

CATHOLIC
DIOCESE
of
BALLARAT



Diocesan Liturgical Commission

GUIDELINES FOR THE USE OF VISUAL DISPLAY SYSTEMS IN LITURGICAL CELEBRATIONS

CATHOLIC DIOCESE OF BALLARAT

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"Do not be afraid of new technologies! These rank "among the marvellous things" – "inter mirifica" – which God has placed at our disposal to discover, to use and to make known the truth, also the truth about our dignity and about our destiny as his children, heirs of his eternal Kingdom.

John Paul II - Apostolic Letter "The Rapid Development" (2005) #14

"Truly, there is no area of human experience, especially given the vast phenomenon of globalization, in which the media have not become an integral part of interpersonal relations and of social, economic, political and religious development."

Benedict XVI - Message for the 42nd World Communications Day,
2008 #1

FOREWORD

My dear people,

As I visit the local communities around our diocese, it is a joy to join in the celebration of the liturgy in each place. Whether the church is large or small, the members of the local congregations join in the Mass in a truly prayerful spirit.

In many places, one of the helps to this prayerful celebration is the use of screens of various kinds. These show the words of hymns for the people to sing or prayers for the people to say. Sometimes there are also images on the screen that help people's reflection on life and faith.

I am very pleased to introduce this booklet that contains guidelines for the use of such displays in liturgical celebrations. Words and images on screens can be a great help, but they need to be used appropriately. If not used properly, they might be more of a distraction than a help. So, this booklet provides some valuable tips about installing such a system and using such a system well.

If your parish is already using a visual display system at Mass, may these guidelines help you to use such a system in a way that really fosters the community's prayer. If your parish is thinking about using such a system, may these guidelines help you make the right decisions according to your local needs.

In all our communities, may our celebration of the liturgy truly be the source and summit of our Christian lives.

God bless you all.

+Paul Bird CSsR
Bishop of Ballarat
March 2018

INTRODUCTION

In 1963 the Bishops of the Second Vatican Council acknowledged the wonders of technology in the twentieth century and the role that this can play in the work of the Gospel in the “Decree on the Means of Social Communication”. They established the Pontifical Council for Social Communications and the annual World Communication Day.

The Church is part of a global village and therefore it cannot separate the liturgical, the spiritual and the religious from the technological ways of our world. The Church cannot stand outside technology – the media culture is the fabric of everyday life.

It is a culture that is visually oriented. Words are no longer enough. New technologies are developing at an ever-increasing rate and existing technologies are constantly being developed and improved.

The vast majority of churches in our diocese were built well before visual display systems were developed. Successfully accommodating a visual display system in a building that has not been designed with such systems in mind, can be a challenge.

The role of this document is to assist in the process of installing a visual display system in the church once the approval of the Diocesan Liturgical Commission has been sought.

GENERAL PRINCIPLES

To encourage the active participation of the liturgical assembly, parishes typically provide some form of participation aid. Such an aid usually includes the words (and music) of the songs and acclamations that are to be sung, as well as texts that the assembly may have difficulty recalling from memory. While these aids have traditionally been provided in print form, many parishes are now using digital visual display systems for this purpose.

A key difference between print aids (hymnals, hymn sheets, booklets, etc.) and a visual display system is that print aids are optional by nature, whereas visual display systems are impositional. While users of a print aid can choose to put it to one side if they do not require it, the nature of visual displays is such that it is extremely difficult to ignore what is displayed, even if it is superfluous to one's needs.

The 'one size fits all' nature of visual display must be carefully considered and managed to avoid imposing pictures and words on the assembly, in the remote chance they may be helpful to an individual.

OVERVIEW

Visual display systems, if used well, can encourage the participation of the assembly. Used without due care and consideration, they can be counter productive.

The overuse of visual display systems can create a ritual behaviour over time where the assembly will not respond or participate unless prompted on a screen. It also has the capacity to draw one's eyes away from the liturgical action and retain focus on the screen. Thus, while many parishes use these systems to encourage "fully conscious and active participation", the systems also have the power to encourage passivity.

Silence is an important part of liturgical prayer and, in this technological age, this involves both audio and visual silence.

Visual display systems should only be used when necessary, and in a way that respects the unique nature of liturgical celebrations.

Visual display systems need to be a secondary, rather than a primary, focus in a liturgical space. In the church building, our focus must remain on the mysteries that are celebrated, with any visual display system serving to support us in our worship when required.

PREPARING PRESENTATIONS FOR LITURGICAL CELEBRATIONS

Only what is necessary to support the assembly during the liturgical celebration should be included in the presentation that is prepared.

When deciding what should be included in a presentation for use at a liturgical celebration, the priest leading the celebration should be consulted. Parish priests and school chaplains may wish to provide additional instructions, detailing how these guidelines are to be applied in light of local needs and circumstances.

LITURGICAL CONSIDERATIONS

- Those who prepare presentations for liturgical celebrations need to have an understanding of the liturgy. In particular, they should possess the following skills:
 - An understanding of the Order of Mass (eg. what happens and when), and a sense of the reverence that liturgical celebrations demand, to affect the full, conscious and active participation of those who take part.
 - The ability to manage the visual display system as required (eg. muting displays when adjustments need to be made or a ritual action is taking place);
 - The ability to operate the system accurately and efficiently, minimising any possible distractions;
 - Basic computer troubleshooting.
- Expect that all who operate data shows are familiar with both the equipment and its functions. Practice makes perfect and excellence is required.
- Those operating the computer should be properly prepared for the liturgical celebration and be ready 10 minutes prior to Mass commencing.
- Parishes and schools will need to select and train people to prepare the presentation files required for liturgical celebrations. Those who put it together must be an integral part of or guided by the parish Liturgy planning group.
- When deciding what is to be included in the presentation, it must be remembered that the primary purpose is to aid the participation of the assembly when necessary.

SONGS

- The lyrics, preferably with melody line, of songs and the psalm response should be included:
 - Even when people have not been trained to read music, they can easily learn to recognise the movement of melody line, and thus participate in the song with greater confidence.

PRAYER TEXTS

- A number of liturgical prayers are led by a minister or deacon alone (eg. the Collect Prayer, the Prayer of the Faithful). The assembly's role is to listen and to add their own silent prayer to the prayers led by the priest, deacon or lay ministers, rather than 'reading along' on a screen.
- The scriptures are to be proclaimed during the celebration, and in this way the people hear the Word of God.¹ It is better not to display the readings on the screen. Rather than reading the texts, the role of the assembly is to listen as the texts are proclaimed.
- A specific prayer or response said or sung by the people may be included if there is a concern that it is not well known to the assembly:
 - This may particularly be the case with texts only used once a year, such as parts of the Easter Triduum, or responses relating to sacraments and rites that are only celebrated during Mass on rare occasions;
 - This also may be of particular importance at liturgical celebrations in school communities;
 - Care should be taken in any circumstance, however, that 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 for it not be displayed at school and parish celebrations. To support those members of the assembly who have difficulty remembering the texts of these prayers, it is better to provide them with access to print copies, such as pew cards or Mass booklets.
 - As people have now become familiar with the new translations of prayer texts, these should be removed from presentations.

IMAGES

- During a liturgical celebration, the focus of the assembly should always be on the action taking place rather than on static, artificial representations.
- An image may be displayed before or after the liturgical celebration as a means of focusing the assembly and encouraging personal reflection and prayer. Such images should be related to the particular season, feast day or celebration.
- As “all things set apart for use in divine worship should be truly worthy, becoming, and beautiful,”² artistic images must be carefully considered for their artistic merit:
 - Images should be soft and sensitive to the “space” as holy ground. Art should be sensitive to the other areas in the worship space and liturgical season.
 - Images used should be common to the life experience of the assembly but not individually identifiable as this will distract from the liturgical action, eg. images of people praying should include the cultures within the community but not be photos of known individuals. Those images are for other times in the life of the community.
 - Images must be professionally presented and of sufficient resolution to be clearly seen throughout the church. Clip art is not conducive to good liturgical practice.
- Slideshows of images are to be avoided during liturgical celebrations. More extensive use of images is possible in liturgical celebrations with children (such as those celebrated in primary schools), keeping in mind that their purpose is to support the focus, reflection and prayer of the children, and that such images cannot be a substitute for the liturgical symbols or elements in the church, regardless of who is participating in the celebration.

NOTICES

- If parish notices are to be displayed, they should be brief, and only displayed when such notices are being announced. Alternatively, a notice may be displayed before or after the celebration.

TECHNICAL CONSIDERATIONS

- The slide size should be correctly selected to suit the proportions of the visual display screens, otherwise the presentation will appear distorted when displayed:
 - With most data projectors, the image is projected at a 4:3 ratio;
 - With most LCD and plasma screens, the image is displayed at a 16:9 or 16:10 ('widescreen') ratio;
 - This can usually be adjusted within the software settings.
- Presentations prepared for liturgical celebrations should always be clear, simple and professional, reflecting the dignity and sacred nature of the liturgy.
- Compile a Style Guide for your parish containing for example:
 - Details of fonts to be used;
 - Use of colours for background and texts;
 - Criteria for use of images;
 - Requirements regarding copyright.
- Text displayed on the screen must be plain, at least 36pt in size or larger and clear enough to be read comfortably from the furthest distance away. Fonts such as Arial and Tahamo are simple and easy to read. -Fonts and size should be used consistently throughout the presentation:
 - Text should be presented in typical sentence case. Text presented in ALL CAPS is more difficult to read, as the brain uses its knowledge of the shape of words to help with reading.
- The colour of text and slide backgrounds is also an important consideration:
 - Contrast is important, and care must be taken to ensure that slides can be read in different light conditions within the church;
 - The best results are usually achieved with dark (eg. black, dark blue) text on a light (eg. white) plain background or vice versa. Like fonts, the colour scheme should remain consistent throughout, with imagery at a minimum.

- When presenting text such as song lyrics, care must be given to presenting the texts in phrases, making it easier for the assembly to follow. For example:

All people that on earth do dwell

**All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with love, his praise forth
tell, Come we before him, and rejoice.**

Text: William Kethe Tune: OLD HUNDRETH; Louis
Borgeois

*Not arranging the texts into phrases makes it
difficult to follow, especially from a distance.*

All people that on earth do dwell

**All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with love,
his praise forth tell,
Come we before him, and rejoice.**

Text: William Kethe
Tune: OLD HUNDRETH;
Louis Borgeois

*Using phrasing helps the assembly
and aids participation.*

- Care must also be taken when the length of a prayer or song verse or refrain requires it to be split across two or more slides, as poorly-timed slide changeovers can disrupt the flow of the prayer.
- Animations and transitions between slides can prove distracting during liturgical celebrations and should be omitted.
- Between each included element (eg. song, prayer text), a plain, black slide should be inserted, so that the screen is blank when not in use during the celebration. This enables the presentation to stay in order but does not distract from the liturgical action when nothing is required on the screen. Alternatively, it may be possible to use a colour or image that allows the screen to blend inconspicuously into the surrounding wall or space.
- Copyright legislation is to be respected at all times in the use of both music, lyrics and images (see Appendix 3).

USING VISUAL DISPLAY SYSTEMS IN LITURGICAL CELEBRATIONS

Use of multimedia such as PowerPoint and datashow presentations can be a powerful aid to deepen involvement and participation in liturgical celebrations, as can any of the technological resources at our disposal. But they are just that - aids - and must be used with care, sensitivity, a striving for excellence and always in the service of the liturgy. The following values are fundamental to good liturgical practice and provide the framework for the use of multi-media in liturgical celebrations. Respect for the gathered assembly demands that images and words used are of high quality and allow all to relate to them rather than be distanced or alienated.

The visual display system should be used only when it is needed. The screen/projection area should never repeat what is being said by celebrant, homilist, leader – if in use it should 'deepen' what is being said and done. Text and images should only be displayed when they are needed. At all other times, the screen should remain blank and static, so that the attention of the assembly remains focused on the liturgical action.

LITURGICAL CONSIDERATIONS

- Computer operators need to fulfil their role in a quiet and discreet manner which prevents the distraction of the assembly.
- Computer operators are also part of the liturgical assembly, and should actively participate in the celebration.
- As with music ministers, consideration will need to be given to how Holy Communion will be offered to computer operators, who will not be able to leave their place during the Communion song.

TECHNICAL CONSIDERATIONS

- Computer operators should be provided with a thorough outline of what has been included in the presentation. Always print a 'script' for persons presenting the data show so that they know what follows what.

- The computer software used must be configured to maximise control and ease of use for the operator:
 - If the software provides a 'Presenter View' setting, this should be used when running the slide show.
- Once a data projector is shut down, its fan will continue to operate for some time afterwards to cool the projector down:
 - This is important to ensure the long life of the projector lamp;
 - Power to the data projector should not be interrupted before this cool-down process has been completed.

USE OF POWERPOINT / VIDEO DURING THE MASS

How could all this come about in practical terms? Preparation of the PowerPoint slides can never be done apart from the planning and preparation for the particular liturgy. It must always respect the structure and flow of the celebration of the Mass as detailed below.

ORDER OF MASS	FOCUS	VISUAL DISPLAY
Before Mass	Personal preparation, gathering of the assembly	A single image may be used as a focus or a slide may be used to provide information or a welcome message.
THE INTRODUCTORY RITES		
Entrance	Procession	The text of the entrance song is displayed, with melody line if possible.
Greeting	Priest	Blank.
Penitential Act	Priest	Blank. The people's parts of the Penitential Act may be displayed if the assembly is not familiar with them.
<i>Kyrie eleison</i>	Cantor or priest	Blank. The text and melody line may be displayed if the <i>Kyrie</i> is sung to an unfamiliar tune.
Gloria	Cantor, choir or priest	Blank. The text and melody line may be displayed if the assembly is not familiar with them; if the music for the Gloria is arranged into verses with a refrain, then the refrain may be displayed to support the assembly.
Collect	Priest	Blank.

ORDER OF MASS	FOCUS	VISUAL DISPLAY
<i>THE LITURGY OF THE WORD</i>		
First Reading	Reader	Blank. The Word of God is spoken and heard and should not be overshadowed by a screen and imagery. The text of the readings should not be reproduced.
Responsorial Psalm	Cantor or reader	The text of the response is displayed, with melody line if possible
Second Reading	Reader	Blank.
Gospel Acclamation	Procession to ambo	The text and melody line of the people's parts may be displayed if they are not familiar with them.
Gospel	Deacon or priest	Blank.
Homily	Deacon or priest	Blank. In Masses with children and a few adults, some images may be used to support their understanding of the homily if this is considered helpful. There could be a place for homily points or outlines, a homily 'starter' or an example to emphasise a point. Images must be chosen with great care and sensitivity.
Profession of Faith (Creed)	Priest, cantor or choir	It may be helpful to provide the text of the Creed on the screen.
Universal Prayer (Prayer of the Faithful)	Priest and deacon or reader	Blank. In Masses with children and a few adults, some images may be used to support their understanding of the intentions if this is considered helpful.

ORDER OF MASS	FOCUS	VISUAL DISPLAY
<i>THE LITURGY OF THE EUCHARIST</i>		
Preparation of the Gifts	Procession, priest	If a song is to be sung by the assembly, the text is displayed, with melody line if possible. If instrumental music is to be used then an appropriate image – chosen with care - could be used. There should only be one 'still' image so that the technology does not distract from the action of this part of the Mass.
Prayer over the Offerings	Priest	Blank.
Eucharistic Prayer	Priest	Blank. The text and melody line of <i>Sanctus</i> (Holy, Holy), Memorial Acclamation (Mystery of Faith) and Great Amen may be displayed if they are unfamiliar to the assembly, but only while they are being sung.
The Lord's Prayer	Priest	Blank.
Rite of Peace	Priest, assembly	Blank.
Breaking of the Bread	Priest	Blank. The text and melody line of the <i>Angus Dei</i> (Lamb of God) may be displayed if they are unfamiliar to the assembly.
Communion	Procession, assembly	The text of the Communion song is displayed, with melody line if possible. If there is a song after Communion, the text is displayed, with melody line if possible.

ORDER OF MASS	FOCUS	VISUAL DISPLAY
		<p>The use of inclusive images as part of a reflection hymn may be appropriate – but should be kept very simple. Again, the use of too many images can be distracting. However, on special Feast Days when crowds are large (and perhaps unfamiliar with the liturgy) the use of appropriate images during/after Communion may assist with maintaining a prayerful environment.</p> <p>In Masses with children and a few adults, an image may be used as a focus for reflection if this is considered helpful.</p>
Prayer After Communion	Priest	Blank.
THE CONCLUDING RITES		
Announcements (if necessary)	Priest, reader	<p>Blank.</p> <p>It may be appropriate to highlight parish notices or announce special events. It is best to present them as dot points rather than wordy paragraphs which take too much time to read. Simple graphics could also emphasize some notices.</p>
Greeting	Priest	Blank
Blessing	Priest	Blank.
Dismissal	Priest	<p>Blank.</p> <p>If there is a recessional song, the text is displayed, with melody line if possible.</p>
After Mass		A single image may be used as a focus, or a slide may be used to provide information or a thought-provoking message related to the Gospel of the day as people depart.

N.B. If a significant proportion of the congregation is from another culture, and readings and prayers are in English, the text might be in the language of that group.

IN SUMMARY:

PARTS OF THE MASS		MULTIMEDIA USE
Pre-Liturgy	<i>Welcome and 'setting the mood'</i>	Image (one only) related to: - Season of the Church Year, eg. Lent. - Gospel. - Feast Day. - Special event, eg. Mother's Day. Words: Only use one or two .
Introductory Rites	<i>Engendering participation and a sense of community</i>	Words of : - Opening Hymn. - Unfamiliar responses, eg. Sprinkling Rite. Images: Use only for a special occasion and with care .
Liturgy of the Word	<i>Enabling the proclamation and reception of and response to the Word of God</i>	Image/s: None in order to deepen the hearing of the Word. Words: - Responsorial Psalm Response. - Gospel Acclamation.
Liturgy of the Eucharist	<i>Focusing on the action and words of the Eucharistic Prayer and reception of Holy Communion</i>	Words: Use only (if needed) for the: Holy, Holy , Memorial Acclamation, Great Amen. Words: Communion Hymn/s.
Concluding Rites	<i>Looking to the week ahead in the spirit of the liturgy</i>	Words: Final Hymn. Option: Use for notices or special events.
Post-Liturgy	<i>Time of social inter-action and sharing</i>	Image: Use one pre-liturgy slide or similar, if this seems appropriate.

VIGIL / FUNERAL LITURGY

PowerPoint presentations are frequently requested as part of the Funeral Liturgy and this can prove a difficult pastoral point. Use of PowerPoint in the Funeral Mass or Service should be restrained, primarily supporting the liturgy. As people gather for the Funeral a single image of the person could be screened but should not remain during the liturgy in any prominent way. The same or another image could accompany a time of reflection after Communion and before the Final Commendation, but should not remain after that.

The ideal place for a multi-image presentation around the life of the deceased is at the Vigil where the images can accompany the sharing of memories, if appropriately and reverently prepared in consultation with the priest. Such a presentation can then be located and shown in the gathering which follows the Funeral Service and Burial, providing further sharing and remembering in a supportive atmosphere. In planning Funerals, families could be encouraged to prepare a presentation for these times rather than during the Funeral Liturgy itself.

If a booklet is being prepared for the celebration, texts should be provided there instead of in the visual presentation.

MASSES WITH CONFIRMATION AND FIRST COMMUNION

Excessive use of data projection to personalise the liturgy for each participating person can result in the sacramental action being diminished or even supplanted by photographic images.³

If a booklet is being prepared for the celebration, texts should be provided there instead of in the visual presentation.

APPENDICES

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APPENDIX 1

DATA PROJECTION IN CHURCHES

A RESPONSE FROM THE NATIONAL LITURGICAL ARCHITECTURE AND ART BOARD

The National Liturgical Architecture and Art Board has received a number of requests for advice regarding the use of visual display technologies, and in particular data projection, in churches. While the competence of the Board essentially concerns the architectural and aesthetic aspects of including data projection in plans for new churches or introducing such technology into existing churches, the Board is also very aware of liturgical considerations arising from use of these technologies. Accordingly, in responding to requests for advice, the Board has consulted liturgists and liturgical musicians, has surveyed guidelines and directives already issued by diocesan liturgical commissions and offices, and has referenced national guidelines in *'And when churches are to be built ...': Preparation, planning and construction of places of worship*, which states:

- §696 Where a church is designed to include data projection, its presence should be unobtrusive. Where data projection is added to an existing church, care should be taken that it harmonises with the design of the interior.
- §697 Data projection equipment must never overwhelm or detract from the liturgical setting, the symbolism and function of the sacred furnishings, or the celebration of the liturgy. Its purpose is to serve the liturgy as an aid to participation, never to entertain. It is best employed to display the text and music line of sung parts of the liturgy. It should not be used to display the entire Order of Mass and the readings.
- §698 Data projection technology develops quickly. New technologies should be investigated in the process of designing data projection for a church.

To these normative guidelines the Board adds some further observations:

- ◆ The Church has a long custom of providing published text for use by the assembly, primarily in missals (Mass books) and hymnals (hymn books). The use of data projection in churches was a 'natural' development from overhead projectors, the use of which in turn evolved from hymnals. Overhead projectors were used almost exclusively for projecting hymn texts to aid assembly singing. In contrast, newer technologies and software have enabled much broader use of data projection, including text, musical notation and graphic images, the latter often a digital form of banners.

- ◆ The use of data projection in churches is largely an antipodean phenomenon, found mainly in Catholic churches in Australia and New Zealand. Most other countries, with strong local traditions of using hymnals, have not incorporated visual display technology in churches. Where such technology has been installed in churches, it tends to be used sparingly, to project the words of a hymn that is not found in the hymnal that serves parish liturgy, or to project images and/or text in support of a particular initiative, campaign or fundraising program.
- ◆ As well as enabling the projection of both hymn texts and music lines to aid assembly singing, data projection has also provided for projection of parts of the Order of Mass such as the Gloria and the Profession of Faith. Since the introduction in 2011 of the current translation of the Roman Missal, data projection has assisted the active participation of the assembly in the liturgy as people have become familiar with new forms of traditional texts. In similar vein, data projection of select texts from the Order of Mass has assisted Catholics whose first language is other than English to become conversant with the complex vocabulary and grammatical structure of the current translation.
- ◆ The use of data projection technology in churches has also led to some unforeseen outcomes. Excessive use of data projection has meant that some Catholics no longer learn by heart liturgical prayers and acclamations they once knew. The use of data projection during the homily has in some instances reduced the homily from being an act of preaching to a didactic exercise. Overuse of data projection during funerals has recast these rites from acts of liturgical prayer for the deceased and the mourners to celebrations of the life of the deceased.
- ◆ The use of visual display technologies in the liturgy, and especially of data projection, has had a considerably greater impact on liturgical celebration and assembly participation than many might have anticipated. The extent to which data projection and other visual display technologies are used – media generally associated with entertainment, education and business – has begun to change the way Catholics understand the liturgy and the modes of their participation in it, and has sometimes been detrimental to authentic liturgical celebration. For example, in the celebration of the Sacrament of Confirmation, excessive use of data projection to personalise the liturgy for each participating child can result in the sacramental action being diminished or even supplanted by photographic images.

To assist Catholic parishes, schools and other worshipping communities to make well-informed choices regarding data projection, the Board commends the 'Guidelines for the use of Visual Display Systems in Liturgical Celebrations' of the Diocese of Parramatta, at the same time thanking the Diocese for making these guidelines more widely available.

APPENDIX 2

INSTALLING A VISUAL DISPLAY SYSTEM IN A CHURCH

At present, the two most common forms of visual display used in churches are data projection (where a computer's visual output is projected onto a screen or surface) and LCD or plasma screens (where a computer's visual output is displayed on a television or similar).

When planning for the installation of a visual display system, technical advice should be sought from suitably qualified technicians to ensure an effective and professional installation that gives careful consideration to these and architectural guidelines.

Parishes wishing to install a new visual display system in an existing church should consult, and seek approval from, the Diocesan Liturgical Commission (DLC), so that liturgical advice and support can be provided. If a visual display system is to be included in a new church building, its installation should be considered in the design phase, and details included in the plans submitted to the Bishop for approval.

Professional fees need to be considered when preparing the budget for the installation project.

LITURGICAL CONSIDERATIONS

Whenever possible, the use of a single screen to which the attention of the entire assembly is directed is preferred, as this will foster the unity of those gathered to worship. Placement of visual display screens should be close to, but not obstructing or dominating, the assembly's line of sight of the liturgical focus (eg. the sanctuary), so that the potential for causing a distraction for the assembly is minimised. In some churches, it may be possible to project directly onto an existing wall.

TECHNICAL CONSIDERATIONS

- As each church building is different, the installation of a visual display system must be carefully planned to ensure the system works effectively within the architecture of the church:
 - This will have implications for the most suitable type of display system, the number of screens required, etc.;

- The amount of ambient natural light in the church during the day, and artificial lighting at night, have implications for the type of system installed, its configuration and technical specifications.
- When introducing data shows into the church, look for the spaces that can provide the most accessible viewing. This might be the installation of a screen or the use of an existing blank wall.
- Screen sizes should be chosen to achieve the best possible balance between ease of visibility and ensuring that screens do not visually dominate the liturgical space:
 - When a data projector is used, consideration should be given to a screen that can be retracted (either electronically or manually) when the system is not in use.
- If more than one screen is required as part of the visual display system, the screens should be connected to a synchronised system that is controlled from a central point:
 - Additional screens should be used only when they are required.
- Consideration should be given to how the display equipment will be accessed for maintenance purposes (eg. repairing or replacing faulty or obsolete equipment, cleaning filters, replacing projector lamps).
- A dedicated computer should be acquired for the purpose of operating the system, with software installed for operating presentations during Mass:
 - The software will need to be familiar to those who prepare presentations for celebrations, and those who operate the computer during celebrations;
 - The software used will also need to be available on any computer used by people who prepare the presentation files for liturgical celebrations;
 - The computer should have a USB port (to connect with portable storage devices, presentation remote controls, etc.) and an external monitor output (to connect with the display system).
- A dedicated space will need to be provided within the church for the connection and operation of the computer, preferably where the operator can both see the sanctuary clearly and communicate with music ministers.
- Consideration should be given to integrating the sound output of the computer into the church's sound reinforcement system, particularly for those occasions when video footage is used (eg. a pastoral message from the Bishop).

APPENDIX 3

COPYRIGHT

Catholic parish and school communities have both a moral and legal obligation to observe copyright legislation for music, lyrics and images.

MUSIC AND LYRICS

Effective July 1, 2017 all Word of Life International customers became a part of ONE LICENSE. As a result of this merger, there have been some changes to copyright requirements for parishes who will continue to report music usage with ONE LICENSE.

USAGE REPORTING

All usage reporting for ONE LICENSE is online. A ONE LICENSE holder is required to report 100% of the music reprinted under the license.

It is the responsibility of the parish and ALL who use or play music in your parish to keep track of what is played. It is up to you how this is done but it may be a good idea to have some kind of form to be filled out each time music is used. Music copyright needs to be adhered to whether in Sunday Mass or a small prayer group on a Wednesday morning.

Parishes who still use hymn books, and only hymn books, do need a copyright licence to report the songs which have been used or music played at church and at church events.

Requirements of licenses or permissions need to be completed prior to visually reproducing a song or text. It is a matter of justice to ensure that what appears on screen is with the appropriate permissions.

MASS SETTINGS

"Both the music and the text for parts of the Mass are under copyright. If you use an entire musical setting of a Mass or any part of a Mass setting, you must report the usage every time. If your community uses one or two particular settings, and you sing the entire setting, you can report by whole setting with one report entry, or if you use only sections of one of more Mass setting you can report the individual title, such as the 'Lamb of God' or 'Amen.'" (Taken from the ONE LICENSE website, "Reporting Mass Settings").

FULL SCORE MUSIC

The Full Score Music License is no longer available. For those schools and parishes who still wish to use the pieces your choir, keyboard players or other instrumentalists are familiar with, you will need to purchase physical or electronic versions from your local retailer or directly from the publisher.

COPYRIGHT LINE

Words: John Doe, © 1988 ABC Music Co.;

Music: Jane Doe, © 1990 XYZ Publications.

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If words and music are by the same composer, you may combine these lines. This information must be typed into your worship aid/bulletin/slide show/etc., but the location (after each song, beginning, end, etc.) is up to you and your formatting.

You must include your ONE LICENSE license number with your reprint or projection.

IMAGES

Consideration must also be given to the fact that copyright exists on the vast majority of images that are found on the internet. Any images in presentations must be purchased, belong in the public domain or be used with permission. Appropriate copyright information and acknowledgement of artist should always appear on the screen.

FREQUENTLY ASKED QUESTIONS

The ONE LICENSE website has a section for frequently asked questions that may be helpful <https://www.onelicense.net/faqs>.

APPENDIX 4

RESOURCES

FOR FURTHER ASSISTANCE / INFORMATION:

Diocesan Liturgical Commission
5 Lyons Street South
PO Box 576
Ballarat Vic 3353
Phone: (03) 5337 7159
Email: liturgy@ballarat.catholic.org.au

READING LIST

Second Vatican Council. "Inter Mirifica" Decree on the Media and Social Communications: 1963.

John Paul II. Apostolic Letter "The Rapid Development". 2005.

Benedict XVI. Message for World Communications Day. 2008

Crowley, Eileen D. "Liturgical Art for a Media Culture". Collegeville: Order of St Benedict, 2007.

Schultze, Quentin J. "High Tech Worship". Grand Rapids: Baker Books, 2004.

Stratford, Tim. "Liturgy and Technology". Cambridge: Grove Books, 1999.

White, Susan J. "Christian Worship and Technological Change". Nashville: Abington, 1994.

REFERENCE

Text from the Catholic Diocese of Parramatta, "Guidelines for the Use of Visual Display Systems in Liturgical Celebrations" 2013. Used with permission.

FOOTNOTES

1. Second Vatican Council, *Constitution on the Sacred Liturgy Sacrosanctum Concilium*, 24.
2. Second Vatican Council, *Constitution on the Sacred Liturgy Sacrosanctum Concilium*, 122.
3. *Data Projection in Churches: A response from the National Liturgical Architecture and Art Board*, p2.

GUIDELINES FOR THE USE OF VISUAL DISPLAY SYSTEMS IN LITURGICAL CELEBRATIONS



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