



A TTY displaying the fact that it "helps deaf" persons. The keyboard is like that of a typewriter, and the message runs across the display board. The cradle which holds the telephone can be seen at the back.

## Effort Worthwhile, But Progress Slow

By Martin Toombs  
Southern Tier Editor

Elmira — The drive to establish a telephone-typewriter (TTY) network for deaf persons in the Elmira area has not been an instant success, but neither has it been fruitless.

Stanley Douglas, who headed the effort for St. Joseph's Hospital, said that "despite the slowness of the project," he knows "the need is there."

The project's demonstration phase will end June 30, when the two TTYs loaned by the manufacturer will be returned. They are the units presently at the Southport and Horsesheds village police departments.

But the other installations will continue, he said, and the effort to expand the number of machines in the area will go on.

The project, begun in December, has been a learning experience. The idea began when St. Joseph's and Arnot Ogden Hospital got TTYs for their emergency rooms. Douglas realized that the equipment was worthless unless the deaf persons in the community also had machines.

But the effort to list the deaf persons and equip them with the devices has faced difficulties. Some deaf persons in the area thought they were being asked to give up their privacy, Douglas said, or to drop the network of friends they had established through other communication means for a new set connected by TTYs. Neither was the program's intent.

While public appeals have attracted few responses, one-to-one conversations with deaf persons have been successful, Douglas said. They also discovered unexpected barriers to communication. Apparently, for some of the deaf, sign language is their first language, and English poses problems.

Television spots explaining the TTY, which included both audio and signed messages, were more successful in drawing requests from families than from deaf persons.

One word comes up in all the conversations with the deaf: trust. The lifelong deaf persons have been beaten down, he theorized, and their trust level is low. He suggested that it will take more time for the effort to gain their trust.



Focus on Disabled

Another problem has been a lack of information, of the fact that the telephone company has special rate reductions for people using TTYs; and that there is no installation of the TTY unit. Deaf persons living alone have no telephone, and also must face that additional expense.

The project has generated benefits. A machine kept in the Community Relations Office, Douglas said, makes it possible for them to receive calls from other TTYs, and deaf patients in the hospital maintain contact with family members at home.

He also discovered a national TTY telephone book, which lists all residences, businesses and social service agencies with TTYs which have a membership with the book's publishers. The book also has yellow pages, which make it possible for TTY users to make reservations with national hotel chains and order items from the national retail catalogs, and also includes listings for insurance companies and stock brokers.

Douglas added that the project also has drawn responses from out of the area, including from a group who are going to purchase a TTY printer so that a patient of a nursing home who has limited muscle control can write letters to her family.

## All-Night Vigil Set

An all-night vigil of reparation to the Sacred Heart of Jesus and Immaculate Heart of Mary will be held June 26 and 27 at Holy Rosary Church.

All members of the area's Nocturnal Adoration societies have been invited to the rites.

Father Patrick Magnier, CSSR, will celebrate the opening 9 p.m. Mass. Devotions will be presided over by Fathers Ronald Antinorelli, John O'Malley and Robert Doell. The concluding 6 a.m. Mass will be celebrated by Father Robert Meng, pastor of Holy Rosary.

## Insights In Liturgy

Father Thomas Nellis



## The Sign Of Peace

"Peace, peace they say, but there is no peace." (Jer. 6:14) These words from Sacred Scripture aptly describe the controversy and dissatisfaction which often accompanies the sign of peace when it was restored to common use in the Roman liturgy during the 1960s. Some of the acrimony has subsided now, but the sign of peace is still problematic, a liturgical "pressure point" at which the larger tensions of the Church and the world are likely to make their presence felt. Perhaps if we looked at the reasons why the Missal of Paul VI made provision for the sign of peace in the first place, we might be better able to judge our current practice and see whether or not it is really faithful to the spirit of Vatican II.

When the Missal of Paul VI made provision for all the people to share a sign of peace during the communion rite, it was not introducing a complete novelty into the Roman liturgy. First, the ceremony already existed in the solemn Mass of that time. It was restricted to the clergy and given in a rubrically prescribed form, but it was the sign of peace. Furthermore, the sign of peace as a liturgical action goes back to very early documents, indeed to the New Testament itself. A short but adequate summary of the history of "the Peace" is provided in the Bishops' Committee on the Liturgy's statement, "The Sign of Peace," copyrighted 1977. The reader is referred to this excellent publication and there is no need to repeat all that is said there. Suffice it to note that from the earliest times the gesture we are considering was a ritual — an integral part of the whole worship service, an expression in action of what was prayed for in words. Losing sight of this basic fact has been the cause of most of our problems with the sign of peace.

For example, if some people recoiled from the idea of shaking hands with their neighbor in church, isn't it because they failed to appreciate this action as "sacred," having to do with God and the transcendent mystery they had come to experience? And, at the other end of the spectrum, when well-meaning groups taught their members that the sign of peace was an occasion to spend several minutes being sociable with their friends, isn't it because they lost sight of the ritual character of this moment? As the BCL's statement said so well: "The challenge is to make the sign of peace both genuine and reverent. It is not a mere greeting. It is a form of worship and of prayer — a personal and sincere pledge and sign of reconciliation, unity, and peace."

In this same instruction three pieces of advice were given that, if heeded, would do much to bring a spirit of

peace to the sign of peace in our churches.

1) "The sign should not be used in a casual or introductory way, but should be maintained as a true gesture of the mutual peace that comes from one's union with Christ." This implies a certain intensity of being present to the other. Encountering the eyes of the other person heightens the personalism of the rite. Whether an embrace, a kiss, or a handclasp is the sign chosen depends on the circumstances and local custom. However, if the handclasp is used, "experience has shown that the use of both hands in extending the greeting creates an expression of greater warmth and distinguishes this rite from the ordinary handclasp associated with a social greeting."

2) "Neither the people nor the ministers need try to exhaust the sign by attempting to give the greeting personally to everyone in the congregation or even to a great number of those present. The sign remains just that — a sign of the peace that should exist among all those who celebrate the sacrament of unity."

3) "Consideration for the overall ritual flow and rhythm should be an additional important factor in the use of the sign of peace. The time used to exchange the sign should be in proper proportion to the other ritual elements of the communion rite and should not create an imbalance because of length, style, musical accompaniment, or other elements that may give exaggerated importance to it. The celebrant, as the one who presides, must weigh such factors as local standards for propriety, size of the church, number of participants, character and intimacy of the assembly, lest the rite become a mere formality or deteriorate into a frivolous display."

## LIBRARY ELECTION

Paul Gocker of Webster has been re-elected president of the Board of Trustees of the Monroe County Library System. Elected vice president was Cynthia Goldstein of Henrietta.

## CAP BOOK Relocates

The CAP BOOK, Inc., a subsidiary of the Council of Adoptive Parents, has moved to new offices at 700 Exchange St., Rochester, N.Y. 14608. The telephone number remains (716) 232-5110. The book provides a pictorial and multiple listing service of children waiting for adoptive homes.

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