. When the church is used for retreats or faith formation sessions, appropriate videos/slides may be projected, to aid the session facilitator and the assembly.
- g. A ‘slideshow’ of images from a person’s life at a funeral liturgy, wedding, jubilee or other celebrations inside the church is not possible immediately before, during and after the Mass/ Liturgy. The prayer environment in the church must be maintained and the sense of the sacred must be fostered in the people who are present in the church.
- h. When the church does not accommodate all the faithful due to their large number present on certain occasions, live video feeds of the Mass may be projected in overflow locations outside of the main church. However, live video feeds may not be used as a mere convenience. A valid overflow situation must be present. Otherwise, people should join the main assembly in church.
- i. Liturgical books are signs and symbols that point beyond themselves to higher realms. Their appearance is to be dignified and beautiful. For this reason, “The Missal is reserved for use during the Church’s liturgy. iPads and other electronic devices have a variety of uses, for example, playing games, using the Internet, watching videos and checking e-mail. This alone makes their use in the liturgy inappropriate” .
- j. Cell phones and tablets should never be used at the ambo or the altar in place of the Missal, Lectionary or Liturgical Books. Care needs to be taken to prevent any distraction to the assembly. It is not appropriate for the assembly to use handheld electronic devices during liturgical prayer.

Conclusion

The liturgical act of offering praise and thanksgiving to God requires attentive and engaged eyes, ears, voices, and hearts. When our use of technology in the liturgy aids our attentiveness and active participation, its use is worthwhile. If a parish uses a digital/visual projector, the Priests

and liturgy animators will do well to audit how well the liturgy is celebrated. Does the visual display preserve the liturgical and sacred environment? How often does people’s attention wander to the screen? Is the visual display distracting? If people’s attention is drawn away from the tables of the Eucharist and the Word, and also if it is drawn away from the community gathered to celebrate, the appropriate and the usefulness of visual display comes into question.

There exists a significant difference between print aids(hymnals, hymn sheets, booklets, etc.) and visual display systems. The print-aids are *optional* by nature, whereas visual display systems are *impositional*. The user of a print aid can choose to close it or put it to one side if they do not require it. On the contrary, the nature of visual displays is such that it is tough to ignore what is displayed, even if it is superfluous to one’s needs.

Everything in the liturgy needs to have integrity. Liturgy is participatory; any use of media must support that. Therefore, the screens and what is projected need to be integrated into the worship space in a supportive and not dominant way. They need to make visible only that which will draw forth the integral reality of the assembly’s participation in the liturgy as foundational to forming them in and as the Body of Christ in the world today. When our use of technology in the liturgy aids our attentiveness and active participation, its use is worthwhile.

Issued from the Bishop’s House, Udupi, on August 24, 2021, the Feast of St Bartholomew.

+ 

+ Gerald Isaac Lobo
Bishop of Udupi

A GUIDE TO USING VISUAL DISPLAY SYSTEMS WITHIN THE ORDER OF MASS

ORDER OF MASS	FOCUS	VISUAL DISPLAY
Before Mass	Personal preparation, gathering of the assembly	A single image may be used as a focus.

THE INTRODUCTORY RITES

Entrance	Procession	The text of the entrance song
Greeting	Priest	Blank
Penitential Act	Priest/Assembly	Blank (unless the people's parts of the Penitential Act are not familiar to the assembly)
Kyrie	Priest/Choir/Assembly	Blank
Gloria	Priest/Assembly	Blank (unless the assembly is not familiar with it)
Collect	Priest	Blank

THE LITURGY OF THE WORD

First Reading	Lector	Blank
Responsorial Psalm	Cantor/Lector/ Assembly	The text of the response
Second Reading	Lector	Blank
Gospel Acclamation	Procession to Ambo	Blank
Homily	Priest/Deacon	Blank

Profession of Faith	Assembly	Blank (unless the assembly is not familiar with it)
Prayer of the Faithful	Reader	Blank (except for people's response, if it is unfamiliar)

THE LITURGY OF THE EUCHARIST

Preparation of the Gifts	Procession/Priest	The text of the hymn
Prayer over the Offerings	Priest	Blank
Eucharistic Preface-Dialogue	Priest	Blank
Sanctus	Assembly	Blank (unless the assembly is not familiar with it)
Memorial Acclamation		Blank (unless the assembly is not familiar with it)
Lord's Prayer	Assembly	Blank
Lamb of God	Assembly	Blank
Communion	Procession/Assembly	The text of the hymn
Prayer After Communion	Priest	Blank

THE CONCLUDING RITES

Announcements	Priest/Reader	Blank
Final Greetings	Priest	Blank
Blessing/Dismissal	Priest	Blank
Recessional Hymn	Assembly	The text of the hymn

Published at **Bishop's House, Udupi - 576 101**

Email: voxnstraeditor@gmail.com

Editor: **Rev. Fr Stephen D'Souza**

(For Private circulation only)