

## LITURGY IN TIME OF PANDEMIC SURVEY

### What do you view as the key challenges parishes have faced in the celebration of liturgy in the past year?

Liturgies have become dependent on clergy and online

Reaching out effectively to all in parish community on all aspects of liturgy and service

One of the main challenges for the priests is saying mass in an empty Church and trying to reach out to their congregations from a distance and keeping them engaged

Inability to attend in person and unavailability of on line liturgies to many.

The loss of actual physical presence for many months. Even when people are physically present, they have had to keep their distance; loss of the sign of peace; loss of communion under both kinds; congregational and choral singing also curtailed.

Full, active, conscious participation has been the biggest challenge for parishes.

The notion that the celebration of Mass and the sacraments has been regarded by Government as non-essential is a highly worrying development and has caused ecclesial communities much distress. Parishioners for whom regular attendance at Mass has been a feature of daily life for several years have been denied full participation in the liturgy for almost twelve months. Restrictions on the celebration of funeral liturgies has been a particularly distressing situation for many people. In some cases, Parish priests have been unable to call at the house of the deceased because of the numbers of people gathered there, and many have had to deal with unreasonable requests from the family of the deceased regarding limitations placed on attendance at the funeral Mass when the church is open.

Loss of connection with the parishioners due to lockdowns. Loss of sense of community/sense of parish - can view any mass or service from anywhere now.

Loss of gathering leading to a total loss of understanding the need/importance of gathering to celebrate.

Major loss of income.

Trying to cope with GDPR and copyright (and other) issues caused by being online.

Fatigue - priests and parish committees

Participation reduced and faithful not allowed to attend. Families not able to be supported by the local community during the time of a funeral. Fear for older members of the community to attend Masses because of Covid.

keeping in contact with people. keeping people motivated.

The loss of the personal, physical presence of our people. The absence of the relational aspect of liturgy has been difficult. The liturgy limps when there is no mutual sharing of words, gesture and presence. The sadness of funerals in this time of restriction.

The Celebrant having to adapt to saying Mass in a Church without a congregation.

Striving to maintain a sense of community, identity and belonging.

Seeking new ways to connect and reach out.

Awareness that some parishioners haven't access to the internet and might become disengaged.

Lack of opportunity for inter generational worship due to restrictions.

Sustaining the sanitising regime when Churches were partly open.

Investing in webcams, finding people to manage the Facebook page.

The restrictions on the Irish wake and attendance at funerals.

Impact of the C-19 restrictions on the celebration of Baptism, First Confession, First Communion, Confirmation, Weddings, Children's Liturgy, rôle of Ministers of the Word, Ministers of the Eucharist, Hospitality and Welcome.

Residents of Nursing Homes and house bound parishioners haven't been able to receive Holy Communion and a visit from the Minister of the Eucharist.

'First Friday' visits have been suspended causing great pain to the Clergy and the recipients. Adjusting to changes in regulations e.g. Churches completely closed; Churches open for private prayer only; Churches open for Mass with a cap on numbers permitted to attend

How to reach out to people, especially the housebound and the vulnerable and maintain that communion among parishioners who feel the loss of being able to meet together, simply sharing a cup of tea and a chat.

How to deliver the sacraments and the Mass within the health and safety regulations.

How to maintain the receiving of the host spiritually as an equivalent substitute for physical communion.

Parishes that do not have a web cam or website were challenged the most.

Including people other than priests in the liturgy.

Involvement of the laity was abandoned in some parishes - especially at the outset of the pandemic;

Loss of the community dimension of participation (but that was lost in all aspects of life).

The age of the clergy has been brought into sharp focus.

Were connections (by phone, online etc.) with those who live alone adequate?

As a lay person I could not relate to Mass without a community. If the need is felt for a Spiritual Communion, what we have been offered should disappear and a meaningful alternative offered.

Finding ways of connecting with people especially when there is no public worship; use of social media for liturgy; not being able to celebrate sacraments as usual; restrictions on funerals; financial losses.

Having no congregations in our churches. The loss of gathering as a parish/church community to celebrate the Eucharist and the longing that many of our parishioners have to be able to be in church in person to receive the Eucharist. For many people coming to church is as we all know a very important part of their life and their daily/weekly routine and this has been a big loss for them. Church choirs haven't able to be part of of liturgies over the last year. Keeping them involved and keeping them interested.

Not having people physically present at Mass is probably the biggest and, in turn, not knowing how else to guide people in their prayer. Mass, while obviously essential to us, has become all that people know. If it's not Mass, how do I pray? Funerals with very small numbers showed up that people don't respond to their parts of the Mass, many priests have given but nothing comes back from the small congregation. The digital recording, and keeping, of funeral Masses (and all Masses in general), has meant some people are watching a recording over and over, thinking that is sufficient.

Having a robust online presence.

Not having the technical skills and confidence to run online liturgical events.

Not being able to draw on Parish Pastoral Councils/Liturgy Groups as readily.

no people being present

Keeping contact with parishioners, while for some the use of technology has maintained a link, there still is a lot of people who it is hard to reach. This is very much the case with children and young people, as when mass did return, because of the limited numbers very few young people got to join in.

To reach people. Not all our elderly parishioners are computer savy or have the technology. To keep a praying community praying and to nurture the people with Word and sacrament

Because of frequent lockdowns or limited numbers allowed to attend but with special distancing, there is a felt lack of really being a worshipping community. Lack of ceremonial felt - no servers,

---

processions for Gospel or bringing gifts, no sign of peace exchanged. Limitation of numbers at weddings and funerals painful for people. There may be a danger that people viewing on TV. Facebook or Webcams may come to believe that observing Christian celebrations is just as effective as the real thing - back to 'watching the priest say Mass'

Presence in an absent medium (online)

Beyond clerical faces, when so few can be present

Liturgy without live music

Developing personal practices - helping people to develop daily prayer outside of Mass, to develop family prayer etc

"1) unrealistic expectations regarding what can be celebrated during the pandemic; (2) Questionable liturgical practices - the norm over decades - forming the basis for webcam worship; (3) perpetuation of a minimalistic approach to liturgy and sacrament on the part of both clergy and assemblies; (4) the eucharistic theology - at variance with what we find in official church documents relating to liturgy - which makes a form of 'liturgical voyeurism acceptable; (5) a disconnect between the liturgy inside the church (via webcam / Zoom etc.) and the actual sense that christianity cannot be reduced to Mass but requires as a 'sine qua non' that worshippers (during covid: those who are not isolated/not with vulnerable health issues) move out AS A CONSCIOUS EXTENSION OF THEIR LITURGICAL WORSHIP to those in need/the vulnerable, etc.

1. Connecting through technology in a technologically saturated world 2. Keeping parish and eucharistic community identity intact 3. Communicating the place and role of the assembly as ekklesia with celebrant-only liturgies 4. Maintaining and nourishing liturgical and pastoral groups in the absence of their participation in liturgy and parish life 5. Morale and wellbeing of clergy celebrating liturgy alone in empty churches 6. Increased ability of parishioners for a la carte approach to various parishes' liturgies via technology 7. Financial concerns

To render meaningfully an essentially community liturgical celebration without any real community presence.

Inability to gather physically as a community for much of the time. Loss of identity as a parish, or as smaller community groups.

Lack of visibility of clergy e.g. in schools, at community events...priest only encountered online, celebrating mass on his own in an empty church.

Inability to reach those who are isolating, especially those who do not have internet / technological skills.

"Competition" from other online resources and services.

The community dimension of the Church, coming together to celebrate the sacraments. Funerals in particular have been a very difficult aspect.

---

### **What gains, if any, do you think have emerged for parishes?**

The Celebration of the Eucharist has become something that's is really cherished.

challenges our attempts at evangelisation and parish renewal using modern methods of communication

There is a great sence of goodwill among parishioners to reachout to the most vulnerable and poor. Due to social media and the webcam, new opportunities of reaching a wider audience have emerged.

An increase in awareness of online resources.

I think there is a greater appreciation of the importance of community. People are valuing their connections more. It may be that there is a deeper appreciation of the word of God in scripture, and the importance of prayer.

Its been a reality check for parishes...it has revealed the gaping holes in catechetical and liturgical formation that exist and have existed in many parishes for some time.

---

It is difficult to think of any gains given the scale of the pandemic and the restrictions that have been placed upon parish communities over the past twelve months. My sense is that much time has been spent simply trying to cope with the challenges that parishes have encountered, such that gains, if any, have not so far emerged.

Parishes have found ways to connect online, more parishioners have made connections. More efforts being made in parishes to use social media and on line platforms.

First communions, confirmations have become less complicated and the liturgy is more like a regular Mass rather than something different.

engaging with technology. reaching new congregants through streamed services

An awareness of the importance of contact.

Retrospectively, parishioners have appreciated their previous open access to the rich variety of Liturgies and social events within the Parish community.

Utilisation of technology, digital platforms etc. to access Liturgies and Prayer Services.

Innovative initiatives to reach out and provide pastoral care to the elderly, those who are ill, shielding, bereaved, housebound.

The identifying of the many volunteering opportunities has seen a positive response from parishioners.

The provision of Mass and other devotions via webcam from our churches, especially when accessed alone, is a more personal experience of a 'one to one' encounter with God.

Parishes have been able to use this time as a time of opportunity , by exploiting technology to its best. Its allowed for more creativity and huge efforts have been made in reaching out.

Liturgy has been brought into the home and families have gathered in prayer around screens... this has led to a coming together of the generations and a grounding of the liturgy and prayer in everyday life.

Parish personnel have become familiar with IT and systems have been updated.

Morning Prayer and some devotional / Lenten prayer offered on the website.

Some have gained confidence in using new ways of reaching out such as making videos etc for social media; others have tried new things for occasions such as Christmas, Ash Wednesday.

The use of live-stream, webcams, etc in reaching out and being able to connect with people beyond the parish, including people who watch from many different parts of the world. The positive feedback that we get from people who are watching our liturgies and to know that they still feel part of a community even though they may not be physically present in the church building.

People are watching online who perhaps had stopped going to Mass. I've heard people say they are paying more attention to what the priest is doing during Mass as they can see the altar and no distractions. People may appreciate their parish more after this but also people may decide never to come back, which is also positive. I hope the pandemic will allow parishes and dioceses to look ahead and not rush back to doing what we always did.

The use of Webcam.

Engaging people who may not have usually attended Liturgy.

Having to be innovative.

at the moment from the stand point of parish little gains

In some cases the use of social media has opened a door for people to join in the liturgy who would not feel comfortable coming to church.

It has also meant that people pick and choose their involvement in liturgy, not just the local parish, but the liturgy that attracts them

Also the celebration of confirmation and first communion, was less focused on the need for all to have a part to play, but became more prayerful and meaningful.

A closer virtual connection with diaspora around the world. An opportunity to strengthen the domestic church. to grow in appreciation and hunger for the Word of God.

Parishes and Dioceses have developed programmes which proved helpful to people who have also become used to viewing programmes and celebrations from around the world. Lectio Divina, Morning & Evening Prayer and Compline from the Office, plus traditional devotions made available via webcams or Zoom. Able to compare how liturgy celebrated in different parishes and countries.

A huge number of people have acknowledged spirituality for the first time (or after a long time) - in nature, in art, in that restlessness that calls us  
Daily practiced in meditation, stillness and contemplative prayer are all happening among adults who have left church, offering a space for engagement and dialogue

Spirituality/retreat centres have in some cases developed large new audiences online with good quality international speakers.

A sense of prayer that can be more focused; a greater sense of the scriptures for the small number of assemblies that held mid-week zoom sharing of the following Sunday's scriptures.

1. Deeper appreciation of people as the community and Body of Christ 2. Possibility to reflect on the importance of beauty and finest quality in liturgical spaces and objects 3. Society's valuing of reflective, spiritual and pastoral gifts in times of trial

With such a minimal number of participants, the role of reader assumes increased importance, and proclaiming the word with clarity and understanding essential. Similarly the role of cantor is in sharper focus, and thus how important it is that this role should be entrusted to people of tuneful, musical ability, and to those who understand the collaborative nature of their role, albeit with the most minimal of participants. There is here an opportunity to re-emphasise the role simple music tastefully rendered can have in giving added meaning to the liturgy.

It has brought home to me how right Pope Francis was in his addresses to the 2019 and 2020 Vatican International Liturgical Music Conferences to emphasise the importance of preparation in fulfilling to the best of our abilities, whatever our role in liturgical celebration may be, - composer, cantor, choir director or choir member, organist or other instrumentalist etc.

Finally, at this time the spotlight is on the celebrant in an unforgiving way, thus pointing up the importance of liturgical gesture, and carefully prepared and delivered homilies etc.

Mass now accessible online for those who are housebound.

We have had to be much more creative about developing pastoral resources; we have encouraged people to participate in key liturgies in a tangible way. In some respects people have had a more participative experience as a result. People have been able to participate in a far greater number of programmes through Zoom that would not be feasible if everyone had to travel to one location.

## **What kind of things have parishes been able to do successfully over the course of the year?**

Reaching out through webcams and online streaming.

Webcam in Church. Social media accounts from | Parish, Telephone ministry, Zoom calls

Popular moments, such as Christmas services, novena's and devotional pray on-line have been very successful.

Broadcast liturgies on web. Record liturgies such as Cemetery Masses for parishioners to view on parish website. Reaching out to parishioners in their homes in the hope that they will reciprocate by reaching in.

Live streaming of liturgies. Making homily texts available on the internet. Recording short talks and inputs on various aspects of Christian life.

Some parishes have managed to provide spiritual and scriptural nourishment on line via zoom, improved facebook and website communication.

Many parishes continue to publish on line the weekly parish bulletin with information regarding times of Masses and other liturgical celebrations broadcast on the webcam enabling many people to participate, albeit remotely, as well as details of parish group activities available on the Zoom platform and other information likely to be of interest to parishioners and others. In addition, in some places prayer aids have been prepared that help individuals and families to pray together. In one parish that I am familiar with, in the absence of public Ash Wednesday liturgy and distribution of ashes, a prayer and general intercessions was prepared for, where the faithful who joined the liturgy on the parish webcam are invited to repeat after the priest the three-fold pledge. While making the pledge, participants were invited to sign the forehead with the Cross, three times with the thumb.

Found a way to broadcast online.

In Howth we broadcast Advent and Christmas services direct to schools - greater connection than previously - very positive feedback from teachers and pupils.

Put more resources online and shared more from/to other parishes

Webcam Masses and other liturgies and devotions.

Online Liturgies. Zoom meetings. Courses/renewal programmes offered online

We have maintained contact with our people via live streaming of Mass and some other liturgical activities. We have almost remained in touch with our parishioners through our website and phone calls.

Advent Prayer Services online, including Music Ministry and Reader

Advent Penitential Service online

Christmas Masses by 'book a pew' and tickets

Baptism of the Lord - online celebration for families with a baby born during the previous year

World Day of the Sick - Online Mass including a blessing for the sick and carers (Music Ministry and Reader)

Lenten Devotions x 5 Sunday evenings online (Music Ministry and Reader)

Mass for the Bereaved - numbers capped. Every home of the bereaved, 117 in total, was visited with an invitation, prayer card and candle.

Upgradeing of webcam in one Church and installation of a webcam in the second church in our parish

Formation of a new Communications Committee to manage the website and digital and social media platforms

Provision of daily and weekend Masses continues via webcam, including both Easter and Christmas Ceremonies; the delivery of short sermons on the Liturgy at ALL Masses is appreciated. Many of the volunteer committees have continued to meet via Zoom

Weekday and Sunday Mass as well as Holy days and feast day celebrations. Sacraments of initiation took place during level two lockdown. Parishes made ashes available on ash Wednesday with prayers for home.

Encouraging the Domestic Church has been successful, encouraging Altars and sacred spaces at home for May, Easter, Lent. etc. Making prayers and prayer services for the home available on line or in churches. Using web cams, facebook live and zoom have allowed parishes to connect. Some parishes have used a text line and whats app to keep in touch.

Parishes have been able to integrate those who are not usually able to attend the liturgy (the sick and elderly) into online parish liturgies - some parishes did not have streamed liturgies and they do now.

Reading groups, Coffey mornings with input- talks, discussions , faith groups.

Generally, parishes have been able to ensure that their churches have been safe places for people to gather when allowed, using social distancing, mask wearing, sanitising etc. Occasions such as

Christmas and Parish Novenas were celebrated in meaningful ways. Websites have been used to good effect to promote parish online activities.

We have been able to develop our digital presence, social media, so that in some way parishioners, those living within the physical boundaries of the parish and our new virtual parishioners from near and far, can be with us in some way and can take part in a different way in our liturgies.

Use technology to connect with people. Some were challenged to go beyond "just Mass" and reach out to people with resources, prayer guides, online moments of prayer, talks, reflections.

Broadcast online into peoples homes to provide a connection between Priest and Parish. Innovate and think of new ways to reach out.

Here in Ardahan Church and Kilchreest Church we have had cameras for 6 years, and Radio, we were able to carry on from the first lock down. Corpus Christi procession around both parishes. Holy Hour during the October lock down. During lent rosary and Stations of the cross.

Entertaining into the world of technology was a good thing.

Also the realisation that things can change and sometimes it is good to change, rather than just repeating the same thing each year.

In some cases the experience of smaller funerals has been of benefit to people, while for many this is not the case, for some, the pressure of not having to face a big crowd at a funeral has been good.

Webcams, online and social media postings. Phone calls, emails, texts. Trying to stay connected as best we can.

The limitations of the number attending First Holy Communion and Confirmation because of social distancing has proved to be a positive. Only parents were in attendance and they spoke about how the focus was really on the Sacrament. Phone calls or letters to the sick appreciated.

Meetings of Parish Pastoral Councils and Diocesan meetings successfully conducted via Zoom.

Invite people to collect their own palm on Palm Sunday

Visible symbols - one priest in Ennis offered to light candles for prayer one weekend and got over 1,000 requests. The image of that many candles for a small part of a town was powerful

Kerry diocese had over 4 thousand registered at its online novena. Several diocese had online retreats for groups.

We got older authors like Dermot Lane and Donal Dorr to weekly audiences of hundreds at bookclubs, something that they could not do in person.

### **What do you see as central issues/learning that this year has highlighted for the experience of liturgy and prayer in parishes and dioceses?**

How central all are to a good celebration

Thinking outside the box

There were many people willing to get involved in Church at the various re-openings with restrictions to ensure the Church was safe for parishioners, young and old alike. Many people have a talent for social media and new way of reaching out, we need to be up to speed with best practices if we are to capitalize on this in the future.

That individuals take more responsibility for interaction with liturgies

The importance of the assembly itself. The fact that, while Mass is central, there are other experiences of prayer and liturgy which compliment it. The fact that we really need one another and can minister to one another in so many ways.

Liturgy is Priest centred and parishioners have been reduced to passive observance...we will have a lot of re-formation to do...

It ought to be recognised at the outset that in the midst of this long running pandemic, parish priests have been doing their very best to continue to provide the celebration of Mass and the sacraments to the people of God in their parishes. For the purposes of this survey, perhaps I might highlight just two areas of the liturgy that would improve the experience of the people of God in parishes and dioceses, particularly when churches are open again for public celebrations of the liturgy. The first is the issue of distribution of Holy Communion from the tabernacle instead of, primarily, from the hosts consecrated at the same Mass. (GIRM 85). Information obtained from parish headcounts at Mass over a period of time might form the basis of a welcome improvement in this area. The second is the matter of Movements and Bodily Posture. Perhaps a greater degree of common posture might be possible in parishes and pastoral communities and across dioceses that would help in expressing more clearly the unity of the Christian community gathered for the sacred Liturgy. (GIRM 43).

The idea of "getting" mass as opposed to "participating together" has become further embedded in people's minds. So, for many, it is now OK to "get" mass online. True understanding of the liturgy and the need to gather together in community is lost. Coming together as one, both "in" and "as" God's presence is lost. Teaching the generations to come about the joy of the liturgy is needed urgently.

The visual element of our liturgies is very important. Online, there is one view (usually of the sanctuary) - it is essential that what is seen there supports the liturgy not distracts from it. All actions must also support the liturgy. As a leader of liturgy, silence can feel very hard to do in an empty church - but is necessary. Our liturgies remain very wordy - but the delivery of the words takes more focus when listening online. Slowing down and giving no feeling of repeating from rote/memory is important. Maybe training/guidance is required to lead liturgy online? All this important even when we return to in-person attendance at liturgies because the online element/broadcasting is here to stay.

Many elderly may not return to physical presence at liturgy - how does the parish continue to serve those people?

Given the very wide variety of liturgy and prayer resources on line - it is clear that people "shop around" for the style they like and what suits them - therefore no parish is going to meet all their parishioners needs. As a result parishes should determine what they can provide well and share that with parishioners and other parishes as well as taking from other places/parishes different liturgies that are done well there.

The rush to get online and deliver liturgies online may have left bad practices in relation to GDPR issues and (music) copyright issues that need to be addressed before they become the norm.

Given that little could happen physically in our churches, the importance of the parish and its actions in the community is highlighted.

People want to be in community while celebrating the liturgy

The power and reach of technology.

A heightened awareness of the need for physical gatherings and liturgy

A societal appreciation of the role religion has in people's lives

The stunning realisation of the deep of the loss of the physical presence of the congregation.

We took so much for granted prepandemic.

Creativity and energy generated so as to use technology to advantage

Hunger for the Sacraments and sense of community

Pastoral care for priests

Pastoral care for parishioners - especially the bereaved and those who are ill, lonely, isolated, those without internet access

Now and post pandemic - how to address the overwhelming amount of unexpressed grief; how to address anxiety and mental illness; how to engage with young people

To persevere with outreach and innovation

There has been a need thrust upon the individual parishioner to become more pro-active in practicing their faith. Whilst this may have the effect of deepening the faith of some, in others it may give them reason to be 'not bothered any more.'

Where parishes are weak in this area I think that has been exposed and where parishes have a strong understanding of liturgy those parishes have continued to thrive. Some parish churches closed their doors others used every opportunity to connect with their parishioners and involve parishioners. Perhaps their needs to be a more diocesan approach where all in the diocese experience good liturgy. It has also been easy for people to access good liturgy in other parishes and indeed other dioceses due to technology. The key issues I would see involve connecting with people and staying connected. This is a great time for planning and being creative.

Need to develop an understanding that the involvement of the laity is never optional.

Need for training in the effective use of online resources.

Lay people have in some cases have shown leadership. Mass without processions, music, incense, community is not really suitable for webcam. A celebration of the Liturgy of the Word would be more helpful.

Clergy made every effort to keep in communion with parishioners but I think they too found it stressful without community presence.

That we need to be ready to engage in new ways to connect with people in the parish and beyond. We need the financial and personnel resources to do that.

Some people would have been coming to church more out of habit than anything else. When we opened again for public worship in June and again in December it was interesting to see those who returned. The numbers wouldn't have been as big as before the lockdowns. There were many people who didn't return. They may feel comfortable sitting at home, at the kitchen table, in the living room, in front of the fire, or even their beds rather than coming back to a church building that can sometimes be big and cold. Will they come back after the next opening for public worship or have we lost them for good? How will we get them back?

Many of our people who are involved in our parishes in various ministries are of a certain age profile. They may be vulnerable from the point of view of their age and also their health. They might call it a day from their involvement in whatever ministry they may be involved in and getting new people may be a challenge but also an opportunity.

That many people do not, perhaps, know how to pray outside of the Mass. There is also a lack of understanding about being present at Mass and receiving the Eucharist (except in the case of the sick). From comments I've heard and things I have read, many people really just wanted to receive the Eucharist, regardless of whether or not they had participated in the Mass. When restrictions are eased, will people physically come back to Mass? When restrictions are eased and the Sunday obligation returned, can someone still watch Mass online or radio and call in to the church or parochial house afterwards to receive the Eucharist? When will the Sunday obligation be lifted, if ever? The increase in webcams has re-focused people on "local" - while I completely understand this, it will become a problem in the years to come when parishes that are not viable have to cease and churches close.

People want Liturgical celebrations and rituals and to engage with community.  
There is a possibility that a 'blended' approach may not be a bad thing going forward.

prayer has moved on to more private event. The re engagement of people that may not have had contact with church for over a year. Children and parents having little contact with the rest of the people of God

We need to give the tools into peoples hands to be able to participate in the liturgy, not just in church but in home as well.

The need for liturgy and prayer to sustain faith, to give strength and protect mental health. To ensure people have not been forgotten.

A new appreciation of the presence of people at Mass and other liturgical celebrations. New awareness of the richness attached to the Liturgy by processions, sign of peace, greeting at the door of the church. The importance for people of the church being open for prayer.

The focus on clergy being seen to do things at the expense of building faith community (every parish had a webcam or FB page, but how many put lay people in front of the camera?). For all the years of building liturgy groups, choirs - how many planned on zoom? Not just created a viral video. How many planned the liturgy with the chief celebrant? How many celebrants felt they had to do it on their own, and did? When they didn't need to.

The lack of focus on domestic church. A tremendous opportunity to develop night prayer in families was lost. A simple app with 2 min videos that could be played at night, a local couple involved in Exposition offering night prayer, local musicians asked to share music to build community pride. The list is endless.

Issue: the temptation to put loads of training online cause its cheaper. We need thinking people to reflect on how we plan and form ministers now. And how technology might serve that, not be its master

(eg - it will appear far cheaper to make videos and do diocesan online training for eo Ministers of the Eucharist online, but is that appropriate. What about Ministers of the Word, altar servers? Some may be valuable - imagine making talks by Joncas or others available to all choir leaders with the opportunity to do an essay for him, with a cert from Nat Liturgy centre. Creating a library of excellent videos might be a resource = but only if some people think clearly in advance about the purpose of it