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Discourse Features in an ASL Catholic Homily: Pausing, Listing, and Mouthing

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**Discourse Features in an ASL Catholic Homily:
Pausing, Listing, and Mouthing**

By

Nancy DeKorte Sullivan

Submitted in Partial Fulfillment of the

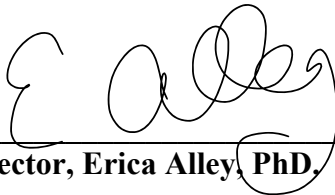
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I know it's trite to say that "it takes a village," but in my case, it truly did. So, I want to thank my village for not only supporting me through the past two years, but also for helping me over the past four decades to get to the place where I could consider becoming part of this amazing group of interpreter/scholars:

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Abstract

This paper describes an initial discourse analysis of a homily (sermon) given in American Sign Language (ASL) at a Catholic mass in the presence of a Deaf congregation. The data for the analysis was obtained using a digital video recording made as the homily was being presented. Using ELAN, a program developed for linguistic analysis, the homily was transcribed. Discourse features that make this homily coherent, interesting, and engaging were noted. While many features were observed, three were chosen for analysis: pausing, listing, and the prolific presence of mouthing English words throughout the ASL discourse. The structure of the Catholic mass is briefly described, providing context for the homily. Analyzing homilies given by Deaf priests will contribute to our understanding of the structure and function of religious texts and assist interpreters, interpreter educators, and other ASL users who make formal presentations in American Sign Language.

Keywords: American Sign Language (ASL), Deaf, homily, sermon, Catholic, mass, discourse analysis, discourse features, interpreter, linguistics.

Preface

In nearly forty years of work as an American Sign Language/English interpreter, I have had the opportunity to work in a variety of settings: conferences, medical, legal, educational, business, performing arts, and religious. While working in any of these settings, there are unique challenges to overcome as an interpreter with respect to linguistic features, and rules of social interaction. Most interpreters eventually gain experience in the first five of those settings through the regular course of their careers. Working in a performance arts setting, such as interpreting plays, for example, requires a different level of preparation including linguistic analysis which occurs prior to the interpreted event, and is bound to the script of the performance (Ganz Horwitz, 2014). The translation of the play may be re-used (and re-worked) in a future production, as the language used in a play is frozen by the playwright. Working in religious settings presents similar challenges: specialized vocabulary, ritualized actions, and rules of social interaction that are important to understand as interpreters provide services for Deaf people who want to participate in religious services and activities.

In my personal journey, learning the specialized vocabulary, ritualized actions, and rules of social interaction in religious settings happened when I began interpreting on a regular basis in a Presbyterian church where one of the ministers had a Deaf daughter. That minister and her husband, who was also an ordained Presbyterian minister, wanted their daughter to grow up attending church school and church services every week. At the time, the only qualification I had was that I had grown up going to church every week (to a Protestant church of a different

denomination), and was willing to do what I could to make the weekly church service understandable to a three-year-old. Thus, began a nearly four-decade journey which has taken me to many weddings, funerals, christenings, masses, church services, High Holy Day Services, Seders, conferences, workshops, and meetings. I have also interpreted seminary classes for a woman studying to become an Episcopal priest, another studying to become a Lutheran pastor, and, currently, a young man studying to become a Deacon in the Catholic church. Yet even with this accumulated experience, I wonder whether I have truly been successful at the task of interpreting sacred texts.

Chapter 1: Introduction

This study is an initial exploration of how Deaf people convey sacred texts in American Sign Language. One way might have been to look at parts of Roman Catholic mass, or some of the standard prayers used in liturgical worship such as the Apostle's Creed, the Eucharistic prayers, or the Lord's Prayer; however, that would mean dealing with texts for which there are pre-determined translations from Latin, Greek, or Aramaic into English dictated by scholars of the Roman Catholic Church. From English these texts are translated into American Sign Language (ASL) to allow Deaf people to have access to these standard, frozen, texts. Borrmann (2004) explored the challenges interpreters face when given the task of finding dynamic equivalents of such texts. Currently, numerous committees are devoted to creating standard translations into ASL (National Catholic Office of the Deaf, 2014). Interpreters who work in Catholic Liturgical settings can benefit from seeking out those translations and applying them to their work.

There is one part of each mass that is composed by individual priests. This means that interpreters cannot benefit from any standard, prepared translation. At every mass priests give a homily, or sermon, to provide insight to the biblical readings of the week. In *A Handbook for Catholic Preaching*, Foley (2016) defines a homily as:

[A] ritual conversation between God and the liturgical assembly that announces God's reign as revealed in Jesus Christ through the mediation of a preacher who offers a credible and imaginative interpretation for Christian living, in dialogue with the lives of the faithful, that draws upon the whole of the liturgy—especially the lectionary texts—in the context of a particular community at a prescribed moment of their shared life. (p. 161)

According to a document published by the United States Conference of Catholic Bishops (USCCB), “An increasingly important objective of the Sunday homily in our day is to stir the hearts of our people, to deepen their knowledge of the faith, and to renew their living the faith in the world and participation in the Church and her sacraments” (United States Conference of Catholic Bishops [USCCB], 2013, p. 4). Therefore, the priest or deacon prepares the homily in the language of the community that he or she serves. Since homilies are original, naturally occurring texts, it benefits interpreters to investigate how these texts are presented in ASL by Deaf priests and analyze those homilies for discourse features that “stir the hearts,” “deepen their knowledge,” and “renew living in the faith.” Since a homily is a speech event occurring in a specific context, a Roman Catholic mass, looking at how these inspirational talks are constructed and create coherence will be the focus of this project. This leads to the question:

What discourse features are used in a Roman Catholic homily given by a native American Sign Language (ASL) user?

Chapter 2: Review of the Literature

Context

This study focuses on a homily (sermon) within the context of a weekly Roman Catholic mass. A Catholic mass is a highly structured religious service which has four main parts: Introductory Rites; Liturgy of the Word; Liturgy of the Eucharist; and Concluding Rites. (United States Conference of Bishops [USCCB], n.d.) Nearly all parts of this service are scripted, taken from sources printed by the Church and distributed in the United States by the United States Conference of Catholic Bishops (USCCB). The actions and gestures are led by the celebrant (priest), and responded to by the assembly with specific words and gestures at designated times, transitioning them from the outside world to this time of worship of, and encounter with, God. For example, during the Introductory rites, after the procession to the altar, the priests and the people who accompany him, all bow toward that altar to show reverence to this symbol of Jesus Christ. Led by the priest, all make a sign of the cross, touching the forehead, center chest, left shoulder, then right shoulder. This communal gesture will happen at every mass, no matter where in the world, or what language is being spoken, and serves to remind the people they are engaged in a sacred event. Other parts of this Introductory Rite include the priest leading the people in acknowledging and asking for forgiveness of any wrong (sin) they may have done, a song of praise and adoration to God in the Gloria, ending with a prayer (Collect) which sets the context for the particular mass taking place.

The second part of every mass is referred to as the Liturgy (public worship) of the Word. During this part of a mass individuals from the congregation will come to the pulpit and read from the sacred scriptures. At a mass on Sunday there will be two readings with a psalm that is

sung by a cantor, or leader of song, with sung responses by the assembly, between the two readings. Then typically the priest will read, or proclaim, the Gospel, a passage from one of the four books which tells the story of salvation as it occurred through the life, death, and resurrection of Jesus Christ. The assembly stands as a sign of respect while the Gospel is introduced through a song of praise, and then read. Each step in this event is designed to bring the people from the secular world toward the presence of God in the words that are spoken, sung and read.

After the reading of the Gospel the Homily is given. As stated above, *this is the only text composed entirely by the priest*. It is intended to draw lessons from the scriptures, providing inspiration and a bridge between the lives of the people in the assembly and how those scriptures can apply to their lives, giving them direction on how to become “more faithful in Christ’s call to grow in holiness” (United States Conference of Bishops [USCCB], n.d.). The Homily considers both the mystery that is being celebrated during the mass as well as the needs of the people present. One crucial aspect of the Homily is that it be given in the language of the people present. This does not only refer to whether it be in English or French or ASL, but that the images and examples used by the homilist be understood by the people in the pews.

After a brief period of silence following the homily, the people say the Creed as an assembly. The Creed is an ancient statement of beliefs written in the 4th century, followed by a responsive prayer offered for the Church and her leaders, the world and its leaders, the parish and its leaders, and finally for those who have died, often for an individual from the parish.

The third part of a mass is known as the Liturgy of the Eucharist. In this part the priest leads the assembly in remembering and re-enacting the last meal of Christ. Again, this is “scripted” with the Priest leading, and the assembly participating with responses, songs, and

prayers, culminating with the assembly coming to the altar to receive the elements which Catholics believe have, through the mystery of the Holy Spirit, become Christ's Body and Blood.

Finally, during the Concluding Rites, the priest blesses the assembly, who make the sign of the cross in the same manner as at the beginning of mass, and then sends the people out to share what they have received with thanksgiving.

Any Catholic who attends mass, even occasionally, knows this structure, knows what gestures to expect from the priest, knows when to sit, stand, kneel, respond, and stay silent. It is the same structure whether one is attending mass in the United States, Brazil, the Philippines, Australia, Ghana, or France. But in each mass, there is one part uniquely composed for the people in the pews: the Homily. It is directed specifically to the assembly and therefore, must not only be given in the language of the people, but also use images and references from their community.

Discourse analyses of homilies/sermons

Examining speech events within specific contexts is the purview of sociolinguistics, a sub-discipline of the field of linguistics (Tannen, 1989). Discourse analysis grew out of sociolinguistics, and has as its cornerstone, the description and analysis of language as it occurs within a context; language as it is "actually expressed and understood by people engaged in a social action to accomplish a goal" (Roy, 2011, p. xvi). Discourse analysis approaches naturally occurring language samples to first examine how these texts are cohesive, and second, to examine how they inspire reactions in their audiences.

Discourse analysis studies of homilies/sermons in English are few. In Hopkins' dissertation (2010), she suggests an approach for analyzing sermons in English, using the

discourse analysis approaches of Labov (1972), Toolan (1998), and Gee (2004) by looking at the form and content of the texts of the sermons of six women: 2 from the 19th century and 4 from the 21st century. Hopkins looked at ten sermons from these women: one each from the 19th century preachers, and 2 each from the 21st century preachers. She sought to discover whether these six women developed distinct and discernible preaching styles. Hopkins found that, despite the social obstacles that the women faced in becoming preachers (both in the 19th and 21st century), their sermons focused on God and the gospel, and not on themselves. Her analysis revealed that they “used language to build significance for words, people, places and things...to enact activities and identities, and to build relationships, politics, connects, and sign systems or ways of knowing” (p. 105). Her study focused solely on the text of each sermon, understandable given that there may have been no recordings of these sermons, and therefore missed an important aspect of delivery (i.e. gestures, body stance, actions/interactions, emotions) which adds meaning to any discourse. Even so, the development of a distinct and discernible discourse was noted. While the Hopkins study focused on women preachers and texts, her use of narrative analysis may prove useful when looking at a homily presented in American Sign Language.

Few studies of any religious texts presented in ASL have been conducted to date. Rayman (2007) investigated the structure of signs, specifically the use of space, as it conveyed the concept of power in a sermon presented in American Sign Language at the dedication of a Deaf church in Los Angeles, California. The sermon discussed the history of the relationship between deaf and hearing people beginning with the founding of the American School for the Deaf in 1817, through several important events in the history of the Deaf community in the United States: the founding of Gallaudet College in 1864; the dark ages of oralism from 1880 – 1914; and finally, the Deaf President Now protest in 1988. The sermon

then backtracked to the 1960's and 1970's with the beginnings of research into the linguistic structure of ASL and Deaf Culture. Throughout the sermon, the presenter consistently used the space on his right to represent hearing people, while the space on the left represented Deaf people. The power relationship between the two groups was clearly represented visually as being on equal planes in most of the "eras" listed above, except for the period when oralism gripped the community. At that point the spatial representation of the two groups showed the hearing community literally in a higher position with directional signs, such as TEACH, signed from right to left, with a body shift to the right and the signs made in a downward movement toward the left. Other signs such as IMPEDE, or OPPRESS, showed similar assignment of power space.

Rayman also found other features such as maintaining part of a sign with one hand while adding a predicate with the other hand, something which can only happen in a signed language (Winston 1991). For example, in Winston's study, the signer held the sign FIND with his passive hand, while signing RELIEVED with his dominant hand. Another observation was that the signer would change the movement to a more rhythmic signing, or a slower articulation, all prosodic features which add emphasis and clarity to the discourse.

After providing an analysis of the sermon, Rayman then discussed the challenges faced when the interpreter translated the sermon into English. Certain concepts, such as the visual representation of the power difference between Deaf and non-deaf people, were translated in ways which did not represent the power imbalance as clearly. Her study showed how space can be grammaticalized. In this study, discourse features of one homily were examined, rather than a strictly structural linguistic/grammatical analysis as Rayman had done. But certainly, her study

did guide the analysis to note the possible meanings behind Fr. M's use of space and planes of referents.

In another study found in the literature concerning Deaf Catholics, Broesterhuizen (2005) examined how Deaf people created worship opportunities for themselves even when there were no "ordained" clergy to administer the sacraments. However, he did not include homilies in his description. Costello (2009) created a dictionary of signs often used in religious contexts, and discussed the history of the church in Deaf education as well as a brief sentence or two about the formation of signs used in a religious setting.

Discourse analyses of ASL

Because the research on homilies is so limited, I turned to discussions of monologic ASL discourse in other contexts. For example, Roy (1989) analyzed a short lecture on the mating habits of the stickleback fish. She found that the speaker not only used a familiar sign NOW as a discourse marker, but also made note of the use of dialogue and imagery in the lecture. The seven-minute lecture on the mating habits of the stickleback fish. This study revealed a structure which incorporated elements one would expect in any lecture in a formal instructional setting: an orderly development of subtopics and clear linguistic features which mark the transitions between those subtopics. She demonstrated that there were eight episodes in the lecture, described each episode, and then analyzed the discourse markers that led the audience from one episode to the next. Her study was the first to use a discourse analysis approach to look at a lecture in ASL, and was the foundation upon which this study is based.

Discourse analysis is driven by the data. It is important to note that Roy's study was filmed in a studio with virtually no audience, and it was a science lecture. In contrast, this homily

was recorded during a Catholic mass with approximately 50 Deaf people in attendance, ranging in age from infant to 85 years old.

Winston (1991, 1992, 1996, 1999, and 2000) presented discussions on spatial mapping, cohesion, rhyme, rhythm, and prosody as presented in ASL. In these studies, Winston analyzed the patterns of the use of space and how that contributes to the coherence of ASL texts. These features and patterns, as in her analysis of a lecture given by Clayton Valli describing how he creates a poem in ASL (1992), are likely to be found in other ASL texts. It was expected that the study of an ASL homily would share many of the same features found in these studies.

Winston (2000) also laid the groundwork about prosody in ASL defining it as “the combination of features that produce the visual, spatial rhythm, accent, and feel of ASL, and that allows signers to reflect their internal focus for any given text (and segment thereof)” (p. 1). She described ten features of ASL prosody: head movement, eye-brow raising and lowering, eye gaze, eye blink and opening, mouth movements, shoulder movement up or down, torso movement either side-to-side or back and forth, sign articulation, number of hands, and shifting hands. The functions of these features are to provide the watcher a way to “chunk” the discourse into parts, using boundary markers, that can then be interpreted for meaning by the watcher. For example, when creating a list in ASL, the final sign of the list is typically held longer with a downward movement, thus signaling the end of the list, much in the same way the end of an English list has a downward tonality. Another example of an ASL boundary marker is the use of head nods, typically found at utterance breaks.

While eye brow raising or lowering can be grammatical, indicating the form of a question, it can also indicate the beginning or end of an utterance. Eye gaze gives the watcher indications of whether the utterance is a narration (toward the audience) or part of a constructed

dialogue (toward an “addressee” in the conversation). If the eyes are directed toward the actual signs, that is a signal to the audience of emphasis of what was just signed. Eye blink is another way of indicating the end of an utterance.

Another boundary marker is found when a non-manual marker disappears. If a signer is using a mouth movement (non-manual marker) glossed as “th” at the same time he uses the manual sign glossed as DRIVE, when the “th” disappears, the utterance is over. Shoulder movement helps to create utterance boundaries along with other functions such as emphasis and chunking of larger discourses.

The manipulation of the signer’s torso creates spatial patterns. Shifts in body position often signal a change in topic or speaker. The rhythm of this movement is typically from side to side and forward to back (or back to forward). These shifts can indicate prominence of the utterance, as well as the beginning and end.

Winston also found that sign articulation as a part of prosody is complex: sign-internal movements (finger wiggles as a variant for the sign glossed as FINE), size of articulation, repetition, length of movements and holds, and height of signs. Each of these can indicate emphasis, de-emphasis, or utterance boundaries. The number of hands used can also indicate emphasis. For example, if a sign normally articulated with one hand, FINE, is articulated with two hands, this indicates an increased intensity to the meaning. Another possibility with ASL, not possible in spoken languages, is that a signer can articulate two different signs simultaneously. The example Winston used is FIND/RELIEVED. When the signer, after searching for a length of time, finally found the Library of Congress, held the sign FIND with his dominant hand, then signed RELIEVED with his non-dominant hand. This is a way of bringing attention to and making a cohesive link in the discourse which helps the audience chunk the

information in a meaningful way. Finally, switching hands can be a way of establishing comparison and/or focus. This is done with intention as opposed to switching dominance with no apparent reason.

With these features come prosodic patterns. These patterns use space to assist in seeing the introduction of new topics, the expansion of those topics, listing, and the shift from fact to feeling. Introduction of a new topic can be marked by short sentences in neutral space. Expansion of topic is seen by wider signing space, setting up signs in an “S” pattern. There is more repetition of signs, the signing is smoother and uses more relaxed movements. The shift from fact to feeling can be set up as a comparison with facts set up in space on the dominant side, with feelings about those facts set up in space to the signer’s non-dominant side. The work of Winston helps us look at these ASL prosodic features to see how they create coherence and interest in natural language use.

Other studies looking at ASL from a discourse analysis framework include a discussion of constructed action and constructed dialogue in the work of Thumann (2011). Building on the findings of Roy (1989), Winston (1992), and Tannen (1989), she found constructed action and constructed dialogue (CACD) in frequent use by Deaf speakers as they gave presentations about teaching ASL. She found four major prosodic signals that occurred when speakers used CACD: changes in the direction of the presenter’s eye gaze; changes in the presenter’s head position; changes in the facial expression of the signer; and changes in the body position of the signer. The most frequently seen changes were head position and eye gaze which signal the possibility that depiction may occur. Her analysis went on to describe the changes that occur both prior to and along with CACD. Changes in eye gaze and head position were seen prior to CACD along with a change in facial expression which co-occurs with the use of this structure.

Wilbur & Patschke (1998) analyzed how “body leans” are used to establish contrast in ASL. They found a pattern of these non-manual morphemes which function independently of the lexical signs and add meaning to the discourse much like intonational morphemes do in spoken English, serving prosodic, semantic, and pragmatic functions. A lean forward could be used to provide emphasis to the meaning of the sign being used as in the example: MUST WORK+++ *EARN (lean forward)* COLLEGE DEGREE. They also found that a lean forward is lexically associated with concepts of involvement or inclusiveness (INVOLVE, ENCOURAGE, ALWAYS, THREE-OF-US), whereas a backward lean is associated with non-involvement or exclusiveness (RESIST, AVOID, ONLY, TWO-OF-THEM). Basically, the lean forward was found to indicate the pragmatic function of affirming while the lean back indicated negating.

A new addition to the literature regarding the study of American Sign Language is the research and development of a genre known as “Academic ASL.” Gallaudet University has created series of 14 videos which describe the technical elements of this form of ASL: Core Principles (organization and coherence, ASL registers, public presentation); Working with Sources; Applications; Mise-en-scene (staging); Transitions; and Public and Classroom Presentations. (*Academic ASL* [Video file] n.d.). In a different video about Academic ASL, Harris mentions specifically that Academic ASL may be used in “church settings” (Harris, 2018, 1:33).

These descriptions and analyses laid the foundation for the discourse analysis of a homily in ASL. Ascertaining how the homily is structured is one part of an analysis; the other part investigates features that are designed for audience attention and interest, to attain the homiletic goal of stirring the spirit, etc., as mentioned above in Foley (2016). Winston (1992) discussed involvement strategies in ASL and, specifically, the ways space can be used to establish

connection with the addressee/watcher of an ASL lecture. In parallel with Tannen's (1989) analysis of spoken language involvement strategies, Winston found that ASL users establish involvement through rhythm and tempo along with guiding the audience to make sense of the message. However, she argued that ASL has a third strategy that is unique to its modality: productive use of space to create involvement. This is accomplished three ways – comparisons, performatives, and time mapping. With comparisons, the ASL user establishes items or concepts in space which allows the watcher to interpret the comparisons for himself. Performatives use space to create either physical or dialogic scenarios similar to the way constructed dialogue happens in spoken languages. Time mapping takes advantage of the way ASL uses space to indicate past (behind the signer), present (near the signer), and future (in front of the signer) to talk about events that occur over a span of time. This involves the watcher as she “sees” events unfold over the time span by making the signs along a spatial time line. Winston found that these strategies may occur in isolation, or simultaneously in discourse, creating complexity and interest for the people watching the presentation in ASL.

The focus of this study is to begin an exploration of discourse features found in a Catholic homily in ASL, which has not been discussed in the literature. It is hoped that describing these features will assist those who work with the Catholic Deaf Community, and in other settings, to communicate messages more clearly by creating texts that include more involvement and coherence when addressing those whom they serve. Secondly, this information may be helpful to interpreters who work in religious settings, as well as those who interpret any formal presentation, between ASL and English.

Chapter 3: Methodology

Participants

The only “participant” in this study is Fr. M, the priest whose homily was recorded. It is, in effect, a monologue, which can be defined as “any composition...in which a single person speaks alone” (www.dictionary.com). However, as was stated earlier, a homily is a monologue with a specific goal: “to stir the hearts of our people, to deepen their knowledge of the faith, and to renew their living the faith in the world and participation in the Church and her sacraments” (United States Conference of Catholic Bishops [USCCB], 2013, p. 4). This homily was used as a vehicle to expand the research done by Roy (1987) and Winston (1991) which analyzed other forms of monologic presentations: academic lectures. The recipients of this homily were the congregation at the Sunday mass where Fr. M delivered the homily. The congregants at the mass were ASL users; therefore, no interpretation into spoken English occurred at any time during the mass. Since the homily did have some interactive elements, one could say the congregants were interactants, as distinguished from participants. There were approximately 50 people in attendance ranging in age from 6 months to 85 years old. It was about evenly mixed male and female, and a majority appeared to be white.

Another person in the room, though not a participant, was a classmate who recorded a second video of the priest, which served as a back-up, available if any of the primary video were not clear. She set up the camera at the back of the church, using a tri-pod, and attempted to be as unobtrusive as possible.

Fr. M was selected for this study because he comes from a Deaf family including his parents and four older siblings, who use American Sign Language (ASL). Having a native ASL user as the homilist was the essential criteria for this analysis. Additionally, he has been a priest

for nearly 20 years, and thus is highly experienced in giving homilies in his native language to Deaf congregants.

The Data Collection

The 8.5 minute recorded homily provided sufficient data for the purposes of this study. If more data were needed, examples of Fr. M's homilies can be found online both in weekly masses that are streamed on Facebook from his parish, and on YouTube. The YouTube homilies are much shorter (3-4 minutes), presented to a camera for broadcast with no congregation present.

Recording the congregation to have access to their reactions to the homily was considered, including a discussion with them to find out what Fr. M did to make the homily interesting and coherent. But for purposes of this graduate study, that perspective was not included.

Fr. M was recorded giving his homily in the setting where he would normally do that activity – at a regular Sunday mass in a small Catholic church with a congregation of predominately Deaf people. Any non-Deaf people present were fluent in American Sign Language. Therefore, no interpretation into English occurred during this encounter.

With the assistance of one of the congregants, it was decided that the primary recording would take place in the left front pew to obtain clear visibility. A “back-up” video was done from the back of the church with a camera on a tri-pod to record a clearer front view. The mass lasted about an hour. We each recorded about 12 minutes of data which included Fr. M translating the Gospel reading of the day into ASL in addition to his homily. The focus of this study is the homily, which, as stated earlier, was 8.5 minutes long.

In the analysis phase, the video made from the front of the church was used in ELAN, a transcription software. The video from the back was immensely useful as a check to the transcription and to provide screen shots which will be seen later in this paper.

The data collection for the study was effective, allowing transcription of the data through ELAN from the primary video which led to the discovery of patterns of discourse features used by Fr. M.

The process

This research project involved analyzing a homily given in ASL during a Catholic mass where most of the congregants were also ASL users. The homily was analyzed for discourse features, deciphering out how they were used and what functions they serve. This research may assist linguists and interpreters in understanding the ways native ASL users construct homilies. Interpreting practitioners may then learn how to use these discourse features when working with similar discourses from English into American Sign Language. Conversely, it may assist interpreters in finding ways to translate homilies given in ASL into equivalent English texts.

ASL glosses were transcribed, clearly showing where pausing occurs in the homily. They were then color-coded for type, along with the corresponding numbers from ELAN showing the location and length of each pause. Pausing seemed to be the most evident feature as it was the first thing noticed by each person who was shown the video. Color coding the glosses also assisted the researcher in discerning what, if any, patterns emerged. The structure of the homily has been mapped out to coordinate with the Glossed document. This assisted with discovering the function of the features analyzed.

The methodology used was derived from a study done by Roy (1989) where she examined a lecture in ASL and discovered that the five-minute lecture on the “mating habits of the stickleback fish” (p. 233) yielded a structure which incorporated elements one would expect in any lecture in a formal instructional setting: an orderly development of subtopics and clear linguistic features which mark the transitions between those subtopics. She demonstrated that there were eight episodes in the lecture, describes each episode, and then analyzed the discourse markers that led the audience from one episode to the next.

In this project, with the advantage of an additional 28 years of technology, a digitally recorded video of the priest was made during a Sunday mass without disruption. Then, as mentioned earlier, the transcription software ELAN was used to produce a glossed representation of the ASL text which assisted in the analysis. This followed the criteria of a Discourse Analysis mentioned in Hale and Napier (2013): using authentic data, meaning natural language, which occurred in a specific context. In this case, the context is a Catholic mass.

An inductive approach was used, looking at the data presented and analyzing what was found. There were expectations as to what may have been discovered, based on research done thus far in other settings, along with 40 years of experience working with Deaf priests, pastors, vicars, ministers, and rabbis.

This project focused on what occurred with one homily presented by this priest, on one day, within the context of that Catholic mass. In this homily many discourse features were found. It was decided to focus on three features: pausing, listing, and the use of mouthing English words.

Chapter 4: Findings and Discussion

Discourse Analysis is defined as a sub-discipline of the field of linguistics. It provides a way to look at language that occurs within a context (Tannen, 1989). More specifically, it describes language as it is “actually expressed and understood by people engaged in a social action to accomplish a goal” (Roy, 2011, p. xvi). This approach to the study of naturally occurring language samples looks at features which create meaning distinct from the lexical items or sentence structures of that language. Examples of these markers are: pace, tone, facial expressions, body positioning, and use of gestures (Winston and Roy, 2015).

To assist in the process of creating a discourse analysis of this recorded homily, the software program ELAN was used. Looking at the text in discrete components, the following features and patterns were revealed within the text:

- Three distinct kinds of pauses: open hands, hands resting on mid-torso, and final holds. A total of 117 pauses were counted.
- Lists were indicated in ways other than the use of counting on his passive hand. There are 10 lists in the text.
- Mouthing English words, or parts of words, co-occurring with all but 47 lexical items or phrases in the text
- Body shifts and leans.
- Eye gaze and blinks.
- Head nods.
- Spatial mapping which is clear and consistent
- Infrequent fingerspelling
- Pacing, size of signing, and frequency of body leans increase markedly as the homily progresses.

Structure of the homily

According to Anderson (2016), the structure of a homily, when done in a narrative style, “addresses complexities of a globalized world” (p. 169) through its form -- movement, purpose, climax, outcome, and plot -- and content which uses a good story with tension and plot. It contains the following elements:

- Invitation/Opening – this may contain a question which has no answer
- Presentation of tension: ambiguity and resolution
- Analysis
- Disclosure of clues to the resolution
- Declaration of God’s promise
- Anticipation of consequences

The general shape of a homiletical plot resolution is found in the Gospel narrative: redemption which comes from the intersection between the divine and human mysteries.

Fr. M’s homily exhibits this general structure in the following way:

- Opening -- Asks what one of the readings was about? (An interesting exchange occurred here. Fr. M’s pause seemed to indicate he was waiting for a response, and a member of the congregation did.)

Topic Intro – 2nd reading about the “end of the world.”

- Tension: Conversation with Priest friend highlights thoughts about evil in the world and Fr. M’s response to it:
 - Ambiguity -- Evil world – war, murder, drugs, neglect, abuse, human trafficking PLUS

Corrupt governments who keep food and money despite starving masses as in N. Korea

- Question to friend: why doesn't God put an end to it?
- Resolution -- Proposes taking God's place, if He could go away for a few days, BUT after seeing all there was to see, Fr. M would put an end to the world and end all of the suffering.
- Analysis: God wants to give us more time to change our hearts and return to Him.
- Clues to the Resolution: the nature of God
 - God is full of "mercy" defined as love that we haven't earned, like parents with naughty children who hug, rather than punish, them.
 - Therefore, mercy is shown in love that is offered without condition. God puts off the end of the world in hopes He will win our love. Then we can live with Him forever.
 - Explication that this conforms to the Christian view of God as loving, merciful, slow to anger, who wants to be joined to us forever.
- Declaration of God's promise: Advent
 - Definition – coming of Jesus
 - We look forward to the 2nd coming
 - But, He already came, long ago as a baby, to connect to us

- Introduces a second Tension: Reported conversation with a different priest friend who was very frustrated with life:
 - OFF-THE-POINT used as transition marker
 - Ambiguity in constructed dialogue, priest to God: “You don’t understand!!!”
 - Priest heard God’s voice: “Yes, I do.”
 - Resolution in narration to congregation: That’s right, Jesus became human and suffered.
- Analysis: God does understand and wants to be one of us.
- Clues to resolution in scripture reading – Make the crooked path straight
 - Current world example: Road with high accident rate, studied, re-made to straight, safer, faster road.
 - Spiritual example: If our “road” is crooked and chaotic, how to we make it straight?
- Disclosure of the resolution: Turn toward God, He will come to us, our way will be straight.

Longest pause is at this point in the homily.

- Declaration of God’s promise: God wants a deep meaningful relationship with us
 - Defines M-E-A-N-I-N-G-F-U-L as what it is NOT:
 - Not Superficial
 - Not Short-term

- Not “one and done”
- God wants to be “best friends”
- Explication of “deep relationship”
 - Requires commitment and hard work
 - LOVE makes us work at it
- Connection to God: He wants that with us; he is reaching out to us, waiting for our response to welcome Him into our hearts
- Anticipation of the consequences: John the Baptist calls us to #REPENT now!
 - Don’t wait.
 - Do it NOW!
 - And keep doing it.
- Redeeming word – circles back to Advent.
 - Advent reminds us that God wants us to:
 - Have a relationship with Him
 - Open our hearts
 - Welcome Him
 - He is waiting even though He knows our:
 - Weaknesses
 - Struggles

- Failings
- He keeps:
 - Looking
 - Hoping
 - Calling to us
- He never gives up
- Concluding statement: God loves each of you. He wants your friendship. Amen.

From this it is seen that the expected form of a homily is followed and expanded. As the homily unfolds, Fr. M discusses the readings of the day within the context of themes that his congregation can relate to – seeing suffering and corruption on the news, feeling frustrated with life, feeling lost on the “crooked path.” With each of these familiar experiences, he connects them to a resolution from God – we are given more time to return to Him. Fr. M reminds the congregation that He did become human and understands suffering and frustration, and we can make our “crooked path” straight through repentance. He does this by building meaning, defining terms such as MERCY/MERCIFUL, and by giving a relatable example of disobedient children whom parents still love.

Specific Findings

Pausing.

In Fr. M’s 8.5-minute homily, there were a total of 117 pauses (one every 7 seconds) which fell into three types: final hold of a sign (49); open hands (34); hands on mid-torso (34).

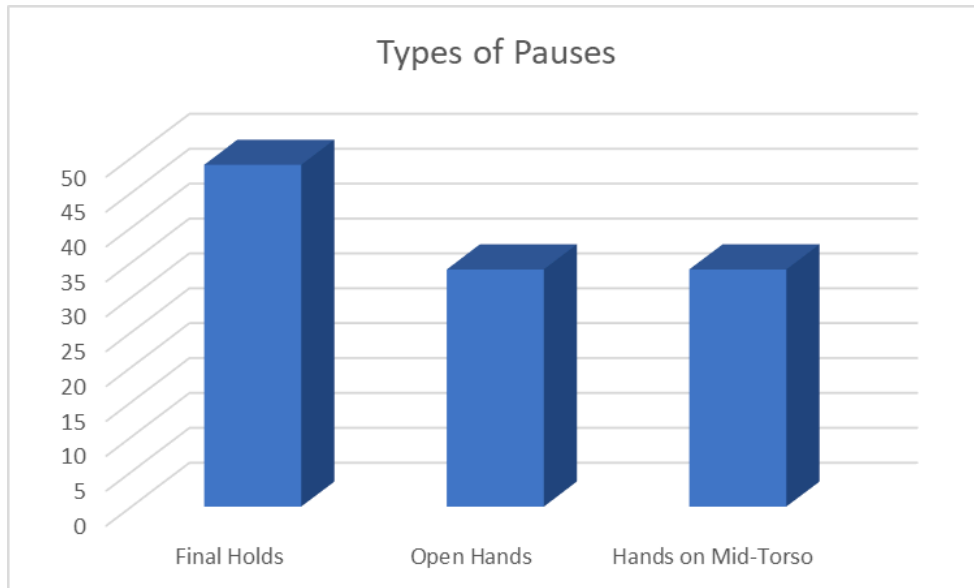


Figure 1. Types of Pauses – total number: 117

Final Holds.

One example of extending the final hold of a sign happens about a minute into the homily when he holds the letter “R” after finger-spelling P-E-T-E-R for nearly a second. Another instance is a few seconds later when he holds the sign WORLD for a little more than a second. The final hold of the sign RELATIONSHIP is held for almost 1.5 seconds a, as seen in Figure 2.

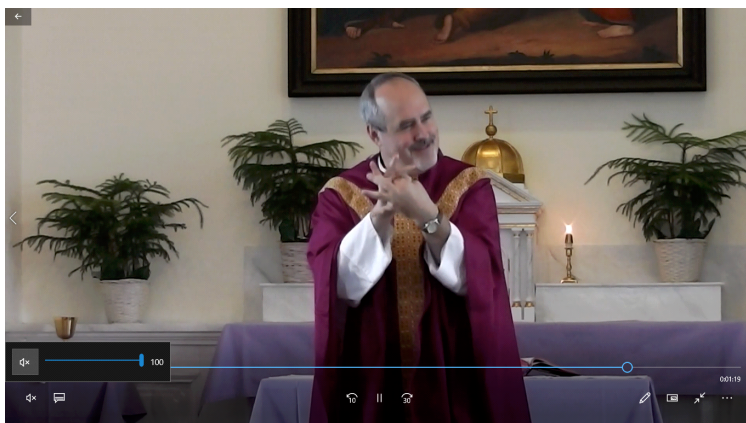


Figure 2. Final Hold

Figure 3 shows us how the Final Holds are distributed over time. We see most of them happen after the first 3 minutes, with the largest number in minute 4, but 0 occurrences in minute 9.

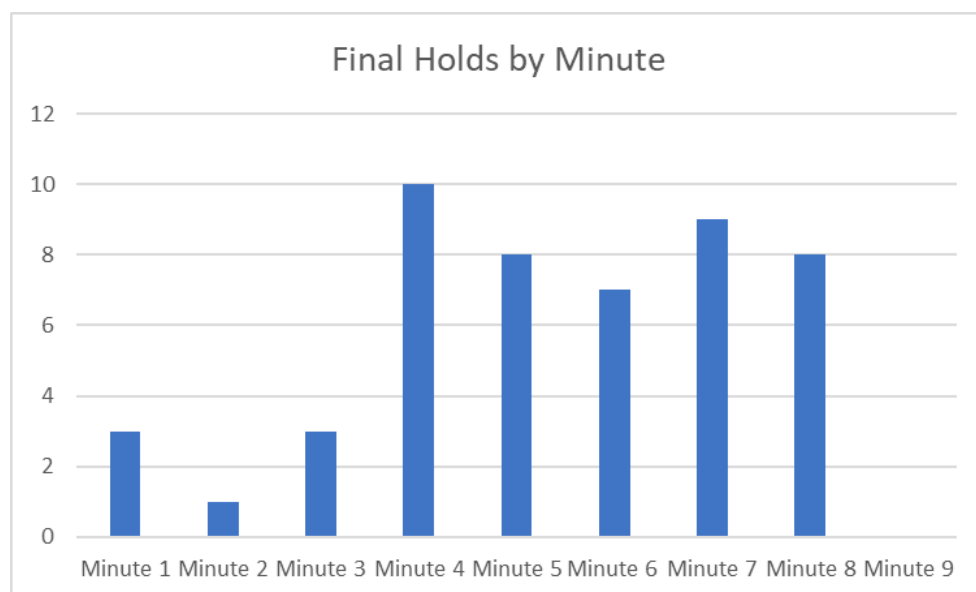


Figure 3. Final Holds by Minute

Winston (2000) identifies “long holds” as a feature that occurs most often at the end of an utterance. Winston & Monikowski described final holds as indicating a “boundary between segments and discourse” (p. 82 cited in Hoza, 2011). The 47 final holds used by Fr. M seem to set up utterance boundaries, giving the congregation time to reflect on the message. They often co-occur eye-gaze to the congregation, scanning them to see if the point is understood as in the following example:

THINK GOD PRO3 (right)
 WANT FINGER-CROSSED! (slight knee-bend)
 WAIT PATIENT (head nod)
 MORE PEOPLE WIN

PAUSE – hold WIN for .867 seconds

MEAN GOD WIN POSS3 (plural) LOVE FOR PRO3 (up right)

PAUSE – hold INDEX3 (up right) for .700 seconds

FINGERS-CROSSED! (slight knee-bend and body lean forward)

MAYBE PRO3 (up right) GIVE LITTLE-BIT MORE TIME (forward body lean)

PAUSE – hold TIME for .217 seconds

These final holds set up utterance boundaries in the way Winston and others have previously discussed. The co-occurrence with a forward body lean with the held sign TIME adds emphasis and engagement, as discussed in Wilbur & Patsche (1998).

Open Hands.

When this form (See Figure 4) was produced by interpreters, Winston and Monikowski(2003) called this an “extra-lingual” pause. Hoza (2011) glossed this form as WELL.



Figure 4. Open Hands

As shown in below in Figure 5, this form of pause was used 34 times throughout the homily, but strikingly, the highest number per minute occurring in the first minute, reducing in frequency as the homily continued.

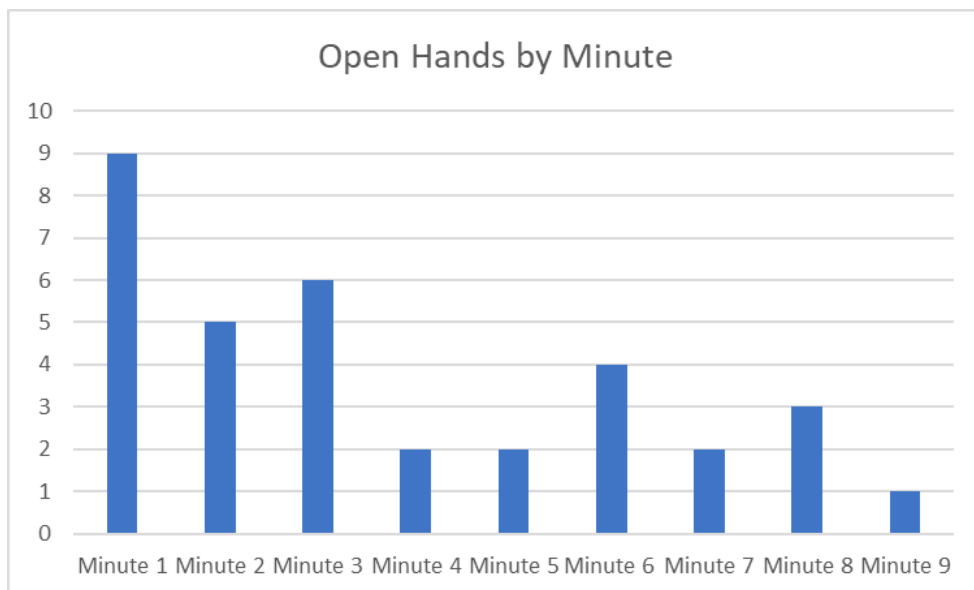


Figure 5. Open Hands by Minute

Winston & Monikowski (2003) also called this gestural pause Open Hands and referred to it as a “filled pause” which like the Final Hold discussed above can serve as an utterance boundary, allowing the audience to receive the information in understandable chunks. Hoza (2011) glosses this same gesture as WELL, and provides an analysis of several functions it can serve: a hedge, as in an answer to a question or a polite rejection; a filled pause; and indefinite article; a shift in stance; a coherence device; and a regulator of turn-taking.

In the following example, the Open Hand Pause in this homily is used in several different ways within almost 15 seconds (ELAN location 4:14.966 – 4:33.396):

PAUSE – Open Hands for .584 seconds.

SAME LOOK-AT WOW SOME GOVERNMENT

PAUSE – Open Hands for 1.000 seconds (with eye squint).

KNOW-THAT PEOPLE SUFFER AREA (right) SAME (2 hands)

PUT-IN-BAG (left) FOOD FOR SELF3+++ (left) FOR POSS3 (left) ARMY

LET PEOPLE (center) DIE+++ CHILDREN SAME-AS NORTH KOREA

PAUSE – Open Hands for .483 seconds.

MANY BAD! LOOK-AT (right to left arc)

PAUSE – Hands on Mid-Torso for .650 seconds.

PAUSE -- Open Hands for .963 seconds (with eye squint and slight shrug).

The first Open Hand pause above, functions as a transition marker from the previous topic to an expansion of the “Evils of the World.” The second, along with the co-occurring eye-squint, serves as a boundary marker of the expansion, leading to a conclusion. The next pairing of pauses, a Hands on Mid-Torso, followed immediately by a nearly 1 second Open Hand pause, which co-occurs with an eye-squint and slight shrug, acts as an engagement strategy, checking with the congregation before beginning a response to what he has set up.

Throughout the homily, the Open Hand pauses are used as transitions, utterance boundaries, listing boundaries (see below), and coherence markers, but rarely, if ever, as filler pauses as described by Hoza. Fr. M may pause to allow the audience to interpret the previous statements, but he rarely appears to be lost or searching for his next thought.

Hands on Mid-Torso.

The third form of pausing is pictured in Figure 6 and, like the Open Hands form, occurs 34 times throughout the homily.



Figure 6. Hands on Mid-Torso

The chart below (Figure 7) demonstrates that this form of pause also occurs throughout the homily with a strong presence in the first two minutes, but, unlike the other two, increases in use in the final minute.

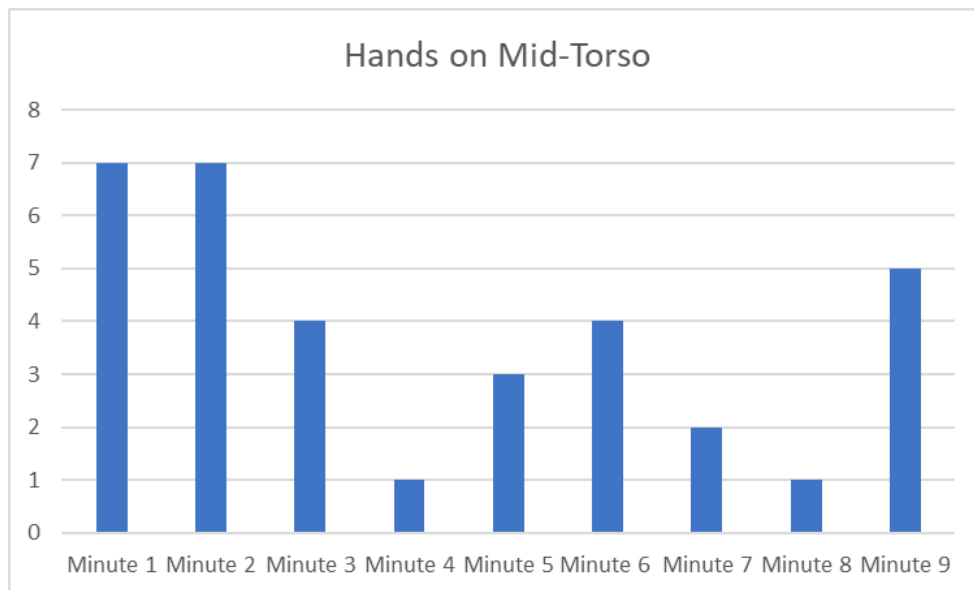


Figure 7. Hands on Mid-Torso

Pausing is a prosodic strategy which indicates utterance boundaries, and controls the pace of the text. At times these pauses co-occur with a shoulder shrug, eye-gaze scan, or head

nod, which can add a feature or meaning to the pause. For example, eye-gaze scanning the congregation happening simultaneously with a pause adds the discourse feature of engagement:

WIN POSS1 (plural) LOVE DEEP RELATIONSHIP WITH GOD FOREVER

PAUSE – Hands on Mid-Torso for 2.8 seconds with eye-gaze scanning left to right.

PRO3 (right) CORRECT+++ PRIEST GOOD POINT

These pauses may also be a function of the formal register of the homily. This is a “performance” with a specific purpose. The goal is clarity of the message, so frequent pauses are a strategy that allows Fr. M to present his ideas in deliberate chunks of information, while giving the congregation time to process and follow along with his narrative.

The two longest pauses are accomplished with final holds in the following utterances:

JESUS (up center) 3-MEET-1 (neutral space center)

(Final hold 3-MEET-1 – longest pause -- 4.260 secs),

and

PRO3 (up right) READY BCL “open arms move in arc”

Brief open hands U-P TO PRO1 (plural) BCL “outstretched arms to up right)

WANT+ WITH WELCOME (up right to neutral space) COME-INTO-HEART

PRO1 (plural)

(Final hold PRO1 touching opposite shoulder--2nd longest pause -- 3.864 secs).

These long pauses along with the knee bend appear to add to emphasis to the statements he is making.

There are also “brief” open hand pauses within utterances occurring 23 times, with one instance of a brief pause described as “hands down.” These brief pauses appear to be used as part

of Fr. M's listing strategy (see below). And they might be considered as a transition movement inserted to show sign boundaries.

Listing.

Within the entire homily, Fr. M created ten lists. Although many second language users are taught to use the non-dominant hand to create a numbered list, Fr. M never used the non-dominant hand, his left, while conveying a list. The lists seem to be expressed with a combination of "brief open hands," use of horizontal space, and body leans.

Fr. M, during the 10 instances of listing, uses a combination of horizontal movement through space along with the use of "brief open hands" as seen in the following example:

TOO-MUCH BAD WAR+++ (*open hands – brief*)

KILL++ (*open hands – brief*)

HURT PEOPLE INNOCENT CHILDREN

PAUSE – .4 seconds (hands on mid-torso)

NOT ONLY THAT

PAUSE – .366 seconds (hands on mid-torso)

SAME SEE +++ (right to left) DRUGS (*open hands – brief*)

HURT MANY PEOPLE

DON'T-CARE (right)

TAKE-ADVANTAGE-OF+++ (circle)

PAUSE – .617 seconds (hands on mid-torso)

HUMAN IMMIGRATION T-R-A-F-F-I-C-K-I-N-G QUOTE

M-O-D-E-R-N DAY SLAVERY (*open hand/fist – brief*)

CONTINUE THAT SEE+++ (*open hands – brief*)

PAUSE – .517 seconds (hands on mid-torso)

PAUSE – .584 seconds (open hands)

(*Together = 1.101 seconds*)

In the example above can be broken down into three lists. In the first list:

TOO-MUCH BAD WAR+++ (*open hands – brief*)

KILL++ (*open hands – brief*)

HURT PEOPLE INNOCENT CHILDREN

PAUSE – .4 seconds (hands on mid-torso)

The three items in the list are separated by brief open hands and is followed by a .4 second pause. We know another list is coming with the following phrase and another pause:

NOT ONLY THAT

PAUSE – .366 seconds (hands on mid-torso)

This sets up the second list:

SAME SEE +++ (right to left) DRUGS (*open hands – brief*)

HURT MANY PEOPLE

DON'T-CARE (right)

TAKE-ADVANTAGE-OF+++ (circle)

PAUSE – .617 seconds (hands on mid-torso)

The items in the second list are distinguished using “open hands -- brief” between DRUGS and HURT, and movement along the horizontal plane between PEOPLE,

DON'T-CARE (right) and TAKE-ADVANTAGE-OF (circle). It is also set off by a .617 second pause (hands on mid-torso).

Finally, in this sequence, there is a third list of only two items:

HUMAN IMMIGRATION T-R-A-F-F-I-C-K-I-N-G QUOTE

M-O-D-E-R-N DAY SLAVERY (*open hand/fist – brief*)

CONTINUE THAT SEE+++ (*open hands – brief*)

PAUSE – .517 seconds (hands on mid-torso)

The two items in this list, like those above, are separated by the “open hand – brief” pause, and end with a .517 pause. In none of these examples did Fr. M use his passive hand to count off the items in the lists, as is commonly seen in formal ASL presentations.

About six minutes into the homily, Fr M is talking about the nature of God, and during this part he creates another list. The list is... loves mercy, is slow to anger, and wants to be united to humans, concluding with a pause. The utterance below, before the pause, gives the context for the list that follows the pause:

THAT COMBINE “WHAT” (*open hand brief*)

PRO1 (plural) CHRIST SAY ABOUT POSS1 (plural) GOD

PAUSE – .467 seconds (hold GOD)

LOVE PITY/MERCY

NOT QUICK TO ANGRY

WANT HAVE RELATIONSHIP WITH PRO1 (plural)

This list is also made without using the non-dominant hand. The three items are made with slight pauses between and with a light body shift to the right with each item.

Finally, as we near the homily conclusion, Fr. M constructs a series of lists.

PAUSE – .308 seconds (hands on mid-torso)

THAT A-D-V-E-N-T REMIND (plural arc right to left)

NOW! GOD WANT-HAVE (claw handshape) RELATIONSHIP

OPEN WELCOME (up right down to neutral)

COME-INTO-HEART PRO1 (plural)

PAUSE – .953 seconds (hands on mid-torso)

GOD WAIT PRO3 (up right)

KNOW! POSS1(plural) WEAK!

POSS3 (up right) KNOW POSS1 (plural) STRUGGLE

POSS1 (plural) FAIL++ [brief open hands with shrug]

VERY PATIENT

KEEP LOOK-AT

FINGERS-CROSSED BCL “come to me”

CONTINUE GOD NEVER-GIVE-UP ON PRO1 (plural)

PAUSE – 3.306 seconds (hands on mid-torso) – 3rd longest

The first list in this series has three items:

PAUSE – .308 seconds (hands on mid-torso)

THAT A-D-V-E-N-T REMIND (plural arc right to left)

NOW! GOD WANT-HAVE (claw handshape) RELATIONSHIP

OPEN WELCOME (up right down to neutral)

COME-INTO-HEART PRO1 (plural)

PAUSE – .953 seconds (hands on mid-torso)

God wants to have a relationship, be welcomed, and come into our hearts. As with the previous examples, the list begins and ends with a pause. The non-dominant hand is not used

and the items are separated by the use of space – upper right (GOD) to lower neutral (PRO1 – plural).

The second list also has three items:

PAUSE – .953 seconds (hands on mid-torso) – [The same pause as above.]

GOD WAIT

PRO3 (up right) KNOW! POSS1(plural) WEAK! (body lean forward)

PRO3 (up right) KNOW POSS1 (plural) STRUGGLE (body lean forward)

POSS1 (plural) FAIL++ [brief open hands with shrug]

This list is bound by a “hands on mid-torso” pause and a “brief open hand pause” co-occurring with a shrug. The list contains three items: He knows our weakness, He knows our struggles and our failures. With the first two items in this list, Fr. M leans his body forward for emphasis. The shrug along with the brief open hand pause contains the sense that “in spite of that,” the third list is true:

VERY PATIENT

KEEP LOOK-AT (repeatedly)

FINGERS-CROSSED BCL “come to me” CONTINUE

GOD NEVER-GIVE-UP ON PRO1 (plural)

PAUSE – 3.306 seconds (hands on mid-torso) – 3rd longest

This utterance is signed higher, smaller, and with more tension, indicated a sense of urgency.

The items in this list are kept distinct through rhythm and shallow knee bends.

Table 1 below gives a summary of the listing strategies used in four incidences in the homily.

| Location in ELAN | Glossed text | English translation | Strategies used |
|------------------|---|--|---|
| 3:51.100 | TOO-MUCH BAD WAR+++ (open hands – brief) KILL++ (open hands – brief) HURT PEOPLE INNOCENT CHILDREN | So much war, murder, and injury to people, innocent children. | <ul style="list-style-type: none"> • Pausing • Brief open hands • Rhythm • Space • Body leans |
| 7:00.566 | LOVE PITY/MERCY NOT QUICK TO ANGRY WANT HAVE RELATIONSHIP WITH PRO1 (plural) | [God] loves, mercy, is slow to anger, wants to be united with us. | <ul style="list-style-type: none"> • Pausing • Rhythm • Space • Body leans |
| 10:52.426 | GOD WAIT PRO3 (up right) KNOW! POSS1(plural) WEAK! POSS3 (up right) KNOW POSS1 (plural) STRUGGLE POSS1 (plural) FAIL++ brief open hands with shrug | God waits, knowing our weaknesses, our struggles, our failures. | <ul style="list-style-type: none"> • Pausing • Space • Body leans • Brief open hands • Rhythm |
| 10:57.868 | VERY PATIENT KEEP LOOK-AT FINGERS- CROSSED BCL “come to me” CONTINUE GOD NEVER-GIVE-UP ON PRO1 (plural) | He is very patient, keeps watching, hoping, beckoning, never giving up. | <ul style="list-style-type: none"> • Pausing • Space • Body leans • Rhythm • Shallow knee-bend |

Table 1. Sample of lists and strategies used.

From these examples, it seems that in lieu of using his passive hand as a listing device, Fr. M uses pausing, space, rhythm, body leans, and occasionally “brief open hands” to create lists. He often uses lists of threes, which may be for ease of memory and understanding. In future studies it would be interesting to explore this further. In English, lists of three items are often used. Is this the same in ASL?

Mouthing.

One unexpected finding is Fr. M’s use of mouthing English words. Fr. M mouths of English words, or parts of words, while simultaneously using clear and consistent ASL features such as spatial mapping, head nods and body leans.

In the 8.5 minute homily there are only 47 lexical items/phrases in the homily where Fr. M does not match the sign with any mouthed English word. CLOSE-FRIEND “cs”, PATH

(crooked) “th”, SURFACE “pursed lips”, are some examples. These the non-manual markers (NMM’s) are adverbial, but other occurrences just seem neutral “open mouth” (Hoza, 2008). Interestingly, most of them occur in the final 3 minutes of the homily as the signing becomes larger and faster, accompanied by body leans and shallow knee bends.

This finding has created a dilemma as to how to label the language Fr. M is using. Is it Code-Switching (Davis, 1989), or Contact Sign (Lucas & Valli, 1990). The form of signing that Fr. M is doing, appears to be a variant of formal ASL, which would be expected in this context, as Harris mentioned (2018) in her video describing Academic ASL. The proliferate use of English mouthing while using features of space, body shifts, head nods, etc., while notable, does not mean ASL is not being used. What is notable, is that when Fr. M switches to ASL mouthing, because it is so infrequent (47 times), it is marked. It seems that at these times in the homily, a specific point is being emphasized as in the example CLOSE-FRIEND “cs”. This person Fr. M is talking about is not just any friend, but someone very special to him.

Fr. M was chosen for this study because he was born to a Deaf family and is the youngest of five Deaf siblings with Deaf parents where American Sign Language (ASL) was the primary language in the home. Therefore, it was somewhat surprising to observe the prolific use of mouthing of English words throughout the text. One contributing factor to consider might be Fr. M’s educational history. He was mainstreamed for the first part of his schooling, then transferred to St. Rita School for the Deaf, a residential Catholic school, which used an educational approach that emphasized the use of spoken English. Upon graduation from high school in 1988, he went directly to Gallaudet, where academic instruction was presented in sign language, but often while signing and speaking at the same time. This means the emphasis was on instruction through the

use of signing in an English syntactical structure. Therefore, while Fr. M is fluent in ASL as his first language, and uses ASL in conversation, his educational background seems to have influenced his language use for public homilies. I have subsequently learned that his mother, while Deaf, was raised orally (personal communication, K. Schipani, 4/16/18). This is a phenomenon noticed among other Deaf families, where one parent was raised in an oral mode of communication, passed ASL to their children from birth, they also incorporated a great deal of English mouthing with the signing used. A future study might be to look at how English mouthing is used by Deaf ASL users. The literature has looked at bimodal-bilingual hearing signers (Emmory, et al, 2008), but how Deaf people incorporate English mouthing into their discourse strategies has not been studied.

There are 47 lexical items/phrases in the homily where Fr. M does not match the sign with any English word. Some of the non-manual markers (NMM's) are adverbial as in “cs”, “th”, “pursed lips”, but some occurrences just seem neutral as in “open mouth” (Hoza, 2008). The category of NMM's, ideophones or mouth gestures, described by Hogue, (2011) appear not to be used in this homily. Interestingly, most of this NMM/ASL mouthing occur in the final 3 minutes of the homily as the signing becomes larger and faster, accompanied by body leans and shallow knee bends. As the rhythm speeds up, and there's more ASL mouthing with other prosodic cues, it all builds to his final point.

When the English mouthing is *not* occurring, and non-manual markers (cs, mm, and others) are used, then there is added meaning, likely for emphasis. For example, the first instance of non-English mouthing occurs with the sign glossed as CLOSE-FRIEND using the non-manual marker (nmm) “cs” and clearly adds emphasis. This is not just a friend, but a very close friend.

Other examples of ASL mouthing used in this homily are:

- “pursed lips” – SURFACE (in contrast to DEEP) (9:47.283)
- “neutral” – QUIET (coming to a realization) (8:35.976)
- “thup” – FAST-HIGHWAY (crooked to straight modifier) (9:04.585)

By contrast, there is one example where Fr. M uses a sign – DEEP – but simultaneously mouths the English word “meaningful.” He then fingerspells the word – M-E-A-N-I-N-G-F-U-L. He then defines it by saying what it is not:

PAUSE – hands on mid-torso for .5 seconds

GOD WANT HAVE DEEP M-E-A-N-I-N-G-F-U-L

RELATIONSHIP WITH PRO1 (plural)

PAUSE – hold PRO1 plural on opposite shoulder for 1.064

M-E-A-N-I-N-G-F-U-L NOT MEAN SURFACE (slightly up right)

PAUSE – hold SURFACE for 2.017 seconds



Figure 8. ASL mouthing – “pursed lips”

This seems to indicate emphasis by using the sign DEEP with a specific mouthed English word. Then Fr. M spells out the word, and defines it. In defining it, he uses a negative example, NOT MEAN, and uses ASL mouthing, “pursed lips” with the sign – SURFACE, as seen in Figure 5.

Other discourse features

The use of head nods, eye-gaze, eye-blinks, and body leans as markers for utterance boundaries and denoting emphasis are also elements which contribute to the coherence and engagement in this text. The pacing of the signing increases in speed and size as the homily proceeds. Near the very end, the priest uses shallow knee-bends along with larger body leans to increase the intensity of his message. For example, when signing the following phrase, Fr. M makes a slight knee-bend on the lexical item WANT which adds emphasis:

GOD *WANT* HAVE DEEP M-E-A-N-I-N-G-F-U-L RELATIONSHIP WITH PRO1 (plural)
As the homily builds in intensity, the deep knee bends and body leans increase along with the pace and size of signs. This is similar to preachers in other traditions, such as Martin Luther King, Jr., who, in his “I have a Dream” speech, increases his volume and pace as the sermon builds to climax. (<https://abcnews.go.com/US/things-make-dream-famous-speeches-history/story?id=20068795>)

By contrast, at one point his shoulders raise and the signing space gets smaller/tighter, seeming to show contrasting intensity as in when Fr. M does the following:

(brief open hand pause with shoulder shrug)

VERY PATIENT KEEP LOOK-AT FINGERS-CROSSED BCL “come to me”

This seems to be comparable to when my mother would say, in a very quiet voice, “Nancy Jean, come here!” The quiet volume of her voice, and the use of my middle name, indicated a very

serious conversation was about to occur. Fr. M's shoulder raise, smaller/tighter signing, while it seems "quieter" due to the smaller size of the signs, because of his posture and the way he articulates the signs, urgency is indicated. Another example of an increase in intensity can be found in the utterance immediately preceding the one just discussed. It is an example of Listing that was mentioned earlier in this paper, but other features are present:

PAUSE – hands on mid-torso for .953 seconds

GOD WAIT PRO3 (up right) KNOW! POSS1(plural) WEAK!

PRO 3 (up right) KNOW POSS1 (plural) STRUGGLE

POSS1 (plural) FAIL++

Each time Fr. M signed KNOW in the above utterance, there was a co-occurring body lean, emphasizing the concept as well as indicating inclusion of the audience as discussed in Wilbur & Patschke (1998). The body leans with the subsequent smaller/tight signing set up a contrast in discourse that brings attention to the message.

One of the features of a formal register of ASL is the infrequent use of fingerspelling (Harris, 2018). This homily contains only 20 incidents of fingerspelling. 7 of those are short words: N-E-W-S, T-O-O, S-O (twice), W-A-S, and O-F (twice). The other 13 are either proper nouns – G-O-S-P-E-L, P-E-T-E-R, A-D-V-E-N-T (twice), and J-O-H-N – or lexical items which either define a concept, L-O-V-E (used to define MERCY), M-O-D-E-R-N (DAY SLAVERY) or need defining – HUMAN T-R-A-F-F-I-C-K-I-N-G, M-E-R-C-I-F-U-L, M-E-R-C-Y, A-D-V-E-N-T (twice), and M-E-A-N-I-N-G-F-U-L. There are also three lexicalized fingerspell loan signs -- #PTR (Peter), #BACK, and #UP.

Having considered the discourse features used in this homily, the structure of the ASL homily will now be discussed.

The pauses discussed earlier in this paper serve to establish utterance boundaries which provide clarity, emphasis, and inspiration to the congregation. Lists are set off by pauses as well as incorporating rhythm, space, and brief open hand pauses. The times when Fr. M uses ASL mouthing rather than English mouthing appear to be times when a point is being emphasized.

Chapter 5: Summary and Recommendations

Summary

This study, which recorded a Deaf priest presenting a homily in ASL, examined discourse features used to convey his religious message. The homily is in the genre of narrative texts (Foley, 2016), which can be analyzed linguistically for features just as any formal, monologic text can. It exhibits expected features of any formal ASL presentation, using discourse features to create clarity, emphasis, and cohesion. The primary features observed were: pausing, listing, and English mouthing. Less frequently observed features were also noticed, but they were left for future analysis.

By understanding how each of these strategies work, they can be taught to second language learners of ASL to make either their own presentations more coherent, or to make interpretations more like a native signer's ASL presentation. They also may be incorporated by interpreters into text analyses of ASL source texts to discern how they can be matched with English equivalents when translating from ASL to English.

Further study of this homily and other ASL homilies could lead to demystifying the genre of interpreting religious texts for interpreters so the pool of people willing and able to work with Deaf priests would increase. One possibility is to continue with this homily and dig deeper into the discourse features and markers present. A study of how the discourse features and the structure interact, if at all, could be done with this data.

An interesting addition to a study of this kind would be to record the congregation to see what their reactions are and how those reactions coincide with the features used in the homily. This was considered for this project, but due to time constraints, was not done.

In considering the pausing, listing strategies, and English mouthing that were explored within this homily, further studies could look at whether these occur in homilies of other Deaf priests, as well as in other formal narratives in ASL. A comparison of how those features are used by Deaf native ASL presenters with how they are incorporated by hearing native ASL users and second language ASL users might add insight to ways we can improve interpretations of homilies or other formal ASL texts. A secondary research could be to see how these features are used by ASL/English interpreters when they are interpreting from English to ASL. It would be interesting to see what differences there are between originally generated texts and interpreted-generated texts. They require very different processes and need to be studied separately if the goal of native-like target language production of interpreters is to be achieved.

By continuing the study of discourse features of native ASL users, ASL/English interpreters, teachers of ASL, and teachers of ASL/English interpretation can use these findings to assist their work in ultimately bringing along more fluent and competent interpreters. And if the work includes analyzing texts from religious settings, such as homilies, the work will be demystified and more interpreters will be willing to work in religious settings. As a result, Deaf priests, pastors, and rabbis will be able to more confidently follow their calling. Additionally, the Deaf community will have access to religious settings, and be able to participate to whatever degree they wish. Interpreting in religious settings is some of the most challenging work to do well, and has received little if any attention from scholars. It is hoped that this study is a way to begin that work.

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Appendix A: IRB Application Form



**ST. CATHERINE
UNIVERSITY**

**ST. CATHERINE UNIVERSITY REQUEST FOR APPROVAL
FOR THE USE OF HUMAN SUBJECTS IN RESEARCH APPLICATION**

IRB APPLICATION DOCUMENT CHECKLIST

The items listed below are the application, forms and supporting documents to be uploaded to Mentor IRB for your protocol/application submission. Consent forms and additional supporting documents may be uploaded to separately; see [Mentor IRB Directions](#). For questions, contact the IRB Assistant at 651-690-6204 or irb@stkate.edu.

| | |
|-------------------------------------|--|
| <input type="checkbox"/> | |
| <input checked="" type="checkbox"/> | IRB Application |
| <input type="checkbox"/> | |
| <input checked="" type="checkbox"/> | PI Documentation/CITI Training for Investigator(s)* |
| <input type="checkbox"/> | |
| <input type="checkbox"/> | PI Documentation/CITI Training for Faculty Adviser (if applicable)* |
| <input type="checkbox"/> | |
| <input checked="" type="checkbox"/> | Informed consent form |
| <input type="checkbox"/> | |
| <input type="checkbox"/> | Video release form |
| <input type="checkbox"/> | |
| <input type="checkbox"/> | Recruiting materials (phone script, fliers, ads, etc) |
| <input type="checkbox"/> | |
| <input type="checkbox"/> | Survey/questionnaire(s), focus group or interview questions (if applicable) |
| <input type="checkbox"/> | |
| <input type="checkbox"/> | Conflict of interest/financial interest disclosure (if applicable) |
| <input type="checkbox"/> | |
| <input type="checkbox"/> | Letter(s) of support (if you are conducting research at another agency, school, etc) |
| <input type="checkbox"/> | |

*PI Documentation/CITI Training is the completion report received for fulfilling the required Human Subjects Research education requirements in CITI Program. Each person will need to upload their PI Documentation to their individual Mentor IRB account. Directions are located in Mentor IRB.



ST. CATHERINE
UNIVERSITY

**ST. CATHERINE UNIVERSITY REQUEST FOR APPROVAL
FOR THE USE OF HUMAN SUBJECTS IN RESEARCH APPLICATION**

Complete the following application in its entirety. You may excerpt material from your thesis or grant proposal, but your application should be relatively concise. Consent forms and additional supporting documents may be uploaded to separately; see [Mentor IRB Directions](#). For questions, contact the IRB Assistant at 651-690-6204 or irb@stkate.edu.

Date of application: November 1, 2017

Investigator name(s) and credentials (e.g., PhD, RN, etc.): (List all co-investigators)

Nancy D. Sullivan, MA

Project Title: Discourse Analysis of a Homily Presented in American Sign Language

Department: Communication Studies & ASL and Interpreting

Level of Review:

In the Mentor IRB system, you must select the Review Type; selecting Exempt and Expedited will prompt additional questions for you to fill out. The default level of review is Full if not selected. For more information on the levels of review, go to the Mentor IRB Info page: [Determine the Level of Review](#).

| | | | | | | | | |
|--------------------------|-------------------------------------|--------|--------------------------|--------------------------|-----------|--------------------------|--------------------------|------|
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | Exempt | <input type="checkbox"/> | <input type="checkbox"/> | Expedited | <input type="checkbox"/> | <input type="checkbox"/> | Full |
|--------------------------|-------------------------------------|--------|--------------------------|--------------------------|-----------|--------------------------|--------------------------|------|

Has this research been reviewed by another IRB?

| | | | | |
|--------------------------|--------------------------|-----|-------------------------------------|----|
| <input type="checkbox"/> | <input type="checkbox"/> | Yes | <input checked="" type="checkbox"/> | No |
|--------------------------|--------------------------|-----|-------------------------------------|----|

If YES, you may not need to complete a St Kates IRB application and may be able to use your external IRB application instead. Please include a copy of the letter of approval and approved IRB application from the external IRB with your Mentor IRB submission, or indicate the status of your application here. Contact the IRB coordinator at IRB@stkate.edu with any questions. Examples: "See attached" or "Pending approval"

Will this research be reviewed by another IRB?

| | | | | |
|--------------------------|--------------------------|-----|-------------------------------------|----|
| <input type="checkbox"/> | <input type="checkbox"/> | Yes | <input checked="" type="checkbox"/> | No |
|--------------------------|--------------------------|-----|-------------------------------------|----|

If YES, please indicate your plans for review

Note: Cooperative Research is when a research protocol requires approval from outside institutions (e.g., a hospital IRB or other college/university) as well as St. Catherine University. Sometimes it is

possible for an IRB to accept an external IRB's review to reduce duplication of review effort. Contact the IRB coordinator at IRB@stkate.edu if you have questions about cooperative research and how to determine when only one IRB will need to review your IRB application.

- **RESEARCH SUMMARY:** Complete each section in clear, easy to read language that can be understood by a person unfamiliar with your research and your field.

- **Purpose of the research:** Provide a clear, concise statement of your purpose.

The goal of this project is to explore the discourse markers used to create coherence in a homily presented in American Sign Language during a Roman Catholic mass.

- **Background:** Provide a concise summary in 1 - 2 brief paragraphs to explain the importance of the research and how it fits with previous research.

Discourse Analysis is a sub-discipline of the field of linguistics. It provides a way to look at language that occurs within a context. (Tannen, 1989) More specifically, it describes language as it is “actually expressed and understood by people engaged in a social action to accomplish a goal.” (Roy, 2011, p. xvi) This approach to the study of naturally occurring language samples looks at markers and features which create meaning distinct from the lexical items or sentence structures of that language. Examples of these markers are: pace, tone, facial expressions, body positioning, and use of gestures. (Winston and Roy, 2015)

The use of Discourse Analysis in the study of American Sign Language (ASL) Linguistics and ASL/English Interpretation has been part of the literature since Roy's ground-breaking work with her analysis of an ASL lecture (1989). However, there is only one study using this method analyzing a homily that is presented in ASL (Rayman, 2007) This research project will analyze a Catholic homily (sermon) that is presented in American Sign Language (ASL) by a Deaf priest in the context of a Sunday mass where the congregants are also Deaf ASL users. The researcher will look at prosody in the homily to identify features that make it coherent, interesting, and engaging.

The results of this study may be helpful to a wider audience than just people who give homilies or sermons in ASL. Identifying these discourse markers and features may also be useful in the study of Academic ASL, or for ASL/English interpreters who work in religious settings, or any formal platform work where the register is similar to that of a homily at a Sunday mass.

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- **Research Methods and Questions:** *Give a general description of the study design and specific methods you will use in your investigation. Specify all of your research questions and/or hypotheses. Reviewers will consider whether the information you are gathering is necessary to answer your research question(s), so this should be clear in your application.*

Research Question: What are the discourse markers used in a Roman Catholic homily given by a native ASL user?

The homily will be video recorded during a regular Sunday mass.

The data (homily) will be transcribed and then analyzed using a stand-alone downloadable software program called ELAN to assist in identifying the discourse features used and what their functions are. This program is housed entirely on my computer and has no connection to the internet.

ELAN (Version 5.0.0-beta) [Computer software]. (2017, April 18). Nijmegen: Max Planck Institute for Psycholinguistics. Retrieved from <https://tla.mpi.nl/tools/tla-tools/elan/>

- **Expectations of Participants:** *Give a step by step description of all procedures that you will have participants do. Attach any surveys, tests, instruments, interview questions, data collection forms, etc. that you will use with participants.*

The priest will prepare his homily as he normally does. He may be contacted at later date for verification of findings, if necessary.

e. Estimated Time Commitment for Participants:

| | | |
|----------|--|---|
| 1 | | Number of sessions for each participant |
| One hour | | Time commitment per session for each participant |
| One hour | | Total time commitment for each participant |

- f. Access to Existing Data:** *If you are analyzing existing data, records, or specimens, explain the source and type, means of access, and permission(s) to use them. If not accessing existing data, indicate "NA"*

N/A

- **SUBJECTS:** *Provide your best estimates below.*

| | |
|--|------------------------------|
| • Age Range of Subjects Included: | One adult over the age of 18 |
|--|------------------------------|

- **Number:**

(Indicate a range, or maximum, if exceeded, you will need to submit an amendment)

| | | | | | | |
|---|------|--|--|--------|--|-------|
| 1 | Male | | | Female | | Total |
|---|------|--|--|--------|--|-------|

- **Target Population:** Describe your target population (the group you will be studying; e.g. seniors, children ages 9-12, healthy adults 18 or over, etc.)

This study will look at one homily given by an adult male.

- **Specific Exclusions:** *If women and/or minorities are to be excluded from the study, a clear rationale should be provided in section "f" below.*

N/A

- **Special Populations Included:** *Select any special population that will be the focus of your research.*

NOTE: These groups require special consideration by federal regulatory agencies and by the IRB.

| | | | | |
|---|---|--|--|---|
| | Minors (under age 18) | | | HIV/AIDS patients |
| | | | | |
| | St. Catherine Employees | | | Economically disadvantaged |
| | Students | | | Educationally disadvantaged |
| | Pregnant women | | | Hospital patients or outpatients |
| | | | | |
| | Elderly/aged persons | | | Prisoners |
| | | | | |
| | Cognitively impaired persons | | | |
| | | | | |
| X | Minority group(s) and/or non-English speakers (<i>please specify</i>) | | | The participant is an ASL user. All communication will be accessible in American Sign Language. |
| | | | | |
| | Other Special Characteristics and Special Populations | | | |
| | (<i>please specify</i>) | | | |

- **Provide reasons for targeting or excluding any special populations listed above.**

This study will analyze a discourse in American Sign Language (ASL.) Therefore, the person giving the homily is a person who uses American Sign Language to a congregation of ASL users.

| |
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- **Do you have any conflict of interest (financial, personal, employment, dual-role) that could affect human subject participation or protection?** *Dual-role examples: faculty–student (does not apply to action research projects for education students), medical practitioner–patients, supervisor–direct reports, etc.*

| | | | |
|--------------------------|-----|-------------------------------------|----|
| <input type="checkbox"/> | Yes | <input checked="" type="checkbox"/> | No |
|--------------------------|-----|-------------------------------------|----|

If Yes, please indicate the steps you will take to minimize any undue influence in your research, recruitment and consent process.

| |
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- **RECRUITMENT: LOCATION OF SUBJECTS** *(Select all that apply) :*

| | | |
|-------------------------------------|--|--|
| <input type="checkbox"/> | St. Catherine University students | |
| <input type="checkbox"/> | School setting (PreK – 12) | |
| <input type="checkbox"/> | Hospital or clinic | |
| <input type="checkbox"/> | Other Institution (Specify): | |
| <input checked="" type="checkbox"/> | None of the above <i>(Describe location of subjects):</i> Homily will be recorded during the celebration of a mass at a Catholic church in Maryland. | |

NOTE: *If subjects are recruited or research is conducted through an agency or institution other than St. Catherine University, submit either written or electronic documentation of approval and/or cooperation. An electronic version should be sent from the email system of that particular institution. The document should include the name of the PI, Title of the approved study, as well as the name and title of the appropriate administrator sending the approval. You should include an abstract/synopsis of your study when asking for approval from an external institution*

- **Recruitment Method:** *Describe how you will recruit your subjects? Attach a copy of any advertisement, flyer, letter, or statement that you will use for recruitment purposes.*

| |
|--|
| The priest presenting the homily in ASL is someone known to me through my work as an ASL/English interpreter. He serves a Deaf congregation in Maryland where I have been given permission to record the homily. |
|--|

- **Incentives:** *Will the subjects be offered inducements for participation? If yes, explain. Note: Please contact the ORSP office about the use of incentives within your research. There are important university policies that fall outside of the protection of human subject, orsp@stkate.edu or x6156*

| |
|-----|
| N/A |
|-----|

• **RISKS AND BENEFITS OF PARTICIPATION**

- **Select all that apply. Does the research involve:**

| | |
|--------------------------|---|
| <input type="checkbox"/> | Use of private records (medical or educational records) |
| <input type="checkbox"/> | Possible invasion of privacy of the subjects and/or their family |
| <input type="checkbox"/> | Manipulation of psychological or social variables |
| <input type="checkbox"/> | Probing for personal or sensitive information in surveys or interviews |
| <input type="checkbox"/> | Use of deception |
| <input type="checkbox"/> | Presentation of materials which subjects might consider offensive, threatening or degrading |
| <input type="checkbox"/> | Risk of physical injury to subjects |
| X | Other risks: |

- **Risks:** *Briefly describe the risks of participation in your study, if any. Describe the precautions taken to minimize these risks. Please use “no foreseeable risk” rather than no risks.*

Risks are minimal. The participant will be video-recorded, and therefore his participation in the study cannot be completely anonymous. This video recording will be kept by the PI on an external hard drive in her home office. No one will have access to this recording except the PI, her thesis advisor, and professor. His name will not be used, but his image may appear to illustrate findings in scholarly publications and presentations. As described in the informed consent (see Appendix B), the priest is voluntarily agreeing to be recorded and to have his image used in scholarly publications and presentations.

- **Benefits:** *List any anticipated direct benefits to your subjects. If none, state that here and in the consent form.*

1. **Direct Benefits:** *List any anticipated direct benefits to your subjects. If none, state that here and in the consent form.*

There are no direct benefits to the participant as a result of participation in this study.

2. **Other Benefits:** *List any potential benefits of this research to society, including your field of Study.*

Results of this study may benefit the interpreting profession at large and improve the quality of interpreting services due to increased understanding of the discourse markers used in a homily in ASL. This may be helpful to interpreters who work in religious settings, along with priests, pastors, ministers, and others who preach to Deaf

congregations. It could also benefit all those who teach ASL and ASL/English interpreting with increased understanding of the discourse markers used in this setting. It is anticipated that the information may be generalized to formal presentations in non-religious settings as well.

- **Risk/Benefit Ratio:** *Justify the statement that the potential benefits (including direct and other benefits) of this research study outweigh any probable risks.*

While there are no direct benefits to the participant, since there is so little research on discourse markers in homilies presented in ASL, the findings, when shared with ASL users, interpreters and interpreter educators, may serve to enhance the quality of interpretation services that the participant receives in the future.

- **Deception:** *The use of deception in research poses particular risks and should only be used if necessary to accomplish the research, and when risks are minimized as much as possible. The researcher should not use deception when it would affect the subject's willingness to participate in the study (e.g, physical risks, unpleasant emotional or physical experiences, etc).*

Will you be using deception in your research?

| | | | | |
|--------------------------|--------------------------|-----|-------------------------------------|----|
| <input type="checkbox"/> | <input type="checkbox"/> | Yes | <input checked="" type="checkbox"/> | No |
|--------------------------|--------------------------|-----|-------------------------------------|----|

If yes, justify why the deceptive techniques are necessary in terms of study's scientific, educational or applied value. Explain what other alternatives were considered that do not use deception and why they would not meet the researcher's objective. Attach a copy of a debriefing statement explaining the deception to participants.

• CONFIDENTIALITY OF DATA

- **Will your data be anonymous?**

| | | | | |
|--------------------------|--------------------------|-----|-------------------------------------|----|
| <input type="checkbox"/> | <input type="checkbox"/> | Yes | <input checked="" type="checkbox"/> | No |
|--------------------------|--------------------------|-----|-------------------------------------|----|

(Anonymous data means that the researcher cannot identify subjects from their data, while confidential data means that the researcher can identify a subject's response, but promises not to do so publicly.)

- **How will you maintain anonymity/confidentiality of the information obtained from your subjects?**
Interview Example: I will assign pseudonyms to each interview participant. I will de-identify the data, and store the key separate from the recordings and transcripts. I will have the transcriptionist sign a confidentiality statement

To minimize any risk, the name of the participant will not be used in the labeling of videos or the transcripts that are created from the video. The participant will have the opportunity to choose his own pseudonym, which will be used to reference him for all publications and presentations that are developed from this research.

The PI of this study will personally conduct all transcription and coding of the video

data. The PI will conduct the initial analysis of the coding. A third party (i.e. a native ASL user who is different from the homilist) may be asked to review the transcription and coding to verify findings. Transcripts will be in written English glosses (English words which represent American Sign Language vocabulary). They will not include any identifiable information associated with the participant other than the participant's self-chosen pseudonym for the study.

- **Data Storage:** *Where will the data be kept, and who will have access to it during that time? Examples: I will store audio files and electronic files on a password protected computer or cloud (indicate which; please avoid using flash drives as they are the one of the hardest 'tools' to protect and one of the easiest to exploit or lose, it is suggested to encrypt data on the cloud such as use a file password). I will store all paper files in a secure location (a locked filing cabinet) that is accessible only to myself and my advisor.*

All documents associated with this study (e.g., informed consent) will be stored in the PI's home. All videos will be stored electronically on password protected computers and shared between the Investigator, her advisor, and professor using a Google Drive folder. A back-up hard-drive will be used to maintain the videos as well. This, too, will be kept in a locked cabinet in the researcher's home.

- **Data Destruction:** *How long will it be kept? What is the date when original data will be destroyed? (All studies must specify a date when original data that could be linked back to a subject's identity will be destroyed. Data that is stripped of all identifiers may be kept indefinitely). Example: I will destroy all records from the study within six months of the conclusion of the study but no later than June 2017.*

As agreed upon in the informed consent, the video recordings from this study will be kept indefinitely for future analysis and potential teaching opportunities. They will be kept on a password-protected computer and external hard-drive in a locked cabinet in the Principal Investigator's home office.

- **Availability of Data:** *Will data identifying subjects be made available to anyone other than you or your advisor? If yes, please explain who will receive the data, and justify the need. Example: The data will only be available to me and my advisor.*

The data will only be available to my advisor, my professor, and me.

- **Official Records:** *Will the data become a part of the medical or school record? If yes, explain.*

No

• INFORMED CONSENT

- **How will you gain consent?** *State what you will say to the subjects to explain your research.*

I have told the priest that I am analyzing his homily as part of a research project for my Master's thesis at St. Catherine University.

- **Consent Document:** *Attach the consent or assent form or text of oral statement. A template is available in Mentor IRB. Example: "See attached"*

See attached document.

- **Timing of Consent Process:** *Note: In studies with significant risk or volunteer burden, the IRB may require that subjects be given an interim period of 24 hours or more before agreeing to participate in a study*

N/A

- **Assurance of Participant Understanding:** *How you will assess that the subject understands what they have been asked to do (Note: It is not sufficient to simply ask a yes/no question, such as "do you understand what you are being asked to do?")*

The participant in this study will be presented an informed consent form in written English which will also be interpreted by the Principal Investigator into American Sign Language, if necessary, to ensure understanding (see attached document). The investigator is a certified ASL/English interpreter with a MA in linguistics and 40 years of experience in the field.

- **CITI TRAINING** – Work with your faculty advisor or contact IRB@stkates.edu if you have any questions about whether you should complete additional training modules within CITI

- **Select all the CITI training courses/modules you completed:**

| | |
|---|---|
| REQUIRED COURSE: | |
| Human Subject Research Training Course – only one course is required | |
| <input type="checkbox"/> | Human Subject Research - Social & Behavioral Research Investigators |
| <input type="checkbox"/> | Human Subject Research - Education Action Research Program |
| <input type="checkbox"/> | Human Subject Research - Biomedical Research Investigators |
| OPTIONAL MODULES: | |
| <input type="checkbox"/> | Financial Conflict of Interest Course (suggested if you answered YES to Section 2 part g) |
| <input type="checkbox"/> | Avoiding Group Harms - U.S. Research Perspectives (suggested if you checked any special populations in Section 2 part e) |
| <input type="checkbox"/> | International Research (suggested for PIs doing research outside of the US that is NOT federally funded) |
| <input type="checkbox"/> | International Studies (suggested for PIs doing research outside of the US that IS federally funded) |

| | |
|--|---|
| | Cultural Competence in Research (suggested when conducting research across cultures, i.e. with a population that is culturally different from one's own) |
| | |
| | Internet Based Research (suggested for PIs using internet resources during their research (outside of recruitment) – Skype, survey tools, internet activity monitoring, etc) |
| | |
| | Other (prisoners, pregnant women, children): |

• **ASSURANCES**

By submitting this application, the researcher certifies that:

- The information furnished concerning the procedures to be taken for the protection of human subjects is correct.
- The investigator, to the best of his/her knowledge, is complying with Federal regulations and St. Catherine University IRB Policy governing human subjects in research.
- The investigator will seek and obtain prior written approval from the IRB for any substantive modification in the proposal, including, but not limited to changes in cooperating investigators, procedures and subject population.
- The investigator will promptly report in writing to the IRB any unexpected or otherwise significant adverse events that occur in the course of the study.
- The investigator will promptly report in writing to the IRB and to the subjects any significant findings which develop during the course of the study which may affect the risks and benefits to the subjects who participate in the study.
- The research will not be initiated until the IRB provides written approval.
- The term of approval will be for one year. To extend the study beyond that term, a new application must be submitted.
- The research, once approved, is subject to continuing review and approval by the IRB.
- The researcher will comply with all requests from the IRB to report on the status of the study and will maintain records of the research according to IRB guidelines.
- If these conditions are not met, approval of this research may be suspended.

Appendix B

ST CATHERINE UNIVERSITY

Informed Consent for a Research Study

Study Title: A Discourse Analysis of a Catholic Homily presented in American Sign Language (ASL)

Researcher: Nancy D. Sullivan, MA/CSC

You are invited to participate in a research study. This study is called “A Discourse Analysis of a Catholic Homily Presented in American Sign Language.” This study is being conducted by Nancy D. Sullivan, a graduate student at St. Catherine University in St. Paul, MN. The faculty advisor for this study is Erica E. Alley, PhD., Program Director of the Master of Arts in Interpreting Studies and Communication Equity (MAISCE) program at St. Catherine University.

The purpose of this study is to analyze a homily presented in ASL during a Catholic mass to congregants who are ASL users to discover what discourse markers are present. This study is important because although discourse analyses of ASL lectures have been done, not one has looked specifically at a Catholic homily. What is discovered may be helpful not only to linguists, but also to interpreters who work in religious settings, and others who work with Deaf congregations in a variety of religious contexts. What we learn need not be limited to a “Catholic” context, but may be applied across religious traditions, and/or academic settings. As the homilist, you are the only person who will be recorded for this study.

Below, you will find answers to the most commonly asked questions about participating in a research study. Please read this entire document and ask questions you have before you agree to be in the study.

Why have I been asked to be in this study?

You have been asked to be in this study because of you are one of very few Catholic priests whose native language is American Sign Language (ASL.) You were also selected because you have over 20 years of experience delivering homilies in ASL.

If I decide to participate, what will I be asked to do?

The only thing you will be asked to do is to allow the researcher to video record your homily at mass on an agreed upon date. The researcher may want to contact you for follow-up questions. The recording will be kept on a secure hard-drive in a locked cabinet in the researcher’s home office for an indefinite period of time to allow for possible use in further analysis and/or educational purposes.

Your time commitment will be minimal. The recording will happen during a regular mass. If follow-up questions arise, you will be contacted via Facetime or video phone at a time convenient to you.

What if I decide I don't want to be in this study?

Participation in this study is completely voluntary. If you decide you do not want to participate in this study, please feel free to say so, and do not sign this form. If you decide to participate in this study, but later change your mind and want to withdraw, simply notify me and we will discontinue the video and/or will not proceed further with the analysis or public presentation of the results. . Your decision of whether to participate will have no negative or positive impact on your relationship with St. Catherine University, nor with any of the students or faculty involved in the research. You will be given the option to review the recording/clips before allowing it to be shared publicly. You retain the right to withdraw consent for future use at any time by contacting the researcher.

What are the risks (dangers or harms) to me if I am in this study?

The risks of being involved in this study are minimal. You will be recorded. This is considered a minimal risk because the information that you provide can be associated with you. Anonymity is not possible as your image is in the recording to be analyzed. However, when the information is published or presented, I will not use your name. Instead I will use a pseudonym of your choosing.

What are the benefits (good things) that may happen if I am in this study?

It is anticipated that the results of this study will benefit the interpreting profession at large and improving the quality of interpreting services in many settings, but specifically religious settings. Information learned will be shared with the community of ASL users including Deaf people, interpreters, and people who work with Deaf people in religious contexts: diocesan/parish workers, priests, deacons, ministers, rabbis, etc.

Will I receive any compensation for participating in this study?

You will not be compensated for participating in this study

What will you do with the information you get from me and how will you protect my privacy?

The information that you provide in this study (your homily) will be transcribed and analyzed for discourse markers. The information learned from that analysis will be shared with the Deaf community, interpreters, interpreter educators and other people who work with the Deaf Community. Your name will not be used when presenting or writing about this data. I will keep

the research results on a secure hard drive in my home and only the research advisor, my professor, and I will have access to the records while I work on this project.

Any information that you provide will be kept confidential, which means that you will not be identified or identifiable in any written reports or publications by the use of a pseudonym that you have chosen. If it becomes useful to disclose any of your information, I will seek your permission and tell you the persons or agencies to whom the information will be furnished, the nature of the information to be furnished, and the purpose of the disclosure. You will have the right to grant or deny permission for this to happen. If you do not grant permission, the information will remain confidential and will not be released.

Are there possible changes to the study once it gets started?

If during this research study I learn about new findings that might influence your willingness to continue participating in the study, I will inform you of these findings

How can I get more information?

If you have any questions, you can ask them before you sign this form. You can also feel free to contact me via email at ndsullivan@stkate.edu or text/call (609) 670-5139. If you have any additional questions later and would like to talk to the faculty advisor, please contact Erica Alley, PhD via VP (612) 255-3386 or elalley@stkate.edu.

If you have other questions or concerns regarding the study and would like to talk to someone other than the researcher, you may also contact Dr. John Schmitt, Chair of the St. Catherine University Institutional Review Board, at (651) 690-7739 or jsschmitt@stkate.edu.

You may keep a copy of this form for your records.

Statement of Consent:

I consent to participate in the study and agree to be video recorded.

I DO give permission for clips of my videotaped data to be used in scholarly presentations and publications. I will approve any videotaped data that will be used (i.e. the researcher will contact me and show me the clip(s) to be used).

I DO NOT give permission for clips of my videotaped data to be used in scholarly presentations and publications.

Signature of Participant

Date

Signature of Investigator

Date

Appendix C

Analysis Documents

Document 1

Glossing and pausing from ELAN

AGAIN
 PAUSE – 2:43.000 – 2:43.383 (hands on mid-torso)
 HAPPY HERE WITH YOU-(sweep)
 PAUSE – 2:45.150 – 2:45.683 (open hands)
 ALWAYS PREFER INDEX (down) DEAF-COMMUNITY
 WONDERFUL THRILL HERE

 PAUSE – 2:49.283 – 2:50.833 (hands on mid-torso)
 PAUSE – 2:50.866 – 2:51.233 (open hands)
 PAUSE – 2:51.266 -- 2:51.666 (hands on mid-torso)
 NOW ME WANT FOCUS WHAT?
 PAUSE – 2:54.300 – 2:55.216 (open hands)
 SECOND READING INDEX-TO-PH (SCL:1)
 KNOW UP-TO-NOW TEND ME FOCUS (rt) GOSPEL G-O-S-P-E-L
 NOW WANT FOCUS (left) SECOND READING INDEX-TO-PH
 (SCL:B)
 THAT WHO WROTE (rh-q) INDEX-TO-PH (SCL:B)
 SAINT P-E-T-E-R
 PAUSE – 3:04.566 – 3:05.733 (hold “R” and PH on mid-torso)
 TALK ABOUT “WHAT” (wh-q)
 PAUSE – 3:07.333 – 3:09.366 (hands on mid-torso)
 (audience response) PRO3 (right) SAY END OF WORLD
 PAUSE – 3:11.516 – 3:12.616 (hold WORLD)
 KNOW BCL “Ew!”

 PAUSE – 3:15.016 – 3:15.883 (open hands)
 P-T-R SAY WILL COME (upper right to mid-center) TO FINISH
 START AGAIN (open hands - brief) NEW WORLD NEW
 RELATIONSHIP WITH GOD (up right)
 PAUSE – 3:22.650 – 3:23.000 (open hands)
 PAUSE – 3:23.000 – 3:23.616 (hands on mid-torso)
 KNOW PRO1 (plural) (open hands – brief)
 ANYWAY PRO1 (plural) HAVE MANY EVIL++ WORLD PRO1
 CHERISH LOVE POSS1 (plural) WORLD
 PAUSE – 3:29.100 – 3:29.316 (open hands)

FINGERS-CROSSED NOT HAPPEN POSS1 (plural) TIME
 PAUSE – 3:30.950 – 3:31.700 (open hands)
 PAUSE – 3:31.716 – 3:33.183 (hands on mid-torso)
 REMEMBER PRO1 HAVE GOOD! CONVERSATION WITH POSS1
 CLOSE-FRIEND (right) SELF3 (right) PRIEST PRO1
 PAUSE – 3:38.616 – 3:39.250 (hold PRO1)
 CHAT (right) (open hands to right)
 PAUSE – 3:40.516 – 3:40.916 (hands on mid-torso)
 KNOW (open hands – brief) TRUE++ WORLD S-O BAD! (open hands
 with sweep movement left to right)(???) SEE +++ (sweep right to left)
 (open hands – brief)
 PAUSE – 3:46.633 – 3:47.150 (hands on mid-torso)
 READ NEWSPAPER WATCH N-E-W-S
 PAUSE – 3:49.050 – 3:49.583 (hands on mid-torso)
 SAD-WORLD PRO1 HAVE
 PAUSE – 3:51.216 – 3:52.100 (open hands)
 TOO-MUCH BAD WAR+++ (open hands – brief)
 KILL++ (open hands – brief) HURT PEOPLE INNOCENT CHILDREN
 PAUSE – 3:58.550 – 3:58.966 (hands on mid-torso)
 NOT ONLY THAT
 PAUSE – 3:59.900 – 4:00.266 (hands on mid-torso)
 SAME SEE +++ (right to left) DRUGS (open hands – brief)
 HURT MANY PEOPLE DON'T-CARE (right) TAKE-ADVANTAGE-
 OF+++ (circle)
 PAUSE – 4:06.083 – 4:06.700 (hands on mid-torso)
 HUMAN IMMIGRATION T-R-A-F-F-I-C-K-I-N-G QUOTE
 M-O-D-E-R-N DAY SLAVERY (open hand/fist – brief)
 CONTINUE THAT SEE+++ (open hands – brief)
 PAUSE – 4:14.283 – 4:14.800 (hands on mid-torso)
 PAUSE – 4:14.966 – 4:15.550 (open hands)
 SAME LOOK-AT WOW SOME GOVERNMENT
 PAUSE – 4:18.716 – 4:19.716 (open hands)
 KNOW-THAT PEOPLE SUFFER AREA (right) SAME (2 hands) PUT-
 IN-BAG (left) FOOD FOR SELF3+++ (left) FOR POSS3 (left) ARMY
 LET PEOPLE (center) DIE+++ CHILDREN SAME-AS NORTH
 KOREA
 PAUSE – 4:28.100 – 4:28.583 (open hands)
 MANY BAD! LOOK-AT (right to left arc)
 PAUSE – 4:31.783 – 4:32.433 (hands on mid-torso)
 PAUSE -- 4:32.433 – 4:33.396 (open hands)
 WHY-NOT GOD SAY NOT! (hands drop) STOP!
 PAUSE – 4:37.609 – 4:39.128 (hold STOP)
 END WORLD FINISH
 START AGAIN FANTASTIC FROM-NOW-ON
 PAUSE – 4:43.522 – 4:44.853 (open hands)
 INFORM-TO-PRO2

PAUSE – 4:45.782 – 4:46.178 (hands on mid-torso)
 SUPPOSE
 PAUSE – 4:47.319 – 4:47.569 (hands on mid-torso)
 GOD DECIDE NEED VACATION
 PAUSE – 4:50 – 4:51.083 (hold VACATION)
 GO-AWAY (up right) 4-DAY 5-DAY GO-AWAY (up right)
 NEED SOMEONE TAKE POSS3 (up right) AREA
 PAUSE – 4:56.370 – 4:57.279 (open hands)
 PRO1 RAISE-HAND VOLUNTEER PRO1
 PAUSE – 4:59.045 – 5:00.095 (open hands)
 FOR PRO3 (up right) OPERATE WORLD
 PAUSE – 5:02.228 – 5:02.970 (open hands)
 THINK PRO1 WILL SEE (2 hands alternating in left to right arc)
 5 hands “NO-NO”! ENOUGH! “NO-NO”! “Hands down”! FINISH
 END WORLD FINISH
 NONE MORE SUFFER
 PAUSE – 5:11.689 – 5:14.597 (open hands) **“shoulder shrug”**
 PAUSE – 5:14.789 – 5:15.331 (hands on mid-torso)
 ASK-TO PRO3 (right) “WHAT”
 LOOK-AT (right)
 MY PRIEST FRIEND HAD GOOD POINT
 PRO3 (right) SAY
 PAUSE – 5:20.797 – 5:21.155 (hands on mid-torso)
 THINK GOD PRO3 (right)
 WANT FINGER-CROSSED! WAIT PATIENT (head nod)
 MORE PEOPLE WIN
 MEAN GOD WIN POSS3 (plural) LOVE FOR PRO3 (up right)
 PAUSE – 5:33.070 – 5:33.783 (hold INDEX3 up right)
 FINGERS-CROSSED!
 MAYBE PRO3 (up right) GIVE LITTLE-BIT MORE TIME
 PAUSE – 5:38.166 – 5:38.383 (hold TIME)
 MAYBE PRO3 (plural) CHANGE HEART FIND GOD
 PAUSE – 5:41.045 – 5:41.229 (open hands)
 NOT FINISH T-O-O NOT-YET FOR PRO3 (plural)
 PAUSE – 5:44.066 – 5:45.350 (hold PRO3)
 KNOW GOD SELF3 (right) FULL LOVE (open hands- brief)
 PRO3 (up right) VERY PITY/MERCY (2hands)
 PAUSE – 5:49.759 – 5:50.951 (hold PITY/MERCY)
 FEEL-PITY/MERCY WHAT MEAN (wh-q)
 PAUSE – 5:52.851 – 5:53.726 (hands on mid-torso)
 M-E-R-C-I-F-U-L
 PAUSE – 5:55.805 – 5:56.805 (hold L)
 M-E-R-C-Y WHAT MEAN (wh-q)
 PAUSE – 5:58.467 – 5:59.783 (open hands)
 L-O-V-E! (down movement on E)
 PAUSE – 6:01.133 – 6:01.550 (hold E)

CORRECT LOVE ANYWAY PRO1 (plural) DON'T EARN
 PAUSE – 6:06.071 – 6:06.859 (hold EARN)
 PRO1 (plural) SHOULD EARN POSS3 (up right) PUNISH!
 PAUSE – 6:09.200 – 6:11.238 (hold PUNISH)
 BUT GOD PUSH-AWAY (left) ALSO PRO2 (plural) MOTHER
 FATHER
 PAUSE – 6:14.397 – 6:14.647 (open hands)
 SOMETIMES SEE (right) CHILDREN KNOW SHOULD PUNISH
 (hands on belly – brief) LOOK (right, passive hand) HUG
 PAUSE – 6:19.276 – 6:20.785 (hold HUG)
 KID MIND THROWN-OFF NOT SPANK PRO1 HUG PRO1
 THAT! FEEL-PITY/MERCY
 PAUSE – 6:26.901 – 6:27.588 (hold PITY/MERCY)
 GIVE-TO (2 hands) LOVE OFFER-TO (down right)
 PAUSE – 6:29.997 – 6:30.709 (hold LOVE)
 CONTINUE PROCESS
 THAT! GOD LOOK-FOR (2 hands, continuous)
 FINGERS-CROSSED! PRO1 (plural) WANT (up right) #BACK (up
 right) TO GOD
 PAUSE – 6:39.745 – 6:40.821 (hold GOD)
 WHY POSS3 (up right) PRO3 (up right) KEEP POSTPONE +++ END
 WORLD
 PAUSE – 6:46.941 – 6:48.341 (open hands)
 WIN POSS1 (plural) LOVE DEEP RELATIONSHIP WITH GOD
 FOREVER
 PAUSE – 6:51.308 – 6:54.300 (hands on mid-torso)
 PRO3 (right) CORRECT+++ PRIEST GOOD POINT
 THAT COMBINE “WHAT” (open hand brief) PRO1 (plural) CHRIST
 SAY ABOUT POSS1 (plural) GOD
 PAUSE – 7:00.566 – 7:01.033 (hold GOD)
 LOVE PITY/MERCY NOT QUICK TO ANGRY WANT HAVE
 RELATIONSHIP WITH PRO1 (plural)
PAUSE – 7:06.551 – 7:10.022 (hold INDEX1)
PAUSE – 7:10.039 – 7:10.956 (hands on mid-torso)
 S-O
PAUSE – 7:11.547 – 7:12.897 (hands on mid-torso)
PAUSE – 7:12.926 – 7:13.901 (open hands)
 CORRECT ++ (brief open hands) A-D-V-E-N-T
 INDEX-TO passive hand SCL:1 “advent”
 PAUSE – 7:16.763 – 7:18.947 (hold INDEX-TO to SCL:1)
 MEAN “WHAT” (rh-q)
 PAUSE – 7:19.983 – 7:21.466 (hold “WHAT”)
 COME-TO (up right to mid-center) O-F WHO (rh-q)
 brief open hands JESUS CHRIST
 PAUSE – 7:24.283 – 7:25.550 (hold CHRIST)

PRO1 (plural) EXCITE LOOK-TO (up right, continuous) JESUS COME-TO (up right to down right) PRO2 FINISH COME-TO (up right to down right) FIRST

PAUSE – 7:30.450 – 7:31.250 (hold FIRST)
LONG-AGO THAT BABY

PAUSE – 7:32.616 – 7:34.583 (hold BABY) **mvt continues**
WHY JESUS COME WHY (rh-q)

PAUSE – 7:37.000 – 7:38.133 (hold WHY)
BECAUSE LOVE PRO1 (plural) WANT HAVE RELATIONSHIP WITH
PRO1 (plural) BECOME ONE O-F PRO1 (plural) HUMAN
RELATIONSHIP (circle)

PAUSE – 7:46.133 – 7:47.600 (hold RELATIONSHIP)

PAUSE – 7:47.600 – 7:47.900 (hands on mid-torso)
LITTLE-BIT OFF-THE-POINT BUT ALWAYS REMEMBER

PAUSE – 7:52.450 – 7:53.050 (hold REMEMBER)
OTHER PRIEST FRIEND (left) PRO3 (left – passive hand)
PRO3 (left) TELL-ME FRUSTRATE++ (alt hands) (brief open hands)
BECOME S-O FRUSTRATE WITH LIFE (brief open hands)
ANGRY YELL-AT (up right) GOD PRO2 (up right) DON'T
UNDERSTAND!!!

PAUSE – 8:07.373 – 8:09.123 (hands on mid-torso)
PRO3 (left) SAY PRO3 (left) TRUE-BUSINESS HEAR GOD VOICE

PAUSE – 8:12.635 – 8:13.177 (hands on mid-torso)
HAND-WAVE-TO (left) PRO1 KNOW PRO1 UNDERSTAND

PAUSE – 8:15.266 – 8:16.916 (hold UNDERSTAND)
CORRECT

PAUSE – 8:17.650 – 8:18.583 (hold CORRECT)
JESUS HONORIFIC3 (right)

PAUSE – 8:19.500 – 8:20.216 (hold HONORIFIC3 - right)
PRO3 (up right) W-A-S HUMAN PRO3 (up right) BECOME ONE O-F
PRO1 (plural)

PAUSE – 8:22.961 – 8:24.177 (DH – open; PH – on mid-torso)
PRO3 (up right) UNDERSTAND WANT SUPPORT PRO1 (plural)
POSS3 (up right) LIFE NOT (false start FULL) brief open hands
ALWAYS FANTASTIC

PAUSE – 8:29.369 – 8:29.811 (open hands)
AWFUL! ACCUSE (right) CRUCIFY SUFFER brief open hands
UNDERSTAND!

PAUSE – 8:32.681 – 8:33.356 (open hands)
WANT RELATIONSHIP WITH PRO1 (plural)

PAUSE – 8:35.093 – 8:35.976 (open hands)
QUIET CORRECT+++

PAUSE – 8:36.700 – 8:38.083 (CORRECT taps 4 times)

PAUSE – 8:38.083 – 8:39.383 (hold CORRECT)
JESUS WANT HAVE RELATIONSHIP WITH PRO1 (plural)

PAUSE – 8:41.089 – 8:42.555 (CIRCLE index 2 times)

PAUSE – 8:42.555 – 8:44.855 (hold INDEX1)

PAUSE – 8:44.893 – 8:45.168 (hands on mid-torso)

S-O

PAUSE – 8:46.009 – 8:46.367 (open hands) brief!

PRO3 (real space pulpit right) READING OTHER READING SAY

PATH (crooked) (head shake) CHANGE

PAUSE – 8:51.116 – 8:51.583 (hold CHANGE)

BECOME PATH (straight) KNOW SOMETIMES HIGHWAY

PAUSE – 8:54.139 – 8:54.789 (open hands)

ACCIDENT ACCIDENT ACCIDENT (brief hands open)

GOVERNMENT DECIDE STUDY HOW MAKE MORE SAFE

MORE BECOME MORE PATH (straight)

PAUSE – 9:01.668 – 9:02.068 (hold PATH (straight))

DIG (alt claw hands) BECOME HIGHWAY HWY(fast)!!

PAUSE – 9:04.585 – 9:05.043 (hold HIGHWAY)

MORE DIRECT SAVE TIME MORE SAFE

PAUSE – 9:07.810 – 9:09.010 (open hands)

THAT! SAME-AS PRO3 (pulpit) SAY

PATH (zig-zag) BECOME PATH STRIGHT SCL:1 (passive hand, straight forward)

PAUSE – 9:14.666 – 9:16.183 (hold SCL:1)

POSS1 (plural) LIFE PRO1 (plural - inclusive)

PRO1 (plural) HAVE PATH (zig-zag) INDEX (2 hands chaotic circle)

PAUSE – 9:20.916 – 9:22.200 (hold both index fingers)

HOW CAN PRO1 (plural) CHANGE POSS1 (plural) LIFE

PAUSE – 9:25.083 – 9:25.866 (hold LIFE)

BECOME MORE PATH (straight)

PAUSE – 9:27.468 – 9:27.880 (hold PATH)

EASY 1-MEET-3 (up center)

PAUSE – 9:28.705 – 9:29.269 (hold MEET – up center)

JESUS (up center) 3-MEET-1 (neutral space center)

PAUSE – 9:30.145 – 9:34.405 (hold MEET – neutral space center) – longest pause

(4.260 secs)

INFORM-2 (plural arc left to right)

PAUSE – 9:35.466 – 9:36.166 (hands on mid-torso)

GOD WANT HAVE DEEP M-E-A-N-I-N-G-F-U-L RELATIONSHIP

WITH PRO1 (plural)

PAUSE – 9:43.339 – 9:44.403 (hold PRO1 plural on opposite shoulder)

M-E-A-N-I-N-G-F-U-L NOT MEAN SURFACE

PAUSE – 9:47.283 – 9:49.300 (hold SURFACE)

FINISH (hands together) FINISH (up center) WAVE-HANDS (negation)

ALSO PRO2 (plural) BEST-FRIEND

PAUSE – 9:53.733 – 9:54.845 (open hands)

YES

PAUSE – 9:55.759 – 9:56.283 (open hands)

REQUIRE (false start) #ALL DEEP RELATIONSHIP REQUIRE!

(brief open hands) COMMIT
 PAUSE – 10:00.891 – 10:01.738 (open hands)
 WORK SOMETIMES 2 hands “claws”
 CONTINUE WORK BECAUSE LOVE
 PAUSE – 10:05.311 – 10:05.476 (hold LOVE) – brief
 MORE RELATIONSHIP DEEP!
 PAUSE – 10:08.516 – 0:08.916 (hold DEEP)
 SAME-AS GOD WANT THAT WITH PRO1 (plural)
 PAUSE – 10:11.577 – 10:12.325 (hold PRO1, PH on mid-torso)
 PRO3 (up right) READY BCL “open arms move in arc”
 Brief open hands U-P TO PRO1 (plural)
 BCL “outstretched arms to up right) WANT+ WITH
 WELCOME (up right to neutral space) COME-INTO-HEART
 PRO1 (plural)
PAUSE – 10:19.242 – 10:23.106 (hold PRO1 touching opposite shoulder--2nd longest)
(3.864 secs)
 INDEX (right – pulpit) J-O-H-N PRO3(right)+ IN GOSPEL SAY
 PRO1 (plural) CHANGE! #REPENT NOW!
 PAUSE -- 10:29.689 – 10:30.814 (hold NOW)
 MEAN NOW! POINT-DOWN (both hands) DON’T-WAIT “OH”
 LATER WILL++ TO FINISH PRO1 WILL MORE SERIOUS
 RELATIONSHIP WITH GOD HAND-WAVE (“no”) NOW! ALWAYS
 READY NOW!
 PAUSE – 10:41.768 – 10:43.486 (hold NOW)
 CONTINUE
 PAUSE – 10:44.857 – 10:45.898 (hands on mid-torso)
 THAT A-D-V-E-N-T REMIND (plural arc right to left)
 NOW! GOD WANT-HAVE (claw handshape) RELATIONSHIP
 OPEN WELCOME (up right down to neutral) COME-INTO-HEART
 PRO1 (plural)
 PAUSE – 10:51.473 – 10:52.426 (hands on mid-torso)
 GOD WAIT PRO3 (up right) KNOW! POSS1(plural) WEAK!
 POSS3 (up right) KNOW POSS1 (plural) STRUGGLE POSS1 (plural)
 FAIL++ brief open hands with shrug
 VERY PATIENT KEEP LOOK-AT FINGERS-CROSSED
 BCL “come to me” CONTINUE GOD NEVER-GIVE-UP ON
 PRO1 (plural)
PAUSE – 11:03.947 – 11:07.253 (hands on mid-torso) – 3rd longest (3.306)
 GOD LOVE HONORIFIC2 (plural) PERSONALITY
 EACH++ (arc right to left) PRO2 (plural left to right)
 PAUSE – 11:09.040 – 11:09.595 (open hands)
 INFORM-YOU (plural) PERSONALITY EACH+++ (arc right to left)
 PRO2 (plural left to right) WANT POSS2 (plural) FRIEND
 PAUSE – 11:15.905 – 11:18.647 (hands on mid-torso)
 Amen!
 PAUSE – 11:19.216 – 11:22.187 (**clapsed** hands on mid-torso) (Ending)

Document 2

Structure of the homily

- Opening -- Asks what one of the readings was about? (An interesting exchange occurred here. Fr. M's pause seemed to indicate he was waiting for a response, and a member of the congregation did.)

Topic Intro – 2nd reading about the “end of the world.”

- Tension: Conversation with Priest friend highlights thoughts about evil in the world and Fr. M's response to it:

- Ambiguity -- Evil world – war, murder, drugs, neglect, abuse, human trafficking PLUS

Corrupt governments who keep food and money despite starving masses as in N. Korea

- Question to friend: why doesn't God put an end to it?
- Resolution -- Proposes taking God's place, if He could go away for a few days, BUT after seeing all there was to see, Fr. M would put an end to the world and end all of the suffering.
- Analysis: God wants to give us more time to change our hearts and return to Him.
- Clues to the Resolution: the nature of God
 - God is full of “mercy” defined as love that we haven't earned, like parents with naughty children who hug, rather than punish, them.
 - Therefore, mercy is shown in love that is offered without condition. God puts off the end of the world in hopes He will win our love. Then we can live with Him forever.
 - Explication that this conforms to the Christian view of God as loving, merciful, slow to anger, who wants to be joined to us forever.
- Declaration of God's promise: Advent
 - Definition – coming of Jesus
 - We look forward to the 2nd coming
 - But, He already came, long ago as a baby, to connect to us
- Introduces a second Tension: Reported conversation with a different priest friend who was very frustrated with life:
 - OFF-THE-POINT used as transition marker
 - Ambiguity in constructed dialogue, priest to God: “You don't understand!!!”

- Priest heard God's voice: "Yes, I do."
- Resolution in narration to congregation: That's right, Jesus became human and suffered.
- Analysis: God does understand and wants to be one of us.
- Clues to resolution in scripture reading – Make the crooked path straight
 - Current world example: Road with high accident rate, studied, re-made to straight, safer, faster road.
 - Spiritual example: If our "road" is crooked and chaotic, how to we make it straight?
- Disclosure of the resolution: Turn toward God, He will come to us, our way will be straight.

Longest pause is at this point in the homily.

- Declaration of God's promise: God wants a deep meaningful relationship with us
 - Defines M-E-A-N-I-N-G-F-U-L as what it is NOT:
 - Not Superficial
 - Not Short-term
 - Not "one and done"
 - God wants to be "best friends"
 - Explication of "deep relationship"
 - Requires commitment and hard work
 - LOVE makes us work at it
 - Connection to God: He wants that with us; he is reaching out to us, waiting for our response to welcome Him into our hearts
- Anticipation of the consequences: John the Baptist calls us to #REPENT now!
 - Don't wait.
 - Do it NOW!
 - And keep doing it.
- Redeeming word – circles back to Advent.
 - Advent reminds us that God wants us to:
 - Have a relationship with Him
 - Open our hearts
 - Welcome Him

- He is waiting even though He knows our:
 - Weaknesses
 - Struggles
 - Failings
- He keeps:
 - Looking
 - Hoping
 - Calling to us
- He never gives up
- Concluding statement: God loves each of you. He wants your friendship. Amen!